Church of the Brethren
Gospel MESSENGER
JANUARY 4, 1958



Brethren fled to America in 1719 to escape persecution for religious beliefs; today Brethren Service work abroad helps care for millions of such refugees

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Dear Reader--

The special articles in this issue, the first during our 250th Anniversary year, reflect to some extent our historic past.

To quote S. Loren Bowman, chairman of the General Brotherhood Board: "All of us know we stand where we do today because we stand on the shoulders of those who labored ahead of us.

"In gratitude we need to keep alive what is vital, true, and helpful in the accomplishments of our forefathers.

"Often during this Anniversary Year, we should thank God for those who brought us to this point in our history. Our anniversary should inspire us to clarify the purposes and goals of the church. It should provoke us to examine our responsibility for the unfinished work of the church.

"Our chief purpose is to project into today's world as a living, transforming force whatever is essential and helpful from our past.

"How can we make the wholeness of Christ relevant to the life-needs of our day? This is the challenge of our celebration. We are not charged with keeping the church as she was, nor as she is. We are charged with helping Christ live anew in our times with the full force of God's redemptive love.

"Therefore, our anniversary should lead every member to a deeper dedication to Christ. Indeed, any Christian celebration that does not lead to dedication misses its mark.

"None of the things envisioned in the Anniversary Call will happen unless they begin with you and me. They all hinge on our personal dedication to Christ."

Let us take Mr. Bowman's words to heart. Whether we attended the inaugural love feast at our Mother Church in Germantown, on New Year's Day, or plan to attend the anniversary love feast in our local church let us reverently and sincerely rededicate ourselves to work as Brethren Under the Lordship of Christ for the upbuilding of his church.

The Editors

Century of the Homeless

By Dan Raffensperger

Our age may be remembered not for a mushroom cloud of power or a 23-inch, whirling sphere, but by the picture of a tired, discouraged family, belongings in their hands, turning their backs on a home of memories to begin over again in a land of uncertainty.

Today in Western Germany there are 11,500,000 of these homeless expellees and refugees who have poured out of Soviet and Polish controlled areas to the East, a figure equal to the combined 1950 populations of Arizona, Colorado, Delaware, Nebraska, Idaho, Maine, Montana, Nevada, New Hampshire, New Mexico, North Dakota, South Dakota, Rhode Island, Utah, Vermont and Wyoming. An expellee is a person who lawfully, sometimes under force, leaves his native country.

Following the war and the subsequent division of Germany by the victorious powers, those Germans East of the Oder-Neisse River fell under Polish government control. Life there is difficult for all, the scars of the war healing slowly.

But for the Germans, their origin and even their language lead to increased hardships at the hands of the Polish occupation and authorities. They have become foreigners in their own homeland.

Many of these Germans have relatives now living in Western Germany. A written invitation by them is recognized by the Polish government and permission is granted for the Germans to leave all their possessions behind them and travel westward. Poland is, in turn,



Gift clothing is distributed at Camp Friedland. Basic articles are in greatest demand from clothing bales supplied by Brethren Service

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thus making room for still more "homeless,"—those Poles now being repatriated by Russia.

Working through West German and Polish Red Cross agencies who trace addresses of families and relatives separated in the war, the Germans have been leaving the Polish zone by the trainload. Since 1945, 5,500,000 have resettled in the Federal Republic of Germany.

At present, most of the expellees travel by train two days and two nights from Poland to West Germany, arriving at the border camp of Friedland, twenty-five miles from Kassel. Here the 500 or 600 persons aboard each transport are received and housed for several days, awaiting further integration, either with relatives or in another camp.

Their stay is not long, for transports arrive three, sometimes four times a week, each bringing together families separated by political and national barriers for as long as fifteen or twenty years.

The arrival of a transport at Friedland is always a memorable occasion. An hour beforehand the camp begins to grow restless. People begin milling about, stopping their work and closing up their houses.

Soon all activity ceases, indoors and out, as a group begins to make its way between the barracks, growing at every turn, as it winds its way to the embankment by the railroad station. The crowd is hushed.

Those waiting may find on this train a mother, father, brother, or close friend they have not seen for twenty years—"The train is on schedule," interrupts the loudspeaker as word is received from the last station before the Western Zone. Again they may recognize no one, as they have recognized no one on the last fifteen transports they have met.

The train can be seen now, with its crudely built cars sitting awkwardly high on the tracks. The freedom bells back in the camp chime loudly. Young and old lean out of the windows, some waving, others staring blankly. Still the hush is penetrated only by wheels grinding on steel.

Then several shouts of recognition, reckless steps down the embankment, a fumbling of latches and doors, and . . . home. Others watch, and wait, and turn slowly toward the camp.

Because expellees may bring with them only one suitcase of possessions, there is need for clothing, shoes, soap, linen, and other articles. The distribution of clothing is handled by co-operating Catholic, Protestant, and Red Cross organizations.

Brethren Service in a recent month provided 75 bales of clothing totaling 6,750 pounds and 4,400 pounds of soap in 88 cartons from its Kassel warehouse. Future scheduling calls for twenty-four bales of clothing and twenty cartons of soap weekly, plus shoes and linen to be turned over to the Friedland camp for distribution.

In addition to this material aid, a Brethren Service volunteer has been working for several weeks at Camp Friedland with the *Evangelische Hilfswerk* (German Protestant Welfare). The volunteer works along with the Protestant sisters in meeting the trains, helping the old and sick, fitting shoes and clothing, but above all in that immeasurable value of touching lives, speaking their language and being with them as a person who cares.

Brethren Service volunteers are at present working with the other source of German "homeless," the refugees, who flee a country, seeking political asylum in another. Since the Soviet administration of our GDR (German Democratic Republic) with its withdrawal behind an impenetrable curtain, East Germans have sought an escape to the West.

Close patrol by East German "Peoples Police" since 1952 rules out all direct East-West crossing and thus the avenue of escape lies deep within the Soviet Zone, in the city of Berlin, still under four-power occupation.

Berlin itself, with its sprawling parks and sparkling *Kur-damm Strasse* is an interesting city, rich in contrasts where the tangles of political history lie exposed for all to see.

A person wishing to escape from East Germany first must get permission to enter the East Sector of Berlin, perhaps under pretense of visiting relatives or of business. Once he is in the East sector, travel to the West sector is unrestricted.

Century of the Homeless

The refugee then begins the process of registering and waiting, and is placed in one of the sixty refugee camps. Over 1,500,000 refugees have passed through the Berlin process, eventually being flown to Western Germany.

A glance at the United States Foreign Service report for August 1957 shows no slack-off: "During August the refugee influx into Berlin from the Soviet Zone continued its upward trend to a total of 14,095 compared with 12,280 in July. Daily average was 455 in August, compared with 396 in July. Juveniles in the 15-25 age bracket this month numbered 5,069."

Many refugees seking asylum in West Germany are rejected in the screening proeedures because of the inadequate reasons for escape. These are granted refuge only in one of the twenty-eight poorly equipped, permanent eamps in West Berlin.

These persons, an estimated 40,000, are truly the homeless. Church, YMCA, and other organizations attempt to meet some of the needs of these people by providing a barracks, out of the camp environment, in whieh they might read, plan activities, or have privacy. Three Brethren Service volunteers are in Berlin at the present time working in such barracks, directing eraft and aetivity programs for the refugees.

Similar programs are conducted by volunteers in Westertimke, girls' eamp, and Sandbostel, boys' eamp, both located in Western Germany. These eamps are transit points for young people of fifteen to twenty-five years from East Germany who are awaiting transfer to a home and a job or aeceptanee for university. They arrive at a rate of sixty a day into these eamps and move rapidly to homes or institutions.

The refugee problem is a large one, reaehing deep into the tensions of the world. To strike at the cause of the problem neeessitates world agreement; this today means inaction. To strike at its effects means loeal, dedicated service for love of man.

"What is man, that thou art mindful of him?"



At Westertimke, camp for girls 15 to 25, BS Volunteer Jo Lett operates a craft program. Daily 60 girls are flown out of Berlin



Hospitalized after strenuous two-day trip a grandmother gets her clothing issued at her bedside. Volunteer is Peggy Zimmerman

25 New Churches a Year

By Charles Zunkel

From the beginning of the work of the church in Pennsylvania the Brethren began to reach out in establishing new congregations and evangelizing Colonial America.

Near the mid 1700's three pioneers stand out among those who went southward into Maryland. They were Martin Urner, Jr., Daniel Leatherman, and Jacob Danner.

By the 1760's Brethren were moving into Virginia to establish the church there. Pioneers included John H. Garber and Jacob Miller. It is interesting that our Annual Meetings were held in newly developed areas in the late 1700's.

The development continued through West Virginia as early as 1785, North Carolina in 1795, and to Kentucky, Alabama, Tennessee, and Florida by the late 1800's.

In Pennsylvania the push westward was in the 1700's and 1800's. The Brethren also went into Ohio, Indiana, Illinois, Michigan, and Wisconsin during the late 1700's and the 1800's.

Daniel Clingensmith was possibly the first member of the church to leave his home in Pennsylvania (in 1795), and settle west of the Mississippi.

Churches were established in Missouri by Brethren who came from North Carolina and in Iowa by Illinois Brethren. George Wolfe of Illinois organized the first Iowa church at Libertyville in 1884.

The movement continued westward with waves of migration, establishing congregations in Kansas, Nebraska, Oklahoma, Colorado, Idaho, North Dakota, California, Oregon, and Washington. In the early 1900's the first congregation was established in Canada.

The early Brethren were mostly farmers. Church extension, therefore, developed naturally from a search for good soil.

With the coming of World War II and the dislocation of vast portions of the population, the picture has drastically changed. All over the nation people began to migrate to cities in search of industrial jobs. One fifth of the population has been moving each year.

Since 1940 the situation has become critical. Church extension needs increased in fantastic proportions. Brethren, to do their fair share of evangelizing the new growth of population in cities and new suburbs, need to establish one church every other week; twenty-five every year. This does not take into account the evangelization of the 40% of our population now unreached by the gospel.

On the West Coast, California and Oregon have led in this new thrust. The Southern California District has been seeking a new congregation every three or four years. Northern California has a vigorous church extension development under way. Oregon also has been aggressive in its efforts.

Now, district by district, plans have been laid for developing new congregations. Some state-wide strategies have united several districts in such efforts as: Kansas at Overland Park, Kansas City; Missouri at Springfield and St. Louis; Indiana at Beacon Heights, Fort Wayne, Indianapolis, and Lafayette (Purdue University Fellowship).

Strong districts like Southern Ohio have developed intensive programs of church extension in such places as Kettering (Prince of Peace), and Huber Heights, both of the Dayton area. Northern Illinois is vigorously moving ahead with Aurora (Boulder Hill) now under way and West Rockford, Elgin, etc., in sight.

The East also has strong developments in places such as Mount Wilson, a child of the Annville congregation; Arbutus, a child of Walnut Grove, Johnstown; Monroeville; and Erie.

The Southeast has had aggressive development in such centers as the Baltimore area and the Washington City area. But the doors are open wide. Scores of excellent opportunities await development.

It's up to us to provide them.



Above: This growing area needs churches for families moving in. Services are planned as soon as the roof is on and weathertight

Below: This church school class meets in the kitchen because no other space is available. This church will have to expand soon



West Coast Opportunities

By Galen B. Ogden

Our church continues to have tremendous opportunities for growth along the Pacific slope. In a sense, the Golden West is still a frontier.

The vast population shifts to this area in the last decade are almost unbelievable, and the prediction is that this trend will continue for the next quarter of a century.

In California alone the population has increased 40% since 1950, and the present rate of growth is 365,000 per year. Think of the new schools, hospitals, churches, and welfare institutions required to keep up with this rapidly expanding area.

U. S. News and World Report predicts that between 1957 and 1975 the population in Arizona will increase by 93.7%, in California by 91%, in Oregon by 66.8%, and in Washington by 57%.

This influx of population brings heavy responsibilities and large opportunities to the church. Of course, our denomination does not bear this burden alone, but even for us to keep up with our responsibilities on a percentage basis will require us to speed up our church extension program far beyond the present tempo.

A sample of what can happen in this area may be seen by a quick look at what is happening in a number of our new churches.

The Olympic View church of Seattle, Washington, was started ten years ago with a membership of thirty-five. Today the congregation numbers 505. During this period Seattle has doubled its population. The Brethren have had many opportunities to start other churches, but have been unable to do so because of lack of men and money.

Perhaps the most recent development in California is in the Sacramento area where Brother Richard Wenger is giving leadership to the development of a new church in Larehmont Village. This village has 1,000 new homes. Another 2,000 are to be built soon. Brother Wenger surveyed 346 homes and found 89 families who wanted to send their children to a Sunday school. Since they have no buildings, he has arranged to conduct the Sunday school in nine different homes along one street. Each home will accommodate one department. At least 100 children were expected for the opening Sunday. Worship services are scheduled in a community building.

The Panorama City church was organized in the San Fernando Valley twelve years ago. This congregation has had a steady, healthy growth. Pastor Conrad Burton reports that "additional Sunday-school rooms and a new fellowship hall are urgently needed to meet the demands of this growing community."

The South Bay church in Redondo Beach provides a good illustration of what can happen to a congregation when they catch a vision of serving a new community. Two years ago this congregation, known then as Hermosa Beach, was very discouraged. The membership was down to 106. The average attendance for morning worship and Sunday school was about fifty-seven. Under the leadership of Pastor Esbensen, this congregation moved to a new community, rolled up its sleeves, and went to work. The membership now totals 194. The average attendance at Sunday school is 200, and for morning worship, 165.

During this same period the congregation has increased its giving from $8,500 to $18,000 per year. Pastor Esbensen says, "Our stewardship visitation program which we conducted in August did a lot of good. It was the first we have ever had and now we are planning for a continuous fellowship visitation and evangelistic program. We believe this will be most rewarding.

"Our increase in membership has not only been gratifying numerically, but the fine quality in character and enthusiasm of our new people has been most encouraging. The challenge of this community is so staggering that we should reach out with all the faith and courage we possess. The only limitation



Dedicating new church site for the South Bay Community Church of the Brethren

we have is the limitation of our own vision and conseeration."

One of the most thrilling church extension stories of the West Coast comes from the Lynnhaven Community Church of the Brethren located between Phoenix and Glendale, Arizona.

This new church is only two and a half years old. The membership has increased from 45 to 124 during the last year. The daily vacation church school attendance was 208 this year as against 110 the year before, and the weekday kindergarten school enrollment was fifty-four against thirty for the previous year. The financial records indicate an increase in giving from $2,720 to $4,395.

Pastor Frank Durand says: "It is wonderful to see entire families sitting together in the morning worship service. Adults need Bible study and Christian education just as much as children and young people. We plan to continue the method of visitation evangelism during the coming year.

"There is no question about the validity of this method. We need a program of continued orientation and integration of new members once they have become an official part of our family, and we try to help everyone to feel that he has a place in the life and activity of the church."

The pastor in the annual report to the congregation commends the local members for their dedicated services in the choir, youth work, women's fellowship, Sunday-school teaching staff, vacation church school, and on boards and committees.

"I would like to express our gratitude to our district and the General Brotherhood Board for their interest and help at every step of the way." He adds, "We must remember that the building and grounds we enjoy were completely subsidized by gifts from persons across the nation. We will soon be picking up the interest on the loan that made our facilities possible. Gradually we will begin to pick up loan repayments. There are few churches where high quality dominates everything that is done. Lynnhaven is one of these churches. It should be, for this is Christ's work."

These are only samples of the thrilling progress that is being made in some of the new communities on the West Coast. The need and demand for new churches far outruns our ability to keep pace with it.

A Congregation Plans

By Robert L. Sherfy

This is a report of some of the things that are being done in the Harrisonburg congregation of the Northern Virginia District to make the 250th Anniversary Call an opportunity for the average member to discover values from our living past, think through purposes for our present existence, and respond to the call for commitment to a program of advance "under the Lordship of Christ."

Our church board, composed of representatives of the main committees and organizations of our church, heard a presentation of the general idea and objectives of the Anniversary Call which I gave as pastor. I used the Leaders Guide to Program, Special Events and Source Material.

A blackboard was used in listing what might be done and who should work at carrying it out.

The board itself recommended to congregational council meeting that a special anniversary communion be held on January 5, 1958, and that we plan to send our full quota of five delegates to the Anniversary Conference at Des Moines, Iowa, in June 1958. Both of the recommendations were later approved by council.

The Finance Board considered the Anniversary Call in its October meeting and planned for an every-member visit next September to include an emphasis on the Call to increase giving for the Brotherhood Fund.

Giving in our congregation for the Brotherhood Fund has already more than doubled since that idea was suggested at the Grand Rapids Conference in 1954. The board plans for a big increase again in 1958.

This year an every-member visit was made by 49 two-person teams going into more than 225 homes.

The teams used turnover charts from Harl Russell's office at Elgin. They were a big help to the visitors and much appreciated in the homes.

The board decided to use such charts again next September. The visit is to promote information, fellowship, and giving.

Our men's work group had a potluck supper to start its new year, with Mark Roller, national president of men's work, speaking on the anniversary theme: "Brethren Under the Lordship of Christ." The cabinet is working on a plan to get the Gospel Messenger in every home of our congregation for the anniversary celebration period.

The adult choir which is directed by Professor Galen Stinebaugh, a member of our Brotherhood Music and Worship Committee, plans to present the anniversary anthem several times during the year.

It will also lead out in the learning and use by the congregation of the anniversary hymn, "God of All Nations."

The Youth Fellowship has been selling copies of the book, "Schwarzenau, Yesterday and Today," by Lawrence W. Schultz.

The cabinet has discussed handling other books which should be in the homes of the congregation such as "The Story of Our Church" and "Stories From Brethren Life," by J. E. Miller, "Learning the Brethren Way With Jim and Jane," by Dessie Miller and "The Story of the Brethren," by Virginia S. Fisher.

Youth programs planned by the cabinet include discussions of Brethren practices and beliefs, conducting a sample congregational council meeting dealing with current questions, and reports from papers on Brethren life and belief which some have written for high school themes.

The Board of Christian Education made plans to sponsor occasional Sunday evening fireside forums led by the pastor in the church parlor to discuss ways of strengthening the spiritual foundations of the Brethren way of life. Annual Conference resolutions in recent years are used as reference material for these discussions.

The board will arrange for the distribution and discussion of a special series of



Church Board considers total plan for congregational observance of the Call

CBYF Cabinet plans programs and sale of books on Brethren history





Women will find many opportunities to use their program for advancing the Call

A Congregation Plans

pamphlets recommended this year, such as The Church of the Brethren, by Bittinger and The Simple Life, by Will.

The Home and Family Life Committee took special responsibility for the January through March observance since that is the quarter for celebration at the home and family level.

Orders were placed for enough copies of the special home devotional booklet edited by DeWitt Miller to send one to each home.

The committee will see that use of this booklet and the "Gospel Messenger" is encouraged through the Sunday-school classes. A church family fellowship night is planned for February when the film, Split Level Family, will be shown.

The Pastoral Board planned for our cooperation in a district exchange of pulpits on November 10 at which time all ministers preached on The Genius of the Brethren.

They used the Conference-authorized statement which explains our Anniversary Call theme, "Brethren Under the Lordship of Christ": "The genius of the Brethren consists in relating religion to life, belief to action, theology to ethics, resulting in a demonstrative Christianity."

A lot of different people have participated in cabinet, committee, and council meeting sessions discussing and planning for our local emphasis on the Anniversary Call.

With a little encouragement and guidance in following through they are sure to do a good job.

In any local church those who help plan and carry out programs in classes and organizations certainly gain as well as give real help.

The importance of the spiritual growth of the average member through personal sharing in Kingdom work is a part of the *Brethren way*, which we seek to promote.

Local Church History

By Donald W. Rummel

THE PALMYRA CHURCH of the Brethren is a church with a history! Some of successes, some of failures; but whether it be achievement or error all is of vital interest to those who carry the contemporary programming responsibilities. This is true of every church which seriously attempts to guide its program over a period of time toward a closer communion with the Eternal. It behooves us to know how to preserve present-day history for the benefit of future leaders.

Too often church historians are not appointed by a church until an anniversary looms on the horizon. Then immediately following, all material gathered is either destroyed or stacked away in the closet until moth and dust corrupts or a person with no sense of appreciation breaks in and disposes of it in an inglorious fashion.

Some churches are fortunate in having among their older members one or two who have either kept diaries or kept the church's records over the years. This is especially true in the Church of the Brethren because we are not far away from the free ministry in which a man's boyhood and life ministry were tied up in one church.

Thus, quite naturally and logically, would historic records be of interest to and in many instances be kept by these elders whose lives were so interwoven with the life of the church.

An example in our own local church is



Minerva Storm, Mrs. Heisey, Wilmer Grubb, Jr., Paul Dietz, Mae Basehore, Anna Strickler is the committee to select, organize and preserve material



The Rev. F. S. Carper holding in his left hand a record of the 1753 baptism of the church's first elder, and in the other hand a record of contributions to a love feast held back in 1874, 18 years before the first church building

Bro. Frank S. Carper who grew up in the church, was elected to the free ministry in 1912, and became elder in 1929. After forty-five years he continues to serve as pastor and elder.

With the coming of a new day in which the minister's past and future life is not necessarily interwoven with the life of one speeial church, we need to search for possibilities of how to keep our priceless historic documents and accounts accessible and preserved for use in the present and future by those who find them informative, interesting, and ehallenging.

To meet this problem the Palmyra church has a Historic Committee of seven members. Each is elected for a three-year period, and rotated and elected like other church officers. In essence it works out that two members are elected each year with a third being elected each third year. They may serve two terms after which they are not eligible for re-election for at least one year.

In co-operation with other individuals who have had definite interests in this area the committee constantly works to preserve the story of contemporary events for future use.

The committee meets at regular intervals (this has been quarterly, but it is likely that it will soon meet more frequently) in order to select, organize, and preserve materials. The Weekly Bulletins and Monthly Newspaper are filed regularly, and are compiled by the year for historic purposes.

Clippings from the local papers and the Gospel Messenger which give insights into the local program are saved.

One method which preserves the history factually and emotionally is based on keeping photographs. Pictures taken of special events, building projects, and special anniversaries can communicate messages above and beyond written words.

Certainly, as any church chooses its members for such a committee, it would be well for them to pick up some one who has an interest in photography. The church budget should be so planned as not to take advantage of this person financially.

Our church here in Palmyra has made up large notebooks to cover ten-year periods of

time. These contain photographs, speeial bulletins, and newspaper elippings. They cover the period from 1880 up to the present time. They have beautifully carved wooden covers and their format helps to make the information interesting and readily available.

On speeial oeeasions, it is well for people who have the ability to make models of previous meetinghouses, furnishings, and settings. For example, one of the members of the Palmyra Church made a model of the first ehureh building, built in 1892. This model not only brings baek memories, but tells its own story with the pot-bellied stoves, plain seats and pulpit arrangement.

In the area of Brethren history in general, we have among our historieal eollection copies of the Missionary Visitors and the Inglenook year by year.

It is fascinating to look through a magazine suehas the Inglenook, published from 1900-1913, and feel how real the past events become as you live during that period of time via reading. Certainly we must realize anew the influenee these papers have had on Brethren life.

In addition to these unique aspeets, the historieal committee preserves the minutes of ehurch council, statistics as to attendanee and budget, and records of baptisms, weddings, and deaths.

The ongoing issues of the Gospel Messenger are added to this library week by week, and are bound in like manner as the Missionary Visitor and the Inglenook. Time marches on, and now comes the new publication, Brethren Life and Thought, which again has the potential of carving its initials into the trunk of our Brethren heritage. It too needs to enter our historic collections.

Owing to accumulation, space is needed to adequately handle this important task of our historical committee. Since we are now in the middle of building an extension to our present ehureh, our committee plans to present to the church the need for a room speeifically to eontain the historic materials now stored in various cupboards and closets.

As this dream beeomes a reality, our prayer would be that we remain sensitive to the past and therefore beeome ehallenged for the future.



Examining models and discussing memories brought back by the old white church

18th Century Vacation

By Donald H. Shank

Living in the era of the "forward look" it is good occasionally to pause, lift the veil of years, and look into the past. It is the past which gives meaning to the present. Few have done more in bringing the history of the early beginnings of our church to light than Don and Hedda Durnbaugh.

In May 1955 Don was called by the 250th Anniversary Committee of the General Brotherhood Board to prepare materials for a historical volume. However, one must go back ten years earlier to see how God brought Don and Hedda together and how he directed them into this work.

Dr. Gladdys Muir of Manchester College was a primary influence in developing Don's peace convictions and aroused his interest in BVS. In 1949 with a B.A. degree in history, Don sailed with the first BVS unit to go to Europe. Here he worked mainly in refugee resettlement.

The next summer at an international work camp Don met Hedda Raschka, a talented Austrian girl who had been active in Lutheran youth work. Cupid took over from there.

They were married in Austria during the summer of 1952, but Don returned to the United States alone to continue his study of history at the University of Michigan.

Six months later Hedda received her visa and joined her husband. But in June Don, having received his Master's degree, was asked to return to Europe, this time to direct the Brethren Service work in Austria.

In his constant association with people in Europe Don was continually asked to explain



Donald H. Shank and Don Durnbaugh (right) go over old books and manuscripts Don uncovered in Europe. He used these in writing on early Brethren history

the peace position of our church. Why? How? These questions led to his wanting to explore more deeply into the beginnings of our denomination.

So it was that out of his own interest that Don and Hedda spent their summer vacation of 1954 looking in dusty attics and public and private archives in search of hitherto unknown facts about the Brethren.

Said Don in a letter to Bro. M. R. Zigler following their two-week vacation into the 18th century, "There is much more Brethren material available than I had originally believed."

It was indeed divine providence that Don and Hedda should have been brought together. With all that is involved in reading and translating old German script, Hedda's part in the work is invaluable. While it may appear to be glamorous and adventurous, it finally resolves itself in hours and hours and hours of diligent work studying old volumes, letters, pamphlets, real estate transactions, and church records, seeking information concerning the Brethren.

"You literally wade through the dust of centuries to get the material you want," said Don. "There is never enough time."

Don is at present working on his Ph.D. degree at the University of Pennsylvania. Both he and Hedda are members of the Drexel Hill church.

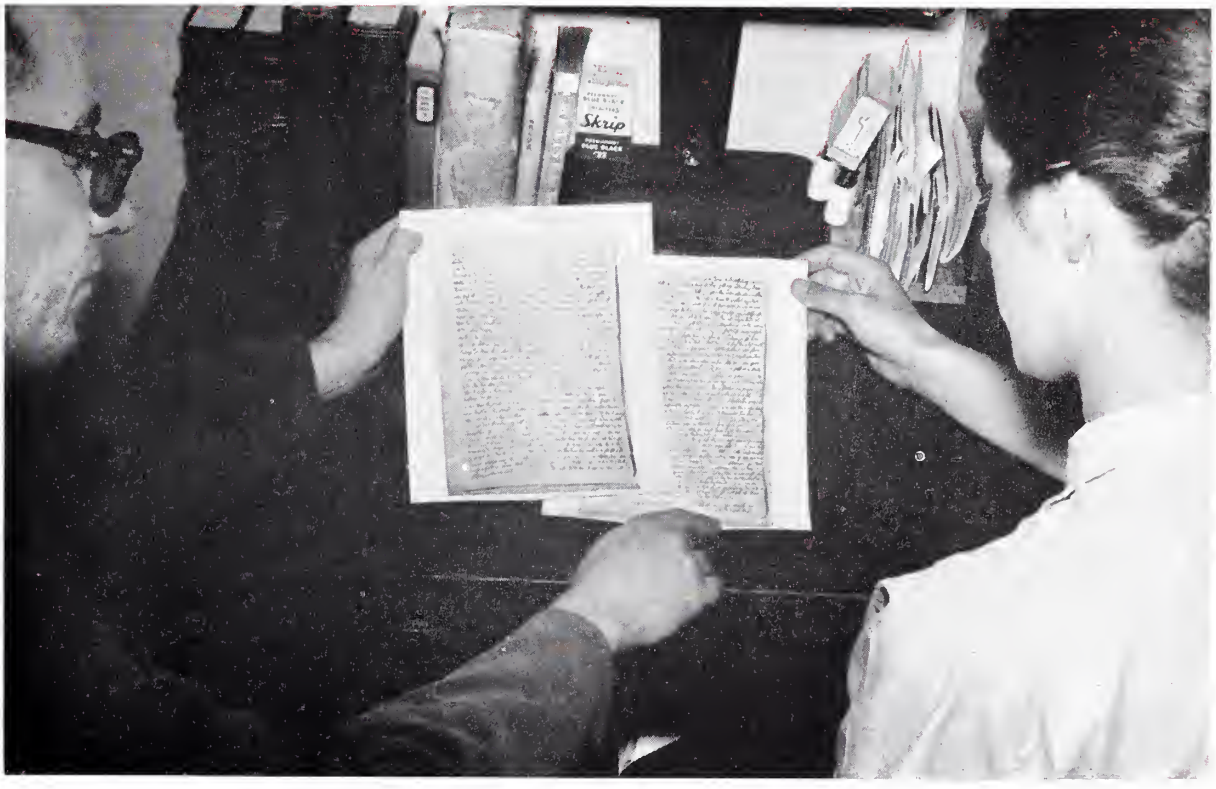
We who live in this land of freedom of worship cannot really appreciate the background out of which our church was born, one of religious persecution.

Just as Martin Luther did not originally intend to break with the Roman Catholic Church but hoped to reform it, just so did the Pietistic movement hope to purify the existing church rather than break from it.

Following the Protestant Reformation and the Thirty Years' War, recognition and protection was given to three churches, Catholic, Lutheran, and Reformed.

Each prince or ruler in Germany determined which of these churches was to be the church in his territory. When this church was chosen no other form of religion was allowed. All who dissented from this state church were liable to persecution.

It is interesting to note that both Luther-



Don and Hedda Durnbaugh work closely together in their research into the early beginnings of the Brethren for Don's forthcoming historical book



Priceless original manuscripts and pertinent passages from rare volumes were microfilmed as an aid in preserving authentic historical materials

an and Reformed churches were denying to others what they themselves demanded, freedom of conscience in reading God's Word.

These conditions gave rise to widely scattered groups of people called Pietists, (people who were seeking to excel in personal holiness) who became dissatisfied with the formalism and intellectualism of the state churches. These groups, mostly from the Palatinate, a province in Germany along the Rhine, began meeting in different homes for Bible study and prayer. This was, of course, illegal and for this the Pietists were punished and expelled from the country.

In his research Don Durnbaugh uncovered what the extent of this punishment was in the life of one individual, Martin Lucas, a pietist.

He was forced to do military duty with the German forces in the Netherlands, his wife was banished from the country, his house and possessions confiscated, and his children given to guardians. All this because he desired to read freely and interpret God's Word.

Because of the activities of Lucas and other "radicals" the Count of the Palatinate issued the order that anyone accused of Pietism should be sentenced to hard labor without trial.

So it was that Alexander Mack and others of like conviction left their homes rather than be unfaithful to their new-found conscience.

In looking for a place were there was some religious tolerance many of these pietists settled in the County of Wittgenstein, where the little village of Schwarzenau is located. There one of these groups came together and after much prayer and Bible study were convinced that they could not reform the state church and, desiring to be something more than separatists, resolved to organize a new church based upon primitive Christianity.

Their primary concern: to be obedient to the commandments of Jesus Christ. Their emphasis: to be faithful disciples of the Lord Jesus. Thus with the baptism of Alexander Mack and seven other devout souls, the Church of the Brethren had its inception.

"Let Us Break Bread . . ."

By D. W. Bittinger, Moderator



D. W. Bittinger

I AM SURE that all of us earnestly wish to observe our 250th Anniversary in a way that will be more than marking a historical fact in our calendars. How can we do this?

There is a song the young people like to sing. It comes to us from our colored brethren, but it belongs no more to them than to us. In many communion services it has been used very effectively. It is Let Us Break Bread Together on Our Knees.

I can think of no finer symbolization for the entire anniversary year than that which is depicted in the song. If we can enter into the year in the spirit of the Church of the Brethren love feast as we have observed it through the years, and climax the year as that love feast service is climaxed, this will have been for all of us a great year. If that is to be done, these are some steps to be taken.

1. Let us examine ourselves.

What are we doing poorly? What are we doing well? For what should we repent? How can we prepare ourselves better to become the church of Jesus Christ and to do the will of the Lord?

We should repent for our failure to spread the good news farther and more enthusiastically. After 250 years we are still a small church. We have not let the Lord use us as much as he wanted to in spreading the good news, either at home or abroad.

We have not taught our beliefs well enough in our own churches and in our own families. For instance, our peace testimony can be magnificent in this confused world. But not many of us make this testimony as our church teaches.

We have not produced Christian leaders who have made a great impress in a needy world beyond our own church. We are doing better in that than we used to do.

We have not always kept our own message clear, even to ourselves. Whereas we believed and taught in the right of the free conscience under the guidance of the Holy Spirit, we have often become coercive rather than prayerful within our own church.

These are things for which we should repent as we examine ourselves. On the other hand, there are things for which we can thank the Lord.

We have a record of 250 years of strong family life. This deserves celebration.

We have a record of 250 years of writing the testimony of the church clear in matters of peace, event though we have not always lived up to our own testimony. For this, we can thank the Lord.

We can celebrate 250 years of honest and upright dealings with our fellow men; we can celebrate 250 years of clean living.

For 250 years we have been helpful in our communities. We began by helping the widows and orphans; now we have broadened our community to include the world.

We can celebrate 250 years of continuous search for the will of God. We have tried to commit ourselves to the cause of Christ.
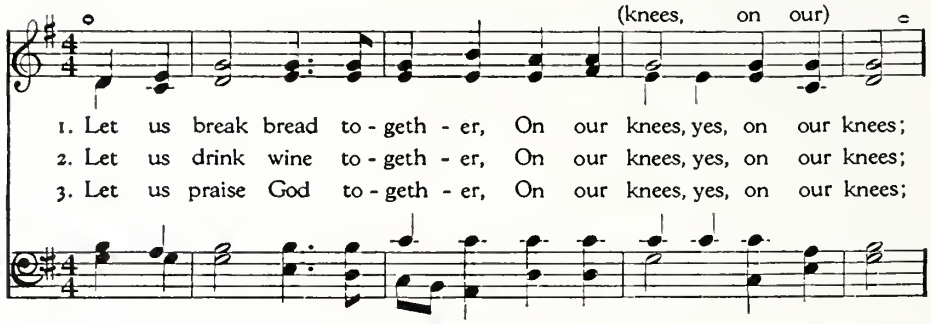
But we should celebrate prayerfully. May God help us to discover more things in the future which are within his will, and try to

Let Us Break Bread Together 489

COMMUNION SPIRITUAL. Irregular

Negro spiritual

Calhoun melody
Arr. by Donald Frederick, b. 1917



live them and teach them for his kingdom's sake.

2. Following the love feast theme, after we have examined ourselves we turn to the washing of one another's feet. If we can spiritually enter into the spirit of this throughout our whole Brotherhood and during the entire anniversary year, it should greatly strengthen and broaden us.

It should mean that we seek to serve all our fellow men everywhere without restriction, discrimination, or barrier of any kind.

It means that we should not wait for them to cry aloud in their distress, but with Christian humility we should seek out the dispossessed, the hungry, and the downtrodden, and in the name of Christ our Lord and Savior, seek to give them cups of cold water, to wash their feet, to serve them in any way that opportunity presents itself.

In this endeavor we will indeed give them cups of cold water, but it will be more than water, "for water is life."

3. The third love feast step is the family meal. The service implied in feet washing brings us all into the fellowship of the enlarged Christian family. These love feast tables have no end; they reach around the world.

As one looks down the length of the table he can see that all colors of mankind are there and that all languages are being spoken. We are breaking bread with one another in complete oneness and unity.

In this anniversary year this family fellowship should deepen first of all within our own Church of the Brethren. Though we may be different, we have a fellowship which should not be broken by differences. The family, if itself united, can grow to include all those for whom Christ prayed when he entreated that they may all be one.

4. Following the examination, the world-wide commitment to service, the achievement of universal fellowship around the tables of the Lord, we should enter into the fullness of the joy of the Lord through the breaking of bread, symbolizing his own life and into communion with him through the drinking of the symbol of his own shed blood. This should be both a year-long undertaking and a climax.

If our anniversary year does not end in a great climax whereby we merge ourselves completely into the will of God so that we can feel his living, vibrating presence within our own hearts and within our total church, the celebration will not have been what it should have been.

If this identifying with the will of God can happen, it will reflect itself in an increased number of missionaries, in a widening area and circle of Brethren Service workers, in an increased number of ministers seeking to serve an expanding church, and in an increased number of laymen searching out those whom they can bring into the church as brothers. All of this will be the result of, and the reflection of, this deepened spirituality which we achieve through Jesus Christ.

"Let us break bread together on our knees."

Let us repent, but let us also rejoice for our heritage.

Let us serve better and more widely.

Let us fellowship without barrier and more deeply.

Let us enter into oneness with the Lord.

Hymns and Organs

By A. Stauffer Curry

ALVIN F. BRIGHTBILL would rather repair a church organ in his spare time than do almost anything else. Between 700 and 800 Brethren churches across the country have organs Dr. Brightbill repaired without cost to them during his summer vacations.

Dr. Brightbill is never far from a church organ. They are old friends, who, he says, bring beauty, dignity, and spiritual inspiration to everyone who hears them, particularly church congregations.

At Bethany Biblical Seminary, where he teaches church music, Dr. Brightbill has three organs. Through them, through the stories he tells his students of how various hymns came to be written, he is bringing to these fledgling pastors a warm appreciation of Brethren hymns as an integral, soul-lifting part of our worship service.

He is one of the leaders of the Hymn Society of America and is known to musicians of other denominations all over the country.

Dr. Brightbill is an authority of note on hymns as well as organs.

The Editorial Committee of the 1951 Brethren Hymnal consulted him extensively. He is represented in it with four compositions, in the arrangement of four others, and in supplying the harmony for a ninth hymn.

Church music owes a great debt to the modern organ, Dr. Brightbill believes. He says it is the organ which took church music out of the spiritual rock and roll of the Billy Sunday era. Most churches were only equipped with a piano. The organ is not suited to the Billy Sunday type hymn.

While the Brethren have always been a singing people, their first hymns were unaccompanied by musical instruments, Dr. Brightbill explained.

The first Brethren in Germany sang chorales and Pietistic hymns, or modifications of old Moravian chants.

In fact, musical notes were pretty well frowned upon in early Brethren history because of their association with music for dancing.



Dr. Alvin F. Brightbill repairing an organ to be given to Lybrook Indian mission, Cuba, New Mexico

Congregational singing proved to be one of the greatest gains of the Reformation. One of the chief goals of church music is corporate worship. Congregational participation in hymn singing contributes much to this end. All of the principles which may be applied to congregational hymn singing seek to make our services genuine mediums of worship.

After the immigration to America early in the 18th century they introduced the hymnbook known as "Das Kleine Davidische Psalterspiel der Kinder Zions" which became the most important and widely used German hymnbook of Colonial America.

Like other music the more familiar people are with the words and music of our hymns the better they will love them, Dr. Brightbill declares. With the late William Beery, a composer of some note, he spent twelve summers



Many long hours of rehearsal with the church organist participating are needed before the choir feels ready to sing at formal church services

traveling around the country rehearsing congregations, choirs, young people's meetings, and other groups in hymn singing. Dr. Brightbill still does a lot of this work when he can fit it into his busy schedule.

What most interests him in this field, he says, is bringing the appreciation of organ music to young people. They have found in the organ an instrument, he says, which gives them a spiritual fulfillment they can find in no other way.

Many of the Brethren hymns of today have been popular for generations, Dr. Brightbill explains, like Number 181 in the current Hymnal. It occupied one of the most thumb-marked pages of the little German hymnal used in the early days of the Germantown church.

Another historic hymn is Number 299 "So nimm denn meine hande" with words by Julie von Haussmann, translation by H. Brueckner, and music by Friedrich Silcher. Its first line is: "Take Thou My Hand, O Father."

How does a hymn come to be written? Pinned down to tell about one of his own arrangements, How Lovely Is Thy Dwelling Place, Number 3 in the Brethren Hymnal, Dr. Brightbill relates that for some time he had been thinking of the 84th Psalm as the source of a Brethren hymn and had been seeking a musical setting for it.

One night, he says, he sat listening to the radio. Dr. Frank Black was conducting the NBC Orchestra in what Dr. Brightbill felt must be Mozart. The longer he listened, the surer Dr. Brightbill became that he had found the inspiration for the music of the hymn based on the 84th Psalm.

He eagerly awaited the announcement of the name of the composition. Just as the composition ended the doorbell of the Brightbill residence rang. The Brightbills' Pomeranian leapt into action. Its vigorous barking drowned out the radio announcement.

A request was made to NBC for the name. But apparently the query got bogged down somewhere. Dr. Brightbill tried everything. He asked friends. He played snatches over for anyone who would listen, hoping for a clue.

Finally Don Frederick, professor of voice

and director of choral organizations at McPherson College, stuck for several hours between trains at Denver, took a busman's holiday at the music library. Thumbing over Mozart he discovered that what Dr. Brightbill was looking for was Mozart's Second Piano Concerto, which Dr. Black had arranged for a string orchestra.

Dr. Brightbill said that story reminded him of how Grandpa Berry, who lived to be 104, had written the music for Brethren Hymn Number 454 known as "Juniata."

Mr. Beery, Dr. Brightbill said, had had the tune vaguely in mind for some time and had been trying to find words for it.

One night when he came home he found a poem resting on the family piano. Asked where it had come from his wife, Adeline, explained that she had written it and felt that he might be interested so had placed it there.

The result was the hymn "Lo, a Gleam From Yonder Heaven."

Since early days church leaders have been active in hymn writing. For example, Alexander Mack wrote the words for Brethren Hymn Number 428, *Alle Menschen Mussen Sterben*, Oh, How Is the Time So Urgent, while Christopher Sower, Jr., wrote the words for Brethren Hymn Number 418, Death, Where is Thy Sting? Peter Becker and other prominent church fathers were among our early song leaders.

Asked about today's new hymns, Dr. Brightbill says he thinks the hymn, God of All Nations, by Edward K. Ziegler, which won the 250th Anniversary competition is destined to be one of our most popular hymns.

Then just when you think he is off organs and onto hymns, Dr. Brightbill tells you that he has an organ out in the garage behind his home he has to fix as soon as he has time. When he gets it to playing it is going to be given to the Lybrook Indian mission at Cuba, New Mexico.

Dr. Brightbill never studied music seriously until he went to college. And he never studied organs seriously until he got out of college and took a job with the Kimball people in Chicago building organs. He has been at both ever since.

Having fun too.



One of the chief goals of church music is corporate worship, and congregational participation in hymn singing contributes much to this spiritual end

Publishing in Our Church

By Harry A. Brandt

PUBLISHING in the Church of the Brethren began as private enterprise, but since 1897 priniting facilities have been church-owned and directed.

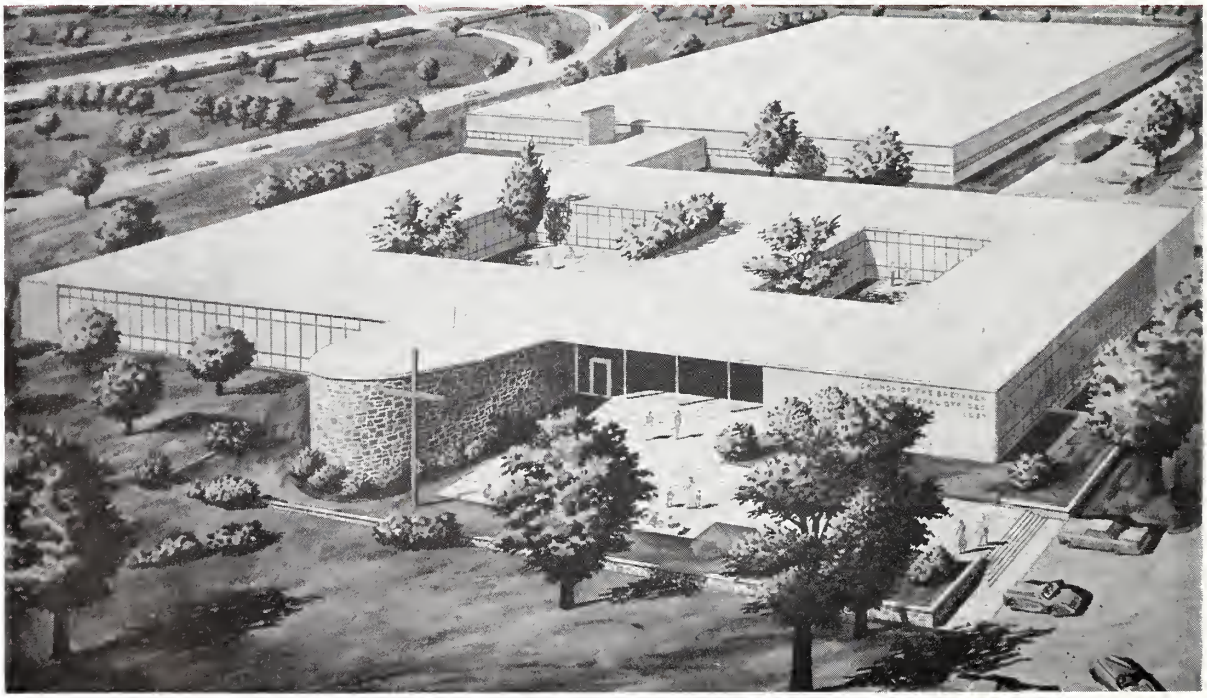
The story begins with the two Christopher Sowers. The father set up a press at Germantown in 1738. For more than a generation this press answered to the needs of the large German-speaking element in colonial Pennsylvania. Three editions of the Bible, as well as a surprising array of books, pamphlets, and papers came from this press before it suffered eclipse in 1777.

The loss of the Sower press was a severe blow to the Brethren. It accentuated other problems in their life. As persecution drove them into protective communities they were without printed-page contact with the world at large.

Those moving westward lacked a prime means of maintaining and preserving cultural interests. There was the language change-over from German to English, and with this a forgetting of Brethren beginnings. We are still at the task of recovering the Brethren story.

From 1777 to 1851 is the time span from the loss of the Sower press until Henry Kurtz began to publish his Gospel Visitor. Of this period one of our most competent historians wrote: "During the first half of the nineteenth century . . . there was almost nothing of a literary nature produced by our people."

The Gospel Visitor was the third try for Henry Kurtz. In the Ohio wilderness he found the Brethren a people with a significant message. Kurtz saw the need for a church paper.



Projected new General Offices, Church of the Brethren, Dundee Avenue, Elgin, Ill., will also house printing and merchandising facilities in 72,000 sq. ft.



Today's editors, left to right: Ora W. Garber, Book Editor; Hazel M. Kennedy, Children's Editor; Howard E. Royer, Youth Editor; Edith Barnes, Assistant Church School Editor; Kenneth Morse, Gospel Messenger Editor; A. Stauffer Curry, Church School Editor; Elizabeth Weigle, Assistant, Gospel Messenger

With his third try in 1851 Kurtz was permitted to proeeed on his own. The times were ehanging and the readers' response to the Gospel Visitor was good. But the ambitions editor was aging and needed help.

Then James Quinter appeared on the scene. Here was a younger man with the abilities and spirit to do more than just carry on.

Meanwhile other papers were springing up. Soon the Brethren had more papers than they needed. Quinter was more than preaeher, edueator, editor, and a Christian gentleman. He was also a ehurch statesman and a businessman. Without fanfare he led the work of paper eonsolidation. By 1885 many papers had been combined and the pattern for the future was set, one paper serving the Brotherhood. This was the Gospel Messenger, then going out from Mt. Morris, Illinois.

Through these ehanges two uniquely eompetent businessmen had been drawn into the growing publishing venture. They were Joseph Amick and D. L. Miller. In their hands publishing broadened and prospered.

Soon it was time for the next step, plaeing the growing publishing business under chureh control. D. L. Miller led in this move and freely made the personal saerifiee necessary.

The church was not ealled upon to raise any of the necessary money. "April 1, 1897, the Brethren Publishing House transferred to the General Missionary and Traet Committee, all the right, title and interest in the publishing business of the church."

In the line of growth the Brethren Publishing House was moved to Elgin, Illinois, in 1899. The first building was soon enlarged, and has stood as a familiar Brethren landmark for more than fifty years. Church publishing interests have now grown to the point that a new building is needed.

The new building will be known as the General Offiees of the Chureh of the Brethren. It will be located on twenty-six acres on Dundee Avenue, Elgin.

This Book She Had to Write

By Harold Z. Bomberger

The story of the Brethren, Virginia S. Fisher's exciting new book, for juniors and junior highs, will soon be off the press.

This book she had to write! As far back as she remembers she recalls her parents speaking proudly about "our church." As soon as she could she read all she could find about her church. One of her early disappointments was her inability to find a "connected and continuous story of our church."

Most of the articles were written for adults and not for boys and girls. Early she resolved that if she could not find the kind of story she was looking for, she would write one!

Both in high school, from which she graduated as valedictorian, and in college, she won honors in history. Her studies in secular history touched upon the revolutionary movements and struggles out of which the Brethren had come. To her dismay, while the Quakers, Mennonites, and other Anabaptist groups were mentioned, Brethren were not.

Research for her Master's degree in religious education in 1956 provided her with the perspective she needed for adequate orientation in church history. She continued to collect materials.

College, teaching, marriage, seminary, and countless church and community activities forced her to postpone her writing.

But eventually the time came! Our 250th Anniversary demanded such a book. Editors at the Publishing House refused to take "no" for an answer, set a deadline, and prodded her with letters and phone calls.



In historical research for her book Mrs. Fisher studied hundreds of volumes by authorities as well as every other available source, to uncover the story



Part of the CBYF cabinet meets in Mrs. Fisher's home. Left to right: Lucy Hendricks; Carl Zeigler, Jr., president; James Lineweaver; Harold Ginder; Becker Ginder, youth counselor; Lenora Shenk; and Mrs. Virginia Fisher

The Fishers' dining room beeame a workshop! Books, papers, notes—everywhere—chiefly on the dining room table and the floor! Her elderly mother took over more responsibility for the household. Jeanie, a sixteen-year-old foster daughter, pitched in too.

The authenticity of her new book eomes not alone from Virginia's aeademie baekground. Few women during the past twenty years have been more vitally at the heart of our denomination's administrative and edueational work. Four Brethren eollege eampuses have been her home.

Extensive experience in children's work, youth work, and Christian education in three of the five regions of the Brotherhood, plus a period as acting director of children's work for the entire Brotherhood have given her an unusual familiarity with the Chureh of the Brethren.

Her book is thrillingly alive beeause its author has been over the territory and in many of the congregations she writes about.

Mrs. Fisher is a seventh generation deseendant of Jaeob Showalter who emigrated from Switzerland to America in 1759 on the ship Brotherhood.

Professor Nevin W. Fisher, her husband, head of the musie department of Elizabethtown College, is also an author and historian. She helped him with the research for his The History of Brethren Hymnbooks. The Brotherhood is indebted to him as the editor of our most recent edition of The Brethren Hymnal. The Fishers, as far as they are aware, own the only complete colleetion of Brethren Hymnbooks.

As her husband cringes when the eollege choir whieh he direets hits a sour note, so she is distressed when she finds a ehureh school or a local ehureh looking back without appreeiation or ahead without vision.

Why has she written this story? She had to—to satisfy a lifelong sense of mission. The book is needed. It is a eontinuous story of our ehureh written especially for younger folks.

Medicine and Missionaries

By Rolland C. Flory

CALDERON, ECUADOR—Things move slowly in Ecuador. The Indian natives are still filled with superstition and fear of the unknown passed down for centuries.

Twice in the past decade the Church of the Brethren has given this community, fifteen miles north of Quito, a living example of practical Christianity in action.

In the spring of 1947 Benton and Ruby Rhoades arrived as missionaries. Last August the church sent Dr. John S. Horning to enlarge its medical work with a full-time clinic.

Here the Indian man catches the first bus Monday for Quito to work there all week, while his wife stays home to care for the family, the animals, and the crops.

When opportunity first came to get medicines at a tenth of what their local medicine man charged, few took advantage of it. They were too steeped in tradition.

Andres Pelatuna and his wife, Mercedes, were no exception. Their two-room adobe hut had been shaped with their own hands and painted white. Andres is a bricklayer in Quito and is home only week ends.



Mercedes Pelatuna whose faith never wavered when her daughter was seriously ill with pneumonia



Andres Pelatuna shaped the mud bricks to build his hut. He saved up a long time to paint it white

While Andres and Mercedes raised their family in the ways of their forefathers, people noticed that every month Benton Rhoades, Brethren missionary, came to see them.

One day he brought them the good news that now a real doctor was coming from Quito to the clinic once a month.

Little by little a few families began to realize that here was someone who really did want to help them. Andres and his wife visited the clinic once or twice when one of their children became ill, and the local medicine man with his guinea pig intestines or doll image of the patient failed to produce a cure. Often they would find friends or neighbors there for medical aid.

Every week end when Andres returned home from Quito he carried his corn and



Dr. John Horning and Faye Benalcazar, registered nurse, are aiding the work of our church in Ecuador with expanded medical services to native families

barley to the mill to be ground for the animals and for his family. On one of these visits Luis Osorio, the miller, a member of the Brethren-sponsored church, invited Andres and his wife to come to their services.

The first service the Andres family attended was the Easter sunrise service.

Within six months Andres and his wife accepted Christ and were baptized into the church.

Mrs. Pelatuna, when she returned to the clinic again, discovered that Benton Rhoades, with the growing demands upon his time, had turned over his medical work entirely to Faye Koontz, a registered nurse from the United States.

When Mercedes, the third child, was four months old, she was brought to the clinic with a cold. Two days later the baby was worse.

Convinced that the nurse was doing all that could be done, Andres and Mercedes were completely content in the knowledge that God was watching over them and they had placed this little life completely in his hands. This faith remained the following day when a return trip to the home revealed the baby was blue and having great difficulty in breathing.

Even with their baby at the point of death from pneumonia, these Christian Indians, strong in their faith and trust in God, refused to worry. A rapid trip to the hospital in Quito with its oxygen tent sent them home again six days later, praising God for his goodness in sparing the life of their child.

With the presence of a full-time nurse more patients began to come for help, and as many as fifteen patients a day were treated at the clinic. But many still died because their families would not come for help. Although the doctor continued to come once a month from Quito, the difficult problems and cases kept increasing. A full-time doctor was requested, and in August 1957 Dr. Horning, his wife and two children, arrived.

Moved into larger quarters the clinic has accommodated up to thirty patients a day.

But by constantly going to these people, befriending them and helping them, our work progresses, ever expanding as little by little these Indians are drawn away from their fears and superstitions and brought into the fuller life of Christ and the knowledge of his healing power.

Historical Highlights

By Elizabeth Weigle

WHAT ARE SOME of the significant events in Brethren history since the church was established in America?" I asked Dr. Floyd Mallott, professor of church history at Bethany Biblical Seminary. Without any hesitation came back the surprising answer, "First of all, the change from German to English."

Though others have noted that the use of German was a factor in our slow growth, no one has suggested that the change to English was of any great importance.

Dr. Mallott believes it is basic because it affected the whole idea of the church. As long as German was the primary language (and a minority language) the outreach of the church was limited to the German community and the few others who could understand the language. The language, though helping to keep the young church unified, was a barrier in reaching the larger community.

The remarkable thing about this change from one language to another, Dr. Mallott says, is the fact that it caused no controversy, no debate. When it occurred cannot be pinpointed. We do know that as late as 1852 it was necessary to have a bilingual clerk for Annual Meeting.

With the church turning to the use of English and slowly emerging from the seclusion into which it had withdrawn after the Revolutionary War, the time was ripe for the work and writing of Henry Kurtz.

Dr. Mallott considers Henry Kurtz "the intellectual father of the church" and listed his contributions as the second significant happening in our history.

His great contribution was the publication of a church paper, successfully begun in 1851. Through his paper he advocated establishing schools and colleges, for with the growing momentum of the industrial revolution he saw a new age coming and he wanted the church to be ready for it.

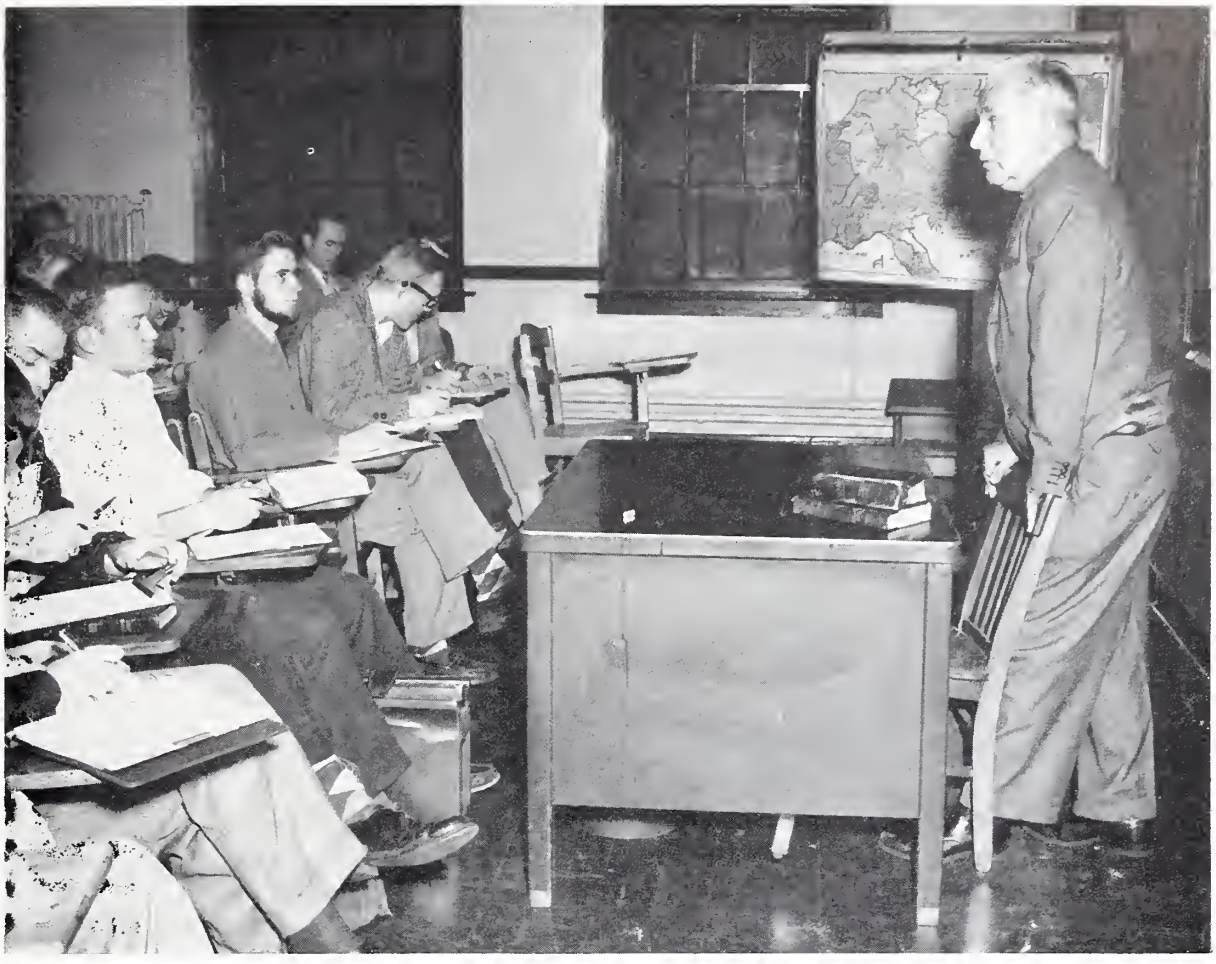
Dr. Mallott considers Kurtz's striving to get the church to work within the industrial society as the latter's greatest service. This is in line, of course, with Dr. Mallott's firm conviction that the church has been profoundly influenced by the industrial society. One feels that he would make all influences secondary to this one.



Dr. Floyd Mallott reaches for a volume of Henry Kurtz's paper, The Gospel Visitor, the forerunner of the present church paper

Elder Kurtz's advocacy of the church working within the framework of the industrial order began a struggle within the organization that culminated in the divisions of the 1880's.

The third outstanding event mentioned by Dr. Mallott is the foreign mission movement, which got under way in the 1870's, when a Danish friend of Christian Hope



A course in church history under the unconventional methods of Dr. Mallott challenges the student while disturbing many of his preconceived ideas

wanted the Brethren to send someone to baptize him. Christian Hope, himself a comparatively recent newcomer to the States and to the Church of the Brethren, was chosen by the District of Northern Illinois and Wisconsin to go with their support. Conference approved this action, asking the districts to make contributions to the work. Hope and his wife sailed for Denmark in 1875.

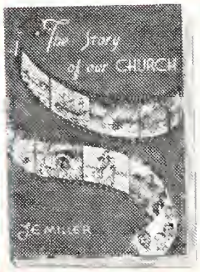
It is in the foreign mission movement that we have as perhaps nowhere else individuals influencing the course of the church—Wilbur Stover whose persistence opened the work in India in 1894; Frank Crumpacker, who led the way to China in 1908; and H. Stover Kulp and Albert Helser, who pioneered in Africa in 1922. Their work brought a world outlook to a church whose early missionary endeavors had spread it across a continent, and opened avenues of service to young men and women wanting to propagate the gospel of Jesus Christ.

The decision of the church to go into the field of social action has had far-reaching consequences, and its significance cannot be fully assessed yet.

In Brethren Service, the last of the outstanding events listed by Dr. Mallott, was brought to focus the concern for those who suffered that had been characteristic of the church through the years. The way in which the church met the challenge of Civilian Public Service and relief in the 1940's demonstrated that the Brethren can adjust to a changing world and do it quickly.

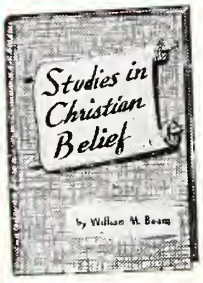
The future? Dr. Mallott hazarded a guess that the church was headed toward becoming a Christly humanitarian order in the larger church.

250th Anniversary PUBLICATIONS



The Story of Our Church — J. E. MILLER — $2.50

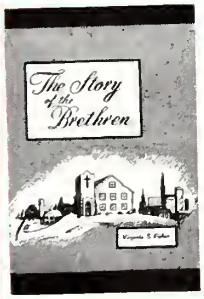
The Story of Our Church was first published in 1941. After wide distribution and extensive usefulness it went out of print but has now been revised and brought up to date. The book shows what led to organization of the Church of the Brethren at Schwarzenau in 1708, what drove the church to America, how it spread from the Atlantic to the Pacific, who some of its leaders were, and how it came to be what it is today.



Studies in Christian Belief — WILLIAM M. BEAHM

Coming early in 1958 to meet a need long felt among Brethren is this book with a theme following the familiar benediction of 2 Corinthians 13:14, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit . . ."

Written with clarity of insight and depth of conviction out of a lifetime of study and teaching, this book reflects also the author's touch with everyday life and his characteristic humor. The exact publication date and the price will be announced later. Orders may be placed now.



The Story of the Brethren — VIRGINIA FISHER — $2.00

Printed especially for boys and girls of junior and junior high age

This new book has been written for you and your brothers and sisters. It will help you to find answers to many of the questions which you have had about the church. It will give you a new feeling of happiness at being a part of the church and will help you find out how you can share in the church's work now and when you are older. There are many pictures to add to the interest you will find in this delightful book.

BRETHREN PUBLISHING HOUSE . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JANUARY 11, 1958



Religious News Service

Compensations

NATURE has delightful ways of compensating for the extremes of seasonal weather. After so many leaves fall, the trees look lonely and lost, bending and shivering in the January wind. But the same wind can carry the gift of snow to blanket the barren earth and turn a naked tree into a silhouette of grace. The millstream has a feathery border of white to accentuate its meandering path, and the old stone building almost comes alive under its downy roof.

When men are too deeply troubled by circumstances they demonstrate that their faith and assurance are only seasonal. But there are spiritual compensations for changing times just as there are natural ones for the changing year. The Christian must learn with Paul how to be content "in any and all circumstances," how to face "plenty and hunger, abundance and want." For actually there is nothing seasonal about God's favor. He can be depended upon summer or winter. He who sends sunshine and rain also provides the gift of snow.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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"If the facts of interchurch cooperation were known, it would hearten millions of people who are thoroughly loyal to their own denominations but who are troubled about what appears to be the divided condition of the church."—*Roy G. Ross*

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

The 250th Anniversary

Fifty years ago our people rejoiced greatly that we had come to the 200th year of our history as an organized Christian church. We did not hear the great speeches made by the then leaders of our church at the Annual Meeting, but we can read them now, (for they have been preserved) with great satisfaction.

Now after another fifty years a far greater program of celebration is planned. We are pleased that the first stage or steps in the program is repentance. Who is there among us that feels that we have done as well as we should have in carrying the work forward?

It has been the writer's lot to have been born and raised in that part of our country where our Brethren first came. We are now living in Skippack, which was the first stopping place of the first missionary group that was sent out from Germantown. It was in this part of Pennsylvania that many places of worship were established.

What has become of these places of worship? Why are there not strong churches here, instead of neglected cemeteries and no traces of the meetinghouses that once were here?

In recent years, our church has made great strides forward in our foreign and home mission work, our colleges and Bible Seminary, our Brethren Service, our publishing house and periodicals, our fine church buildings, and splendid homes and costly cars.

All these do not give us any reason to boast. Our doctrine and practice have always taken well with the people. The fault may be that we have not lived as we have preached. Men will know us and read us, but will they read us as the epistles of Christ? This should give us great concern in 1958.

Yes, we rejoice greatly that the Church of the Brethren has remained to bless the world for 250 years. Her efforts have not always failed, for many have been brought to virtue and glory through her service. Because we failed in the past is a very good reason that we should do better now. The rather expensive journey to the place where our church was born will mean very little to us unless we catch the spirit that moved those that led in the great work.

The Lord will not fail us. But we may fail him and thereby suffer loss. It cannot be otherwise.—Joseph U. Cassel, Collegeville, Pa.

Experienced Leaders

Current writers point to the loss in talent and experience suffered in our American system which retires active workers at age sixty-five. Recruiting for the ministry suggests interesting young men in choosing the ministerial vocation and guiding others in their middle years into pastoral leadership. A third area lies in educating the churches to welcome the leadership of ministers who have reached sixty-five, who could and would serve longer, if welcomed to a field of service.

Isn't it time to dismiss the idea that "our young people" need the guidance of younger ministers? In some places this may be true.

High school faculties today have a notable proportion of teachers well beyond fifty. I feel that present day youth may have and can have a more co-operative attitude toward experienced leaders than may have been true of the writer's generation. . . .

May I urge our churches to demonstrate to their communities that experienced spiritual leaders have a contribution that is worthy of recognition and employment? Efficiency standards drawn up by commercial interests may be foreign to the family of God. As the sentiment that "the pastor must do it all" is displaced by "let all the members work"—the age span for effective leadership increases.—Galen Barkdoll, Copemish, Mich.

Understanding the Scriptures

As I browse through the admonitions, commandments, love, and blessings found in the still green pastures so abundantly watered in the Book of books, I am made to wonder how any one can admit that they cannnot understand the Scriptures. Everywhere in the Bible when God spoke it was good and proved a blessing; if disobedient to the voice it brought a curse or punishment. – Elsie E. Jackson, Pomona, Calif.



National Council of Churches

A person who gives to the work of God is likely to make a place for God in his home, his business, and his thoughts

Keeping one's resources to himself makes for a life as desolate as the land by a lake that has no outlet



Luoma

Giving Is Living

Richard N. Miller

A giving church is a living, growing church; a giving person is seeking first the things of God

I MUST confess that the stewardship theme chosen by the National Council of Churches this year left me blank. There was rhyme, but no reason in the slogan, To Give Is to Live. I am sure already, thought I, whether or not I give. How can the person who gives live any more than the one who fails to share? It did not make sense. There seemed to be no connection.

Then the telephone rang. A member of the church had some questions about his stewardship commitment. "You know," he said, "it costs me more to belong to church than it does to any other organization in Dayton," and then he added, "but of course the

church is the only organization that concerns itself with my eternal life."

Suddenly the slogan flashed in my mind: To Give Is to Live. My friend had shed new light on these words. He was saying that giving has a relationship to life eternal.

Jesus had said that, too. "Lay not up for yourself treasures on earth . . . but lay up for yourself treasures in heaven." And then again in the story of the rich young man who came to ask how he might inherit eternal life, Jesus replied that he needed not only to keep the commandments, but to give.

This young man was a tither. (Tithing was a commandment and he had kept all the other commandments since becoming of age.) Jesus expected much more from him. By the Master's standards, a person (even a tither) does not give until he gives sacrificially.

To give sacrificially is to live in this new dimension of eternity—not in the sense that with each offering we purchase a little more of eternity, nor that our gifts are bribes to pay God to forget the commandments we have broken, but rather in the sense that when we give sacrificially we are ordering our lives to seek first the things of God. There is a direct relationship between where a person's money is and where his heart is. Jesus said that, too.

There is truth in this: a person who does not give to the work of God is not likely to make much of a place in his business or home or his thoughts for God. A person's commitment must be sacrificial in order for it to mean much to him, and thus to mean much to God, and thus to mean much to him in terms of eternal life.

NEW YEAR CONSECRATION

JEAN LEATHERS PHILLIPS

What shall I give to thee, King of my heart,
In this New Year thou hast given?
Worship and praise and a life set apart
From the world, this beginning of heaven.
How shall I serve thee and where, dear Heart?
Thou Heart that was broken for me!
Here where I have in my city a part,
Here would I faithful be.
Here I would capture the still small voice
And prayerfully yield to thy lead.
Here would I harvest the grain of thy choice
That this year may be blessed, indeed!

To give sacrificially is to live eternally.

Interesting, is it not, that when you reverse this slogan it has equal meaning? The thought of living into the future motivates the giver to share more sacrificially now. When one considers the account that he must someday give, it causes him to reorder his present standards of living and giving.

The pastor of Hyde Park Methodist church in Tampa, Florida, tells a story that happened in a former pastorate. One of his families was driving home after a church pledge supper and they had about decided to cut their pledge in two, when suddenly they rounded a bend, and headed into a train and sure death.

Looking up, the wife said, "I saw that train and knew we were all going to be killed and I shouted, 'Give it all to God'!" Her husband swung the wheel and somehow they slid alongside of the train instead of into it. You can understand what came into that woman's life in that split second when death was imminent. It was in a true sense the relative values of life. In that split second she saw the things that are most important.

To give is to live, and the very thought of living eternally prompts us to give sacrificially now. But I am convinced of this, also: that giving is living right now, that we find more abundant life in the present because we give.

Fulton Oursler in Modern Parables tells that not so long ago, the Rev. Robert N. Pierce, Presbyterian missionary, was visiting a colony of leprosy patients at the Cameroons in West Africa. Dr. Pierce felt so sorry for those sick people and their great suffering (all of them doomed to live and die on the island, and never live among loved ones again) that he began to tell them how much worse off were some other people in the world—the homeless, the starving, the slaves of modern tyrannies, victims of awful cruelties.

"I was trying to show them their oneness with the world outside," Dr. Pierce reports of that Sunday morning meeting in the Cameroons. "I assured them that there was suffering all around the world, not just in their colony."

Next morning when Pierce was leaving, the colony's leader came running after him, holding out a small, rudely made cloth sack on the end of a stick.

"It is for the people across the ocean who are in such

Continued on page 7

EDITORIAL

Surviving the Holidays

NOW that Christmas is over and our daily schedules have returned to what seems normal, it is time to ask how well we survived the holiday season. We are not referring to how much we received materially or to the losses suffered by our pocketbooks. These standards of assessment are too widely used already.

We refer rather to the alternatives set forth in a pre-Christmas article by Ernestine Emrick. Whose birthday did we celebrate? Was it "Santa or Savior"?

To make sure that department store Santas would be cared for, the American Guild of Variety Artists sought to negotiate for its union members a minimum salary of $125 for 27½ hours work. Being pleasant to little children, listening to their Christmas wishes, wearing an uncomfortable uniform and sporting a white beard, with perhaps a few jolly ho-ho-ho's thrown in for good measure, is classified by the union as "entertainment." No such wage guarantees were provided for Salvation Army Santas or others who volunteer their services for children's parties, because they do not qualify as professional "entertainers."

The salaried Santa is only one symptom of how universally Christmas has become commercialized. In spite of the lovely music we hear throughout the season, in spite of the wholesome family traditions we seek to perpetuate, in spite of the energetic efforts of pastors and community leaders to focus attention on Jesus Christ and his birth, we often pause wearily at the end of Christmas Day and wonder whether the Christ Child would really be any more welcome in our town than he was at the inns in Bethlehem.

Now that Christmas is over it is appropriate to ask ourselves: did we really honor Jesus Christ or did we try to use him? Did we think of serving him or did we devise some new way by which his name, his story, his appeal to mankind could serve us? Was his birthday an excuse for self-gratification or was it an invitation to kneel before his manger? We often spoke his name. Did we honor it or did we profane it? Will we be more devoted disciples of his throughout 1958 because at Christmas we were impelled to follow him?—K. M.

Time for a New Peace Policy

AS THE recent Paris conference of the North Atlantic Treaty Organization concluded, President Eisenhower declared that its decisions would "promise far-reaching results and should make war less likely and peace more sure."

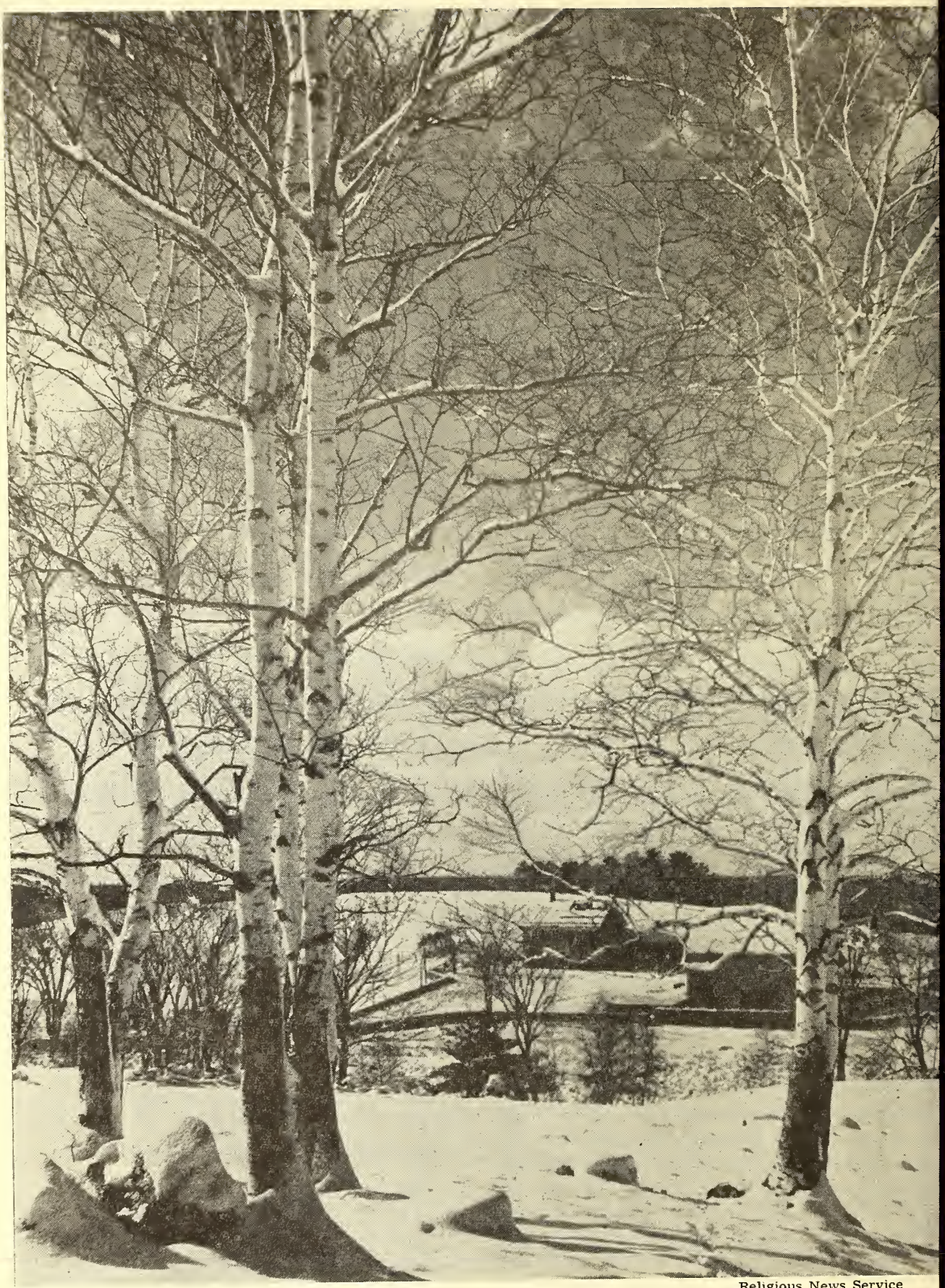
Christians everywhere will join the president in his prayer that such may be the outcome. But Christians will also view the mounting arms race as a threat to peace. Therefore we may well question whether the NATO conference really worked toward such desirable ends.

The president and his secretary of state went to Paris with the objective of persuading European nations to let us launch intermediate range ballistic missiles from their soil. For the most part the European leaders were reluctant to share in this project and they came to Paris talking about the need to negotiate our differences with the Soviets.

There were strong suggestions from this side of the Atlantic also that we ought to work first for a peaceful settlement. Men like Lester Pearson, Canadian winner of the Nobel Peace Prize, and Adlai Stevenson urged our leaders to leave no stone unturned in responding to Russian overtures for a settlement. George Kennan, former ambassador to Moscow, warned against strengthening NATO too much lest it harm our chances for peaceful negotiation.

But the president ignored the Russian overture and the secretary of state indicated he hadn't read it. The president also rejected proposals for an immediate halt to nuclear tests. And so the conference began with our leaders in the role of advocating more weapons, while our European friends were urging us to moderate our demands. The conclusion was a compromise that still leaves the way open for peaceful efforts, but it can hardly be said that our own representatives gave leadership in the ways of peace.

Isn't it about time that we recognize that there are alternatives to a suicidal arms race? Isn't it time to consider the millions who will gain nothing and lose almost everything if we blunder into another war?—K.M.



Religious News Service

WINTER'S SNOWS



May Allread Baker

IT IS a cold day in early January. And the snow comes driving over the bare, brown fields, covering them with a blanket of fleecy white.

There has always been something about the snow which thrills my heart with ecstacy. Nothing in all this world is so beautiful as these crystals of dazzling whiteness. On our lawn, the spruce and pine have garlands woven in and out of their dark hair; the cedars wear ostrich plumes; pearls deck out the gnarled old orchard trees; there are yards and yards of frilly lace in the hedge. Even the humble beggar weeds are clothed in ermine fit for a king.

Tomorrow, perhaps, we shall rise to a zero day, with the snow firmly packed, and a pale sun shining. Then there will be violet shadows under the evergreens, and black, shadow-pictures on the snow where it has drifted under the maples and elms.

Now there is no color but the gray sky and the white snow, if we except a pair of cardinals in the leafless lilac bush and a blue jay stabbing at a piece of suet hung up in a nearby tree.

If the roads do not get too bad, our son and his family will be stopping over for a few days on their way to their winter home in Florida. And my six-year-old granddaughter also loves the snow.

"Tell me about the Snow Queen, Grandma," she coaxes, snuggling down in my lap and laying her blonde head upon my shoulder. She never tires of Andersen's Snow Queen, no matter how many times she hears it.

We both enjoy walking in the snow. Warmly bundled up, with the dog at our heels, we strike out across the fields and down to the stream. Ice fringes the edges, and the water in the middle is the color of tea steeping. The alders are black against the snow, and farther away, the wood looks as if it were sketched in blue ink. We cannot see very far, though, for the familiar landscape is blurred, and we seem to be in a world of feathery whiteness, all our own.

But we are reminded, even in January, that spring nears. Already the days are a bit longer; the lithe limbs of the weeping willows are turning golden; soon new, tender leaves will bend softly down to kiss the greening grass.

Early next month sweet little song sparrows will tune up their songs, a trifle rusty from long disuse. The first robin will come; the sunsets will linger long, and be apricot and apple green—spring's own colors.

Woodchucks will venture out of their winter burrows; the first flowers of spring will appear in the wood and on the lawns. Tractors will hum.

Spring, summer, autumn, winter—all of God's seasons are beautiful and well-ordered. But most of all, I love the snows of winter!

WINTER

ERNESTINE HOFF EMRICK

A chill wind shrieks across the gray expanse;
Gaunt skeletons of trees, so lately gowned
In autumn skirts for their wild gypsy dance,
Stand shivering, feet frozen to the ground.
And as life's time of winter rages by,
Our storm-swept souls, disrobed of all pretense,
Stand starkly black against God's searching sky,
Misshapen—or in pure magnificence.

Giving Is Living

Continued from page 4

need," the man explained. "We didn't know how badly off they were. Every one of us has given the money we had left."

Dr. Pierce is blessed with good eyesight, yet he had strange difficulty that morning in counting those finger smooth old coins. In the end they came to 152 francs, or $2.18, which the leprosy patients, out of a lifetime of savings, had given in charity for use in the world outside.

They had received in their hearts the greatest blessing in the world. Rather than grieving for themselves and receiving only, they gave themselves in compassion for others. To give is to be blessed with abundant living.

There is a ranch in Colorado

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If Jesus Were Here Today

Paul Crumley

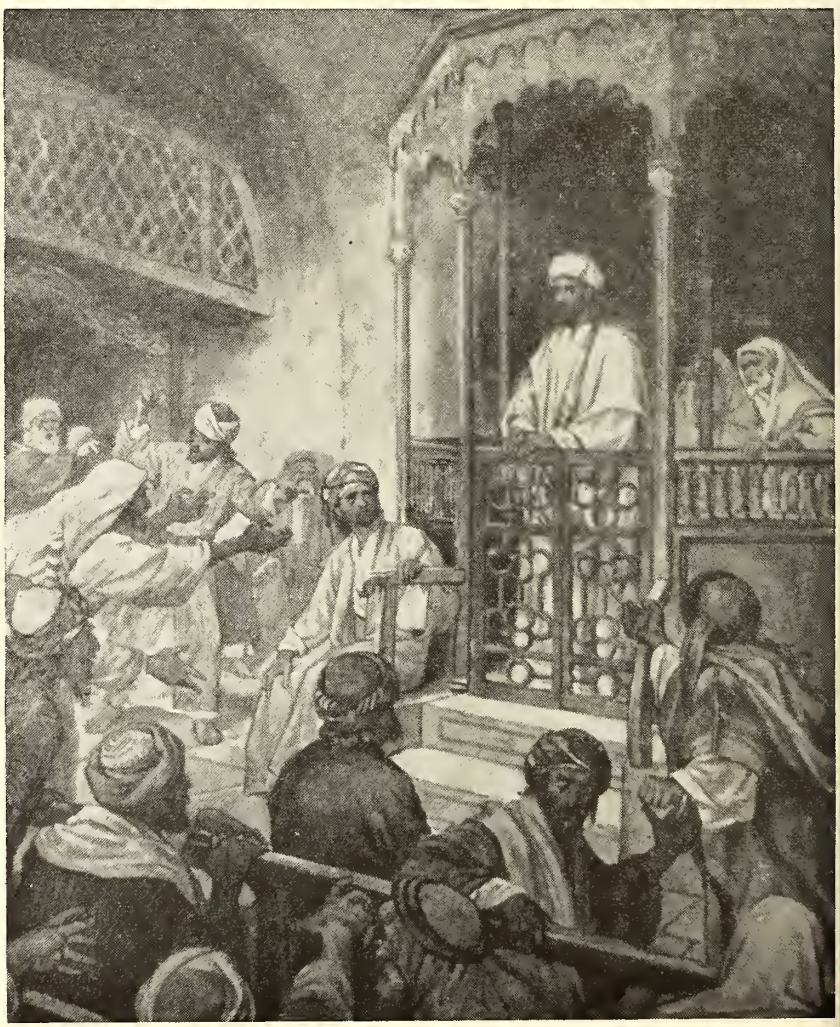
JESUS makes all of us uncomfortable until we have come into a right relationship with him. When he lived among men he made many of the religious leaders so uncomfortable they were driven to wrath. One day in the temple, as he was teaching his followers a better way, the Jews became so enraged at his teachings of truth, that they all but stoned him (John 10).

His teachings were at cross purposes with their personal selfish desires. Their hardened, closed minds could not receive his teachings of truth. His new light of life hurt their spiritual eyes because they were dimmed by the cataracts of greed, selfishness, and prejudice. They were convinced that to get rid of Jesus would relieve their seared conscience.

Their fathers had killed the prophets because they too had been made uncomfortable, and the truth of the prophets uncovered their sins. Not only did sinful men kill Jesus, but they killed Stephen, Peter, Paul, and a long line of Christian martyrs. The Spirit of the risen Christ, living in committed Christians, made sinful men uncomfortable, restless, and ruthless. God's Spirit of truth uncovers and bares our sins until we come into a right relationship with him.

Suppose Jesus should come into our community, teaching his principles as they apply to our day, our lives, our church, and our nation. How would we react to him? Would we consider him a dreamer, or perhaps a little insane? Would we be attracted to him if he were to teach his principles of equality, justice, and the Brotherhood of all men, regardless of the color of skin or the place of birth?

How would we receive him if he were to tell you and me what it means to turn the other cheek, to forgive without reservations, to love and pray for our enemies? Could we apply those principles to our relations with our neighbors at home and in other lands? What would we do with him if he gave us his convictions on the stewardship of money? Would we rush to our pastors to have our billfolds baptized, then start tithing? Or would we, too, have the urge to crucify him?



Jesus' teachings were so at cross purposes with the selfish desires of the religious leaders that they attempted to stone him once

William Hole
Gramstorff Brothers Inc.

Would not many of us who are his followers feel the same emotions of wrath toward our Master, as those who were driven to the verge of stoning, if he should allow his piercing eyes to penetrate our souls, and say, "Brother, this means you too"? Would not we half-committed Christians be just as uncomfortable as the Jews who wanted to get rid of him?

Giving Is Living

Continued from page 7

at the base of a mountain, says George Stewart. From snow fields hundreds of feet above, two streams trickle down and divide. One grows until its waters are caught up by skilled engineers and made to irrigate a thousand ranches. The other runs into a blind valley and spreads into a lake with no outlet. One loses itself on a mesa and gives food to the homes of men. The other turns in upon itself and kills everything that it touches. The one gives and lives, and the other keeps and is dead.

I know churches like the second lake, selfish, dying churches. I came home from a recent meeting discouraged at the giving of our churches and tired of the time-worn excuses of "our people can't afford to give any more" and "we have to cut our benevolences because we are building a church." Faced with a tremendous building program and a great indebtedness, and in view of the response of other congregations, my first reaction was to suggest to our church that we cut in half our giving to outreach. It would still equal the average per member giving of the other congregations.

Then I came to myself and realized that we are not giving as we do because of the other churches. We are giving at such a rate because we cannot afford to do less. We know what happens to churches that think only of themselves: they are dying or dead, gaining new buildings, but losing their souls. To be a living, growing church it must be a giving church, and to be a living person one must be a giving person.

In the Holy Land there are two seas. One is in the north. It is the Sea of Galilee. It is surrounded by green shores, is replete with fish, and the river Jordan comes rushing down from the hills to enter its sweet waters. The Jordan flows through the Sea of Galilee and finally enters the Dead Sea, which receives, but does not give. It hoards every drop it gets. All is barren desolation there. No fish can live in its depths. Trees, flowers, and shrubs refuse to grow on its banks. There is no laughter there. The one sea lives because it gives. The other receives and keeps and dies and defies the very law of creation: To give is to live now and forevermore.

Family Fun Fare

Introducing a new feature in which our readers share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Fun With Music

IF YOU want to give a new look to an old round try singing three rounds together at the same time like Three Blind Mice, Row, Row, Row Your Boat and Are You Sleeping? Divide your group into three parts for the singing of each of the rounds. Start each one of the groups at the same time singing one of the three rounds. Next divide each round group into three parts. Thus you have part 1, groups one, two, and three; and part two, groups one, two and three; and part 3, groups one, two and three.

Sing the round three times as usual, starting all part one's at the same time, part two's at the same time, and part three's at the same time, each in succession. If carefully timed you can measure yourself and your crowd to bring everyone out together. Be sure that all part one's of the three different groups are singing together their three songs. Likewise part two's their three different songs, etc.

Another idea to spice up an old song with many verses like Old MacDonald Had a Farm: start each succeeding verse a half step higher slurring into it from the previous verse. Be sure to start the song low enough to absorb the elevation each time. If the group has a number of verses they wish to sing you could go up the scale and down it accordingly.—Submitted by *David Albright, Nampa, Idaho.*

Lombardy Poplars

MAY ALLREAD BAKER

By our garden fence, young poplars
Hold their heads so proud and high,
One might fancy them on tiptoe
Reaching up to touch the sky.

In the early winter evening,
Can there be a fairer sight
Than these trees, so tall and slender,
Waiting for the starry night?

Across Denominations
Across Nations
Across Races

Oneness in Christ

A Report on the National Council of Churches General Assembly

HOW can the Protestant and Eastern Orthodox churches of the United States best demonstrate their oneness in Christ? This was the question that confronted the two thousand persons who attended the Fourth General Assembly of the National Council of Churches at St. Louis last month.

Among these representatives of the churches were nearly 500 voting delegates from the 30-member denominations. They were joined by visitors, consultants, and others representing churches and agencies affiliated in some way with the Council.

The Assembly program provided a number of business sessions in which the official delegates could review the work of seventy-five different programs that the churches carry on together through the Council. The delegates also elected officers for the next three years, and determined the policies that will guide the cooperative work of the churches during that period.

For presiding officer during the next three years, the delegates chose Dr. Edwin T. Dahlberg, pastor of the Delmar Baptist church of St. Louis. Dr. Dahlberg is the first Baptist to head the Council and the first churchman to be elected president while serving as an active pastor. Dr. Roy G. Ross will continue to serve as general secretary and he will be assisted by R. H. Edwin Espy, the first layman to serve as the Council's second ranking administrator.

The National Council of Churches now has 303 separate departments and a staff of 655, including 190 executives. Its various units are guided by 5,400 laymen and clergymen, who serve on operating committees and boards. The Council's budget amounts to more than nineteen million dollars.

Across Denominations

As set forth in the theme of the Assembly, one of the purposes of the National Council is to maintain oneness in Christ across denominations. In order to review adequately the many co-operative programs which are carried on through the National Council, delegates were divided into twenty-one groups, so that in this manner they could give attention in some detail to work carried on by the Council during the past three years, and also to submit their recommendations to the General Assembly for future operations.

The Council carries on its work in four main divisions, representing interests of Christian education, Christian life and work, foreign and home missions, and also through several general departments, such as Church World Service, United Church Women, and United Church Men. All of these major council units were under review by the delegate groups.

In addition to the review of specific programs, Dr. Roy G. Ross presented a comprehensive report on the state of the Council and Dr. Roswell P. Barnes, who has served as associate secretary, but who will be leaving the Council on January 1, presented a report on the state of the churches.

Church of the Brethren Delegates

■ Approximately forty members of the Church of the Brethren participated in the National Council General Assembly. Of this number nine served as voting delegates. They were Norman J. Baugher, Desmond W. Bittinger, James H. Elrod, Raymond R. Peters, Paul E. Miller, Earl M. Bowman, Harold D. Fasnacht, Rufus B. King, and Mrs. Charles E. Zunkel. Other Brethren attended in the capacity of accredited visitors, as members of local, state and National Council staffs and as consultants for the various divisions and departments of the council. The editor of the Gospel Messenger, in addition to covering the sessions as a reporter for this paper, also served as a volunteer assistant in the public relations staff of the Assembly.



W. C. Runder

rom the left: J. Quinter Miller, an assistant general secretary of the National Council, the executive ecretary of the General Assembly; Rev. Hampton Adams, the general chairman; Eugene Carson lake, the president of the National Council; and Roy C. Ross, the general secretary of the Council

Dr. Barnes said that the nation's hurches are doing something about ıe "revival of interest in religion," ut they must "lead men beyond ıeir generalized interest," to faith ı God. To do this, church leaders ıust have depth of insight and qual-y of life. Too many churches, he eclared, are concerned more about vhether a minister is "a good admin-trator" than about whether he is "a earless prophet."

Dr. Barnes said that in carrying ut their task to bring all men to vorship God, churches must obey ıe gospel and not be too concerned bout popular reaction. The fact ıat there are now more than 100 ıillion people affiliated with reli-ious institutions and that financial ıpport is rapidly increasing are in-ications of the widespread interest ı religion. However, the churches lso have a responsibility for doing ɔmething about the "low state of ıoral discipline" in America.

The work of Christian educators ame under close scrutiny on the art of Theodore A. Gill, managing ditor of the Christian Century mag-zine. He challenged educators to jab and jar and rattle the Christian onscience on everything." He de-cribed a recent experience of his in ndonesia, which illustrated the "in-redible eagerness of Asiatics for ed-cation."

He said, "What has happened, hat we must hire Americans to be curious, that we must try to buy their interest? Can Christians agree to this flattening of creativity, this fading in our curiosity? Is there anything that education can do to restore wonder and excitement to our vision?"

Dr. Truman B. Douglass made a plea for denominations to turn over to local, state, and national councils more functions that are "sufficiently momentous" so that these councils become symbols of the unity of Protestant and Orthodox churches. He pointed out that the general public regards councils of churches as "being mainly occupied with opposing bingo, or pari-mutuel betting on horse races."

The growing importance of the councils was stressed by the speaker. He said there are 5,000 organized units of the council movement in the United States, ranging from local ministerial associations and church councils to the National Council.

The National Council's work was extended by the addition at this Assembly of four new constituent member denominations. These are the Diocese of the Armenian Church of North America, with 102,900 members; the Polish National Catholic Church of America, with 265,900 members; the Free Magyar Reformed Church in America, with 9,000 members; and the Serbian Eastern Orthodox church, with 100,000 members.

Across the Nations

Although the National Council of Churches is a national organization, it seeks to further oneness in Christ reaching far beyond national boundaries. For this reason, many of the sessions at St. Louis dealt with international concerns and represented the prevailing interest that Christ should be recognized as one Lord over all nations and all peoples.

Although President Eisenhower, because of a recent illness was unable to attend the Assembly sessions, he sent a message that was read to the group, and sent a personal representative from his staff, who said that the President wants the churches of America to "speak up clear and strong."

Throughout the Assembly sessions the churches were speaking up in rather unmistakable terms. Some of their comments dealt specifically with national and international issues. For example, one of the luncheon speakers, Senator Proxmire of Wisconsin, criticized the present government farm policy as "a monumental failure of moral imagination." He called it a policy that deliberately wastes food, while millions around the world are hungry. The senator maintained that if farm policies could be changed, farm surpluses could be used to feed millions of children in

Asia, Africa, South and Central America. He congratulated Church World Service for playing an aggressive role in surplus food distribution.

The senator noted that four fifths of all the nation's voluntary overseas relief work has been conducted through religious agencies. Yet he pointed out that the churches cannot rest on self-praise, since the present world total of refugees is a staggering amount, including millions of homeless in Europe and Asia.

A speaker in the Division of Foreign Missions session, Dr. Donald Black, said that America's high living standard complicates our efforts abroad. American nationalism greatly affects the churches, because people find it easy to equate patriotism with Christianity. Declaring that limited vision hinders our relationships abroad and blocks co-operative effort, Dr. Black warned against human pride, and declared that "we still have to learn a lot more about co-operative effort."

Another speaker was Bishop Rajah B. Manikam, Bishop of the Federation of Evangelical Lutheran Churches in India. He argued that divisions in the church and the lack of a united witness are a great stumbling block in the way of others accepting Christ."

He said, "The churches in the States and their missionary societies would do well not to put any impediments in the way of the young churches desiring to unite with one another. They should select and send to the East such men and women missionaries as will not look at each other critically over denominational walls, nor desire to perpetuate those historic divisions which, whatever they may mean to the West, have far less relevance in the Eastern context."

The theme of Oneness in Christ Across Nations was discussed by two main speakers at an evening session. Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, commented on the recent Soviet scientific advancements and set forth his view of the goal of American foreign policy. He said, "We are grateful for the significant part which the United States has played in the defense of freedom and justice in a divided world. Yet both its people and government must learn the hard lesson that America's world role, if it is to meet its moral responsibility, must be to unite and not to divide."

The Christian's role in unifying the world also was expressed by Charles Parlin, an attorney and a prominent Methodist layman. Mr. Parlin advocated that a delegation of churchmen make contact with Christians in China, as was done last year with Russian Christians. He said, "Let us remember always that we and our Christian brothers everywhere, even beyond the Iron and Bamboo Curtains are necessarily drawn closer together as we are mutually drawn closer to the Christ who died for all and for all is Lord and Savior."

The same concern of the churches that oneness in Christ should be maintained across national lines was represented in various resolutions passed by the Council. The Division of Foreign Missions urged that an unconditional United States loan be made to India, saying that Asia's "largest free democracy" has already taken drastic measures to meet its problem by taxing its own people as never before.

Other resolutions dealt with the liberalization of refugee legislation, international trade and aid; and a major resolution set forth the views of the church on the nuclear space age. After considerable discussion the delegate body amended this comprehensive statement by including the following paragraph referring to disarmament, "We believe that the accelerating arms race which now grips our world may lead directly to a war which will destroy civilization. Therefore, we believe that efforts must be redoubled to realize the final goal of world-wide disarmament in the framework of the United Nations."

Across the Races

A third major concern of the Assembly was that oneness in Christ and unity in fellowship should be maintained across racial distinctions. In a major evening session devoted to this aspect of the Assembly's theme, delegates and visitors were told that the church is still the most racially segregated institution in American life, but some progress is being made in integrating it.

Dean Liston Pope of Yale Divinity School said that although only ten per cent of American Protestant congregations are interracial, this percentage is five times as great as that of a decade ago. He said that comparable or even greater changes have taken place in the last decade in most church-related institutions such as schools, colleges, and hospitals.

The movement toward integration

Dr. Edwin T. Dahlberg, pastor of the Delmar Baptist church in St. Louis, was elected president of the National Council at the third General Assembly. Succeeding Dr. Eugene Carson Blake, he is the first Baptist and the first parish pastor to head the council since it was formed in 1950



has been at an uneven rate in the various denominations and regions of the country, but it has affected them all, including a number of churches and educational institutions in the South. Dean Pope pointed out that the residentially segregated neighborhoods make it very difficult, almost unnatural for neighborhood churches to become racially inclusive.

Dr. Martin Luther King, Jr., Negro pastor from Montgomery, Alabama, believes that most local churches have moved too slowly in integration. He said, "All too many ministers are still silent while evil rages. It may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so-called bad people, but the appalling silence of the so-called good people."

In another message, Dr. King pointed out that the American Negro "has come a long, long way" in gaining a new self-respect and a sense of dignity and in achieving civil rights. He said, "In our generation we have noticed a gradual crumbling of the system of segregation; as a result of the Supreme Court decision we have broken loose from an Egypt of segregation, and we are now moving through a wilderness of adjustment toward the promised land of integration."

The Council also passed new resolutions concerning racial segregation and a resolution on freedom of association, which defended the right of private organizations to keep their membership lists confidential. This action referred to recent demands in the South calling for publication of NAACP memberships.

In addition to registering their opposition to racial segregation, delegates to the assembly also expressed concern regarding reports of racial segregation and discrimination against Negro delegates to the meeting in St. Louis. Their statement praised the nondiscrimination practice in many of the city's hotels and eating places and called on delegates and other officials to patronize only those facilities listed in the information book for registrants, which had agreed to serve all people without regard to color.

Delegates went a step further and reaffirmed a Council policy that the General Assembly be held only in cities where "prevailing practice in restaurants, transportation, and all other public facilities is service to all people, without regard to race or color."

In a press conference immediately following his election as new president of the National Council, Dr. Edwin T. Dahlberg predicted that exactly as there was a great rebirth of spiritual interest following the discoveries of Columbus and all of the early explorers, in the same manner, space travel will "so stir the human imagination that there will follow a great spiritual revival."

The new president foresees a new role for the National Council in the next three years. In addition to extending its seventy-five programs of direct service to people, it will next turn to concern in the theological field, he said. He asserted, "Unless we face the theological questions raised on the nature and doctrines of the church and of its ordinances, we will not go very far in the direction of necessary church unity."

• • •

From the standpoint of scientific and military developments, no time in the future will be more favorable for disarmament than now. — O. Frederick Nolde.

Our appeals to the world to preserve values such as justice, freedom, and human rights will carry no content to the millions of people, for whom these are simply empty words, unless we are able to give reality to the witness of our faith.—Colin W. Williams.

Two officials of the National Council examine a Church World Service exhibit at the General Assembly. They are Dr. Eugene C. Blake, outgoing president (left), and Dr. Roy G. Ross, general secretary

Religious News Service



Dr. Martin Luther King, Montgomery, Ala., pastor (left), addressed the meeting of the National Council's Division of Life and Work. Shown with him is Dr. Edwin Dahlberg, new president of the council

Religious News Service



The Family Counselor

Paul Hersch H. K. Zeller, Jr. Jesse Ziegler
Clyde Weaver Leah Zuck Katherine Weaver

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I suppose that my problem is one which I should solve myself but I think I must ask you about it. I am a young wife of a college student and we have a small child. With the help of my parents and with my own working I finished college. My husband is part way through college. College is very hard for him. Right now we are living on savings but they will soon be gone. He thinks his parents will lend us money when our savings are gone, but I am not sure. He and his parents probably think I should work to put him through. But it does not seem fair to our child for me to leave him eight hours a day with some stranger. Would it not be better for my husband to work part time or for his parents to do some sacrificing as mine did? What do you think about this problem?

Young College Wife.

Dear Friend,

You feel deeply concerned about your situation. Your concern is partly about your child and partly about your conception of the division of responsibility between yourself and your husband, partly the division of responsibility between your family and his family. There are some unfortunate aspects of your situation which cannot be changed. I will comment on those for the sake of anyone else who may read. There are other aspects of your situation which can be worked through, and which you and your husband can do something about. It is not too late on those.

First, you will continue to have difficulty in increasing degree unless you and your husband learn to talk your way through all kinds of difficulties—such as your financial situation. If necessary, you must insist that the two of you take time to work your way realistically through your financial situation for the college years. Sit down together and not only put the financial facts out on the table but each of you put your feelings about the whole situation out on the table. Only so can you deal with both facts and feelings.

Second, there is probably nothing wrong with borrowing some money to go to college. Salary scales for college graduates are excellent. Job opportunities for graduates are abundant. The borrowing for college education is the investment that a man makes for a profession just like that a businessman or farmer makes in getting started in those fields of endeavor. A man should have enough life insurance at least to cover the amount of borrowing so that in case of accident a wife is not left with child and debts. The possibilities of good earnings during summer vacations can keep amount of borrowing within limits.

Third, many students have worked during college, have reduced academic load, and still have done very acceptable academic work. A man should probably not try to work part time, live with a family with its responsibilities, and still carry a full class load. You are probably both young enough that it will do no harm to take a year longer for the husband to go through school.

Fourth, I tend to agree that you should not be too ready to leave your child with strangers eight hours a day five or six days a week. You and your husband would have been wise to have thought through this problem before being married and having a child. It is understandable that young people like to marry young and have children immediately. It simply is not realistic to believe that one can do this and also have the advantages that the single person or the married couple who wait a few years for their children will have.

There are advantages to early marriage and early children. It is well to see clearly, however, that these advantages entail responsibilities for adequate financial support and proper amounts of time to invest in the rearing of the children. It may well be that since you have a child your most important task for now is making a home for your family and caring for your child.

I happen to believe in college education relatively unencumbered by outside work. I also sympathize with the desire for early marriage and early child rearing. For most young people the facts are that these are irreconcilable and a choice has to be made. But then this is the kind of choice that mature individuals are always having to make. When two things which are both good cannot be had simultaneously it does not do harm to an individual to deliberately choose one and postpone the other.

Jesse H. Ziegler.

O God, Let Me Be Aware

Kirby Page

O God, let me be aware!
Open my eyes and let me see.
Unstop my ears that I may
Hear. Do thou make
Sensitive my appreciation
Of fragrance in the air.

Refine my sense of taste.
And give me a heart that
Feels with deep compassion.

Keep alert my spirit to
Miracles everywhere, in
Starry firmament and
Celestial spaces, in earth
And sea and sky. Deepen
My sense of wonder in the
Presence of the beautiful
And the harmonious, the
True and the pure, the good
And the noble. Flood my
Soul with a feeling of awe
As I behold miracles of
Human thought, wondrous
Deeds of mercy, glorious
Acts of heroism, and the
Grace of forgiveness.

Fire my imagination that
I may glimpse latent
Capacities for greatness in
All thy sons and daughters.
O thou Good Shepherd, who
Ever seeketh until thou dost
Find, attune me to hear
Thy gentle knock upon the
Inner door of my life, and
Prompt me with gladness of
Heart to open wide every
Faculty to thy enlightening
And to thy empowering.

Teach me to be at home in
The invisible world of the
Spirit, and develop within
Me the homing instinct.
Awaken my soul to the
Intimate presence of our
Living Lord. Make warm and
Tender my affection for him,
And help me to be loyal.

Grant unto me vision

To behold the countless
Miseries of thy people, and
Implant within me strong
Desire to shoulder my share
Of the anguish of mankind.

Bind me in fellowship with
Men of all the continents,
And kindle within me the
Spirit of lovingkindness.
O God, let me be aware!

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Recovery of the Anabaptist Vision. Edited by Guy F. Hershberger. Herald Press, 1957. 360 pages. $4.50.

This is one of the most thought-provoking volumes to come to our attention in a long time, one which every informed member of the Church of the Brethren should read, ponder, and use as the basis for some creative thinking about our own tradition. As the title suggests, the book undertakes to evaluate the history, contribution, and present-day vision of our sister denomination, the Mennonites. There are contained in it twenty-five able articles by scholars both in and out of the Mennonite tradition. Fittingly dedicated to Harold S. Bender, the volume contains articles by such men as Roland Bainton of Yale, Dean Harold Bender of Goshen, Don Smucker of Bethany Seminary, J. Winfield Fretz of Bethel College, John Howard Yoder of Basel, Fritz Blanke of the University of Zurich, and a score of others equally worth reading.—*Chalmer E. Faw, Chicago, Ill.*

***Devotional Programs for Every Month.** Ruth C. Ikerman. Abingdon, 1957. 128 pages. $1.50.

From the numerous brief articles and stories that Ruth Ikerman has written, thirty-six were selected for this guide for women's groups. The devotional programs deal largely with everyday matters — gardens, friends, seasons, little courtesies, human relations—but each one is suitable for use in a service of worship and several are especially appropriate for specific occasions.—*Kenneth I. Morse.*

***The Epistles of Paul to the Thessalonians.** Leon Morris. Eerdmans, 1957. 152 pages. $2.00.

This, another number in the Tyndale Testament Commentary series, is an eminently readable and usable little volume, a boon to church school teachers and ministers who wish a verse-by-verse treatment of the New Testament on a nontechnical, meaningful level. — *Chalmer Faw, Chicago, Ill.*

***The American Teenager.** H. H. Remmers and D. H. Radler. Bobbs-Merrill, 1957. 267 pages. $3.75.

For more than 15 years a team of research scientists, under the direction of Dr. Remmers, have been studying a group of 25,000 American teenagers under control conditions. They have reported the findings in this excellent work.

One is not so amazed by what the typical teenager is or is not doing as by what youth believe and what they think other people assume them to be. When nearly one half of our teenagers believe large masses of people are incapable of determining what is and is not good for them, one must pause and consider the cause for such belief. When about one third of the teenagers believe it is all right for police to use third degree tactics to secure confessions, one should be concerned.

The authors indicate that the concepts held by youth today will motivate them as adults tomorrow. Therefore, it would be well for all adults to study carefully this report on the American teenager and his ways of thinking and acting and to seek ways to guide and challenge teenagers to the highest ways of living and service.—*James Renz.*

Alcoholics Anonymous Comes of Age. A Co-Founder. Harper, 1957. 335 pages. $4.00.

The author leads out into the inner recesses of the historical archives and permits the reader to see and sense the moving events, the personalities, the strains and stresses, the joys and sorrows that have forged the wonderful movement known as Alcoholics Anonymous.

One cannot read this volume without seeking ways to adapt the teachings from A.A. experience to situations existing in church, home, and community. We, who have done so little in this field, may wish we had done more to help create this wonderful story, but we must also accept the challenge to use the historical principles contained herein to improve our work with persons of all types now and in the future. Recommended reading for all church workers. — *James E. Renz.*

Pastoral Prayers for the Church Year. Samuel J. Schmiechen. Abingdon Press, Oct. 7, 1957. 144 pages. $2.00.

This is a book of prayers to live with. The prayers are evangelical in content and include a wide range of human interests and prayers. They are not to be used in the pulpit, but are meant to nurture the soul in praying. While this collection of prayers has nurturing quality, it lacks that vital, creative, stimulating, lifting spirit which is evident in Newton's Altar Stairs. Nevertheless, it has a value all its own, in that it keeps prayer within the framework of basic Protestant theology and faith. As such, this book will enrich our devotional life, gear our thought and praying to the Christian year, and encourage us to lift people and their needs to God in a framework of New Testament thought and experience.—*Glen Weimer, Arlington, Va.*

The Great Awakening. Edwin Scott Gaustad. Harpers, 1957. 173 pages. $3.00.

This book records anew one of the most profound religious revivals to have taken place in America. This spiritual upheaval came in New England between 1740-1742 and is comparable with the Methodist revival in England and the pietistic revival in Germany. The author examines this movement in the light of present-day theology and shows its effect upon America's religious heritage. The book is a scholarly presentation that shows the results of much research.—*Stewart B. Kauffman.*

Church Ushering. Paul H. D. Lang. Concordia, 1946. 53 pages. 30c.

This is an excellent booklet setting forth the purposes and techniques of ushering. The author does a good job of making church ushering significant. It is a handbook that churches could well afford to give to their ushers, and it could be used as the basis for proper instructions of ushers. — *Stewart B. Kauffman.*

KINGDOM GLEANINGS

COMPARATIVE STATISTICS FOR 1956-1957

The statistics which follow give opportunity to study conditions and trends in the life of our churches.

In the area of membership there were 9 less baptisms than in 1956. We gained 2,655 in membership as compared with a gain of 1,726 the year before. Our nonresident membership grew sizably again—2,279—to reach 21,206, or more than 10% of our total membership. This should give us real concern for developing new congregations.

The total number of our congregations grew by ten as compared with three last year. Actually, however, we added fourteen new congregations, eleven of them entirely new and three of them being organized from other existing congregations. (This year again, we list in the Yearbook our mission or fellowship groups—five new ones added—some of which may be organized as churches within the year.)

Financially there were gains all along the line, but it should be of concern to all of us that per capita giving for all purposes increased only 15 cents and giving to the Brotherhood Fund increased only 12 cents per capita. The per capita giving of $56.37 represents some progress in our Christian stewardship response but still leaves much room for growth in our effort to achieve the tithe as a minimum goal.

The amount of property indebtedness increased $1,404,998.79. This latter reflects the endeavors of congregations to improve their church plants, as well as indebtedness which resulted from new buildings in our church extension efforts.

Gains in congregational finances appear in five categories of expenditures. Total giving to Brethren colleges increased less than 6%. District programs received12% more funds. Local work, including capital building expenditures, increased by 3%. The Brotherhood Fund benefited by a 4% increase.

	1956		*1957*	
Ministry				
Free Ministry Churches		61		81
Part-time Ministers		340		345
Full-time Ministers		532		517
Membership				
Baptisms		6,461		6,452
Membership		197,607		200,262
Nonresident Members		18,927		21,206
Congregations				
Congregations		1,056		1,066
Average attendance morning worship	(888 cong.)	96,796	(882 cong.)	97,177
Average attendance evening worship	(506 cong.)	27,234	(490 cong.)	24,846
Sunday School				
Total enrollment	(1,039 schools)	155,890	(1,008 schools)	154,324
Average attendance	(1,039 schools)	104,582	(1,008 schools)	99,968
Finances of Congregations				
Total local church expense (pastors' salaries, expense allowances, Sunday school, building programs, and all other local expense)		$8,371,673.81		$8,573,778.19
Local benevolence		134,218.87		142,846.25
District Work		429,738.69		481,525.09
Brotherhood Fund		1,251,760.43		$1,305,347.04
Brethren Colleges		*125,959.21		*133,256.52
Other Items		165,042.41		206,936.25
Total Giving		**$10,478,393.42		**10,843,689.34
Per Capita Giving to Brotherhood Fund		6.39		6.51
Per Capital Giving for all Purposes		56.22		56.37
Budget				
Churches reported using budget system		594		615
Churches reported GBB Fund included		527		571
Churches reported use of weekly envelopes		500		500
Churches making every-member canvass		236		312
Churches with property indebtedness	(298)	$3,686,561.66	(322)	$5,091,560.45

* Not including $444,700 given by individual Brethren directly to the colleges and Bethany Hospital.

** Total giving of Brethren including direct remittances to colleges and Bethany Hospital, $11,288,389.34.

Brotherhood Theme: Brethren Under the Lordship of Christ

Wilbur Bantz, pastor of the Decatur, Illinois church, assed away December 24 as the result of a severe roke. He had been ill since shortly before Thanksiving.

Martin Stine, of Adel, Iowa, president of men's ork in the Western Region, was injured in an auto ccident early in December. He would appreciate the rayers of his friends throughout the Brotherhood.

Ira Hendrickson, a teacher at Mount Morris College om 1904 to 1915, died on Dec. 22 at Elgin, Illinois, llowing a long illness. For a number of years follow-g his teaching at the college, he was superintendent schools in Mount Morris and served as a member of e college board of trustees.

A frequent contributor to the Gospel Messenger as ell as many other papers was Kirby Page who died on ecember 16 at Anaheim, Calif. Until his death he ntinued to be an active leader in the peace move-ent. He was widely known throughout the world as a cturer and writer. He was also a minister and at one me served as an editor.

Juniata College

A service has been formed at Juniata College for ocational, personal, and premarital guidance. This ervice which is being provided by a four-member aculty staff, will supplement the present consulting ork done with students.

Students of Juniata's Christian Association invited nderprivileged children from the Huntingdon area to e annual Christmas party, on Dec. 13, at the college. ifts bought by the club and individual students, were istributed by Santa Claus.

Juniata College has received an unrestricted grant f $2,000 from the Esso Education Foundation, which as announced 345 financial grants totaling $1,332,760 o educational institutions.

The Methodist enrollment at Juniata College tops ll other denominations with 137 this year at Juniata. unners-up are Church of the Brethren with 118 and resbyterian with 116.

Twenty-two members of this year's freshman class f 225 were either class presidents, student council eads, or editors.

The annual Christmas pageant took place on Dec. 5, in Oller Hall at Juniata. Prof. William B. Merrel, he director, chose for this year's presentation the play alled The York Nativity. It came to us from York, ngland, where it was performed annually during the Middle Ages. The college chapel choir provided the nusical background for the drama.

The recreation laboratory directed by the Eastern egion recreation commitee was held on the Juniata ampus for six days over Christmas vacation (Dec. 6-31). Robert Mock was the chairman of the commitee, Gladys Weaver (of the Juniata faculty), secretary, Anna epner was treasurer, and Don Knaub and Elaine Solenberger were also members. The group of seventy-five tudied various games, movies, music, and party variaions to use in their own church work.

The deadline for mailing in pre-registration for the Brethren Youth Seminar is Jan. 19. Interested young people can secure forms from their youth cabinet or pastor.

Change of Address

H. LaMar Gibble, pastor of the Good Shepherd church, formerly Wheaton Fellowship, Eastern Maryland, has moved into the new parsonage recently purchased by the congregation. His address should be changed to 11126 Newport Mill Road, Kensington, Md.

George Mason and family have returned to their field of service abroad. They may be addressed at Anklesvar, Broach District, B. S., India.

Wendell Flory and family have moved from Umalla, Broach Dist., B. S., India, to Bridgewater, Virginia.

Laura Sewell has moved from Anklesvar to Umalla, Broach District, B. S., India.

The Church Calendar

January 12

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Source of the Church's Power. John 16:1-15; Acts 1:1-14; 2:1-41. Memory Selection: You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth. Acts 1:8 (R.S.V.)

Jan. 26—Feb. 2 Youth Week

Jan. 27-28 Pennsylvania Council of Churches General Assembly, Pittsburgh

Jan. 27-31 Ohio Pastor's Convention

Feb. 3-7 Brethren youth seminar, Washington, D. C., and New York City

Feb. 7 Race Relations Sunday

Feb. 11-13 Spiritual Life Institute, Bridgewater College, Bridgewater, Va.

Feb. 16-23 Brotherhood Week

Feb. 18-21 Pacific Coast regional conference, Fresno, Calif.

Feb. 19 Ash Wednesday

Gains for the Kingdom

One baptized in the Bethany church, Del. **Seventeen** baptized and **four** received by letter in the Cloverdale church, Va. **Five** baptized and three received by letter in the Newport News church, Va.

Fourteen baptized in the Big Swatara congregation, Pa. **Five** baptized and one received by letter in the Mechanicsburg church, Pa. **Eleven** baptized, two received by letter, and two on confession of faith in the Claysburg church, Pa.

Two baptized in the Roann church, Ind.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Harper S. Will in the Martinsburg, W. Va. church, Jan. 19 to 26.

News and Comment From Around the World

THE YEAR IN RELIGION

Winfred E. Garrison

UNDOUBTEDLY the most conspicuous and highly-publicized religious event of the year was the Billy Graham evangelistic campaign in New York. During a great part of the summer the huge auditorium of Madison Square Garden was practically filled at every service. Since the Gospels carefully record the number of those who ate of the loaves and fishes, it may be deemed that there is a justifying precedent for the managers of the New York campaign in reporting that the total attendance at the meetings was 1,941,200, and that the number of "decisions for Christ" was 56,526.

A rally at Yankee Stadium brought a larger crowd than a World Series game because it filled the playing field as well as the bleachers. Estimates ranged from 75,000 to 200,000 for the jam that stopped traffic in Times Square while Mr. Graham spoke there.

Stimulated perhaps by the events in New York, the National Council of Churches has enlisted the services of some of the best Christian thinkers to study, and to guide the churches in studying, the "essential nature and task" of evangelism, with a view to developing an acceptable and defensible theological foundation for it before turning to the secondary question of "methods." During 1957 the United Church of Canada quietly conducted a National Evangelistic Mission which, late in the year, developed into a serious study of the Christian approach to the questions of family, community and economic life, and international affairs.

Paralleling the spectacular evangelistic efforts and many smaller ones that received only local publicity, the work of Christian education made steady progress. A meeting of 1,600 religious educators was held at Cincinnati under the auspices of the National Council's Division of Christian Education. There are now 6,000 employed directors of religious education in local churches—a profession scarcely known 20 or 25 years ago. It has been estimated that 1,000 churches are now looking for qualified persons to fill such positions.

As it was said a year ago, so it can be said now with more emphasis and with fresh illustrations, the churches are leading their communities in the development of liberal attitudes and policies in regard to race relations. Of Southern ministers, some have been heroic in facing adverse local sentiment and even violence, many have been courageous but moderately cautious, very few have been vehement supporters of the continuance of racial segregation on the old lines.

The expressions of church conferences and conventions, in which laymen also are represented, have similarly leaned strongly to the liberal side. It cannot be doubted that the phrase, "All men are created equal," has in general more meaning for Christians than for citizens who do not see in it any religious significance.

The General Assembly of the Presbyterian Church in the U.S. (Southern) approved the Supreme Court decision outlawing segregation in schools and voted its disapproval of all forms of racial segregation. The Richmond (Va.) ministerial association condemned the rigid stand of their state's authorities against integrated schools. A large undenominational conference of southern religious leaders meeting at Nashville urged all Christians to let their Christian principles find application in specific attitudes and policies in relation to this vexing problem.

A large number of Atlanta (Ga.) ministers issued a joint statement of the same general import. A sociological study of the sentiments of ministers in two border cities—Baltimore and Washington, D.C.—found "far more liberal racial attitudes" than had been expected. The Texas Council of Churches fought the ten segregation bills that were before the legislature and were influential in defeating eight of them. Oklahoma City's council of churches elected a Negro as its president. When Koinonia farm and church—an interracial community Christian enterprise in Georgia—was attacked with fire, dynamite, and rifle shots, neighboring councils of white churches and the Georgia Council of Churches protested.

Some items of news from the North also deserve mention. The Presbyterian U.S.A. General Assembly declared for "a nonsegregated church in a nonsegregated society." An all-white church in the Rochester (N.Y.) presbytery chose a Negro minister. Members of a Negro Episcopal church in Syracuse which had to be closed accepted an invitation to join a neighboring white church. In Chicago the First Presbyterian church and the Normal Park Baptist both have white and Negro co-pastors, beginning in the autumn of this year. In Minneapolis the great Hennepin Avenue Methodist church absorbed the membership of a Negro congregation whose building was swept away by a new highway development.

Two notable unions of denominations were consummated in 1957. The union of the Presbyterian Church, U.S.A., and the United Presbyterian Church was approved. On June 25, at Cleveland, Ohio, a uniting synod effected and impres-



"Our Faith Tremendous" will be the theme of the second National Youth Conference to be held by the Church of the Brethren at Lake Junaluska, N. C., Aug. 25-29, 1958. The program will emphasize the heritage and doctrine of the Church of the Brethren and its relevance for today's youth.

It is anticipated that the conference will involve the participation of 2,500 Brethren Youth and their leaders.

vely dramatized the merging of the ongregational Christian Churches d the Evangelical and Reformed hurch to form the United Church Christ.

This new body of more than 000,000 members (and this by a ther accurate count) regards itself the nucleus for a still larger ited church and holds the door en for other denominations which ay wish to enter. The Disciples of rist at their October convention—reafter to be called the International Convention of Christian urches (Disciples of Christ)—iced a receptive attitude toward y overtures that might come from s new united church.

The American Lutheran Church, e Evangelical Lutheran Church, d the United Evangelical Luther- Church will merge in 1960. Four tional student organizations of as ny denominations have a pending erger designed to reduce the sec-ianism of religion on the college mpus.

The plan for a United Church of rth India has been completed and w awaits action by the seven otestant bodies which have been rties to the project. These include glican, Baptist, Methodist, Dis-les of Christ, and Brethren. Like e basis for the Church of South dia, it recognizes the validity of e present ministries of the partici-ting churches and also accepts the istoric episcopate" as the basis for ure ordinations. The reports of icial conversations which have en going on for three years be-een the Church of England and e Church of Scotland are now be- submitted to intensive study by e parties concerned and will ubtless be considered by the mbeth Conference of 1958. In-communion rather than union is e immediate objective.

Most notable among the general nferences of the year were the eetings of the World Council's ntral Committee and some of its mmissions at New Haven, Conn., July, and the North American ith and Order Conference at Ober-, Ohio, in September. The theme the latter, The Nature of the ity We Seek, was intensively idied by many regional groups ring the summer.

The year's largest international thering of Catholics took place in me in October at the Second orld Congress of the Lay Aposto-e. More than 2,000 delegates from about 90 countries attended the meeting, five years in preparation and the most important and representative gathering of its kind in modern times.

Churches in countries behind the Iron Curtain were still struggling to carry on their work in the face of Communist restrictions and anti-religious propaganda. In Hungary, after a brief period of freedom following the anti-Soviet abortive revolt, the Communist regime gradually, and with increasing determination, refastened its grip on the churches.

In China new and more drastic measures against the Catholic Church were forecast with the formation of a government-sponsored Patriotic Association of Chinese Catholics.

A notable event in world Judaism was the decision to form a World Council of Conservative Synagogues. This action was taken in November by the biennial convention of the United Synagogue of America at Kianesha Lake, N. Y.—*Copyright by Religious News Service.*

Disciples Conduct Pilot Project in Ministerial Recruitment

A private project in recruiting ministers among high school students has been initiated by agencies of the Christian church. It is being directed by the United Christian Missionary Society, and the Disciples Board of Higher Education. Some 155 high school students in California who expressed interest in church careers were invited by their ministers to attend a guidance conference. At this conference they were tested to determine their psychological fitness for the ministry, and their abilities successfully to complete the required education. A similar program is planned later for Ohio.

Students who make high scores in the test will be helped in planning their scholastic careers and will be followed closely through their schooling. A definite commitment to the ministry or other church career will not be sought before the student's junior year in college.

Adopt Record Budget for American Bible Society

A record budget of $4,669,000 for the work of the American Bible Society in 1958 was adopted by the group's advisory council at its annual meeting in New York. For the first time in the society's history, the advisory council voted to make a special appeal to all Protestant denominations of this country urging their support in the drive for additional funds. Some new needs had been recognized, as increased distribution of Scriptures to service men, the production and distribution of more Bibles for the blind, and a greater circulation in areas where the demand is increased because of the growth of foreign mission work, or the elimination of illiteracy.

Archeological Discoveries Support Bible Account

Israeli archeologists have discovered further evidence of the Bible's accuracy as a historical document through their diggings at the site of ancient Hazor. They found the mass of an elaborate city gate that the Bible says King Solomon built there (see 1 Kings 9:15). They have also uncovered evidence that Hazor was fully destroyed by Joshua in the second half of the 13th century B.C., and that it did not exist again until it was rebuilt by Solomon in the 10th century B.C.

Hazor is situated on a strategic hill in the Hula Valley nine miles north of the sea of Galilee. The excavating there had been done by Hebrew University archeologists under the direction of Major General Yigael Yadin, the former Israeli chief of staff, who negotiated for the purchase of the Dead Sea Scrolls now owned by Israel.

Groundbreaking Held for New York Interchurch Center

Groundbreaking ceremonies were held in New York City for the Interchurch Center, a nineteen-story building which will house the central offices of the National Council of Churches and the headquarters for several Protestant denominations. The building, which will cost $19,700,000, is being erected in Morningside Heights next door to Riverside church. The land was made available by John D. Rockefeller, Jr.

The National Council will occupy four of the eighteen office floors. For the first time all the activities of the council will be housed under one roof. Boards and agencies representing several Protestant denominations will also be housed in the building.

Other interdenominational organizations, like the World Council of Churches, the International Missionary Council, and general agencies will also use facilities in the building.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

SEMINAR SEASON IS HERE

Will Your Church Be Represented?

Brethren Youth Seminar-Feb. 3-7, 1958
Brethren Adult Seminar-Mar. 3-7, 1958

At Washington, D.C. and United Nations
—Debate the Issues
—See Congress in Session
—Meet Your Congressmen
—Observe the Supreme Court
—Attend a Committee Hearing
—See UN in Action

All of these opportunities—and much more—are available to those who attend the seminars.

The Adult Seminar is designed for pastors, businessmen, wage earners, farmers, professional people, schoolteachers, homemakers, BSC representatives, social education and action leaders, women's work and men's work leaders, temperance directors, missionaries, and others.

The Youth Seminar is designed for all youth who are juniors in high school or beyond.

Government is the Christian's business. Government helps shape your life – you can help shape government.

More and more Christians are discovering the strategic role played by government in today's complex world. Government decisions greatly influence our lives, our homes, our businesses, our farms, our factories, our mission programs at home and abroad, our relations with other nations. Government decisions make for war or peace. Are we Christians and the church showing sufficient concern for the decisions of government? Are we trying to influence government toward more Christian policies? Are we carrying our share of Christian responsibility for better government?

The purpose of the Washington-United Nations seminars is to improve our Christian citizenship. By studying first hand the processes of government and current issues in Washington and at the United Nations we can participate more intelligently and effectively as Christians in our home communities and in our occupations.

Below is listed essential information about the seminars. For further information, write to the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Brethren Adult Seminar
March 3-7, 1958

Advance registration should be postmarked not later than Feb. 16. A late registration fee of $1.00 will be added after this time. Send advance registration



to the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Registration at the seminar begins Monday, March 3, at 7:30 a.m., Washington City Church of the Brethren.

Program begins Monday, March 3, at 9:00 a.m. On Thursday morning, March 6, the seminar group moves to New York for the United Nations phase. Seminar concludes Friday, March 7, at 6:00 p.m.

Special sectional meetings will be provided for pastors, businessmen, workers, farmers, housewives, schoolteachers and others insofar as possible.

Costs: Registration fee including three evening meals at $1.50 each plus travel insurance, $10.00. Transportation in Washington and New York, $2.50. Lodging in Washington—4 in room, $2.00 per; 3 in room, $2.50 per; 2 in room, $3.00 per; 1 in room, $4.50 per. Lodging in New York—4 in room, $3.50 per; 3 in room, $4.00 per; 2 in room, $4.50 per; 1 in room, $5.50 per. Food approximately $3.00 per day.

Brethren Youth Seminar
Feb. 3-7, 1958

Open to youth who are juniors in high school and up. Adult counselors are encouraged to accompany their youth groups.

Advance registration should be postmarked not later than Jan. 19. A late registration fee of $1.00 will be added after this time. Send advance registrations to the Youth Department, 22 S. State St., Elgin, Ill.

Registration at the seminar begins Sunday, Feb. 2, at 4:00 p.m., and Monday, Feb. 3, at 8:00 a.m., Washington City Church of the Brethren.

Program begins Monday, Feb. 3, at 9:00 a.m. n Thursday morning, Feb. 6, the seminar group oves to New York for the United Nations phase. minar concludes Friday, Feb. 7, at 6:00 p.m.

Costs: Registration fee including three evening eals at $1.50 each plus travel insurance, $8.50. ansportation in Washington, $2.00 per day; in New rk, $3.25 per day. Food approximately $3.00 per y.

Vhat They Say About Youth Seminar

What is a better way to learn about one's govern-ent than to see it in action? The Brethren Youth minar provides this opportunity to all youth and unselors.

—*Janet Niessner*
Chicago, Ill.

The opportunity of attending the Youth Seminar s shown me more clearly the need for Christianity politics. The survival of our nation depends not on our armies and navies, but upon the religious mosphere of the people within the country. If our orld is to rid itself of the venomous vices now existing, e Christian must perform his duty and accept his allenge in government.

—*Douglas Enck*
Ephrata, Pa.

The importance of Youth Seminar became more al to me each day of the Seminar. As a result of tending the Seminar, a keener interest is developed national and world affairs. I would encourage every uth to attend this Youth Seminar. It is well worth e time and effort.

—*Gary Williams*
presently in I-W service
in Europe

I am more aware now that we as Christians have definite place in politics. If only we could surge rward in one movement to bring more Christian gislation, what a country we would have! Each ristian is responsible for his part in making the cisions of the country.

—*Irene Freeman*
Wenatchee, Wash.

Religion, one's way of life, needs to concern itself th all influences on all people. Political decisions fluence more people than any other decisions. There-re, everyone needs to become a world statesman, at is, a person completely devoted to the rights of all people. "To secure these rights governments are instituted among men."

Democracy, a form of government, rests upon the base of an informed public. The Brethren Youth Seminar, one of the best sources of information for young people, is an opportunity to study our national government at its source and to visit the United Nations to obtain a close-up view of international relations and the present world organization.

—*Peter Hartman*
Elgin, Ill.

During the past spring I was privileged to sponsor a group of forty college and high school young people to the Youth Seminar. I should like to add that they were a wonderful and dignified group. I look at the Seminar as an educational and political "pilgrimage." The experience at the Seminar is something that every young person deserves and a privilege no one should deny himself if it is at all possible. At the Seminar the participants are promoted to the position of dignitaries and are given the best tickets to the greatest events.

—*Ivan L. Richert*
McPherson, Kansas

To the Russian Embassy

One big event at Washington was the conversation that two of us had with a Russian. Technically we were in Russia—inside the walls of the USSR embassy. After waiting in the mirror-walled, red-carpeted, dimly lighted hallway while a man and woman jabbered in Russian back around a corner and foreigners walked in and out, we finally were told to come.

We killed some more time in the room they showed us into by looking at photographs of Russia. Then the door opened and we got what we wanted—a Russian to talk to. He fitted the stereotype that I had of a Russian—blond hair, medium build, shiny hazel eyes, tight-lipped mouth, and tenor voice, with of course an accent. When he wanted to know what we wanted, we began with a question about the Russian people.

During the two-hour conversation he told us that he would rather go back to Moscow to live than work as a diplomat in Washington. Of course, his friends and family were there, and that is where he had always lived. But more than that he said that the United States did not appeal to him.

We learned how he felt the Russians looked on the Hungarian uprising, a big current issue at that time. He said Russia believes that the United States wants to dominate the world because we have air bases and naval bases all around Russia. He was very congenial and open to what we said. Afterwards we took his picture, then stepped back into the United States.

—*Larry West*
Goshen, Ind

Should I Go?

Last year as I sat in California and planned for my year as an exchange student in Germany, my father suggested that attending Seminar would be an excellent way for me to gain a better understanding of how our government and the United Nations actually

Continued on page 27

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S. State Street
gin, Illinois
ease send me further information on the 1958

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Solving the Space Problem in the Church School

DURING the past decade the churches in this country have had a program of church building which has been unparalleled in any other similar period. Yet in spite of this unprecedented building program, there are thousands of churches which are continuing within the framework of buildings that were constructed many years ago. Some of these have undergone extensive programs of renovation or additions to the present structure which have greatly enlarged their facilities.

Our main concern, however, is with those churches that have not had an opportunity in the last several years to expand their buildings to meet the demands of increased population and the growing program within the church school. There are some problems which it would seem that only a new building or an additional building can solve.

However, as difficult as a situation may seem, the proper use of available space can considerably improve the program. Churches which have thought that their problems could be solved by a new building have sometimes been disillusioned when they discover that new space is only one part of solving a church school problem of housing. Let us examine the possibilities of meeting the problem of space when a new building is not immediately possible.

The large increase in population and rapidly growing communities have literally caused the walls of many church school buildings to bulge. One of the ways that groups have sought to meet this problem has been through double sessions of the church school on Sunday morning. There are many variations of this plan and it is not necessary to give specific schedules here.

In some ways this is the easiest solution of an overcrowded situation since it does not necessarily require a redesigning of the building and almost automatically doubles the facilities. It does, of course, carry with it the necessity of a double staff of church school teachers and in some arrangements might even make it necessary for the teachers in the church school to be absent from the regular morning worship during most of the Sundays.

However, in many instances it is not possible or desirable to hold double sessions and the church school must seek ways to enlarge the usable space of their building without major construction or renovation. It is these aspects of the problem with which we will attempt to deal.

An adequate solution is really based on certain principles which we believe to be important. One of these is that *no group in the church has ownership on any special room or space.* The church school plant belongs to the total church school and all its facilities should be available for the maximum use by those groups which need them. There should be some group within the church that is officially recognized as having responsibility for the assignment of space and for such rearranging as is necessary to be done for the maximum effectiveness in space utilization.

A second major principle is that once space is assigned, *each group should have relative freedom to make those changes in the facilities which are necessary.* Of course, the type of changes that can be made will depend upon the basic structure of the rooms. Where blackboards are made on the walls or where cabinets or closets are built into the room these cannot be changed. In other instances, these can be rearranged for a more adequate use of available space. The needs for various ages will vary.

In buildings where it may be necessary to move age groups from room to room it is advisable for equipment to be portable.

A third principle is that *needs must be viewed objectively.* A church school that finds itself facing a major problem of space adjustment might well follow the practice that has been used by a number of churches during the National Christian Teaching Mission in bringing in a guest leader or consultant who can get an objective view of the total needs of each group.

This guest leader would meet with each of the organizations and classes and study its needs and its potential. He would then make a careful survey of the available space and make a report to the total group suggesting changes that might be made. Of course, the local committee would adapt these recommendations insofar as they seem to meet their needs.

A fourth point to follow is that *grouping and grading are related to the size of the church school, the number in each age, and the space available.* On the basis of these three factors, classes are determined and space is assigned.

Virgil E. Foster in a new book, How a Small Church Can Have Good Christian Education, discusses the solution to some of these problems. A filmstrip, Making the Most of Rooms and Equipment, gives further suggestions for actual arrangement of one-room and small church buildings.

In the assignment of space it should be remembered that the younger the group, the more space is needed per person. Not only is more space needed for activity but more equipment is needed for the younger group. The important thing is that classroom space be functional.

The trend to assign each class a separate room or "cubby hole" which was prevalent some years ago is no longer believed necessary, or even wise in some instances. Several classes can carry on their work in one room if the leaders are alert and the activity is carefully planned. Even screens and draw-curtains are often more annoying than useful where they impair adequate ventilation or lighting, or where allowed to become soiled or broken.

Room dividers can be made from chalk boards or pin-up boards or easels arranged between the groups. In an open room it is good to arrange the classes so that they face

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This article is one of the series planned by the Committee on Children's Work of the Division of Christian Education of the National Council of Churches. It is being used by several co-operating denominations.

ard walls and away from other ups in the room, provided this ossible without the pupils looking ectly into windows.

The piano which at one time was sidered such an important piece classroom furniture is now looked on as expendable. A small record yer (three-speed) will serve a bet- purpose. Volume can be kept and records can be used either accompany singing or assist in ching songs which then can be g without accompaniment. Rec- players also provide for use of er types of records such as stories l scripts for filmstrips.

Even in limited space provision be made for audio-visual presen- ions. Portable screens are ade- ate for projection in small areas. e method is to attach a screen face to the bottom of a small le which is attached by hinges the wall. The table can be low- d against the wall to provide or space, raised to table height l rested on folding legs for use a table, or lifted and hooked ainst the wall to serve as a pro- tion screen. The height of the le will depend upon age of class, l chairs of comparable size will provided.

Folding chairs with children's ups are not desirable even where ace is at a premium. The danger mashed fingers and noise and ther of folding the chairs more n overweighs any advantage in ace saved. Many types of light- ight chairs of various heights and es are available and since the up is in need of chairs most of e time it is better to have a non- ding type. If it is necessary to e the room for other activity dur- g the week or for other groups at es, the small chairs can be easily ved and stored.

Portable cupboards can be placed edges of assigned space to serve dividers. This will enable one ss to use the cupboard, and by iling celotex board to the other le of the cupboard it can serve as pin-up board for the other group. pboards should be sufficiently rdy and firmly placed on the floor avoid danger of falling or of ving when doors are opened or sed.

Where material or equipment is be shared by two classes, divider pboards can have doors on both les. Filmstrips or other lightweight equipment which will be used by both groups but not in constant need can be placed in such double-sided cupboards.

Many new buildings are taking advantage of modern accordion-fold doors as space dividers. These can be installed in older buildings also with good effect. A word of caution needs to be made. Folding doors, even of modern design, should be installed only when they serve a definite purpose and not merely to satisfy adult leaders who want a little more feeling of privacy for the class. Children are not so much in need of "dividers" as we may think and a creative teacher will be able to maintain class activity without depending upon total privacy. Caution should also be noted if folding doors might become a hazard in an emergency or where there is only one entrance to the room.

Much of the emphasis has been on children's rooms. Similar principles and suggestions apply for space used by junior highs, young people, and adults. Rooms for junior highs and young people should provide space for morning class activity and Sunday evening fellowship hours. All furniture and furnishings should be easily movable. Folding chairs may be used in these areas so that rooms can be cleared for games and other group activity. Walls should provide space for chalk boards and pull-down projection screens.

A combination projection area, chalk board and worship center can be provided by an arrangement whereby a worship center recessed in the wall can be covered by a pull-down screen which can serve as a worship focal point when used with suitable projected pictures or for film and filmstrip presentations. A sliding wall panel could provide an alternate chalk board surface.

It is better if the nave and chancel do not have to be used for church school classes but where this is necessary, it can be done without destroying the efficiency of class activity or the solemnity of the worship hour if certain safeguards are provided.

The choir loft, corners of the nave, and balcony can be used. Tables, chalk boards, celotex pin-up boards and easels for pictures should be provided. They should be constructed so that they can be easily placed for use by the class and quickly moved from view before the worship hour begins. They can be stored under pew benches or in cupboards arranged at the side or back of the area.

Where these facilities are used by children, proper size chairs must be provided and these can be placed under pews or removed after the class session. Some churches have discovered that there is more freedom to use the sanctuary for classes if these follow the worship hour.

Virgil E. Foster, in the book already mentioned, calls attention to the importance of the church yard in supplementing indoor space. The portion of the year when the out-of-doors can be used for class activity will depend upon the section of the country in which the church is located and on whether the church is in city, small town, or rural section.

In his chapter, A Church With a Yard, Dr. Foster calls attention to types of materials and activities which are especially suited for programs in the outdoors.

While much of our time is concerned with finding space for the present program, a good use of space involves a larger use of space now available. Weekday activities and vacation church schools are ways by which present facilities can be used more extensively.

Note: The book, Building and Equipping for Christian Education, by Atkinson, is very helpful in this problem of meeting space needs.





INDIA

Pavement Dwellers

Edythe McDowell

FOR the past several months the skies have opened and drenched the parched land with torrents of rain. The earth has been renewed and life has come from it abundantly.

Now monsoon is over and today as I passed through the city streets it seemed the very pavements were coming to life, just as the earth had done when the rains came. The old banyan tree near the park housed a family of six, an unused doorway of a large city building became home for five, the shadow of the fountain down town became shelter for others.

Would you like to come with me and visit a family of pavement dwellers? It will take little of your time but will give you much to ponder. We will go to the old banyan tree for this is a favorite spot. The widespread branches afford protection from the blazing sun and the low branches can be used for hanging a few pieces of clothing when they are being dried or are not in use.

As we approach the tree there is little to suggest home to us. Around the trunk are three or four used tin cans that hold family supplies and household needs. Folded and laid therein are several dirty nondescript cloths which serve numerous purposes in housekeeping. The stub of an old broom completes the physical equipment.

Here as we sit the mother may be nursing her baby or singing as it falls asleep on one of the dirty cloths spread out on the pavement. Here on a curbstone she may be building a fire of a few twigs or lumps of charcoal to cook their daily bit of rice. The children may be romping in the sunshine or playing the Indian version of jacks with a few stones. Or the mother, if she knew we were coming, might be making the sidewalk tidy with her old piece of broom. Nearby is a city water tap from which water can be drawn for cooking, washing, and bathing. Here there is no privacy of any kind and at night the family spreads the soiled cloths and goes to sleep and rest.

Our visit is over and we leave awestruck and wondering. How could a family possibly manage with so few things? Yet there are thousands in this land who know nothing more than this as home.

Christ must have often walked among scenes such as this. He must have known and felt keenly their great spiritual poverty as well as their physical poverty. His heart must have been full of love and compassion!

Do our hearts fill with love and compassion as we ponder the pavement dwellers of the world? Christ must have yearned to give new and abundant life to all of these even as the rains brought new life to the thirsty land! Do we share his burden?

NIGERIA, W. AFRICA

Women Learn, Too

Clara Harper

WAKA women's school began in 1952 with three women. Mary Eikenberry taught the first year until Charlotte McKay came to relieve her. The next year there were nine women in school while for the past two years there have been thirty-nine.

We rejoice that these women have the opportunity to attend this school, for many of them would never have the privilege of learning the things that Waka offers them if their husbands were not at Waka training to become teachers.

The women are in school four hours a day, five days a week, during their three-year stay at Waka. A nursemaid cares for their children while they are in class. In the two morning hours they are taught reading (many could not read before they came), writing, simple arithmetic, hygiene, child care, and Bible.

In the afternoon they have crafts, pottery making, gourd marking, spinning, weaving, knitting, sewing (including not only clothes for themselves and their children, but household articles as door curtains and tablecloths), embroidery and applique work as well as crocheting. They also get practice teaching in cooking, cutting patterns, cutting garments, and simple gardening. This gives them confidence and encourages them to help other women when they leave Waka.

At the end of the second year they sit for the housecraft certificate which is a practical domestic science examination, and at the end of the third year they sit for the certificate

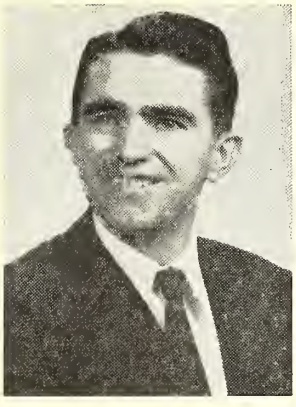
f merit. Both of these examinations re given by the government inpector of women's work.

This year eight women will leave Vaka with their husbands. Next ear twenty-five will be leaving. Ve rejoice in the work which some f our women who have gone out re doing. Some are really helping ther women in a splendid way. Three or four of the women have elped with the teaching here at Vaka.

Our big aim for Waka women's chool is that the women will not only be better wives and mothers, teaching their children the way of Christ, but that they will become Christian leaders among the women in the communities where their husbands will be teaching.

The work is interesting and carries with it a great responsibility to help these women during the three years so that they will go out with an outlook and a plan for life different from those with which they came. We endeavor to instill within them a purpose to help others who are still in ignorance.

MEET YOUR MISSIONARIES





Mark and Anita Keeney

MARK KEENEY was born in Bethel, Pennsylvania, May 10, 1926. His parents are William and Anna Keeney, members f the Little Swatara congregation. After finishing grammar and high chool, Mark accompanied a shipoad of cattle to Poland in January 947. Rev. Frank D. Swanson, Methodist minister from Kentucky, vas also a seagoing cowboy on the ame trip.

On this trip, Mark felt a call to give his life in complete Christian ervice: either in the ministry or nissions.

The ship was icebound for several veeks in a Swedish port, and during he interval Reverend Swanson and Mark went ashore. Reverend Swanon introduced Mark to Anita Sodertrom at the Karlskrona Methodist hurch. Mark and Anita became lose friends. After a thaw, Mark eturned to Bethel, and they con· inued their correspondence. Their ong-range courtship prospered, and resently Mark proposed.

Anita had been converted at the ge of fifteen, and joined the Methdist Church. The following year he felt a call to give her life in mission service, and in response to Mark's proposal, she felt constrained to make her plans in line with that prior commitment. Preparation for mission service required seven years of schooling; and since Mark too had seven years of schooling before him, he proposed they marry and go to school together and prepare for joint service for their Lord. Anita, who had entered Methodist Theological School in Gothenburg for preparation in line with her mission call, agreed; but it took nine months to get a visa to come to the United States.

Mark and Anita were married Aug. 13, 1948, by Reverend Swanson, the man who had introduced them, in the Methodist church at Falmouth, Ky. Their next two years were spent on a farm in Pennsylvania. During this time Anita studied English and became familiar with American customs. On Aug. 12, 1949, their daughter, Ruth Elaine, was born.

In 1950 the Keeneys enrolled as freshmen at Elizabethtown College. They studied at West Virginia University, Morgantown, W. Va., their second and third years. Mark had a pastorate there. They returned to Elizabethtown to finish their college work, and both graduated in May 1954. In September of that year they entered Bethany Biblical Seminary.

Mark served as summer pastor in Barnum, Minn., two summers of their seminary years. He was also supply pastor for that church during the 1955-56 school year. Their second daughter, Wanda Jeanne, was born March 29, 1955.

Anita and Mark graduated from Bethany Seminary in May 1957. In September they sailed from New York for their chosen work in a foreign mission field. En route to Nigeria they visited Anita's parents, Joseph and Edith Soderstrom and Anita's sister, in Karlskrona, Sweden.

The Keeneys are now located at Marama, P. O. Biu, via Jos, Nigeria, West Africa.

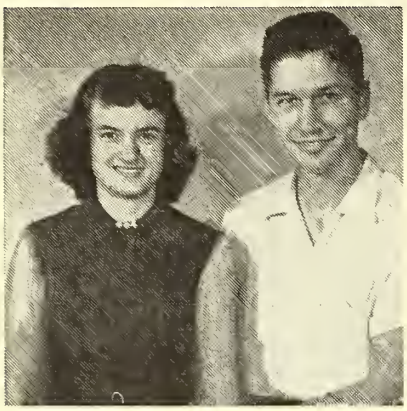
Donald and Shirley Fike

DONALD L. FIKE was born in Bethany Hospital in Chicago on April 18, 1933. His parents, Mr. and Mrs. Alva C. Fike, lived in Chicago until 1940, when they moved to Peace Valley, Mo., where they have lived since. The family has four boys and one girl.

Don became a member of the Church of the Brethren at the age of nine. He was graduated from West Plains High School in 1950 and enrolled in McPherson College that fall. During the summer of 1951 he was licensed to the ministry by his home church. He spent the next summer with the summer service unit at the Elgin state hospital. During his senior year at college he was selected for Who's Who among college and university students. He majored in the rural life curriculum and minored in philosophy and religion, graduating cum laude with a B. S. degree.

Following his graduation, he attended Bethany Seminary.

On Sept. 3, 1932 a second daughter was born to Mr. and Mrs. Lee Wine of Wauneta, Nebr. Shirley lived there until her parents moved to a ranch near Pierre, S. Dak., five years later. A brother and three more sisters completed this family. Shirley was baptized into the Church of the Brethren when she was ten years old. Her letter was placed in



Shirley and Donald Fike

the church at Enders, Nebr., as there was no Church of the Brethren in South Dakota.

Following graduation from Pierre High School, she attended Black Hills Teachers' College in Spearfish, S. Dak., during the summer of 1950. She taught for one year in a one-room rural school and the following year attended McPherson College, taking a prenursing course. The next fall she entered the Presbyterian Hospital School of Nursing in Chicago. During her senior year in nurses' training her family moved to a farm near Naperville, Ill., and her church letter was transferred to the Bethel Church of the Brethren.

On Aug. 27, 1955, after Shirley's graduation, and just before beginning of Don's second year of seminary, they were married in Naperville, Ill. Shirley was on the nursing staff of Bethany Hospital until they went to Mendon, Ohio, where Don served as summer pastor. Their daughter, Wanda Jean, was born Oct. 22, 1956.

After Don's graduation in June of 1957, the couple went to his home, where he was ordained to the ministry. They attended Annual Conference at Richmond, where they were dedicated for missionary service in Ecuador. Following Conference, they went to the missionary training conference in Meadville, Pa., sponsored by the National Council of Churches.

In August they returned to Naperville to finish packing and then lived in the Brethren Mission House in Elgin. On Nov. 5 they went by plane from Miami to Quito to begin language study for a period of approximately six months before going to their work at the mission.

Both Don and Shirley have had an interest in missions since they were children. As teen-agers, contacts with returned missionaries at camps and other places have done much to help in their decision for this phase of Christian work. Shirley's major contribution in mission work will no doubt be made in the area of health and church and community projects. Along with his interest in the work of the church, Don is extremely interested in crafts, mechanics, and agriculture.

Tacoma Completes New Church

ON OCT. 20, 1957, first services were held in the new 84th Street Church of the Brethren in Tacoma, Wash. Bro. Harper S. Will was guest speaker for the dedication services held on that significant day in the life of the church.



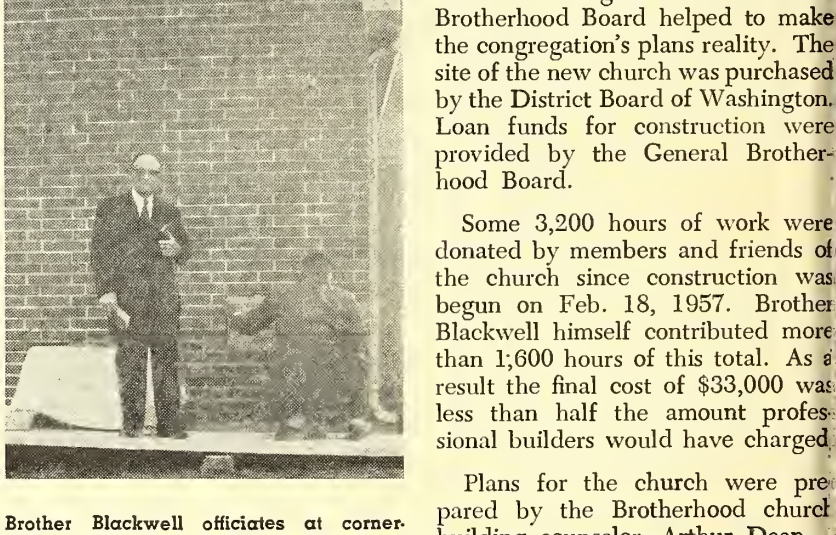
Brother Blackwell officiates at cornerstone laying for the Tacoma church

Brethren work in Tacoma was started about 1910. For many years, after the sale of the original church building, morning worship services were held in a lodge hall. With the arrival of the church's first full-time pastor, Bro. L. W. Blackwell, in May 1956, the congregation began to make plans for the construction of a permanent church home.

With financial assistance the District of Washington and the General Brotherhood Board helped to make the congregation's plans reality. The site of the new church was purchased by the District Board of Washington. Loan funds for construction were provided by the General Brotherhood Board.

Some 3,200 hours of work were donated by members and friends of the church since construction was begun on Feb. 18, 1957. Brother Blackwell himself contributed more than 1;600 hours of this total. As a result the final cost of $33,000 was less than half the amount professional builders would have charged.

Plans for the church were prepared by the Brotherhood church building counselor, Arthur Dean.



Tacoma's new church building is red Norman brick with redwood trim. White cross add to the structure's beauty

Seminar Season Is Here

Continued from page 21

ork. Living on the West Coast, I had never had e opportunity to visit either Washington, D.C., or e UN headquarters. I became very much interested finding out what Seminar is so that I could decide nether it would be worth the money. I had never id much attention to bulletins and reports about minar before. I had thought it was something which ly the young people nearer the East Coast could end.

Much to my delight, traveling schedules were rked out, and on Feb. 4, 1957, Teresa Garibay (a gh school student from Los Angeles) and I found rselves in the Washington, D.C., Church of the ethren, being introduced as the first young people come "all the way from California" to the Seminar.

ashington comes alive

You may read all the books that were ever written out our capital, but until you see the buildings, end some sessions of Congress, meet your own nator and representative and other government offi-ls, Washington, D.C., is not "alive" for you. The dinary sightseer in Washington does not get to see d hear all that you as a member of the Seminar . An outstanding program including many excellent eakers and discussions, as well as a chance to see the things that the tourist is supposed to see, has been planned.

At the United Nations

At the UN we of the Seminar again had an advantage over the average visitor in that our leaders had arranged sessions with people who work in and with the UN every day. These included Dr. Andrew Cordier, a Brethren man who is executive secretary to the Secretary-General of the UN.

I cannot measure how valuable the Seminar experience was for me. I have taken a new interest in government and world affairs. Newspaper and magazine reports mean more now that I can visualize what is actually happening. I was able to use the knowledge I gained many times at home, even on some tests at school, and it is very valuable to me here in Germany when I am faced with questions concerning my country and its place in world affairs.

I have only one word for those of you who are in doubt about attending Seminar. That word is "GO!"

—*Joellen Leonard*
Exchange student
in Germany

Next week's Gospel Messenger will contain a sample program of a Seminar and testimonies from participants in last year's Adult Seminar.

ANNOUNCING

the Brotherhood Church Extension Fund

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From the Mailbag

World Communion Day was a day apart for us at Waka as it was for ousands of groups throughout the rld. Ivan Eikenberry officiated the love feast and communion vice, at which 201 people com-ined.

The foundation of our chapel is ished. We plan to have the laying the cornerstone on the twenty-irth. There is not enough money hand to finish it but we believe e remainder will be forthcoming if have faith.—*Sara C. Shisler.*

• • •

This is the last day of the yearly sports events. The mission school is making a very fine showing and will be receiving several silver cups for rewards. More important, they have set an example of good sportsmanship of which we are very proud.

In these out-districts sportsmanship is not valued—one wins however one can. This is the first year we have had any of our youngsters who have been defeated congratulate the winners. It was such a victory I felt like crying!—*Lois Shull, Ahwa, India.*

For Superintendents

Superintendent's GUIDE 1958

This handy guide offers for each Sunday all the lesson references and additional references for the home study of the Sunday School lesson; prayer suggestions; a suggestion for the superintendent's desk lesson, the appropriate type of hymns, a weekly quiet meditation. There are also timely monthly suggestions, a program for the monthly workers' conference, quarterly orders of service, and special features such as suggestions for reference books, and maps. Blank pages are provided, too, for the superintendent's statistical records. 75c

BRETHREN
PUBLISHING HOUSE
Elgin, Illinois

A firsthand account
of the martyrdom of five
American missionaries in the Ecuador jungle

Through Gates of Splendor

ELIZABETH ELLIOT
$3.75

Nothing in modern literature has dramatized so strikingly the collision of old and new, of darkness and light, as this saga of five missionary martyrs. These men were the first in centuries to penetrate the dread land of the Auca Indians in Ecuador with the message of Christ, only to be ambushed and slain.

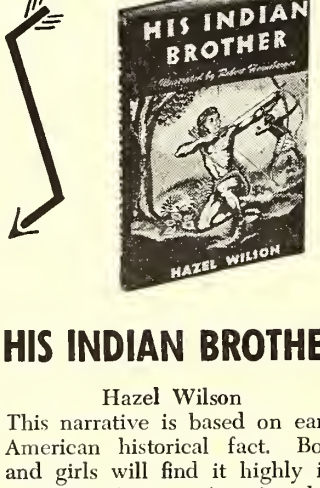
Here, for the millions of readers stirred by the articles and pictures in Life and Reader's Digest, is the whole story in full detail and in its true spiritual setting as the extraordinarily detailed martyrs' diaries revealed it.

The author, Elizabeth Eliot, is the widow of one of the martyred missionaries.

In writing about this book Catherine Marshall said, ". . . Mrs. Elliot's book is an epic missionary saga."

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

For Boys and Girls



HIS INDIAN BROTHER

Hazel Wilson

This narrative is based on early American historical fact. Boys and girls will find it highly interesting. A young American boy would have starved alone in the Maine wilderness without the help of an Indian boy who showed him how to be at home in the woods. It is a memorable story of courage and companionship between the two races. $2.50

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Anniversaries

Mr. and Mrs. W. E. Burroughs observed their fifty-seventh wedding anniversary on Nov. 18, 1957. They have five children, eighteen grandchildren, and four great-grandchildren. They have served in the office of deacon for forty-two years.—W. E. Burroughs, Independence, Kansas.

Mr. and Mrs. George Cripe of Lake City, Ill., celebrated their golden wedding anniversary on Oct. 27, 1957. He served as treasurer of the La Place church for thirty years. They have two children and three grandchildren.—Mrs. Gertrude Traxler, La Place, Ill.

Mr. and Mrs. Frank Ginder observed their fifty-sixth wedding anniversary on Sept. 19, 1957. They are members of the Lititz church, and the parents of a son and a daughter.—Mrs. Ernest D. Shenk, Lititz, Pa.

Mr. and Mrs. Simon R. Grossnickle observed their sixtieth wedding anniversary on Nov. 10, 1957, in La Verne, Calif. They have one daughter, four grandchildren, and eight great-grandchildren. They have been active members of the La Verne church for many years.—J. Edwin Jarboe, La Verne, Calif.

Obituaries

Keller, A. Rohrer, the son of Fred and Anna Rohrer Keller, was born Jan. 1, 1901, and died Oct. 26, 1957. He was a faithful member of the White Oak church. He is survived by his wife, Emma, four sons, three daughters, eight grandchildren, one brother, and two sisters. Funeral service was held at the Graybill church by Brethren Ollie Hevener, Jcre Cassel, and Rufus Fahnestock. Interment was in the adjoining cemetery.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Knaus, Mary Ann, daughter of Daniel and Rebecca Sprenkel, was born at York, Pa., Feb. 9, 1866, and died Oct. 29, 1957, at her daughter's home at Pitsburg, Ohio. She was united in marriage to William Jacob Knaus on Dec. 9, 1891. She is survived by her husband, five daughters, two foster sons, ten grandchildren, and four great-grandchildren. She was a member of the German Baptist church near Quinter, Kansas. Services were in charge of Elders Paul Wolf, Dan Wertz, and C. R. Boone at the German Baptist church with interment in the church cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Minnich, Samuel Harold, son of William and Sarah Heckman Minnich, was born Aug. 4, 1896, and died in Dayton, Ohio, May 18, 1957. On Dec. 26, 1920, he was married to Carrie Hoke. He was a member of the Salem church, having served as custodian for a number of years. He is survived by his wife, two sons, and two brothers. Funeral service was conducted in the Salem church by Bro. Foster Bittinger. Burial was in the Bethel cemetery.—Hazel Brumbaugh, Union, Ohio.

Patches, Albert J., son of William and Rebecca Schaffer Patches, died Sept. 4, 1957, aged eighty-five years. He was a member of the Myerstown church. He is survived by one son, four daughters, fourteen grandchildren, twelve great-grandchildren, one brother, one sister, three half brothers, and two half sisters. Memorial services were held in the Rohland funeral parlors at Lebanon, Pa., by Elder Samuel W. Longenecker and the undersigned. Burial was in the Midway cemetery.—Frank H. Layser, Myerstown, Pa.

Richards, Mary A., daughter of Mr. and Mrs. H. H. Eby, was born in Preble County, Ohio, June 22, 1884, and died Sept. 18, 1957. On Dec. 25, 1904, she was married to H. F. Richards and served with him in his pastoral ministry. She is survived by her husband, two sons, two daughters, twelve grandchildren, and one brother. She united with the Church of the Brethren in early life. Funeral service was held by the undersigned and Bro. Hubert Newcomer. Burial was in the Oaklawn cemetery.—V. F. Schwalm, North Manchester, Ind.

Ross, William Jay, son of Mr. and Mrs. Fred W. Ross, died Nov. 11, 1957, in Pittsburgh, Pa., at the age of thirty-nine years. He was born in Somerset County, and had resided in Greensburg for the past ten years. He was an active member of the Greensburg church. Besides his parents, he is survived by his wife, Ileen Coleman Ross, three daughters, two sons, three sisters, and two brothers. Funeral services were conducted by Bro. Wilfred N. Staufer Interment was in Hill View cemetery.—Mrs. Galen Bittner, Greensburg, Pa.

Shaffer, Clara, daughter of Fred and Elizabeth Burkett Ott, was born Feb 8, 1909, and died Oct. 25, 1957. She was a member of the Ridge church Survivors are her husband, Steward, one daughter, two sons, two grandchildren her mother, four sisters, and three brothers. Service was held in the

erkey church by Bro. M. S. Heinz. nterment was in the Schellsburg cemery.—Zelma Brubaker, Hooversville, a.

Shively, Neoma Irene, daughter of Ir. and Mrs. Moody Carroll, was born ne 5, 1919, at Rockville, Mo., and ed Sept. 28, 1957, in San Francisco, alif. She was married to Walter ively in 1938, and became a very ctive member in the Empire church. ne is survived by her husband, her arents, three children, three sisters, d one brother. The funeral service as held in Modesto, Calif., by Bro. aul Alwine and the undersigned. Inrment was in the Lakeview Memorial ark near Empire.—Lorell Weiss, Emre, Calif.

Snyder, Agnes Keller, daughter of hn B. and Priscilla Keller Witters, ed Oct. 24, 1957, at the age of sevty-nine years. She was married to arry G. Snyder. She was a member the Ephrata church for sixty-five ears and an active member of the dies' aid society. She and her husnd observed their fifty-seventh wedng anniversary in April. Surviving, esides her husband, are two daughters, ree grandchildren, and four great-andchildren. The funeral service was eld in the Gravenor funeral home by lder J. A. Robinson. Interment was in e Middle Creek cemetery.—Mabel M. yer, Ephrata, Pa.

Church News

Northern California

Bakersfield—Ralph Click assumed his astoral duties on Sept. 1 and was duly stalled on Sept. 15 by the district ecutive secretary, Forrest Eisenbise, d Floyd Yearout, both of Fresno. A cation Bible school was directed by yce Lovelace. Offerings were used r a copy of Sallman's Head of Christ r the worship center and the Heifer oject. The completion of the educaon building was delayed by the shortge of materials. The men contributed any hours of labor. Bro. M. S. Frantz led the pulpit during August when we ere without a pastor. Ralph Hopwood d Wilbur Hoke were delegates to dsict meeting at Empire. In order that ore persons may participate in choosg the church officers, the election is eld at the close of a Sunday service efore vacation begins.—Mrs. Lottie M. oss, Bakersfield, Calif.

Lindsay—During the summer months ur congregation had the help of Ernest ice, a BVS'er, working with the farm bor groups in our community as well with our church young people. Our acation church school was held the st week of June. World-wide Comunion Sunday was observed with an spirational service by Pastor Ward att. On this same Sunday, teachers d officers were consecrated. Carroll eschbacher was installed as our lay

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Jeanette Perkins Brown



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ABINGDON PRESS

moderator at a special service on Oct. 13. Our laymen were in charge of the service on Oct. 27 while our pastor was at district conference. The speakers were Bud Goings and Kenneth Royer. We are following the suggestion of daily Bible reading as a preparation for our 250th year celebration. The men's work has enlarged the parking lot. The women had a work day at the church each month and recently packed a Christmas box for a missionary family. They have also collected clothing for relief, both local and overseas. Mr. and Mrs. Paul Moore presented pictures of Brethren work at Calderon, Ecuador, where they helped a year ago. Our young people co-operated with the district CBYF in collecting food for relief and for the use of our work campers. Guest speakers in recent months have included Bro. M. S. Frantz of Empire and Bro. Herbert Ruthrauff, director of church relations for La Verne College.—Ona M. Page, Porterville, Calif.

Southern California and Arizona

Tucson—Our vacation Bible school was held in June. The last of June we held our annual Arizona state Brethren picnic here with the other Arizona churches present. Several of our group attended the union services this summer sponsored by the Tucson Council of Churches. Our summer pastor, Bro. Ronald K. Morgan, conducted revival services, Aug. 4-11. Seven were baptized. We held our first love feast on Aug. 15. Since our summer pastor has returned to Bethany, we have been without one. Our women's work group is making layettes for Lybrook mission. The CBYF sponsored a car-wash in September. They had a Halloween party for the entire congregation. Three of our congregation attended the district meeting in California.—Irene Cripe, Tucson, Ariz.

Idaho and Eastern Montana

Twin Falls—In February, the church celebrated the fiftieth anniversary of its founding. Bro. Harper Will and his wife were present for this occasion. Brother Will held a week's meeting preceding the celebration. The daily vacation Bible school was directed by Mrs. June Stepanovich. The offerings were used for SOS and Heifer Project. The old church was sold in August, and on Sept. 29, ground was broken for a new church to be built on the property purchased two years ago. Located on Filer Avenue, it is in a community where there are many children not now conected with any Sunday school. Bro. Owen Agenbroad moderated our council meeting which was held on Sept. 29. Many are volunteering help on the new building.—Mrs. Anna Irwin, Twin Falls, Idaho.

Washington

Covington—Our Sunday-school attendance has been good this year. On

Brethren Placement and Relocation Service . . .

This column is conducted as a free service in the interests of placement and relocation. It does not provide for the advertising of goods or property for sale or rent. Information on rates for paid advertising may be obtained from the Brethren Publishing House.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

Social Work

No. 320. Wanted: Two people to work in Brethren Home in Flora, Ind. One would do the cooking. The home provides one-half cottage furnished, lights, heat, laundry, and meals. For further information contact: Russell A. Kuns, Superintendent, The Brethren Home, Flora, Ind.

No. 321. A recreational leader is needed at Gillespie-Selden Institute, Cordele, Ga. The institute is a community center under the guidance of the Board of National Missions of the Presbyterian Church in the U. S. A. and is working with the Negroes of the community. The term of service would be for two years or longer. Qualifications call for a Negro or white man, at least 22 years of age, with a Bachelor's degree in health and physical education. The position is open either on a voluntary or salary basis.

No. 323. Bethany Hospital has an opening for a nurse with supervisory ability. Contact: Miss Olga Bendsen, Personnel, Bethany Hospital, 3420 W. Van Buren St., Chicago, Ill.

Farm Work

No. 325. Wanted: A 36-year-old, unmarried man with 12 years of farm experience, desires work on a farm or in a farming community. Has his own car. Can operate most tractors and machinery. Direct queries to Lawrence E. Cook, R. 3, Albia, Iowa.

Miscellaneous

No. 322. Brethren man, 40 years of age, married, two small children, desires to locate near a Church of the Brethren in California or the Midwest. He is a skilled mechanic and in recent years has worked in a supervisory position in a laboratory in northern New York. References can be supplied. For further information, contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 324. Elderly lady, member of the First Church of the Brethren, residing in Philadelphia, desires a woman assistant in her home, willing to cook and do light housework. Salary and pleasant surroundings. Mrs. C. M. Rosenberger, 4908 N. Camac Street, Philadelphia, Pa.

ıe last Sunday of the month all Sun-
ay-school classes except the nursery
ıd kindergarten meet together for a
ıort program and questions on the les-
ons they have had. Many of the young
eople are serving in the choir. The
dies' aid collects and mends clothing
r relief at home and abroad. Brother
ıd Sister Harper Will met with the aid
roup on Oct. 23. Brother and Sister
Vill told about the work in Castañer,
uerto Rico. Brother and Sister Black-
ell also gave short talks about their
ork in Tacoma, Wash. Ruth Ann But-
rbaugh, a BVS worker arrived on Nov.
0 to serve as a parish worker for one
ear.—Mrs. Lillie Lontz, Kent, Wash.

Seattle, Olympic View Community—uring Brother and Sister Rowe's vaca-on our pulpit has been filled by vari-us guest speakers. On Nov. 3 Bro. Iarold Fasnacht brought the morning essage and spoke to the young people the evening. On Nov. 10 Bro. Glen Iontz, secretary of the Washington, laho, and Oregon districts was our uest speaker. District conference was eld in the new Lacey Community hurch in Olympia, Wash., on Nov. 8-0. Our choir gave its annual concert n Nov. 1 with a social hour following the fellowship hall. The film, The igh Wall, was shown at the womens' ervice guild and Mrs. Isabella Chap-an led a discussion on race relations. Ir. Salisbury, a new member of the enior fellowship group, told of his ex-eriences as a social worker in the tlanta penitentiary.—Mrs. Calder Muir-ead, Seattle, Wash.

Seattle-Lakewood Community—An very-member canvass, conducted un-er the direction of Ross Heminger of ıe Wenatchee Church of the Brethren, esulted in a $3,000 increase in antici-ated giving for the coming year. One undred thirty-five children were reg-tered on enrollment Sunday in Sep-ember. Five of our Sunday-school eachers completed a six-week leader-hip training course sponsored by the eattle Council of Churches. Mr. Bruce Iacmeekin is the new leader of our enior high youth fellowship group. Our pastor, Bro. Victor Bendsen, was ıoderator of the district meeting which ıet at Olympia in November. He was lected delegate to the Standing Com-ittee for 1958. Our rhythm choir articipated in the program on Friday f the conference.—Agnes Ralston, Seat-e, Wash.

COMING!

FEBRUARY 1, 1958

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- - ORDER PROMPTLY - -

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Northern Iowa, Minnesota, and South Dakota

Lewiston—Bro. Warren Hoover of reston, Minn., conducted a training ession on Sept. 11 for the teams mak-ng the every-member canvass. Donald nd Ruby Wilson and Earl and Delores Duncanson were installed in the office f deacon on Sept. 22. On Oct. 6 one vas baptized and two were received by etter. Several attended the stewardship vorkshop at the Root River church led by Don Stern. Pastor Walter Bucher attended the regional conference at McPherson College, Kansas. Mrs. Bucher is teaching a released-time religious education class this term. The friendship kits prepared by women's work and junior Sunday-school pupils were dedicated on Nov. 10. Donald Wilson and Hazel Summer filled the pulpit on the two occasions the pastor was absent. The church in council on Nov. 5 voted to ordain Walter Bucher to the eldership. Stewart Kauffman, Brotherhood director of ministry and evangelism, will speak at our centennial observance June 6-8, 1958.—Mrs. William E. Wright, Utica, Minn.

Northeastern Kansas

Ottawa—The pastor, Bro. Gerald

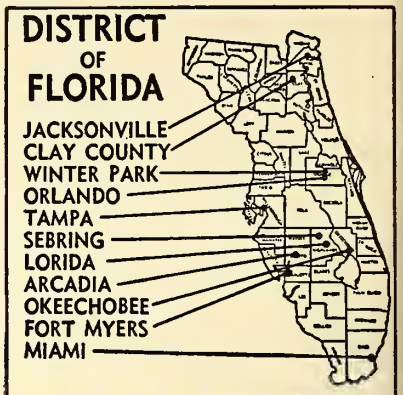
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Brethren, If You Are Planning A Trip To Florida, We Invite You To Visit Any Or All Of Our Churches. If You Are Planning To Move To Florida, We Invite You To Settle In The City Of Your Choice, And Unite With One Of Our Churches.

Mease, conducted our daily vacation Bible school in June. We were represented at the junior-high and family camps, Brother Mease and Mrs. George Royer serving as directors of the former. The men's work group remodeled the church basement during the summer. Our congregation was host to the district meeting on Sept. 19-22. Our delegates were Elder W. B. DeVilbiss and Mrs. Ray Simmons. The laymen had charge of the worship service on Layman's Sunday. The men's work group entertained the congregation at a pancake and sausage supper. The homebuilders department sponsored a dinner and program in honor of the men's and women's Bible classes in September. The recently organized children's choir will sing once each month. Mrs. Mease directs this choir as well as the adult choir. On Nov. 6 our pastor and his wife had charge of the family-night services at the Appanoose church. Our youth assisted the pastor in the evening service on Nov. 17. The filmstrip, You Are the Church, was shown at the women's missionary meeting in November. An electric organ was installed in our church in the late summer.—Mrs. Roy Cerhard, Ottawa, Kansas.

North Dakota and Eastern Montana

Cando—Byard Snyder of York was elected elder at the council meeting in September. On Aug. 18 Bro. Owen Preston, summer pastor at the Turtle Mountain church, spoke at the evening service. A memorial service was held for the daughter of Brother and Sister Sylvus Flora, who died while they were on their vacation. On Oct. 6 Harl L. Russell, secretary of the Brotherhood Fund and director of stewardship education, met with the church in an all-day conference. We have conducted an every-member canvass. Our Sunday-school officers and teachers attended the interchurch supper conference at which the Reverend McCoy of Jamestown, N. Dak., was the speaker. Reverend Popoon of the Rocklake Methodist church was the speaker at our harvest meeting on Oct. 20. The two women's work groups of Zion and Cando have united. A group of women went to the women's rally held at Carrington. Several including our pastor and his family attended the regional conference at McPherson. Our men's work group completed this year's farm project.—Mrs. L. R. Maust, Cando, N. Dak.

Carrington—Our church was host to district meeting in July and the women's rally in October. During the summer we received seven new members by baptism and one by letter. On Oct. 6 we had our harvest meeting in the morning and the council meeting in the afternoon. Bro. Walter Miller resigned as pastor and was replaced by Bro. John Boe of Minot, N. Dak.—Lois Hjelseth, Carrington, N. Dak.

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TO LIVE AGAIN

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

JANUARY 18, 1958



Lanks from Monkmeyer

Music on Your Back

THE boy who plays a violin or the girl who is learning to master a clarinet has no problem in taking his or her instrument along for a lesson. Most of the important instruments in an orchestra are quite portable, but there are a few, like harps and pianos and xylophones, that are moved no more than is absolutely necessary. So it must have been surprising for a photographer to meet this Indian carrying his towering marimba on his back as he walked barefooted along a road in Guatemala.

But music is seldom a burden. Granted that practice and lessons may be painful for the young student and the sounds of practicing may be nerve-racking for parents, but even these misfortunes can be endured for a time if there is promise of music yet to come. Actually it is often the song in the heart that enables men to endure great hardships. If we learn that the weights we carry can be turned into melody, we may be better able to shoulder our burdens and prepare to "sing the Lord's song in a strange land." Take another look at the cares that seem to overpower you. They may be the very instruments God uses to voice his praise.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Robert Raikes, an English publisher, is generally credited with starting the first Sunday School in 1780 to teach the children of poor factory workers to read so they could study the Bible. However, as early as 1738 the Church of the Brethren had a church sponsored school where the children were taught from Sunday School cards printed by the press of Christopher Saur, which began operations that year.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Keep His Commandments

Jesus said the first commandment was to love the Lord with all our heart, and with all our soul, and with all our mind, and the second was to love our neighbor as ourselves. We have been warned in Rev. 2:4 not to forget our first love, or this first commandment. Jesus said if we love him we will keep his commandments; if we love him not, we will not keep his commandments.

With this in mind, let us be very careful what we Christians call essential, picayune, or trivial. The gospel which Jesus brought from God and which was practiced in the early church as explained by Paul cost much more to actuate than human mind can grasp. It is the God-mind that created this gospel for us. Its simplicity and its ease of accomplishment in most things is classical and beautiful, and the rewards of obedience to them are far more glorious than the doing is hard.

Let us pray then that we Christians may love and serve God in spirit and in truth and not worry about numbers, what the world says, or even what other churches say, lest we go off on a tangent and fail our God. That would be the greatest tragedy for all. . . .— Pearl N. Rohrer, Bean Station, Tenn.

A Great Program

Several months ago, I returned from my BVS evaluation in the States. It was the end of our first year of service and I was eager to hear what each one of the young people had to say. I came away from the group with the feeling of gladness because I was a part of the BVS program.

In that group were many teenagers and young adults from all walks of life. As we gathered together in September (1956), for the first time, we all were very skeptical of one another and were afraid to speak out and use our talents but after a year of BVS we came back bubbling with the will to serve wherever needed.

I use this as only an illustration to get my point across. What I would like to say is that the total BVS program is so much better than anyone will give it credit for. I don't mean it is such a big sacrifice and that we put so many things aside to enter into it. BVS is far from a sacrifice. It is more of a privilege to be part of it.

We have today in our church a group that is looked upon as the lighthearted youth. Maybe we are, but, at least, we are willing to do something rather than sit back and criticize.

We also have in our church a program set up by which these young pepole can serve. I believe it will continue to grow because somewhere along the way, one person took the initiative to help a young girl and a young fellow to make up his mind or gave him a little help otherwise.

At that point, youth began to realize that they too could become of help to their church and their God. Now, when we speak of BVS to the world, they say, "How can I start something of this in my church?" and it *has* gone to other churches and denominations.

Many of our service projects in the church need your support whether it be in money or talents. To me, the young people of our church are carrying more than their share of the load. Each one of us is needed in service both at our local church and on similar projects.

We have these programs and we have people in them. But after they come back, what are our duties as a church and as children of God to each one of them? They have the willingness to work and to be used. Can't we find some place in our program for them?

As the old military saying goes, "I am proud to be a part of this outfit." That is how I feel about the church and the BVS program. Let us not fail in our obligations to God, the church and our fellow men. We have started a great program. Let us work to improve it not only with money, but with ourselves. — Jim Tomlonson, Castañer, Puerto Rico.

Use of Color

We look forward to the time when the Messenger will appear on better paper with the use of color.—A Reader.

RECONCILIATION

The Task Before Us

Edwin T. Dahlberg

THE international watchword of the last few years has been *massive retaliation.* It has been a feverish philosophy of bomb for bomb, rocket for rocket, sputnik for sputnik.

The gospel of Jesus Christ knows nothing of retaliation. When Jesus was reviled he reviled not again. His four-point program in relation to his enemies, according to the Sermon on the Mount, was to love, to bless, to do good, and to pray.

The task of the Christian church, therefore, if we would be faithful to the express command of our Lord, must be one of *massive reconciliation.* It must be reconciliation on a world scale. It cannot be just a patchwork business of making up petty little quarrels here and there. As the late L. P. Jack said on one occasion, "Man was made for enterprises of great scope and majesty." There could be no enterprise of greater scope and majesty than this: the launching of a program of massive reconciliation throughout the total life of mankind. All nations are waiting for it. What company of people anywhere on earth should feel a sense of this commission more keenly than the National and World Councils of Churches, whose specific ecumenical task is that of reconciling all the children of God into the one universal fellowship of Christ?

For the Christian church the emphasis must begin where it has always begun, with the reconciliation of the soul of man to God. The Apostle Paul said in the first century of the Christian era that we had an embassy appointment to this effect. Writing to the Corinthian church he said, "We are ambassadors of Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God."

A reconciliation in the context of eternity is basic. There is a fundamental hardness of heart—a stubborn, unyielding spirit—throughout the life of humanity today. It complicates the process of reconciliation at every point. It clutters up the life of the family, in the persistent refusal of husbands and wives, parents and children, to see each other's point of view. It blocks negotiations between labor and management, causes walkouts in the United Nations, stalemates every conference on disarmament, and even embitters the fellowship of men of religion.

There is a hostile emotional coloring—an overtone of fear

and self-concern–hanging about every conference table. This makes it difficult for people to see eye to eye. How shall we overcome all this and learn to love one another as we ought to love, unless we return to the God who is himself love, and the source of all love?

It is not more facts that we need. As Adolf Keller said soon after the conclusion of the last war, "We are sick of facts. What we want in Europe is bread, and a star of hope."

That bread of life, that star of hope we find in the gospel of Christ. He takes us to the very center of life, God. He commands us to surrender the sovereignty of our own inner ego, and to accept the sovereignty of the One who is the author of our being. He challenges us to forget our pitiful face-saving devices, all our overinflated ideas of honor and glory, in order that we may come face to face with the God whose judgments are true and righteous altogether. As a missionary to Africa said to me the other day, "The safest place on earth is at the point where we are in the center of God's will."



Reconciliation does not end with bringing individuals face to face with God; the church must speak out courageously on those issues which breed fear and tension and interpret all events in the perspective of Jesus Christ and his kingdom

Corson
from Devaney

It is here where our evangelism and Christian education come in. Without redeemed and reconciling people it is very difficult to have a peaceful world. I appreciate the fact that in dealing with governments and the more secular agencies of society we must reckon with great power blocs that do not take God into account. But that does not prevent us from taking him into account. The more people there are in every nation who are personally committed to the way of life that is found in Christ, the more hope there is of a higher level of human relationship.

The vital contribution of our Christian evangelists, pastors, and teachers comes at this point. Even if some of the more prominent revivalists and evangelists of our time seem to evade the critical moral and spiritual issues of the day, such as world peace, race relations, and industrialism, if they are hammering home the central truth of man's relationship to God in Christ, they are rendering a tremendous service to mankind. It is more important that men be confronted with their basic sin of idolatry and indifference to God's will than that they should be confronted with sins one by one, whether personal or social sins.

Evangelism at its best works at the roots of life. That is why the National Council of Churches must be concerned about evangelism and Christian education alike, on a big scale. It cannot be some puny little

Continued on page 14

EDITORIAL

The Master's Hands

"THE Maestro's hands are stilled." With these solemn words a popular magazine paid tribute to Arturo Toscanini when he died at the age of eighty-nine. For almost sixty years the eminent Italian conductor directed matchless performances of symphonic, operatic, and choral music. He was a perfectionist, demanding the best that his instrumentalists and soloists could offer. He was never satisfied with a performance that was second rate. His hands did far more than hold a baton or indicate tempo. They could command or cajole, hush or heighten, invite or incite, exhort or explode, but always they were the hands of a master.

The hands of Jesus of Nazareth were also the hands of a master. They received their training in a carpenter's shop, on a fishing boat, and behind a plow; but they learned also how to heal the injured, how to calm the distressed, how to lift up the stumbling, how to point the way to a kingdom of eternal life. His hands were often bruised, often weary, but they never failed to fold in prayer or to reach out in a loving invitation that included all humanity. Never were they clenched in an angry fist or closed in a greedy grasp. Yet, finally, they were bruised and broken, nailed to a cross. But even there they were opened in an act of mercy as if his extended arms would reach out always to heal and restore, to forgive and renew.

Maestro Toscanini's hands are stilled, but not the hands of the Master of life. He lives today to minister and guide, and he carries on his work through his body, the church. We are his hands and we are called to heal, to lift, to witness in his name. If we fail him, he is in some respects "handicapped." How much greater will be his ministry if we do not fail him but make our hands do the work of his. In what better hands could we place our destinies and our service than in the Master's hands?—K. M.

Good for Evil

A GOOD many Christians talk as if Jesus' remarks concerning returning good for evil are impractical and irrelevant in our time. Yet we continue to hear of men and women who turn the other cheek.

Frequently those who suffer from evil treatment seem to be able to maintain their sense of humor better than those who threaten them. In Georgia there is a Christian community that has suffered all kinds of persecution because it is interracial. Shots have been fired, property has been destroyed, businesses have been boycotted and dynamite has been used. But Clarence Jordan, the Baptist minister who leads the unpopular movement, has shown the good humor that his enemies lack. He said recently about those who attack his community, "They got to burning so many crosses that we offered to cut some limbs and leave a pile of them out there so they wouldn't have to go so far for their wood or harm good trees by cutting off branches."

Maybe those who burn crosses in protest against an attempt to practice brotherhood will discover that a few burning coals have fallen on their heads.—K. M.

Man of the Year

THE closing days of 1957 called for a look at the recent past. What were the ten best news stories? Who were the best-dressed women? What television programs would win the critics' awards? Who was the man of the year?

The Associated Press poll of editors picked Nikita Krushchev as the man. So did Time Magazine. Apparently the Soviet leader, riding high as the communist party boss, can attribute his selection to the way he rose to power by subordinating his co-workers. Credit must also be given to the dramatic impact of Soviet scientific achievement. But one wonders whether the judgments of history will support the current estimate. In the long run, is it the ruthlessness of a dictator or is it the leadership of a prophet that counts for most?

"Whoever would be great among you must be your servant, and whoever would be first among you must be slave of all." These are the standards that Jesus posed as a measure of greatness. By such standards Nikita Krushchev would not rank high, nor would many others whose names are often offered.

Men like Schweitzer or Kagawa would more likely rank near the top on our scale of excellence. But the Christian man of the year may be serving somewhere so humbly and quietly that no reporter has yet discovered him. Such is the man we would prefer to honor.—K. M.



Desmond W. Bittinger, moderator of Annual Conference, presents here one answer, which was proposed by the General Brotherhood Board in its last meeting, to the question of

Negroes and

OUTSIDE the walls of a cemetery in a Brethren community in the East, there could be seen for many years a little stone marker, with one word carved on it, "Jo."

Every time the Brethren came to church they saw this little stone standing alone and lonely, separated by a stone wall from the other grave markers. They felt badly. They wished, then, that they could do something about it. But this stone typified a social situation with which they thought they did not know how to cope.

Jo was a little colored girl. She had served in one of the homes of the community and had lived within the home almost like a daughter. She had died in an epidemic when many other children her age were dying. The other children were buried in the family lots inside the wall. Jo lay lonely in death outside the wall.

Many years afterward the wall was torn down. The cemetery was enlarged; a new wall was built. Jo now was inside the wall. All the Brethren felt better. But they themselves had not really done anything at all about the problem of race.

This episode describes something of the Brethren frustration in the matter of race much of the time since we came to live in America. We have called ourselves Brethren, and have wanted to be Brethren. When we are able to extend our brotherhood to refugees or any suffering people, this makes us



Clark and Clark

Brethren

feel good. We believe we are then more nearly living up to our faith and to our name.

As Brethren, we have become increasingly conscious both of racial situations within some of our own communities and of the growing racial tension within our nation, in South Africa, and elsewhere. "Little Rocks" make us extremely uncomfortable because, being Brethren, we know that denial of privilege to anyone is wrong. It hurts us, both from our inner feeling of what is right and also from our belief that we as a church really should have something to offer that would be helpful.

And yet we feel ourselves untrained and inexpert in the field of social conduct and social action, as well as in the field of politics and lawmaking. We have, for a long time, thought of ourselves as being "withdrawn," or "separate," from the world, and yet the injustices we see among men within the world greatly disturb us. Even when injustices creep within our own churches we have really not known how to handle them.

For many years we have wanted to do something about the injustices due to race. Hardly a General Brotherhood Board meeting has gone by without some paper or plan being presented. Hardly an Annual Conference passes without "good resolutions" being lifted up on the racial question. We have schools of racial studies in our churches.

But the end result is often frustration: we end our schools, we come back from our Annual Conferences, and from our Board meetings, saying, "Why can't we really do something?"

Here, at last, is a proposal which many believe opens the way for the Brethren to do something. It approaches the racial problem at the level where the Brethren live, and from an approach which the Brethren can understand.

When we heard of the suffering refugees in Europe we undertook to resettle them. We were glad to open our churches to them, to find housing for them, to help furnish their homes and to find jobs for them in our communities. We have helped these people come across an ocean and be resettled even as our forefathers were resettled here.

The proposal now, passed with enthusiasm by the General Brotherhood Board on November 15, 1957, is that we help resettle families of our own minority groups, particularly the Negroes and the Puerto Ricans, who are moving from home or area conditions which cause them great suffering into other conditions, often in cities of the north, where conditions may be just as bad or even worse. For in our cities, North

and South, they usually are restricted for housing to only small areas. Here the overcrowding becomes impossible and the temptations to juvenile delinquency and crime almost too great to be overcome.

The proposal of the General Brotherhood Board is that Brethren churches invite these minority peoples to come and dwell among us as we invited the refugees, that we help them find homes in Brethren communities, jobs, a church to worship in, and self-respect.

This should not be as difficult as to have refugees come from overseas, for there is seldom any language barrier, there is little "strangeness" in food and there are few different cultural patterns for them to get used to, for they have been in America with us from the beginning. The chief difference is a difference in pigmentation.

Pigmentation is a conspicuous, or noticeable difference, however. Some Brethren communities may find this difference too striking, the social problem "too hot to handle." Others should grasp this opportunity quickly and show the way.

Here, then, is a great challenge placed before each church. Here is an avenue of brotherhood from which we cannot easily turn aside. Here is an approach with which we are experienced, for we, ourselves, were once refugees.

This is not the whole answer to the racial problem. Much of the answer lies in education, in a more understanding love, in an increased humility, in an enlarged understanding of the right of every man to walk with his head up. These answers will come more slowly. Brethren must always work for these solutions also; indeed, if they are Christian they cannot do otherwise.

But, here, in this proposal from the General Brotherhood Board, we have the beginning of one answer for the Brethren.

Will your church be the first to adopt a family?

The proposal follows:

The 1950 Annual Conference urged "members and all other Christians to give attention to the cause of love and justice toward those who belong, by reason of their ancestry, to minorities denied rights and privileges which all people equally deserve . . . to practice the ideal of interracial justice and brotherhood . . . no longer to allow the indefinite postponement of action. . . . People of all races should be freely welcomed into the membership of any and all congregations with no requirements or restrictions other than those ordinarily asked of anyone. . . . Special efforts should be made to help our children, young people, and adults make the acquaintance of people from other racial groups."

In light of the fact that there are great migrations of Negroes, Puerto Ricans, and other minority persons from intolerable conditions seeking better opportunities in new locations; in light of the very substandard housing, employment, and social conditions in our major cities and in rural areas where Negroes and other minorities are forced to live; in light of the fact that all of the above situations prevent many of these persons from achieving their full potentialities as American citizens and as children of God; and in light of the fact that the Church of the Brethren has done little to assist the Negroes of America, the following is proposed:

That a plan of resettlement for Negroes and persons of other minority groups into Brethren communities, much like the resettlement program for refugees and displaced persons, be established. Local congregations, or individuals, shall apply for persons to be assigned to their sponsorship.

The sponsor will assume responsibility for transportation, housing, employment, introduction into the community, and spiritual fellowship for the persons so sponsored.

The Brethren Service Commission will work out with the church, educational, and other agencies the selection of persons to be resettled. It will implement this proposal through its social action program and its regular budget.



Clark and Clark

Children are blind to color or accept it as a natural thing until their attitudes are changed by the adults with whom they live

Because our forefathers were once refugees, because of increased racial tensions, and because of our experience in the resettlement of peoples, Brethren have a special responsibility and opportunity to assist in the creation of better understanding and goodwill between races.

This proposal is not to accelerate the migration of racial minority groups but more particularly to assist those persons caught in situations of distress. We recognize that this proposal deals with only one important aspect of the total problem with which Brethren must be increasingly concerned.

The Brethren Service Commission is following procedures generally similar to those by which local Brethren congregations and individuals have assisted 5,560 refugees from overseas to resettle since 1948. The commission staff is already selecting Negro families for resettlement. The names of such families may be secured by writing to the Brethren Service Commission, General Brotherhood Board, 22 S. State Street, Elgin, Ill.

Will you send in an "assurance" of a new home for a distressed family?

In Debt to All Men

Kirby Page

With Saint Paul we must cry:
"I feel myself under a sort
Of universal obligation. I
Owe something to all men,
From cultured Greek to
Ignorant savage." So it is
With every individual, and
In every area of life. "No
Man lives to himself, and
No man dies to himself."
Our very existence depends
Upon the millions of hands
And backs that provide us
With food and shelter and
Security. Our health is
Ministered to by sanitary
Engineer, garbage collector,
Street sweeper, doctor and
Dentist. Our safety is in
The care of fireman, traffic
Officer, policeman, and
Food inspector. What we
Learn is derived from brain
And voice and pen of a vast
Company—teacher, author,
Editor, reporter. For our
Books, magazines, and papers
We are obligated to hewer
Of wood, artisan, mechanic,
Truck driver, writer,
Publisher, printer, seller,
Delivery boy. And how
Enriched our lives by the
Genius and labor of Bach
And Beethoven, Raphael and
Michelangelo! Beyond
Imagination is our spiritual
Indebtedness to prophet and
Saint and martyr, and above
All others to our Lord.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I am a wife, mother, grandmother, and more than threescore years of age. I was married hastily, too young, and under unfortunate circumstances. Early in our marriage I began to discover my husband was going with other women. I was almost crushed by actually finding him with other women. He got into other difficulties. In my upset condition I sought an ear from former friends. I gave some expression of affection and received some from one man who listened and sympathized. This made me feel very guilty. In an evangelistic meeting I committed my life to Christ again.

After many years of praying for my husband, he too became interested in the church. Now we are both active Christians. He knows about me but did not feel like saying anything because he felt badly about his own behavior. I have asked God's forgiveness but feel worse for what I did as I get older. Can I be sure that I have been forgiven? Can my experience be helpful to someone else in showing that it does not pay to do wrong yourself no matter what has happened to you?

Troubled Grandmother.

Dear Friend,

Your letter sounds as though you are continuing to feel quite troubled about what you did fifty years ago. You have probably many times been grateful to God that he gave you a good conscience. It is the conscience that continues to make us feel badly for the ill we have done after the act is completed.

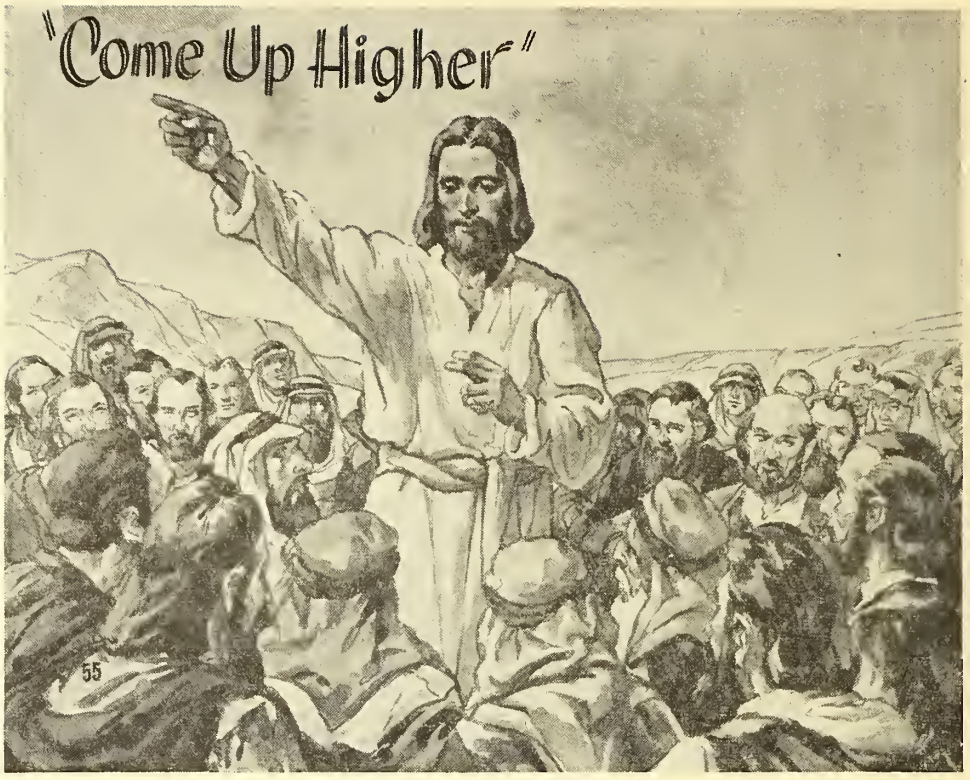
I do not propose to suggest that what was going on in your marriage can justify what you did that hurt your own conscience. At the same time, I recognize that there are times when one partner to a marriage can put the other under such severe strain by his own behavior which is out of line that it becomes very difficult for the other partner to be the kind of person which he or she holds as ideal for himself. For you the circumstances were such that you succumbed to a degree.

You say, however, that you gave your life to Christ in the evangelistic meetings and asked God to forgive you. Why do you not accept the fact that God has forgiven you? Objectively this is true if you have confessed and repented. "Though your sins be as scarlet, they shall be as snow; though they are red like crimson, they shall be as wool." "He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

But you say that you are troubled more as you get older about what you did. Could it possibly be that you have not really forgiven your husband? Has he asked your forgiveness and have you really tried to start all over again? This is not easy. But it is quite likely that it is almost impossible to feel completely forgiven oneself if one holds any resentment. This would be the suggestion that I would have for you as to how to try to deal with your own feelings. Recognize that God has already forgiven you when you repented and confessed. He will remove the doubts when you are sure you have also forgiven the one who wronged you.

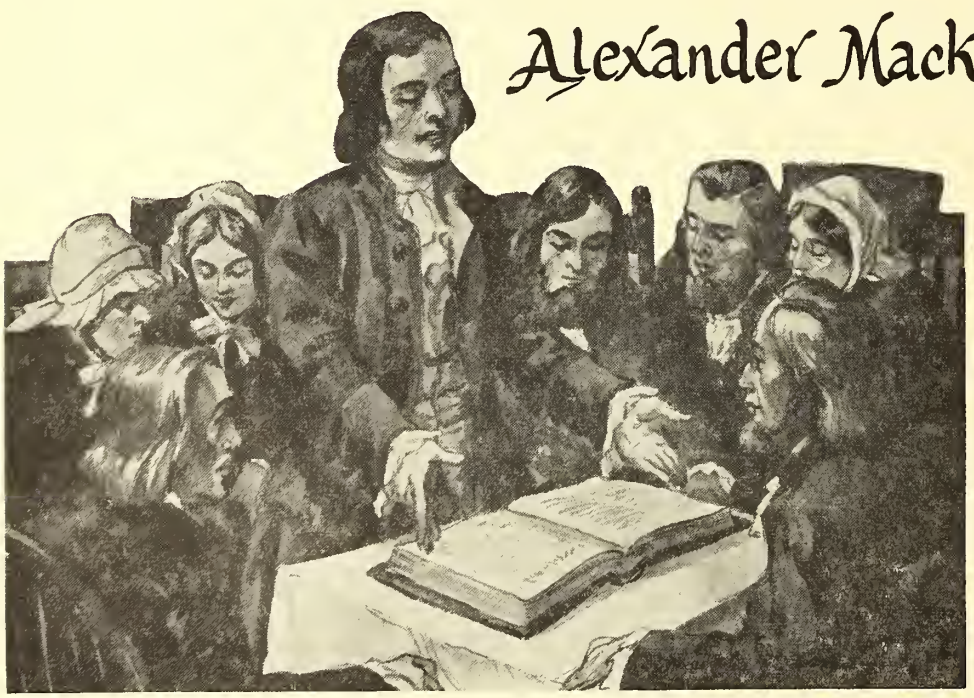
I would strongly urge that you go and talk to one of the fine pastors in your area. Be assured that they will understand, no matter how high your positions may be. They too are sinners, forgiven by God, as are we all. We have our hope not in our own goodness but in the grace and mercy of God. You may be helped greatly by talking it all through with a good pastor.

Jesse H. Ziegler.



The story of the Brethren today as seen through our history and faith is portrayed in a sixty-three frame sound filmstrip of full color art drawings. It was produced especially for use in every church in the Brotherhood during the Anniversary Year

Seeking the Mind of Christ



Alexander Mack and others search out their own faith

Seeking the Mind of Christ Brethren believe in



The Church

Reconciliation

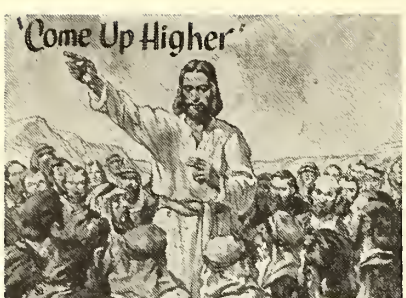




Teaching (Saul's Home)



Goodwill

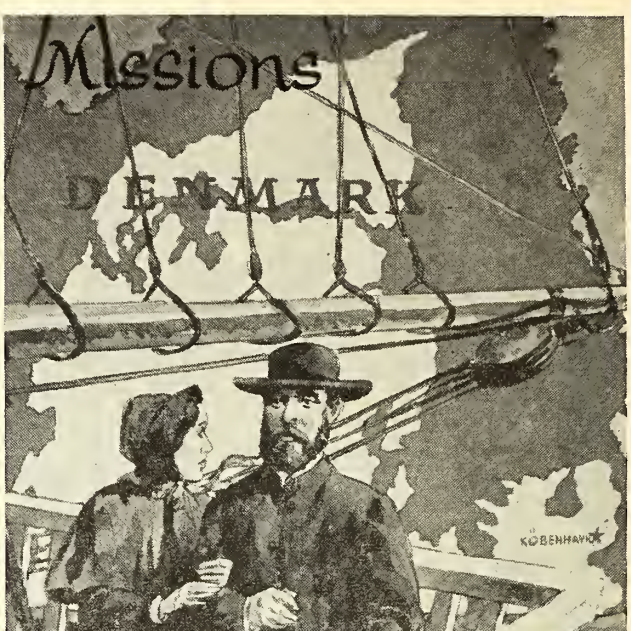


Brethren believe in World Outreach





The church spreads in Europe







Our Oneness in Christ

A Message from the General Assembly of the National Council of Churches

FROM its fourth general assembly in St. Louis, Missouri, the National Council of Churches sends greetings to the people of our churches and our nation.

Our Oneness in Christ

We are becoming steadily more aware of the oneness that is ours in Jesus Christ. We recognize it beneath the forms of organization and co-operation of this council. This oneness is not of our own making, but God's. It is by his will and through his grace that the barriers dividing mankind are breached and overcome. We gratefully affirm that in the church God is drawing us ever more surely and profoundly together.

While ecumenical fellowship has thus far been realized chiefly among the leaders of the churches, we are convinced that now it must and can be experienced more widely by the members of each congregation. To support and strengthen all expressions of basic unity in Christ wherever his people work or worship, act or serve in his name and spirit, is a major objective of this council.

Our Broken World

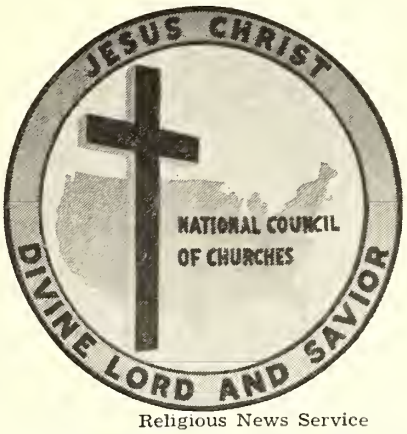
Yet the more we grow in essential solidarity with Christ, the greater is our discontent with our imperfect unity and with the disunited world in which we live—a disunity now made all the more vivid by the fearful competition in man's penetration of outer space. The plain truth is that ours is a tragically broken world. This brokenness infects the church's life and work. The world is in the church even as the church is in the world. Hence, as Christians we are deeply enmeshed in that which we deplore.

It is hard to be a whole human being in today's broken world. Pressured, overstimulated, pulled this way and that by competing loyalties, fragmented by his varied roles and functions, menaced by the constant threat of war, contemporary man appears sometimes to be less than human. These hazards are increased by a society in which sheer bigness, rapid change, and the loss of control over the very means of control which scientific ingenuity has devised, spell moral ambiguity and spiritual despair.

There is a Christian word of warning and of promise to be spoken to such a man, "rich in things but poor in soul," who dwells in every one of us. All double-mindedness and undue self-concern must go. Our Lord says, "Do not be anxious. . . . But seek first his kingdom." Wholeness of life springs from singleness of purpose; it is given to those who live day by day upon God's forgiveness and who make each decision in the light of his ultimate will. Only so can man find that true selfhood and final security which are in Jesus Christ our Lord.

Our Fullness and Emptiness

Our common life reveals a paradox of fullness yet emptiness which is critical and startling. We are thankful for the outward signs of a religious interest in our country. Many persons have been reached by various forms of evangelism. There is a heartening increase in lay participation and responsibility. Christian education has become more articulate and creative. Thirty communions comprising thirty-seven million people are now working together in this council. All this gives us real cause for encouragement.



Religious News Service

But there is still a most demanding task before us. The Christian church must deal more realistically and prophetically with the human situation in its preaching and teaching, in its work and worship, as befits the disciples of a Lord who knows what is in man.

Side by side with productivity and abundance and the growth in church membership there is a rise of lawlessness, increase in mental illness, threatened disintegration of family life, breakdown of moral law and order, growing cynicism and fatalism, and frenzied searching for security. Why, in a nation of more than one hundred million church members, should moral confusion, cultural rootlessness, and spiritual lostness be so widespread? Is this contradiction inevitable? Or can it with God's help be overcome?



Religious News Service

A huge cross and an altar, flanked by denominational banners, form the background for speakers at the fourth General Assembly of the National Council in Kiel Auditorium in St. Louis, Missouri. About 800 delegates and 1,000 observers and visitors were present

With questions like these Christians are called upon to wrestle in the days ahead. Man's very insecurity and bafflement may have promise in them, and the church should baptize them with the power of the gospel. We cannot be sure how much time is left to us, planning and working as men and women to whom every day is a day of judgment.

Our Witness to Our Oneness

As judgment begins in the house of God, so also must reformation. Organizational complacency and self-assurance based on statistics must cease. The running of "successful programs" must not be equated with the achieving of a holy purpose.

The local church in fellowship with neighboring churches is basic to our witness. God's purposes for his children are thwarted or fulfilled within local communities. The important decisions and resolutions of this assembly will be futile unless considered and put into effect by congregations and councils. It is here that our oneness in Christ must become operative and the brokenness of persons made whole.

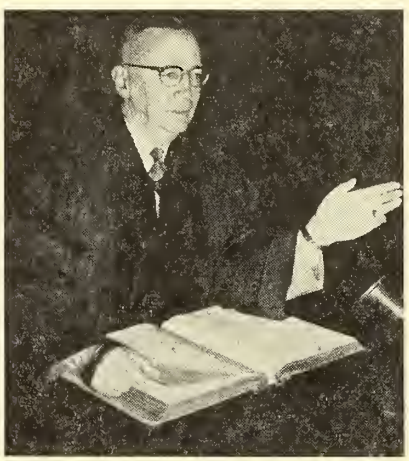
We are called also to become the proving ground of a fellowship that is universal because it is divine. As in missions we have been able to realize our membership in the body of Christ despite revolutionary nationalism and the renascence of other religions, so within the international realm we must bear vigilant testimony to the reconciling gospel of our Lord. Until God's will for brotherhood is done on earth the Christian conscience cannot be at ease.

Racial discrimination and segregation, though repeatedly condemned, still prevail within the church. We must severely criticize such un-Christian attitudes and practices while recognizing at the same time our own failures. We are thankful for the leadership which the church gives when Christians stand up in the midst of strife to be counted on the side of a more just and brotherly America. May God grant us the forbearance of those who understand, and the courage of those who love.

Unity of Faith and Hope

Our oneness in Christ gives us hope. We need not wait until complete unity is reached before we begin to realize the wholeness of life which God offers us. God requires us to serve him within this broken world. That which makes unity difficult also makes it imperative.

We know that unity is of God, who in Jesus Christ has disclosed his will and poured out his Spirit. We are called to show forth the coming of the Lord who even now is gathering all things to himself by the power of God's love. In this assurance we move forward together. May God perfect our unity and grant to each of us his blessing and his peace!



Edwin T. Dahlberg, newly elected president of the National Council, delivers his acceptance address

Reconciliation

Continued from page 4

fringe effort. It must be an evangelism and education which will link together the evangelistic passion of Billy Graham with the social insights of a Walter Rauschenbusch. When we have that kind of a combination, and are baptized into a feeling of the conditions of the people, we will be prepared to stand before the world and say, "We beseech you on behalf of Christ, be reconciled to God."

At this point I cannot refrain from telling the moving experience related by Chandu Ray, great leader of the Anglican church in Pakistan. Preaching in our Delmar Baptist pulpit during the Evanston Assembly of the World Council, he told how before he became a Christian, he spent a night with a friend who was in a Christian hospital in India. This friend's eye was to be removed the following morning to save the sight of the other eye. The evening before the operation, the friend said to Chandu Ray, "Take my Bible, and read me the 14th chapter of John, before I become blind and lose my sight." As Chandu Ray read the great words of Jesus, he suddenly put down the Bible and said, "You are not going to go blind. And what's more, I am even now receiving my spiritual sight."

They spent the rest of the night in prayer, with the result that at dawn Chandu Ray gave his heart to Christ. At 9 o'clock in the morning the surgeon came in, looked at the friend's eye through his magnifying glass, and said to his assistant, "Get me the other lens." The assistant brought the new and more powerful lens. Scrutinizing the eye more carefully the surgeon said in surprise, "Something has happened here. Were you conscious of anything happening in the night?" The patient told him of their prayers through the night, and how Chandu Ray had become a Christian. "Were there any tears shed?" the surgeon asked curiously. "Yes, doctor, there were many tears," was the reply. "That explains it," said the surgeon. "It must have been the tears. Something his dissolved the center of tension. I am going to postpone the operation." The operation never took place. Today the patient can see with both eyes, as clearly as any of us at these tables.

The night is dark, and we are far from home. But who knows what might happen in the life of mankind if once more the Christian church spent the night in tears and prayers, as did our Lord before us, for a generation of humanity that is

going completely blind? Only as there are tears of penitence and contrition before God can the centers of tension be dissolved, so that we can receive our sight. As Count Keyserling once said in another connection, "Our problems are not so much solved, as they are dismissed, in the presence of a higher unity." For the Christian, that higher unity is God.

We could not speak of massive reconciliation without underscoring the need for such massive reconciliation among the nations.

We may joke about the sputniks, and the possibility of space travel. But we cannot doubt that these scientific developments have introduced a completely new factor into our whole concept of national defense. In a world where the great powers stand poised with intercontinental missiles and missiles against missiles, ready to trigger the total destruction of all that we know of modern civilization, the old concepts of military security are completely outmoded. Armies, navies, and jet planes may be antiques before the end of our lifetime, as soldiers, ships, and even air power go the way of cavalry troops and the storming of redoubts. The old arguments of pacifists and nonpacifists become passé. We are faced now with chemical and mechanical destruction on such a colossal scale that nothing more of the world may be left than a radioactive ash heap.

The church is therefore charged with the responsibility of awakening public opinion to the utter folly and futility of spending forty billions of dollars on a system of defense that never in the world can defend us. It is not half so important that we send sputniks circling around the globe as that we should send more loaves of bread around the world. It is the hunger and misery of the vast population of the earth, the unrestrained birthrates, the production of military hardware, the fanatical ignorance and illiteracy of oppressed peoples, that make for war. If we would concentrate on economic aid, the reduction of armaments, the honest exchange of news as well as the exchange of visiting delegations across all international lines, regardless of either iron curtains or star-spangled curtains, we would go far towards the reduction of those fears and tensions which now goad whole nations into a suicidal leap into the abyss of death.

All this leads to the one supreme necessity of effecting the unity of the church. There are many who would discredit the idea of church unity with the old cliché, "Can two walk together except they be agreed?" The glib use of this very pertinent question from the Book of Amos fails utterly to grasp the prophet's meaning. Even if two people do not agree, they can walk together. My wife and I frequently do not agree. But we walk together, and live together, in the joy of our love. Many of us forget that what Amos really said, according to the translation in the Revised Standard Version, was this: "Do two walk together, unless they have made an appointment?" When the member churches met together at Cleveland to form the National Council of the Churches of Christ in America they did not in all things agree. But they made an appointment to walk together. They made an appointment to walk together in the paths where Jesus walked: to evangelize the nations, to bring light unto the Gentiles, to bind up the brokenhearted, to set at liberty them that are bruised, and to set the prisoner free. This appointment we intend to keep, until that day when all the world shall know that the government of life is upon his shoulder, who is called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Family Fun Fare

Introducing a new feature in which our readers share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Snow Sculpturing

HAVE you ever tried to make a snow man? Do you remember the fun you had in making it? Then you will know something of the experience that you can have when you try some other figures. An evening of snow sculpture can serve as a great time for a family or even for a good church party. The whole family can work together on a single project, or each member of the family may choose his own. At Christmas time a manger scene could be created of all snow figures with a spotlight thrown on them to light them up.

Large figures may be made by using broomsticks, barrels, and other things to form the structure and base on which you mold your snow. The article that you use to form the framework will depend upon the size and the nature of the thing that you plan to build. Some figures might include Santa Claus and his reindeers, a castle, an Eskimo scene, dogs and dog sleds, etc. To preserve the figures once they are made, sprinkle or spray with water allowing it to freeze forming an ice coating. This will tend to preserve the figures for some time providing the weather does not become too warm.—Submitted by *Joe Johns.*

KINGDOM GLEANINGS

Check-up Month

The total of Brotherhood Fund contributions to February 1 is evaluated very carefully by the General Brotherhood Board. The sharing of the four-month period has come to be something of a barometer on support of the brotherhood's program for the entire year ending September 30.

Consequently, January annually is "check-up" month. This year's $1,750,000 calls for increased giving of 34% over what was actually contributed the previous year.

Contributions the past three months total $250,466. There is urgent need for prayerful consideration of our congregational and individual stewardship.

We remind church and organizational treasurers and others to send Brotherhood Fund money to arrive in Elgin *no later than January 31*. Our Anniversary theme of Brethren Under the Lordship of Christ impels us to seek deeper levels of commitment.

Mr. and Mrs. Cassius M. Simmons from Brookville, Ohio, who entered Brethren Volunteer Service program for adults, arrived at the end of December for their project at the Lybrook Indian Mission in New Mexico.

Olin and Mary Mason and family arrived on Jan. 1, in Falfurrias, Tex., where Mr. Mason will serve as director of the Brethren Service Project. He comes to this assignment with a background of participation in numerous programs sponsored by the Brethren Service Commission.

A new congregation, Sura, was organized in the Nigeria District on December 15. Sura is north of Shafa and east of Waka. The church was organized with seventy-eight charter members. Bro. Yakubu Zoaka was licensed to the ministry at Sura, Nigeria, on December 15. His work will be at Zuwa, Wandali area.

Dr. Perry B. Fitzwater, for many years dean of Moody Bible Institute in Chicago, died on December 29 after being hit by an auto near his home in Evanston, Illinois. He was eighty-six years old. He attended Bridgewater College and taught at Manchester and La Verne as well as at Moody. At one time he wrote a syndicated column of Bible lessons.

Northeastern Kansas and Middle Indiana districts of the Western Region and Central Region respectively achieved the distinction of every church having contributed to the Brotherhood Fund during the period October 1 to November 30, 1957. This conforms to the 1954 Annual Conference recommendation that churches should remit all benevolence monies each month.

The dedication service for the Brethren Service Center at Modesto, Calif., is being planned for Feb. 23. Don Murray will be a guest participant in the ceremony.

A Seminar on the Christian Farmer and His Government will take place February 4-6 at Washington, D. C. It is sponsored by the Department of the Church and Economic Life of the Division of Christian Life and Work of the National Council of Churches.

Our six colleges last year enrolled an average of 42.7% Church of the Brethren students. The thirteen colleges of the United Lutheran Church average 44.4% Lutheran students. The percentages of our individual colleges range from 19.4% to 60.8%; theirs range from 12.7% to 75.8. % Last year four of our Church of the Brethren colleges had well over 50% Brethren students.

Anna Crumpacker, who broke her hip in a fall on Nov. 29, is now progressing satisfactorily in a convalescent home. She was in the hospital thirteen days and will need to remain in the home about four months. Her sister is staying with her at present. Her address is: Nursing Home, 1004 North Street, Jackson, Mississippi. She was a teacher at the Piney Woods School in Mississippi at the time of her fall.

A Brethren Heritage Tour of Europe, is being planned for next summer from July 7 to Aug. 10. Leaders will be Mac Coffman, Ken Kreider and Max Snider, all of whom have served recently in the European program of the church. The tour includes visits to Holland, Belguim, France, Switzerland, Italy, Austria and Germany and will be arranged so that members of the party can attend Anniversary events in Kassel and Schwarzenau. For additional information write to: Brethren Heritage Tour, Manchester College, N. Manchester, Ind.

Change of Address

The *Irven Stern* family recently returned on furlough from Nigeria. Their address will be 3435 West Van Buren, Chicago 24, Ill., while Irven takes graduate work at Garrett Biblical Institute in Evanston.

Commission Urges Disarmament Concessions

Telegrams were sent by the Brethren Service Commission to Regional Secretaries on Jan. 2 urging support for Harold Stassen's recommendations for disarmament.

The messages said, "Is anticipated Eisenhower and National Security Council will decide Monday, Jan. 6 whether to make concessions to facilitate disarmament agreement with Russia. Request you contact leaders in your districts urging telegrams to Eisenhower requesting him accept and support Harold Stassen's recommendations for more concessions to facilitate disarmament agreement. Monday may be historical."

If a decision on this important matter has not been reached at the time this is published, readers of the Gospel Messenger are encouraged to send similar messages to the President.

Churches are urged to send in their request for the new junior high story paper, FRIENDS. Cards have been mailed to a representative in each church. Each junior high should receive a copy of this new paper. It is sent free during February and one half price in March. Will each pastor, church school secretary, superintendent, and junior high teacher check to make sure if the card from their church has been sent in?

Desmond W. Bittinger, moderator of Annual Conference, was prevented from attending the Germantown anniversary love feast because of emergency surgery in a Wichita hospital. Although his condition was at one time regarded as serious he is scheduled to leave the hospital this month and a steady recovery is expected. It will be several weeks before he can assume his regular duties. Because of this illness Bro. Bittinger was unable to attend the Association of American Colleges convention in Florida where he had been selected to serve as chairman of its important resolutions committee.

Dr. Paul Petcher from Nigeria, West Africa writes: "The growth of the church continues at a remarkable pace. The pastor here at Lassa, who is a Nigerian, has baptized and given covenant to seventy people in the last month. We have one place fifteen miles from Lassa where the teacher in our school reports that there are 200 people in the class studying to take the covenant. We are having more requests for us to go into the out villages than we can fill. It is a real challenge to the church in America to furnish people and funds to fill this gowing need."

The Women's Work Department has materials available for the World Day of Prayer on February 21. An order blank for direct mailing to the publishers will be sent to those desiring materials. The final date for publishers to fill orders is Feb. 7. The following resource helps are available: Worship Service for Adults, 5 cents; Call to Prayer, 45 cents per hundred; Guide for Leaders, 15 cents; posters, 10 cents; dramatic presentation—Thy Will Be Done, 15 cents; Drama of World Day of Prayer, 25 cents; World Day of Prayer map, 25 cents; report blank and offering envelope, free; order blank, free.

Manchester College

The Lilly Endowment, Inc., recently made its seventh annual gift to Manchester College. The $30,000 grant this year represents an increase over the $13,500 which the college received for the past several years. This grant is to be applied toward the current operating budget of the college for the present school year.

Nineteen Manchester College seniors have been named for listing in Who's Who in American Colleges and Universities. They are: Albert Bohnstedt, Columbia City, Ind.; Paul Burton, East Cleveland, Ohio; Ralph Bushong, Syracuse, Ind.; Jon Cullum, Mentone, Ind.; Barry Deardorff, Uniontown, Ohio; Wendell Dilling, North Manchester, Ind.; Gayle Durnbaugh, Wabash, Ind.; Robert Durnbaugh, Pontiac, Mich.; Neal Franks, Hartville, Ohio; Donald Godlevski, Lewistown, Pa.; Janet Hershberger, Middlebury, Ind.; Carol Hiller, Chicago, Ill.; Jan Melvin, North Manchester, Ind.; Mark Murphy, Denver, Ind.; Ralph Naragon, North Liberty, Ind.; Joan Rinehart, Westminster, Md.; Gladden Schrock, Nappanee, Ind.; Romelle Swigart, Manassas, Va.; and Janet West, Middlebury, Ind.

President Helman was one of the participants in the Indiana Governor's Conference on Education Beyond the High School, which was held at Indianapolis on Dec. 7.

The annual leadership training school was held on the campus Oct. 28—Nov. 25. Two hundred three persons enrolled in seven courses this year as compared with an enrollment of 161 last year. This is the largest enrollment in the history of the training school.

Recent chapel speakers included Dean Liston Pope of Yale Divinity School, Dr. Harold Ehrensperger of Boston University School of Theology, and Dr. Ferdinand Friedensburg, Consul, Federal Republic of Germany, from the German Consulate in Detroit.

Donald Royer, head of the department of sociology, was among those chosen to read a research paper at the fifteenth meeting of the Society for the Scientific Study of Religion held at Harvard University on Nov. 2. His subject was The Nature of a Sect in Transition.

Dr. Charles Morris, professor of physics, presented two research papers at the seventy-third annual meeting of the Indiana Academy of Science held at DePauw University. He was sole author of the paper, Physics Research in a Small Institution. With Morris Firebaugh, a junior physics major, he co-authored the second paper, An Investigation of Gamma Radiation from SN^{121}.

Thirty-one students from Manchester College attended the annual Brethren Student Christian Movement meeting held this year at Juniata College.

One hundred high school students from thirteen high schools in Indiana participated in the mock United Nations Assembly held on the campus Nov. 2.

The Church Calendar

January 19

Sunday-school Lesson: Fellowship of the Church. Acts 2:42-47; Rom. 15:1-9; Eph. 4:17-32; Phil. 1:3-11. Memory Selection: Be kind to one another, tender-hearted, forgiving one another, as God in Christ forgave you. Eph. 4:32 (R.S.V.)

Jan. 26—Feb. 2 Youth Week

Jan. 27-28 Pennyslvania Council of Churches General Assembly, Pittsburgh

Jan. 27-31 Ohio Pastor's Convention

Feb. 3-7 Brethren youth seminar, Washington, D. C., and New York City

Feb. 7 Race Relations Sunday

Feb. 11-13 Spiritual Life Institute, Bridgewater College, Bridgewater, Va.

Feb. 16-23 Brotherhood Week

Feb. 18-21 Pacific Coast regional conference, Fresno, Calif.

Feb. 19 Ash Wednesday

Feb. 21 World Day of Prayer

Feb. 23 Commitment Sunday

News and Comment From Around the World

Fifth Airline Grants Special Clergy Fares

The fifth U.S. air carrier to file a tariff with the Civil Aeronautics Board to provide reduced fares for clergymen is Allegheny Airlines which serves cities in West Virginia, Pennsylvania, New York, and New Jersey. Its main terminal is at Washington, D. C. The reduction will amount to fifty per cent of the first-class fare for all points on the Allegheny system.

Other airlines which have taken advantage of the new law permitting special clergy fares include one major trunk carrier, Northeast Airlines, and three "local service" carriers, Cordova Airlines in Alaska, Bonanza Airlines in Nevada and Central Airlines, which serves points in Kansas and the Midwest. Clergy fares are optional with the individual airlines.

Religious Pacifists Bid Soviets Ban Nuclear Weapons

Three religious pacifists handed a letter to the Soviet Embassy recently calling upon Russia to end the production and testing of "mass destruction weapons." The delegation represented the Prayer and Conscience Vigil held under the auspices of pacifist groups as a protest against the continued manufacture and testing of nuclear weapons.

In their letter the Vigil group challenged the Soviet government to hold a "disarmament race." The group also planned to send a delegation to the British Embassy and present a similar appeal there.

Uniting Presbyterian Mission Boards Adopt Joint Budget

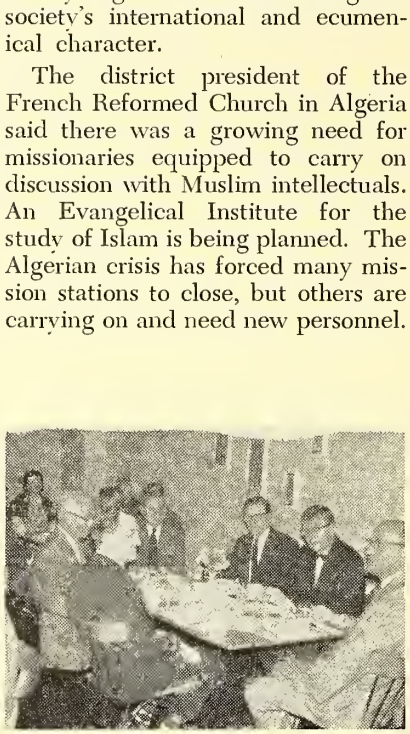
A joint budget of $11,366,000 for overseas missionary work has been adopted by the Boards of Foreign Missions of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America.

The two churches will merge at a uniting General Assembly to be held in Pittsburgh next May. The joint budget provides for the maintenance of more than 1,400 missionaries and fraternal workers serving with churches of 31 countries of Asia, Africa, Europe, and Latin America, and for about 135 reinforcements during 1958.

Paris Mission Discusses Cameroons and Algeria

Reports on current problems in the Cameroons and Algeria marked the General Assembly of the Paris Evangelical Missionary Society held recently in Geneva. The meeting was the first to be held in that city for twenty-seven years, and was widely regarded as underlining the society's international and ecumenical character.

The district president of the French Reformed Church in Algeria said there was a growing need for missionaries equipped to carry on discussion with Muslim intellectuals. An Evangelical Institute for the study of Islam is being planned. The Algerian crisis has forced many mission stations to close, but others are carrying on and need new personnel.



The Research Committee on Nursery Education in the Church of the Brethren, appointed jointly by the Bethany Hospital trustees and the Christian Education Commission, arranged a consultation on Nov. 1, on the Church and the Healing Arts. About twenty-five representatives of the medical profession, as well as some ministers and professors, were on hand. The papers and discussion were recorded and made available to the research committee. The picture above shows, clockwise around the table, Clyde Weaver, Protestant chaplain, Chicago Parental School; Dr. Curtis Bowman, chief staff physician, Bethany Hospital and prominent Brethren churchman; Paul Haworth, pastor at Fostoria, Ohio; Robert Eshleman, professor at Franklin and Marshall College and committee chairman; Dr. Granger Westburg, professor of religion and health (joint appointment to medical and theological faculties) University of Chicago; A. Stauffer Curry, editor of church school publications and committee member; in the distance at another table is Nurse Rosemary Block Rose, former Brethren Service hospital administrator in Austria. Earl Garver, third committee member, is seated at another table.

Drive Launched for Spiritual Goals Program

A drive to raise $280,000 to promote a twenty-year spiritual goals program of the Church Federation of Greater Chicago was launched here by a group of top business and civic leaders.

The money is being sought primarily for two projects. One is a research and planning program for urban Chicago. The other is an attempt to implement the Federation's plan for a stepped-up spiritual program in anticipation of a forty-five to fifty per cent population increase in the city by 1970.

Housing Thwarts Archeologist Seeking Jeroboam's Temple

A Biblical archeologist, who recently returned from the Holy Land, says that he knows where the ancient Temple of Jeroboam is located but cannot reach it. Dr. James L. Kelso of Pittsburgh, Pa., said the temple is buried under the southern edge of Bethel, twelve miles from Jerusalem, but that homes are so close together that any excavation work is impossible.

Bethel was the chief sanctuary of the Northern Kingdom of Judea following the secession of ten tribes under Jeroboam, the rebel leader.

Canadian Protestants Confer on Church Extension Programs

Representatives of Canada's six major Protestant denominations met in Toronto to discuss how they can carry on church extension programs co-operatively and without any overlapping of activities. Taking part were delegates of the United Church of Canada, the Church of England in Canada, the Baptist Federation of Canada, the Presbyterian Church in Canada, the Evangelical United Brethren, and the Churches of Christ (Disciples). Also attending were two Lutheran observers.

Fund for the Republic to Conduct Religion Study

The Fund for the Republic has appointed eight consultants to conduct an inquiry into the role of religion in American life. The study will deal with relations between church and state, the role of religion in public life, and religious dissent. Dr. Reinhold Niebuhr, vice-president



Dedication services for the New Jacksonville church, Fla., were held on Nov. 24. Participating in the special activities for the day were J. M. Blough, ormer missionary to India, C. E. Bower, district field secretary for Florida, nd Kenneth I. Morse, editor of the Gospel Messenger, together with visitors rom other churches in the Florida District and representatives of Jackson- ille churches. John B. White is pastor of the church. The congregation was rganized in 1942. The new structure completes the first unit of a building rogram that will permit future expansion. The building is located in a resi- ential area of the city about one mile from the former location of the church. The new address is 4554 Prunty Street.

f Union Theological Seminary, and Father John Courtney Murray, pro- essor of theology at Woodstock Col- ege, will co-ordinate the religion roject.

Evangelical and Reformed Church Adopts $600,000 World Service Budget

A budget of $600,000 for the next ear was adopted by the Commission n World Service of the Evangelical nd Reformed Church. Half of this mount will go for relief and re- abilitation projects through Church World Service and the World Coun- il of Churches.

A total of $60,000 will be spent to id churches and people of the Re- ormed faith in countries of Eastern Europe. Dr. Albert Schweitzer's hos- ital in Lambarene will be among he beneficiaries of a $35,000 alloca- ion for work in Equatorial Africa.

Dr. Franklin D. Slifer, vice-presi- lent of the commission, reported hat Evangelical and Reformed hurches contribute more cash and nore animals to the Heifer Project, nc., than all other denominations ut together. The commission helped o resettle more than 1,000 Hungar- an refugees during the past year.

Geneva Lutheran Church Marks 250th Anniversary

The Lutheran Church in Geneva, Switzerland, marked its 250th anni- versary on Sunday, Nov. 10, with special services and a sermon by Bishop Otto Dibelius of Berlin.

Bishop Dibelius spoke of the hid- den fear which underlies the life of all nations today, and said that there is nothing for people to do but to live like Martin Luther, simply plac- ing themselves under the mercy of God and drawing comfort and se- curity from trust in him.

Plan Traveling Religious Art Exhibit

An exhibit entitled God and Man in Art will tour museums in ten cities over the country for one year under the auspices of the American Federation of Art, New York. The tour begins at the Museum of Fine Arts in Houston, Texas in March. The exhibit will comprise "significant religious works in the Judeo-Christian tradition" produced during the last ten years by American artists, architects, and craftsmen.

Mennonites Urge Religious Instruction in Manitoba Schools

Religious instruction in Manitoba public schools has been urged by two Mennonite groups in briefs submitted to the Royal Commission on Education. The committee proposed that religious education be given to all pupils except those whose parents wish them to be excused.

Instruction should be handled by qualified persons acceptable to the community. The Royal Commission was appointed to probe all aspects of provincial education up to the 12th grade.

News Briefs

The Georgia Council of Churches recently adopted a Declaration on Race Relations based on the one issued by eighty white Atlanta Protestant clergymen. It urges obedience to law, preservation of the public schools, protection of free speech, and the maintenance of communication between white and Negro leaders.

The meditation and prayer room at the United Nations has been reopened to the public after being enlarged and artistically decorated. The room is intended for the use of delegates and visitors to the UN. More than 300,000 persons have visited the room for prayer or meditation since it was opened in 1952.

The National Council of Churches has received a gift of $50,000 from John D. Rockefeller, Jr., for the purpose of strengthening the church's ministry in the nation's national parks. Under the council's program, college and seminary students serve hundreds of thousands of summer tourists and staff personnel in twenty-four national parks and monuments.

The Dutch Ecumenical Council has adopted the declarations on atom bomb experiments and disarmament passed by the Central Committee of the World Council of Churches last summer. In a letter addressed to the government of The Netherlands, the council stressed the great importance of these two ecumenical documents in forming public opinion.

The Quakers in Norway have informed the Norwegian parliament and the government of their concern about the fact that Norway has accepted the offer to receive guided missiles as a means of strengthening its military defenses.

Over 120 pastors in the Swedish Lutheran Church have issued a warning against the acquisition of atomic weapons by the Swedish armed forces. The statement stresses that atomic bombs endanger the safety of a country rather than strengthen it.

Quaker Health and Welfare Work in Yugoslavia which was discontinued following the last war is being resumed. The American Friends Service Committee and the British Friends Service Council have named an occupational therapist to serve there.

The government of Northern Nigeria has pledged continued financial aid to Christian missionaries in this predominantly Moslem area. The statement issued by the office of the Prime Minister said the government "welcomes the extensive education program" carried on by missionaries and stressed that all persons in the region are free to practice their religion according to conscience.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Basic subjects are studied together by men and women. They study specialized skills separately. Several of the outstanding students have been women. Some wives have to begin their course by becoming literate. Women who do not have the necessary prerequisites for the course get a certificate for such work as they complete it



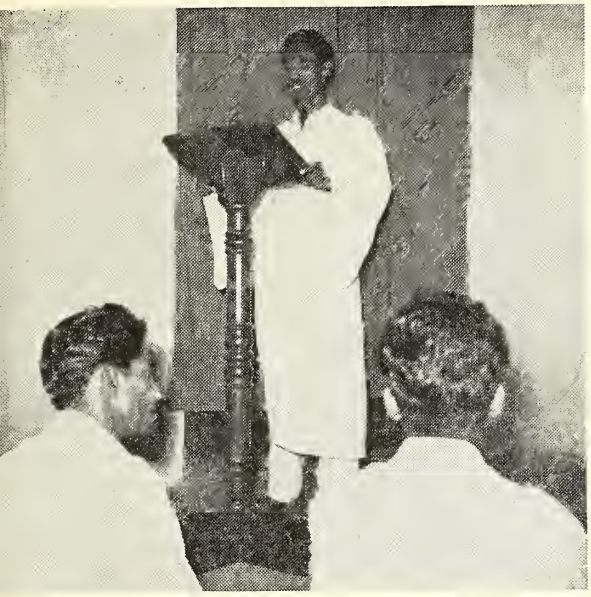
THEOLOGICAL TRAINING IN INDIA

Photos by Andrew Holderreed

Brethren in India are connected with two union theological schools. Gujarat Union School of Theology, Ahmedabad, is a Gujarati-language school operated jointly by Brethren, Presbyterians and Methodists. The United School of Theology, Poona, is a Marathi-language school which was described in the Gospel Messenger of Dec. 7, 1957. We give financial support and send students to both schools.



Homemaking skills are shared with the student ministers' wives, who will share in turn in the communities where they serve when student days are over



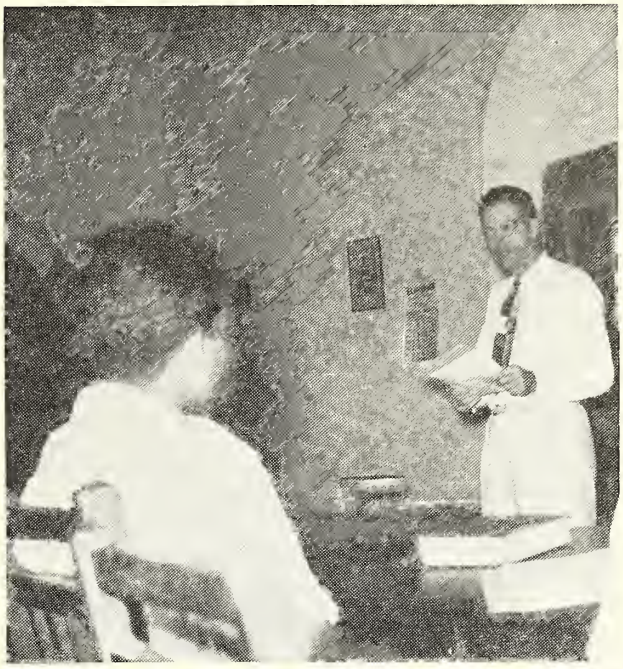
udents are given supervised practice in preach-
g and in field work assignments where they
serve as they learn

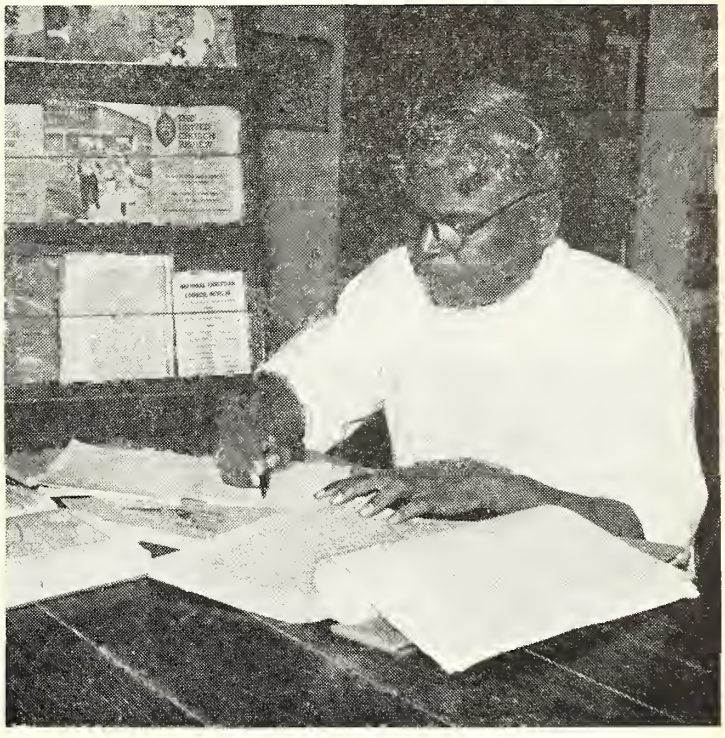


s most students live on the campus, a bicycle
important for traveling to and from outlying
points of service

Right, top, Dr. Reid Graham, principal of Union Theological College, Poona, teaching

Right, bottom, individual study and research are basic to good scholarship everywhere







Theological Training in India

The teacher supervises the study of the boys at Bulsar hostel



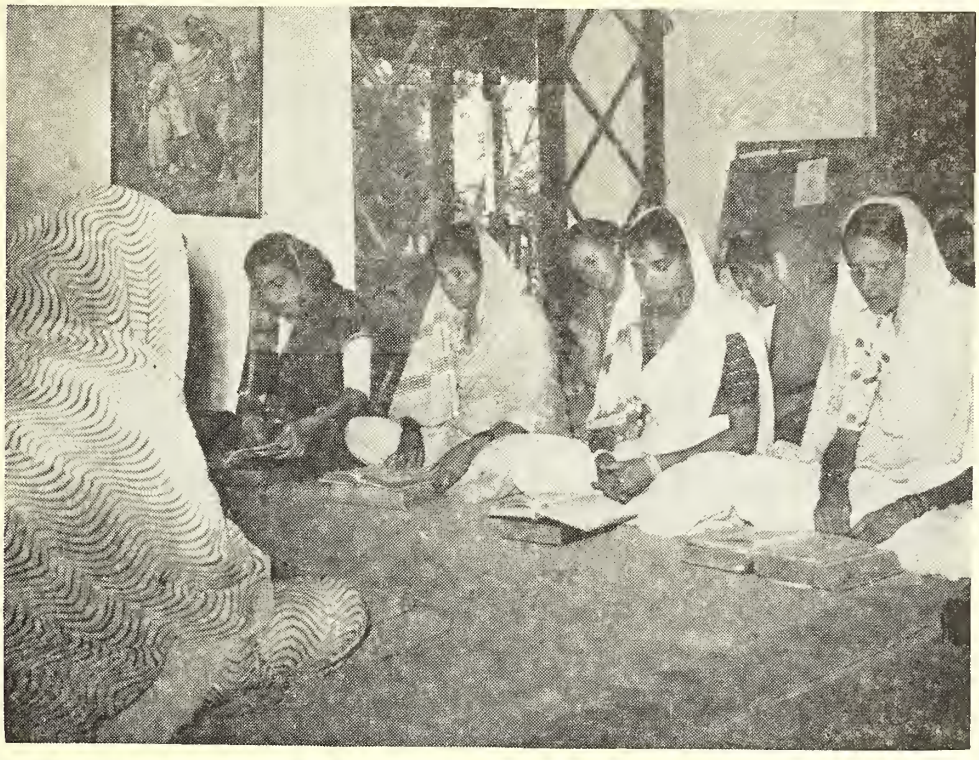
The evangelists of the Anklesvar area take books and pamphlets from the loan library supplied for their use



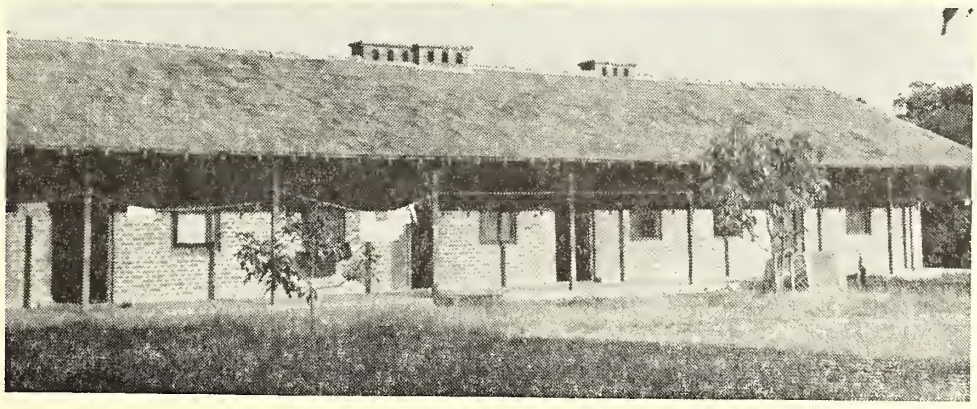
Records show that fifteen Brethren men and their families have completed the theological course in the schools at Ahmedebad or Poona. Of these, five are now pastors; five evangelists; two teachers; one a church administrator; one a hospital chaplain; one a worker in religious education and literature



Group worship, and family and personal devotional life are strengthened in the theological school setting



family housing unit at United Theological College, Poona. Most of the students live on campus with their families



Adult Workshop at Pittsburgh

Rufus B. King

A WORKSHOP on the Christian Education of Adults has been announced for June 16-27, at the University of Pittsburgh, with the joint sponsorship of the National Council of Churches, U.S.A. The latter is represented in the sponsorship by the Adult Committee of the Division of Christian Education, of which A. Wilson Cheek is the director. Dr. Lawrence C. Little, head of the Department of Religious Education at Pittsburgh, represents that institution as co-director of the workshop.

The workshop is designed (1) to chart new directions for the Christian education of adults in the denominations and agencies represented in the National Council of Churches, and (2) to develop resources which will enable university and theological seminary departments of religious education to strengthen their programs of leadership education.

Specifically it will seek:

1. To study the nature and needs of adults today in the light of knowledge and insights gained from research in such fields as anthropology, education, psychology, psychotherapy, sociology, and theology.

2. To reconsider recent trends in adult education and their bearings upon Christian education; and thus to clarify the concept, "Christian education for adults."

3. To develop the outline of a more adequate philosophy of Christian education for adults.

4. To explore the implications of this philosophy for the selection and training of leaders and for the development of curricula.

5. To formulate a statement of the objectives of Christian education for adults.

Adult education has been a focus of attention during recent years by an increasing number of educational and religious agencies. A rapidly accumulating body of literature deals with its problems and possibilities. Recent research in a number of related fields has direct bearing upon understanding of adult potentialities and might provide a basis for new prospectives and dimensions. Christian education could be greatly strengthened by its leaders giving concerted and critical study to all of these resources.

Adults are included in the educational programs of church schools and other local church agencies in every community in the nation. The total of these constitutes the largest number of adults engaged in any single type of adult education. It is important that this vast movement be related significantly to other national programs in adult education.

Five Invited

The Church of the Brethren has been invited to propose a maximum of five persons to the workshop. The participants should be vitally interested in adult education and be in a leadership position. Graduate students who have developed special competence in research and who have an interest in the adult field will also have an opportunity to apply. If desired, two semester hours of graduate credit may be arranged for.

Leaders who have accepted invitations as special consultants are: Malcolm S. Knowles, executive director, Adult Education Association, U.S.A.; Earl Loomis, professor of psychotherapy and religion, Union Theological Seminary, New York; Daniel Day Williams, professor of Christian theology, Union Theological Seminary, New York; Joy Elmer Morgan, editor of Senior Citizen, Washington, D.C.; W. Lloyd Warner, professor of anthropology and sociology, University of Chicago; and Goodwin B. Watson, professor of education, Teachers College, Columbia University, N. Y.

The writer participated in the general planning for the workshop. It is his viewpoint that the workshop has the potential for one of the most significant events of our time in charting a future program of Christian education for adults.

Apply Now

The cost of the workshop has been set at $50.00 for tuition and $75.00 for board and room. Church of the Brethren leaders who would be interested in attending should contact the Adult Department, General Brotherhood Board, 22 S. State Street, Elgin, Ill., by Jan. 25. The workshop is being developed on a budget of $20,000 with anticipated Foundation support. It is expected that some tuition scholarships will be available.

Recreation Workshop

Donna Kaser

GIVE me an idea for a party. We're always doing the same old thing!" Do these remarks sound familiar? There are solutions for this situation and I would like to introduce you to an excellent one.

Plan a recreational workshop. The young adult class at the Elgin church decided this was one method of gaining new insights into recreation, learning new crafts and

Standards for All Church School Leaders

The following standards were adopted by the Christian education commission of the Panorama City Church of the Brethren, Calif., September 1957. Other local churches will find them practical, too.

THE prospective leader in the church school must be one who professes faith in Jesus Christ as Lord and Savior, who holds allegiance to him in life and conduct, and who has an open heart for Christian growth and development. In addition:

He must have a deep love and concern for those he leads.

He must be a member of this church or plan to join soon.

He must be able to attend regularly.

He must be approved by the Christian education commission.

He must teach the Brethren graded curriculum, using methods approved by the Christian education commission, up to and including the junior high department. Any change in high school or adult material should be approved by the Christian education commission.

He must make every effort to attend the teacher-training course offered by our local church and our district.

mes. The outreach committee of is class did the necessary plan- ng. An outstanding local leader recreation and crafts was con- cted and invited to serve as our ader for the day. On each of the o Sundays preceding the Satur- y that had been selected for the orkshop, an announcement in the urch bulletin urged all who were terested to take part in this one- y learning experience.

The Saturday morning session be- n at 9:30. Ancient table games ere introduced. These games can purchased or homemade (here another possibility for a party— aking games). Learning to make ristmas decorations was another ature of the forenoon.

For the meals, it was planned at each person would bring his n sack lunch for the noon meal d that a fellowship evening meal ould be prepared in the church chen. Discussion and table mes were a part of the fellowship both mealtimes.

The afternoon was divided into ssions of wood chipping, copper tal tooling, choral reading, and k games. There were other inter- s we had hoped to investigate, t time did not permit our doing From this one-day workshop 30 a.m. to 7:00 p.m.) we learned to do activities new to us, learned new twists to old games, and gained a deeper appreciation of crafts and games. We realized more fully that wholesome recreation must be a vital part of the ongoing church program.

The Pulpit Viewpoint

This is the way the church some times looks to the pastor when he goes into the pulpit. There is no inspiration in empty benches and there's something wrong when the congregation looks like this. Come to church regularly.

This is the way it ought to look at every service, and it will if everyone does his part by coming himself and bringing a friend or two. We have over four hundred resident members and every one of them should be in church every Sunday. If everyone came every Sunday, then every pew would be filled. We would have a new preacher and a new congregation. Let's try it out. If everyone will be in church every Sunday, we will have standing room only. Come! — from Newsletter, Northern Illinois and Wisconsin, June 1956.

Photo by Bill Smith



llowship through creation extends beyond periods planned creation. ucating for holesome creation is a vital rt of the church's ogram

What they say about

The Adult Seminar

I took a week of my vacation and went to the seminar. I've never regretted it. The whole thing was a wonderful experience.

—*Shirley Ferguson*
Xenia, Ohio

One of the things about daily living of interest to nearly everybody is the newspaper. One of the reasons for my attending the Adult Seminar was to get a glimpse "behind the scenes" in Washington to discover how much of what we read is fact and how much fancy. I found the answer to my wondering—the truth is often printed, but usually it is presented in the light that is most favorable to the reporter, depending on his interests, background, and beliefs.

The experience of participating in a seminar is valuable, for in it one learns much about our government in a very short time.

—*Thomas E. Shoemaker*
Smithville, Ohio

Many more of our members should avail themselves of the opportunity to attend a seminar.

—*Mrs. Nora Hoffman*
Windber, Pa.

This seminar was a wonderful, rich experience, in company with a friendly, genial group of Christians, that will be long remembered. Many things will remain long in my memory, but as of now, this observation, which is not original, remains uppermost: The price that men pay for not being active in government is to be governed by men lower than themselves.

—*John Golby*
President of National
Laymen's Organization
of the Brethren Church

It was with no small measure of apprehension that I was prevailed upon to attend the Adult Seminar

in 1957. Three women from our local church wanted to attend and needed one more to make a foursome. Whereas I had been somewhat reluctant to get the consent of my mind to going, I found the experience most rewarding and enlightening. I came away from the seminar experience with a new and deeper interest in our country and with a greater degree of tolerance for our leaders and their many perplexing problems.

—*Mrs. Roy S. Forney*
Martinsburg, Pa.

Too Important for Generals

As I think back over my experience at the 1957 Adult Political Seminar, the words of Warren Mullin, foreign affairs editor of the Kiplinger Newsletter, ring with a new meaning in my ears. "War is too important to be left to generals."

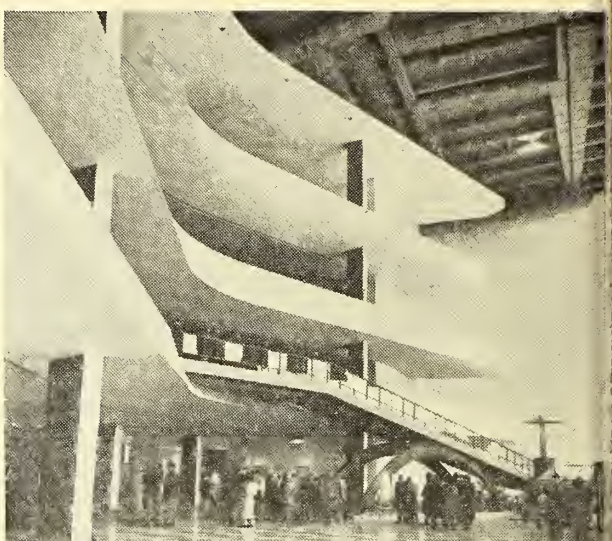
As a pacifist I would change these words to state "Peace is too important to be left to generals."

If there was any one thing which I grasped at seminar, it was the importance of the individual citizen in planning for peace. I have one vote; all American citizens of age have one vote. If we go to the polls and cast that one vote, which not all Americans bother to do, we feel that our obligation and our influence supporting good government and peace has ended. At this seminar while talking to our congressmen I found that my influence toward good government is only starting when I cast my vote at the polls.

In the office of Leo Allen, representative from Illinois, I was told that every letter that came to his office for or against some congressional legislation was counted as representing six hundred votes. In other words, for every one person who cares enough to write into the office to voice their opinion, there are approximately six hundred who feel the same way, but do not care enough to write their views.

My feeling since the political seminar is that we as Christians have an obligation to God and to our country to vote intelligently, to voice our opinions, to influence our congressmen in the direction of good government, world peace, and lasting freedoms for all.

Gary Williams



A visit to the United Nations in New York follows the sessions in Washington to round out a compact Seminar program

I would hope that all Brethren people could have the same opportunity which my wife and I had at last spring's Adult Seminar. I feel sure that as more and more of our church people see the overwhelming influence we can have toward good in our government and in our world, they will join with me in saying, "Peace is too important to be left to generals!"

—*Karl W. Baldner*
Pastor, Milledgeville, Ill.

A Seminar Program

Since the program for the March 3-7, 1958, Adult Seminar and the Feb. 3-7, 1958, Youth Seminar are still in the process of formation, we present here a description of some items from the 1957 program and some proposed items for the 1958 program. Please note that this is not the final program for 1958. Every effort is made to present a nonpartisan program and one of particular interest to Brethren.

Monday

7:30 Registration, Washington City Church of the Brethren
9:00 World Problems, American Democracy, and Christian Faith
11:00 Current Issues of Interest to Christian Citizens
—C. Leroy Doty, Jr., Executive Secretary, National Service Board for Religious Objectors
1:30 U. S. S. R. and U. S. A. Relations
The Middle East Situation
—State Department Officials, at State Department
3:30 Visit to foreign embassies: India, Egypt, Pakistan, Italy
4:00 Visit to National Service Boar for Religious Objectors
7:30 Two Approaches to Disarmamen
—William J. Gehron, Whit House Disarmament Staff
—Anna Lee Stewart, Women' International League for Peac and Freedom

Tuesday

8:30 Interviews with legislators
10:00 Visit Committee Hearings, Whit House, Senate, House, Suprem Court, Library of Congress, Na tional Archives, National Galler of Art, and Smithsonian Institut
7:30 The Democratic Program in Con gress
—William Melch, Director o Research, Democratic Nationa Committee
The Republican Program i Congress
—Henry Balivet, Administrativ Assistant to Senator Flander Vermont

Wednesday

9:00 What Should Be America's Fu ture Agricultural Policy?
—Rufus King, Director of Men Work and Adult Work, Churc of the Brethren Representative of Farm Bureau, Farmers Unio National Grange
10:00 Present-day Issues in Temperanc and Moral Welfare
—James Hamilton, Methodi Board of Temperance
—Carl Perion, Senate Subcon mittee on Delinquency
11:00 Two Approaches to Racial Int gration
—Clarence Mitchell, Director the Washington Chapter of th National Association for the Ad vancement of Colored People

ATERIAL AID

Project-of-the-Month for January

Bob McKay, writing from Nigeria, expresses the satisfaction of the issions Rural Development Committee with the experimental garden seed oject. The seeds are distributed in connection with the missions rural ience courses. "They provide real encouragement for the people to oduce better vegetables for themselves," writes Bob McKay. These are e seeds recommended by the Rural Development Committee:

NIGERIA SEED PACKET

getable	*Variety*	*Vegetable*	*Variety*
oz. carrots	Nantes	4 oz. sweet corn	Golden Bantam
oz. tomatoes	Jubilee	¼ oz. cucumbers	Marketeer
oz. collards	Georgia	¼ oz. sweet pepper	Calif. wonder
oz. bush lima	Fordhook	¼ oz. flowers	Marigold or Zinnia
oz. green beans	Ky. Wonder		

e varieties suggested are preferred; however, any good nonhybrid variety acceptable (hybrid varieties do not reproduce).

The Seeds-of-Hope packet of previous years has been modified by ggestion of our overseas personnel: Half-pound each of bush lima beans, een peas, string beans. Half-ounce each of cabbage, carrot, lettuce, ion (seed), radish, tomatoes, parsley and red beets.

Harlan Mummert writing from Austria comments that the self-help ture of the seed program is most desirable because the recipient must also ert a certain effort to fully realize the value of the gift.

Our people in Nigeria and Austria responsible for this work have quested earlier shipment of the seeds; for this reason the deadline date Feb. 1 has been set. Additional information is available by writing to rector, Material Aid Services, New Windsor, Md.

—Benjamin Segal, President, Local 189 American Federation of Teachers, and Trade Union Consultant, Fund for the Republic

30 How All of This Concerns Us at Home
Through Brethren Service
—Ralph E. Smeltzer, Director of Social Education, Brethren Service Commission
Through Women's Work
—Anna Warstler, Director of Women's Work, Christian Education Commission
Through Men's Work
—Rufus King, Director of Men's Work, Christian Education Commission

30 Techniques of Effective Christian Political Education and Action
Panel: C. Leroy Doty, Ralph E. Smeltzer, and Warren Griffiths, Friends Committee on National Legislation

30 Special Interest Groups on Religious Liberty, Selective Service and Conscientious Objectors, Labor - Management Relations, Health Education and Welfare, and Indian Americans

30 A Christian Reporter Looks at Washington
—Warren Mullin, Foreign Affairs Editor, Kiplinger Newsletter

Thursday

00 To New York, tour of United Nations Building

00 The Church's Relationship to the UN
—Kenneth Maxwell, National Council of Churches

8:00 Two Approaches to Aggression, Security, Peace and Justice
—William Clancy, Church Peace Union
—John M. Swomley, Fellowship of Reconciliation

Friday

10:00 Visit to UN Delegations: England, Israel, Hungary, Poland, Russia

1:00 The United Nations: How It Works
—Staff of the United Nations

2:00 Purpose, Achievements, Hopes of the UN
—Dr. Andrew Cordier, Executive Assistant to the UN Secretary General and Church of the Brethren minister

3:00 Attend Council and committees of the United Nations

4:30 Evaluating the Seminar
Interpreting the Seminar to the Folks at Home

Knock and It Shall Be Opened Unto You is a new sixty-page illustrated report of the refugee resettlement program of the denominations in Church World Service under the Refugee Relief Act of 1953-57. It is available from the General Brotherhood Board or Brethren Service Immigration Services Office, New Windsor, Md.

Anniversaries

Mr. and Mrs. James Arbaugh, active church members of the Blue Ridge church, Thurmont, Md., observed their fiftieth wedding anniversary on Dec. 1, 1957. They have two daughters.—Mrs. Philip Kulp, Thurmont, Md.

Mr. and Mrs. Phares M. Habecker of Mechanic Grove, Pa., celebrated their fifty-seventh wedding anniversary on Nov. 8, 1957. They have been faithful members of the Mechanic Grove church for many years.—Mrs. Clayton E. Kreider, Quarryville, Pa.

Mr. and Mrs. Benjamin F. Mohler of Lititz, Pa., celebrated their sixty-second wedding anniversary on Sept. 1, 1957. They are members of the Lititz church and have served in the office of deacon. They have five children, twelve grandchildren, and fourteen great-grandchildren.—Mrs. Ernest D. Shenk, Lititz, Pa.

Mr. and Mrs. Homer Sturgis of Lititz, Pa., observed their golden wedding anniversary on Sept. 19, 1957. They are the parents of one son and two daughters.—Mrs. Ernest D. Shenk, Lititz, Pa.

Mr. and Mrs. William E. Shank celebrated their golden wedding anniversary on Nov. 10, 1957. They have three children and two grandchildren.—Mrs. W. Russell Miller, Brookville, Ohio.

Mr. and Mrs. Ralph Thomas celebrated their golden wedding anniversary on Oct. 20, 1957. They have one daughter, two sons, and three grandchildren. They have been faithful workers in the church for many years.—Mattie E. Thomas, Nezperce, Idaho.

Brother and Sister J. Edson Ulery celebrated their sixtieth wedding anniversary on Aug. 25, 1957. They both had their eighty-fourth birthdays during the past summer.—Alma Wise, Onekama, Mich.

Obituaries

Brewer, Katie Marie, the daughter of Seth Aaron and Katie Doner Hoke, was born on Oct. 25, 1888, near Dayton, Ohio, and died Nov. 8, 1957. She attended Manchester College and taught public school about ten years. She was united in marriage to Arthur Brewer on March 3, 1920. She became a member of the Oakland church in 1907. During the years, she found many ways of serving Christ through work of the church —teaching Sunday school and attending the services regularly even after she could no longer hear what was being said. She is survived by her husband, a daughter, a son, four grandchildren, four brothers, and seven sisters. Funeral services were held in the Oakland church by the undersigned.—J. Earl Hostetter, Gettysburg, Ohio.

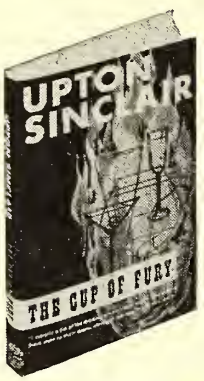
Brownsberger, Estella A., was born April 14, 1887, in Perrysburg, Ohio,

"I compile a list of the drinking people I have known. Two score of them went to their doom, eleven as suicides. This is their story."

by Upton Sinclair

The Cup of Fury

$3.00



"I was raised in a virtual sea of liquor," writes Upton Sinclair. "First it was my father. Then no fewer than three of my uncles. Then one friend after another, all of them destroying themselves."

Upton Sinclair has written The Cup of Fury as a warning to his nation. In his book are the intimate, personal, revealing stories of men and women like Jack London, Dylan Thomas, Sinclair Lewis, O. Henry, Stephen Crane, Isadora Duncan, Maxwell Bodenheim, William Seabrook, and others—many others, friends and colleagues whose "moderate drinking" became uncontrollable alcoholism.

The Cup of Fury is a documented, slashing exposé of the whiskey industry and its attempt to make drinking a "social grace." It is a poignant record of despair and degradation caused by drink. It is a uniquely startling and impassioned book. It is, in sum, one of the most eloquent, inspiring and unsparing works of Upton Sinclair's long and eventful literary career.

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

and died Nov. 6, 1957, at her home in La Verne, Calif. Her husband preceded her in death. She is survived by five daughters, four sons, a brother, four sisters, twenty-six grandchildren, and eighteen great-grandchildren. Funeral services were held in the Todd Memorial north chapel by the undersigned. Interment was in the Evergreen cemetery.—Galen B. Ogden, La Verne, Calif.

Cable, John, son of Sam and Emma Hook Cable, was born Jan. 1, 1891, in Whitley County, Ind., and died Nov. 5, 1957. He was married to Bertha Metzger Dec. 28, 1912. Surviving are his wife, three sons, seven grandchildren, two brothers, and four sisters. Funeral services were conducted by Bro. Ausby Swinger at the Miller funeral home. Interment was in the South Whitley cemetery.—Mrs. Charles Wine, South Whitley, Ind.

Cullen, Julia Dell, was born Dec. 18, 1861, in Indiana, and died Nov. 7, 1957, at her home in La Verne, Calif. She was married in 1887. Her husband preceded her in death in 1946. Surviving are one son, four daughters, a brother, two sisters, eight grandchildren, and fourteen great-grandchildren. Funeral services were held in the La Verne church by the undersigned. Interment was in the Evergreen cemetery.—Galen B. Ogden, La Verne, Calif.

Davis, Anna Mary, daughter of John and Catherine Cleaver Pifer, was born Oct. 27, 1873, and died March 5, 1957. She was the wife of Joseph A. Davis for sixty-three years. She was a member of the Upper Conewago church. She is survived by her husband, one son, four daughters, and two brothers. Funeral services were conducted at the Latimore meetinghouse near York Springs, Pa., by Elders George W. Hull and J. Monroe Danner. Burial was in the adjoining cemetery.—Frances E. Shaffer, East Berlin, Pa.

Jacobs, Richard J. died on May 4, 1957. He is survived by his wife, Mary, a son, and three grandchildren. Services were conducted in Baltimore, Md., by the undersigned, and at the Sangerville church by Brethren E. J. Rowe, I. S. Long, and Jacob Replogle. Burial was at Sangerville, Va.—David J. Markley, Baltimore, Md.

Garber, Daniel Benjamin, son of J. A. and Mary Elizabeth Myers Garber, was born March 2, 1879, and died July 15, 1957. He was a member of the Waynesboro church, serving as deacon, minister, and elder. He attended Bridgewater College and then served as pastor of five churches in Highland County. He retired from active ministry in 1944. He was married to Anna Catherine Wampler on Dec. 22, 1902. After his first wife's death, he was married to Nora B. Crickenberger on May 14, 1940. Funeral services were held in the Waynesboro church, Va., with burial in the Greenmount cemetery.—Charles J. Whitacre, Waynesboro, Va.

Keller, George E., son of Franklin B. and Afanna Krumlauf Keller, died Aug. 16, 1957, at the age of eighty-two years. His wife was Ellen S. Keller. He was a member of the Lititz church. Surviving are a sister and two stepdaughters. Funeral services were held at the Spacht funeral home in Lititz by Bro. E. Floyd McDowell. Interment was in Kellers' cemetery, Springville, Pa.—Mrs. Ernest D. Shenk, Lititz, Pa.

Knierim, Frederick C., son of Adam and Mary Meyer Knierim, was born near Brookville, Ohio, on Nov. 24, 1882, and died Oct. 28, 1957. In his youth, he united with the church and served as a deacon for twenty-six years. He was married to Ola Wandle for fifty years last April. Surviving are his wife, five children, nine grandchildren, and one great-grandchild. Funeral services were held by Brethren J. W. Fidler and Fred Hollingshead at the Brookville church.—Mrs. W. Russell Miller, Brookville, Ohio.

Koones, Dorothy Jean, daughter of David W. and Florine Caar Koones, was born in Roaring Spring, Pa., Dec. 18, 1927, and died Oct. 21, 1957. She attended the Roaring Spring church. She is survived by her parents, one sister, and two grandparents. Funeral services were held in the Thompson funeral home by Bro. Berkey Knavel. Burial was in the Fairview cemetery, Martinsburg, Pa.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

McCune, F. E., son of Robert Franklin and Mary Ellen Rowland McCune, was born Aug. 15, 1882, and died at Valparaiso, Ind., Nov. 9, 1957. He was married to Ona May Hogan on Aug. 27, 1913. He attended McPherson College, Ottawa University, and Bethany Biblical Seminary. His career included teaching in public schools in addition to six pastorates. He was elected to the ministry in October 1906 and ordained to eldership in 1915. Surviving are his wife and two sons. Interment was in Chesterton cemetery, Ind.—Edward E. Lyons, Michigan City, Ind.

McGwin, Thomas, was born Nov. 2, 1878, in Riceville, Iowa, and died Nov. 13, 1957, in North Liberty, Ind. He was married to Marie Jensen Good on Dec. 6, 1916. He is survived by his wife, three daughters, and four sons. Funeral services were held in the North Liberty church by Brethren Melvin Ritchey and Ervin Weaver. Burial was in the Westlawn cemetery.—Mrs. Ruth Burkholder, North Liberty, Ind.

Church News

Middle Missouri

Turkey Creek—Our present pastor Warren Campbell, is the grandson o Bro. James Campbell, who was instrumental in the building of our church His son, Bro. C. C. Campbell, is a deacon. Our young people organized a community youth group last spring which meets every two weeks for discussion of timely topics. Two have been baptized and two received by letter. At a recent council meeting, a committee was named for planning the remodeling of the church building.—Mrs. Laura Campbell, Fristoe, Mo.

Warrensburg—District meeting fo Middle Missouri was held at the War

ısburg church in late September. ɔ. Donald Rowe was our guest eaker. Our church conducted an ery-member canvass this fall which ulted in an excellent response to the dget for the coming year. The wom- s work group is having a period of ble study as a part of their monthly -day work program. A number of the n attended the district men's rally at ceola. Four of our young people re present at the state youth rally at ttsburg. Clifton Baile was elected sident of the state CBYF. Martha uise Baile is in BVS this year serving the Elgin Brotherhood offices. Floyd ntz of Kansas City was the speaker the week's preaching mission. A ar-round evangelism program is being nned by the official board and the acon body.—Mrs. George R. Scott, arrensburg, Mo.

Southern Missouri

Mountain Grove—Bro. R. L. Gass has en retained as pastor for the coming ar. Seven children were dedicated Sept. 22. Several attended the coun- and fellowship meeting at Green- od on Oct. 18. The ladies' aid is ping to sponsor Juanita Fike, student changee in Germany. Bro. Herald ss, son of our pastor, has filled the lpit on Sunday evenings when his her was holding revival meetings in ɔer churches. The film, Split Level mily, was shown on family night Oct. preceding the Halloween party. A e feast was held on Nov. 6.—Mrs. is Hurlbut, Mountain Grove, Mo.

Nebraska

Lincoln—The juniors and junior highs our church attended Camp Schwarz- au July 14-21. A district rally, at ich Bro. Ed Duncan spoke, was held the camp on July 21. On August -17 our youth were in camp. At our l council meeting officers were elect- for the new church year. Mrs. Nel- ı Van Dyke was chosen Messenger rrespondent. Six delegates repre- ıted our church at the district meet- g at the Bethel church on Sept. 20-22. ı Aug. 20 members and friends of the ngregation met for a farewell to Bro. enneth Yingst and his family before ey left to serve the Boulder Hill com- ınity in Northern Illinois. On Sept. 1, ɔ. Donald L. Kline came to our urch as interim pastor and on Sept. Bro. John Wieand, pastor of the naha church, officiated at the installa- ɔn services for the Klines. The service as followed by a reception in the fel- wship hall. Two have been baptized ring the past quarter. On Sept. 29 e had promotion for our Sunday- hool pupils and the annual church yalty dinner.—Mrs. Mary Ann Eberly, ncoln, Nebr.

North Dakota and Montana

Peasant Valley—On July 21 eleven ere baptized. Anna Rosa, a student ɔm Puerto Rico at McPherson College, and the Raymond Flora family of McPherson helped to make our junior camp interesting. On the evening of Aug. 4 the young people had a luncheon at the church and Anna Rosa talked about Puerto Rico. The church has decided to use the envelope system again and to work toward an every-member canvass. On Sept. 29, the film, Again Pioneers, was shown at the family night, when the men entertained the women. On Oct. 7 Harl Russell of Elgin, Ill., held two meetings on stewardship. On Oct. 13 we had Rev. Dale Luther of Rugby as guest speaker at our harvest meeting. Later in the afternoon, the parsonage was dedicated.—Mrs. Anna Long, York, N. Dak.

Southern Illinois

Decatur—Our church entertained the district meeting this year. Our new building is about finished with the exception of a few minor details. Our Sunday offerings reached $462.77 for last year. For the first month of this year the average was $442.75. A successful every-member canvass resulted in commitments of $444 per Sunday. Average attendance for morning worship was 164 for October. For the church school, 139. The church is cooperating with the other churches in a city-wide survey and will be host to a meeting of the national Christian mission at which Brother Lewallen will be guest leader. On Nov. 3, Ida Helgen of Haiti spoke at the morning worship service. On Nov. 10 Bruce Turner gave a report of the peace institute at Bethany Seminary. Eleven from our church have attended the leadership training classes sponsored by the Decatur Council of Churches. Six teachers completed a year of Fellowship of Growth-in-Service and were given recognition at the district meeting. Eight of our teachers were present at an area children's workers' conference, held in the Oakley church on Nov. 2.—H. P. Clannin, Decatur, Ill.



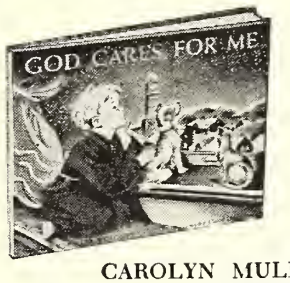
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Brethren Publishing House Elgin, Illinois

Hurricane Creek—Bro. Robert Dickson and Sister Georgia Fulk represented our church at district meeting. We held our regular council meeting in September and elected officers for the coming year. At that time we also had a baptismal service. The ladies' aid is at present making a quilt and other gifts

to be presented to the Home near Christmas time. On Oct. 27, Bro. W. T. Heckman of Cerro Gordo, Bro. Lorrel Ikenberry of Rockford, and Bro. William Bray of Greenville ordained our pastor, Bro. Roy Fulk.—Angeline Dooly, Mulberry Grove, Ill.

Middle Indiana

Andrews—Our pastor, Bro. Richard Knarr, was the evangelist for the revival meeting held Aug. 25-31. Six persons were baptized, making a total of nineteen new members added last year. Elmer and Fern Baldwin, missionaries on furlough from Nigeria, spoke at the harvest meeting and homecoming on Oct. 13. Our recently organized junior choir helps in the services each Sunday. The attendance has increased fifty per cent over that of last year. The men meet each Wednesday night to work on classrooms and a nursery which are badly needed. Our ladies' aid made nineteen clothing kits for overseas and also several comfortors for relief.—Goldie Priser, Andrews, Ind.

Markle—The Builders class sponsored the showing of the film, Leap to Heaven, the story of Bob Richards. During the three weeks preceding our revival, Oct. 6-13, teams visited in the homes. Bro. Charles R. Oberlin brought a series of strong evangelistic messages. Two were baptized. Roy Gilmer presided at our council on Oct. 14. For three Sunday evenings in January we had mission emphasis. We are asking church groups to sponsor other Sunday evening services. Our pastor, W. C. Stinebaugh, was the speaker at the community Thanksgiving service on Nov. 27.—Mrs. Robert Randol, Markle, Ind.

Eastern Pennsylvania

White Oak—A harvest home service and a Bible conference were held in the Graybill house. Speakers were Bro. Alton Bucher and Bro. Murray Lehman. During the summer Sister Martha Martin taught the weekly Bible study course in the Manheim house. A missionary sermon was given by Bro. Caleb Kreider, at which an offering was received for foreign missions. Brethren Bruce Anderson and Eugene Martin were guest ministers at the love feast on Oct. 12 and 13. Sisters Ann Hummer and Leah Keller are now in BVS. The unit in which they were a part were weekend guests in the homes of this congregation and gave a program in the Manheim house. The primary and the beginner classes of the Manheim Sunday school will use the offerings of the year to purchase a heifer for relief. The Willing Workers class participated in the pencils-for-Greece project. The sisters' aid sewed cut garments for relief. Bro. Harold Martin of the Pleasant Hill congregation conducted our evangelistic services in the Longenecker house.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Brethren Placement and Relocation Service . . .

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When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

Social Work

No. 320. Wanted: Two people to work in Brethren Home in Flora, Ind. One would do the cooking. The home provides one-half cottage furnished, lights, heat, laundry, and meals. For further information contact: Russell A. Kuns, Superintendent, The Brethren Home, Flora, Ind.

No. 321. A recreational leader is needed at Gillespie-Selden Institute, Cordele, Ga. Contact: Department of Missionary Personnel, Presbyterian Board of National Missions, 156 Fifth Ave., New York 10, N. Y.

Office Work

No. 327. Skilled office worker, high school graduate with additional night courses in bookkeeping and foreign languages. Accurate with figures, experienced in operation of IBM typewriter, adding and calculating machine. Wants permanent position, preferably as assistant bookkeeper or invoicing clerk in Washington, D. C., or vicinity. Contact: Mr. G. DeWinter, 1341 Saratoga Ave., N. E., Apt. 483 D, Washington 18, D. C.

Nursing and Medical Work

No. 328. Nurses urgently needed for immediate employment at the Brethren Service hospital, Castaner, Puerto Rico. Two-year or three-year term of service. Also openings within six months or a year. Write to: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 329. Doctors urgently needed for the Brethren Service hospital at Castaner, Puerto Rico. Opportunity to render Christian service in community and church. Two-year or three-year terms of service or consideration of permanent location. Spring, 1958. Write to: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

No. 323. Bethany Hospital has an opening for a nurse with supervisory ability. Contact: Miss Olga Bendsen, Personnel, Bethany Hospital, 3420 W. Van Buren St., Chicago, Ill.

Farm Work

No. 325. Wanted: A 36-year-old, unmarried man with 12 years of farm experience, desires work on a farm or in a farming community. Has his own car. Can operate most tractors and machinery. Direct queries to Lawrence E. Cook, R. 3, Albia, Iowa.

No. 326. Wanted: Young married couple to work on dairy and grain farm. Modern home and modern machinery. One mile from very active Church of the Brethren. On school bus route to consolidated school in town of 1,100. Excellent opportunity for an industrious young couple. Contact: Robert Reiff, Secretary-Treasurer, Placement Committee Service, Church of the Brethren, Milledgeville, Ill.

Miscellaneous

No. 322. Brethren man, 40 years of age, married, two small children, desires to locate near a Church of the Brethren in California or the Midwest. He is a skilled mechanic and in recent years has worked in a supervisory position in a laboratory in northern New York. References can be supplied. For further information, contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 324. Elderly lady, member of the First Church of the Brethren, residing in Philadelphia, desires a woman assistant in her home, willing to cook and do light housework. Salary and pleasant surroundings. Mrs. C. M. Rosenberger, 4908 N. Camac Street, Philadelphia, Pa.

Middle Pennsylvania

Altoona, First—The district meeting of Middle Pennsylvania held in our church, Oct. 15-17, attracted an attendance of six hundred persons. Rev. C. H. Cameron, pastor of the Twenty-eighth Street church, Altoona, served as moderator. The kick-off banquet for the district youth program for 1957-58 was held the first evening of district meeting. Bro. Desmond W. Bittinger, president of McPherson College, gave three addresses. Bro. Harold Bomberger spoke at the men's work session. Mrs. Nevin Zuck gave two talks. The World Day of Prayer was observed at a Wednesday night service, each Sunday-school class attending in a body. Bro Clarence Rosenberger, church relations director of Juniata College, spoke twice on Oct. 27 and showed pictures of the college to the young people. A love feast was held on Nov. 3.—Mrs. Sulia Eyer, Altoona, Pa.

Aughwick—Bro. Robert Sooby, who served as summer pastor, and his family have returned to Bethany Seminary. On Sept. 1, Bro. Albert M. Haught took up his duties as our first full-time pastor. Brethren Roy Forney and H. Q. Showalter conducted an installation service

r Brother and Sister Haught at the ose of the home-coming service in the erman Valley house on Sept. 1. At the uncil meeting held in the Sugar Run use on Sept. 4 church officers were ected; Bro. Fern Dunmire was osen moderator. Installation services r both church and Sunday school ficers were held at the close of the orning worship on Oct. 6. A two-eek evangelistic meeting was held in e Sugar Run house, Sept. 29—Oct. 13. the absence of Brother Haught, who as seriously injured in an automobile cident on Sept. 30, various ministers ve filled the pulpit.—Helen Garver, ount Union, Pa.

Everett—One hundred ninety were rolled in our Vacation Bible School, hich was held June 4-14. Our evening rvices for the summer were centered ound the home. We were well repre-nted at the home and family life in-itute at Woodbury. Bro. Edward erschensteiner of the Bedford mission as the speaker at our home and family e picnic. We joined in the commu-ty vesper services again this summer. on Fogelsanger, Middle District field-orker, was the resource leader for our BYF cabinet retreat at Martin Hill. ate Policeman William Kauffman oke to our youth on drag racing, eeding, and safety. Sixty campers tended Camp Harmony. Bro. D. Luke owser was our evangelist. Five were ptized and two received by letter. n Sept. 26 J. Henry Long, secretary of e Foreign Mission Commission of the encral Brotherhood Board, brought a essage and showed pictures of the ork abroad. This was followed by r annual missionary tea.—Mrs. Freda arclerode, Everett, Pa.

Lewistown—Our love feast was held Oct. 20. Our summer pastor, Bro. ul Hoffman, left the end of August, d Bro. Fern Dunmire of the Spring un church has been serving as pastor til our new minister Brother Weaver rives in January. Repairs and im-ovements are being made on the par-nage in preparation for his coming. he men's Golden Rule Bible class ere in charge of the church services Oct. 6 and the young married class Dec. 1. Our women's work program the coming year includes making ettes to be sent to New Windsor. Oct. 5 a family night supper and llowship was held.—Mrs. Albert Herb-r, Lewistown, Pa.

Southern Pennsylvania

York, Second—With the Bermudian urch, our church participated in a lilean service one Sunday evening. group from the Chiques church was charge of the evening program at our nday-school picnic on Aug. 3. Sev-l of our members attended the re-nal conference at Elizabethtown. nes Rose, a summer youth field rker in our district, brought the ssage on Aug. 4. Delegates to the nday-school meeting at New Free-dom were Henry Clouser, Charles Keim, and Ada Turner. The women's work held services at the county home one Sunday afternoon. Forty-two campers attended our local church camp in August. The junior high class was in charge of the harvest home services on Sept. 8. The donations of food were distributed to the Brethren Home and the children's home. Several of our women attended the district women's work workshop at Gettysburg on Sept. 14. Bro. Roy McAuley, dean of Elizabethtown College, was the guest minister on Achievement Sunday. On rally day our special speakers were Leroy Wastler and Harold Martin. Other visiting ministers during our pastor's absence were Chauncey Trimmer and John Miller. An every-member canvass was conducted on Sept. 22.—Mrs. Walter Bachman, Jr., York, Pa.

Western Pennsylvania

Center Church—In the past year we have received nine new members. We

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have also improved the basement, making it a more pleasant place in which to hold our children's classes. Our young people, in co-operation with Pike Run and Fairview, presented a play. Bro. John Geary was our evangelist for the revival meeting in August. The women's work group made layettes and sent clothing to Church World Service, and the children have also sent smaller items there. Our pastor and his wife attended the Annual Conference at Richmond. Several of our young people attended Camp Harmony. A deputation team from Juniata College was with us on a Sunday morning. Sister Phyllis Replogle was the leader at our family discussion night. We had a one-week vacation Bible school.—Patricia Diffenbaugh, Rockwood, Pa.

Roxbury—Vitamins for the Navaho Indians was the project of our vacation Bible school which was held in June. Pastor D. Alfred Replogle and Sister Grace Clapper, delegates to Annual Conference, both brought reports. During vacation a number of our adults, children, and young people took advantage of the program at Camp Harmony and the school of alcohol and workshop at Juniata College. Guest ministers during the summer months included three of our young men who are at college or serving as assistant pastor, Donald Braken, Ronald Hershberger and Jay Rinebolt; two of our missionaries, Herbert Michael and William Hayes; and Dr. Ewing of the Pennsylvania Temperance League. Our former pastor, Bro. Clarence Bowman, and his family, were also visitors in our church. We have purchased a property for a social and recreation center. We have a 100% Messenger Club.—Viola Rummel, Johnstown, Pa.

Rummel—Our children's department is supporting Linda Ray Royer on the mission field. The music committee sponsored a music festival, Under the Stars, the proceeds of which will be used for the choir. Evangelistic services were conducted at Ogletown by our pastor, Bro. A. J. Replogle. Our harvest home and home-coming was held on Sept. 15. Brother Herald Seese gave the afternoon address and special music was presented by the Ross brothers. Recently in our services, we had as guest soloist, George Gopie, a native of British Guiana, who is attending college in the United States. Bro. Wayne Lawson conducted evangelistic meetings in our church the last week of September. He spoke to the children each evening.—Mrs. Warren Hoover, Windber, Pa.

Scalp Level—We had a week of evangelistic meetings, Sept. 29—Oct. 6, with J. Calvin Bright as the guest minister. The meeting closed with the love feast. We installed Sunday-school and church officers and teachers at a fellowship covered dish supper on Oct. 13. On Oct. 18, the district children's workers banquet was served in our church. For Sunday evening services we plan to have a school to study Church of the Brethren history and the Biblical basis of pacifism. Bro. W. Harold Row, executive secretary of the Brethren Service Commission, was our guest speaker at the morning worship on Nov. 3. In the afternoon we had the harvest home-coming for the Brethren Home at our church. Our church joined with the united churches choir of Windber for the Christmas program, which was presented on Dec. 22. Hoffman Avenue, a painting by Sylvester B. Hoffman, was the best of the show for the silver jubilee exhibit of the Allied Artists of Johnstown. On Oct. 30, the ladies' aid celebrated its fiftieth anniversary. Mrs. Minerva Livingston, who attended the first ladies' aid meeting is still an active church member.—Dora M. Trevorrow, Windber, Pa.

The Minister Looks at Himself

Minister's Book of the Month Selection for FEBRUARY

WAYNE C. CLARK

This is, in many respects, a unique and significant book. It is designed to help the minister resolve those inner conflicts which have their origin in his own personality, and which sometimes destroy his peace of mind and seriously interfere with his pastoral work. Although it enables the minister to see himself as others see him, it never becomes critical or censorious. Instead, it gives sympathetic and friendly counsel.

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Copies will be mailed to members of the Book of the Month Club about February 10

BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

JANUARY 25, 1958



From the filmstrip, Come Up Higher

There Is the Church

Where Christ is honored and followed, where two or three are gathered together
his name, where his gospel is preached and his way is taken—there is the
hurch. The church is local because it can be found in one place, but it is also
niversal because the body of Christ cannot be restricted by human boundaries of
me and space. Therefore, the church has both a local and a world mission. In the
ages that follow it is possible to glimpse the opportunities that develop when
rethren seek to live—at home and abroad—under the lordship of Christ.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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Fifty years before organized opposition to slavery began in America the Church of the Brethren had ruled that members could neither purchase nor hold slaves.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Improve Diet

In regard to the reply of Jesse H. Ziegler to "Depressed" (Nov. 9) it is all right to say, "Honey, you make me so angry," but the way I see it—this is not getting at the *basic* situation.

I would like to tell Depressed to improve her diet. Nutritionists believe that the survival of every person is dependent on good nutrition. If Depressed is unable to study and improve her nutrition herself, she should find someone who is trained in this field to plan one for her — and the sooner the better. "For we are what we eat" whether we like to admit it or not.—Sara C. Story, R.N., La Grange, Ill.

Kidding Ourselves

We the people of this United States of America are all in the legalized liquor industry and are continually boasting of the hundreds of dollars which we are receiving each year from alcohol.

But we are actually kidding ourselves along that line, for the destructiveness which alcohol causes far overlaps the amount of revenue received, and the truth is that unless we get rid of this scourge it will get rid of us.

For every hour of the day and night it is getting rid of many people and causing destruction of untold amounts of property, even going so far as to deprive them of a heavenly home.—Mart Sheaffer, Adel, Iowa.

Do Not Discredit

I am concerned about the attitude in which some Protestants, including Brethren, try to explain the "Billy Graham phenomenon" as one news writer expressed it. A reader writes in the Oct. 19 issue of the Gospel Messenger and calls Graham's plain Bible preaching a "milk diet." Heb. 4:12 says the "word of God is quick, and powerful, and sharper than any twoedged sword . . ." If that is milk toast, what is strong meat?

Graham stresses prayer and more prayer. Months before the New York Crusade began, people all over the world were praying about it. Graham himself gives God the credit for what happens in the meetings.

I am concerned about the way many Christians make light of Oral Robert's healing ministry. He claims to have had a definite call to preach and heal. He, likewise, gives God the credit and not himself. We know that miraculous healing was done through Jesus and his disciples. Why should we be too sure it can't be done today, just because we do not have the faith to believe it?

No, I am not saying we should take up with every idea of religion that comes along. But we do need to be careful. If God is using someone in an unusual way, we would better not try too hard to make every other kind of explanation; we had better not try too hard to give everything credit but God, lest it be to our own spiritual detriment.

If Billy Graham has a special talent for an evangelistic ministry and God has chosen him for that, let us not discredit it. If Oral Roberts has a special gift for the healing ministry and God has chosen him for that, let us not discredit it. If the Church of the Brethren has a special talent for the peace ministry and the social gospel ministry and God has chosen us for that, why, let us go to it.

God's world is too big, the work of the world is too much, we human beings are too little, for any one person or any one organization to emphasize everything that needs to be emphasized. — Rosa B. Petry, Dayton, Ohio.

Appreciation

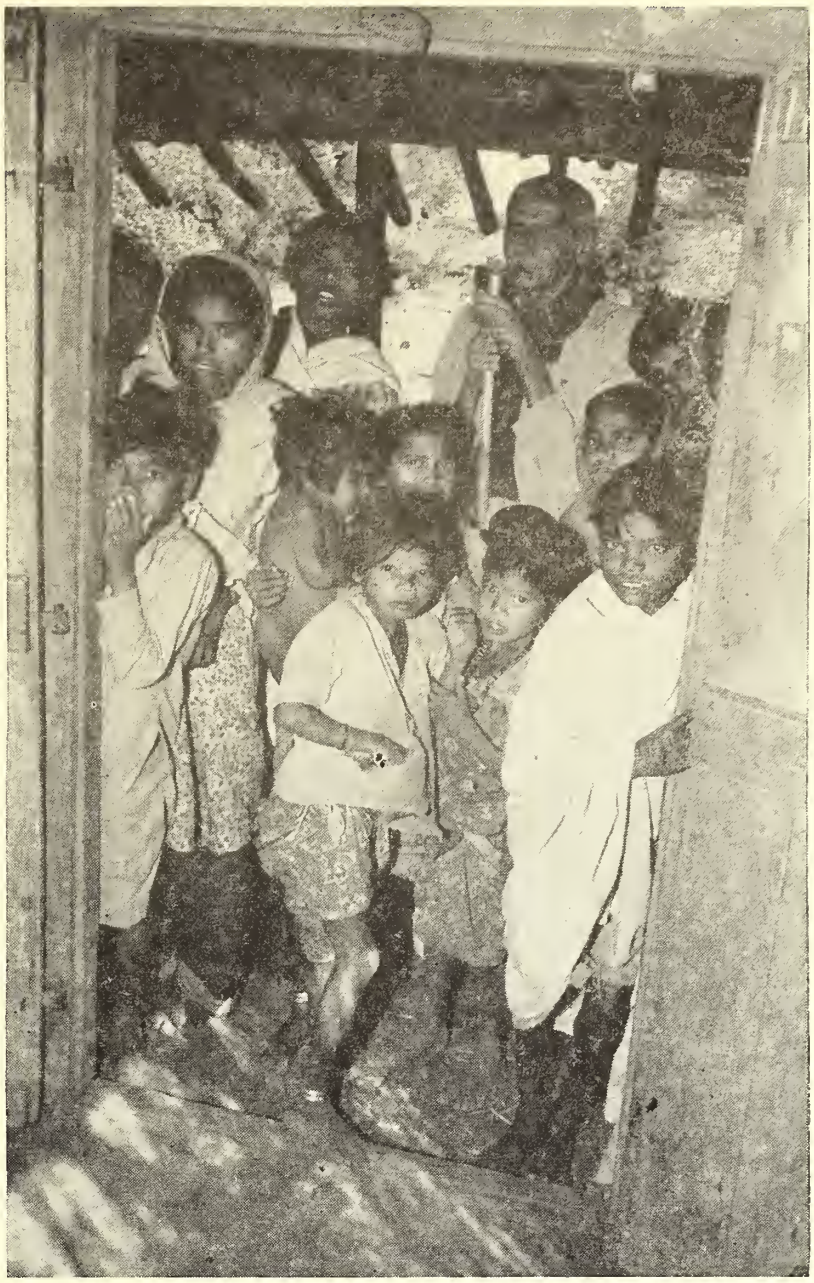
I want to express my thanks and appreciation for the Nov. 30 issue of the Gospel Messenger. The articles are all so good and full of spiritual food and enrichment. This issue is especially good, and I want to tell you it is.

May the paper continue its good work and still bring encouragement to all who read it. — Katie Flory, Union, Ohio.

• • •

Just wanted you to know how much I appreciated the Nov. 30 Gospel Messenger. The contents and appearance are great.—Leonard Carlisle, Perrysburg, Ohio.

World Mission of the Church



Willis Church Lamott

Mankind waits at the threshold with eager anticipation. Will Christianity minister to people's hungers, or must they look elsewhere?

FEW American Christians realize that the age of foreign missions has passed nd the age of the world mission of the church has been shered in. The church of Jesus Christ has been established in ractically every land under eaven, as a result of the pioeer missionaries of the past undred and fifty years. And, lthough there are now a larger umber of Americans serving as oreign missionaries today than ver before in history, these nen and women are serving in capacities different from those before. They now work with the "national" church (we do not say "native" any longer) wherever they go, as helpers, assistants, or fellow laborers, instead of supervisors and directors. Or, if they serve in the latter capacity, it is at the request and under the direction of the church in the land to which they go. Rather than "missionaries," they are frequently called "fraternal workers."

The above-mentioned fact has produced a revolution in missionary principles and practice, which must be reproduced in the minds of all who are concerned about the world-wide extension of the Christian fellowship. Any one going abroad in any capacity should realize that somewhere there he will find men and women of a different race and culture who are one with him in acknowledging Jesus Christ as Lord of their lives. Frequently they must be

sought out. The initiative must be taken by the visitor or resident abroad, but the response will be sure to be heart-warming.

The object of the world mission today is to increase the strength of the world Christian community and to assist the church in every country in taking the gospel to its fellow countrymen. In doing this it is obvious that our supply of available foreign missionaries or fraternal workers will always be insufficient. In many instances today, nationalistic foreign policies limit the number of professional missionaries who can enter.

In all cases, it will be seen that a close tie-up with foreign religious organizations such as missionary boards or societies will be interpreted as a form of Western cultural imperialism and might react against the progress of the church.

In the light of this situation emphasis is being placed today upon their work in diplomacy, technical assistance, or business as an opportunity for giving their Christian testimony. Sometimes such a witness can be given mainly by living a consistent Christian life, in contrast with the caricatures of Western culture given through motion pictures, popular songs, and the many bars and night spots abroad which are designated by the adjective, *American.*

The influence of a small number of active Christians in the occupation personnel in Japan who sought out the church and assisted in its work, for example, has been so incalculably great that one wonders what would have happened if hundreds instead of dozens of young men and women of this type had been present and active in this way during the critical years following the war.

The time has come for a new missionary movement to arise, composed of world-minded men and women and families who will seek appointment to foreign posts under government and private agencies with a view to using their secular vocations as channels of Christian service. That many are now doing so is our greatest hope that the world fellowship of Christians can be made a greater reality than it is today.

Refined by Fire

ERNESTINE HOFF EMRICK

This human vessel of such fragile clay
Is weak unless refined by fire of pain;
Within the kiln of suff'ring it will gain
The strength to stand unshattered through life's day.

The encounter with one of these "younger churches" is likely to be both disillusioning and inspiring. Disillusion will come when the visitor sees the poor equipment, the smallness of size, the forms of worship differing from those to which he is accustomed. Inspiration will come when he sees in the leaders and in the humble lay Christians the same devotion to Christ and his kingdom, the same zeal for spreading the gospel that he noticed at home.

Sometimes, indeed, he will find these younger Christians far more zealous than those in his home congregations. Points of criticism will arise, but, whatever these may be, it is well to realize that these churches are no longer our "branch offices" established in order to reproduce our type of denominational emphasis abroad, but authentic parts of the world-wide body of Christ, no longer our children or step-children, but our brothers in the world Christian community.

Many visitors will be shocked by the lack of interest shown in our denominations. As the Anglican Bishop of Dornakal once said, "We Indians are not interested in your controversies of the sixth or the sixteenth centuries." A Presbyterian, for example, will not find a Presbyterian church as such in India, in the Philippines, in Thailand, in Japan, Lebanon, Iran, or elsewhere where Presbyterian missionaries are working. He will find that in India Presbyterians from Europe and the United States work through the Church of South India and the United Church of North India, in the Philippines and Japan through the United Church of Christ.

In the Church of South India, Scotch Presbyterians support a church which accepts the historic episcopate. In Japan ten different North American societies work with the Japanese church, forgetting that they are Congregationalists, Methodists, Presbyterians, Disciples of Christ, and so forth in this new relationship to the Japanese Christian community.

We should all ponder the statement made recently by a representative committee of Asian churchmen, representing many denominations: "We recognize that we are called into one body in the midst of a society that is broken into many antagonistic groups. We are eager to set our faces against any imported sectarianism, such as can only add to the barriers that already divide the peoples of Asia. . . . Nothing less than organic church union must be our goal. . . . In this, as in other matters concerning the growth of the churches in

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EDITORIAL

This Noble Calling

Guest Editorial by I. W. Moomaw

THREE decades ago Robert E. Speer spoke of the world mission of the church as "this noble calling." Recent developments ld new relevance to that calling.

Over half of the people in lands where our issionaries serve are involved in a struggle r new foundations of human dignity and bet- r living conditions. This moving drama of de- lopment and change presents to the church obably its greatest opportunity and its most ble challenge in its long history. The situa- on lays bare the need for bringing the gospel ore directly into the main-stream of life in ch practical ways that the people can experi- ce Christ's concern for their day-to-day needs.

It would be an error to overlook serious stacles met by the church in its world mission. hange and progress can bring new difficulties. Asia and Africa, ten new governments have nerged since World War II in places where lonialism had prevailed before. With this lvance has come a new spirit of nationalism t always friendly to the church or to people m the outside.

There has also been a resurgence of tradi- nal religions in some areas. This calls the urch to restudy its message and its ways of orking. Again, the many church denomina- ns, which mean much to us, are difficult to plain under present circumstances abroad. his has led missionaries and church leaders seek more deeply for bases of common unity Christ. There have been wholesome begin- ngs in united effort like the Church of Christ Japan, the United Church of South India, and e United Church of North India.

Awakened world interest in solving the prob- ms of poverty, famine, and want has given se to large governmental programs of techni- l assistance. Missionaries who often had to ork almost barehanded and alone gladly wel- me these larger programs with their more lequate resources. However, technical assist- nce of itself, without also providing spiritual alues to live by, can spread the blight of ma- rialism, causing new problems as grave as ose it seeks to solve. In his recent report an sian leader warns against "forms of technical d that tend to widen the gulf between rich nd poor."

Village people long accustomed to a stable way of life now suddenly face social, ethical, and spiritual problems that rapid change thrust upon them. This places before village churches new and difficult problems of adjustment.

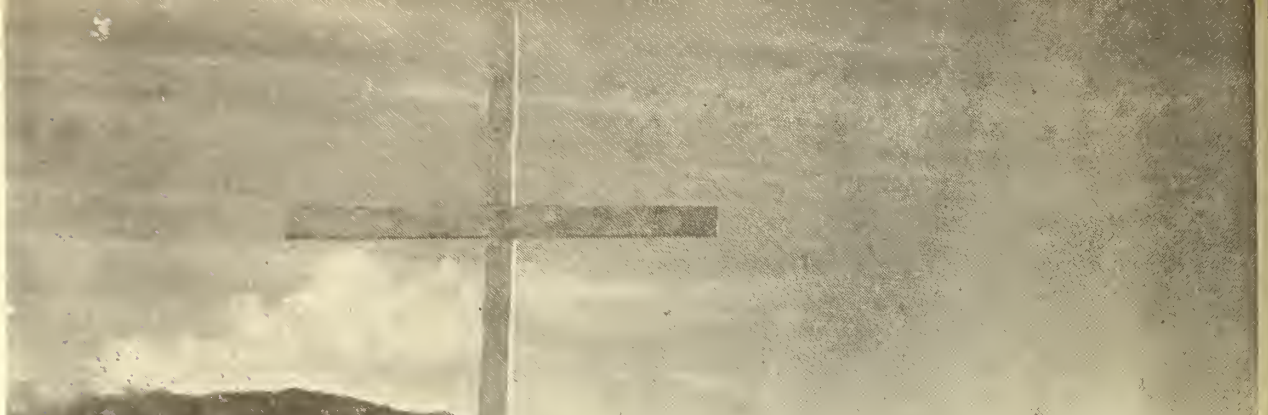
What is the task ahead? During the past three years twenty-five field work conferences were held for the purpose of reviewing our Christian task and seeking God's will in the light of new conditions. The conferences, attended by 1,090 delegates, were held in sixteen different countries. Reports for nearly all of them are before me as I write these lines. The reports vary in detail but the missionaries and national churchmen who prepared them are in rather general agreement on at least three points as we face the future. The three points are:

Awakened village people in search of a better way of life present *a new summons to bring the gospel more directly into the currents of life,* through preaching, agricultural improvement, village adult classes, preventive medicine, using all the means God has given to us.

Compelling urgency exists in the fact that many people are restive. They have come to believe they need not remain impoverished forever—that something can and must be done soon. This does not call for a strategy of emergency but it creates the need for a clear statement of Christian program and ultimate objectives. Students especially are impatient to see the concerns of the Christian faith expressed clearly in their relevance to current life.

The whole church is now involved in the Christian world mission as never before. Despite bewilderment and confusion among men God is in Christ, seeking to reconcile the world unto himself. Not only the missionary who is sent but the whole church is called to rededicate itself and its resources to the task ahead. Indeed, to present Christ as a healing and redeeming force is the noble calling before the whole church at this critical hour.

Dr. Ira W. Moomaw is a former Church of the Brethren missionary in India. He is now executive secretary of Agricultural Missions, Inc., which is related to the Divisions of Foreign Missions of the National Council of Churches. He is author and editor of a new book, Deep Furrows, which sets forth goals, methods and results of rural missions. Other Brethren contributors to the volume are Shantilal Bhagat, Earl Zigler, D. J. Lichty, and Everett Fasnacht.—Editor.



The Church of the Brethren confronts a new kind of frontier

in INDONESIA

Winburn T. Thomas

Photos by Religious News Service

TRADITIONALLY, the Church of the Brethren has been a pioneering church. This has held true in the opening of the West, and with regard to dealing with the difficult questions of war and peace. This experience should stand it in good stead as the Foreign Missions Commission prepares for the entry into Indonesia. Only foreign workers who combine the virtues of patience, boldness, and imagination can wait out the difficult adjustments which remain to be made within the life and work of the Indonesian churches.

Protestantism in Indonesia embraces 4.2% of the nation's people. The Ministry of Religions lists 3,286,265 Protestants and 1,080,438 Roman Catholics in a total of 77,479,328 population. All but one half million of these Protestants are members of churches affiliated with the Indonesian Council of Churches. The council has as its aim the achievement of a single united Christian church in Indonesia.

The thirty-one church bodies which comprise the council are regional, linguistic, and ethnic groups primarily rather than denominations copied after Western models. The colonial government long forbade more than a single missionary agency to operate within a single area, though separate churches have developed for Chinese, even those who are Indonesian-speaking.

After centuries of exclusive contacts with European churches and sending societies, these churches are now requesting assistance from church bodies in English-speaking lands. They desire teachers, doctors, agriculturalists, and other technical experts to serve on their respective staffs, undergirding the already existing churches in their Christian witness. Breth-

ren fraternal workers appointed to Indonesia will work on this basis.

This is the proper approach in the new age. The churches in developed lands, more and more, will provide human resources and funds to supplement the efforts of churches in underdeveloped lands rather than to establish denominational colonies. These gifts include no hidden conditions, no denominational requirements.

The Indonesian Council of Churches has stated that the entire nation is a single mission field, for the evangelization of which all thirty-one member church bodies are responsible. The council has added that the entire world is one field, and that, therefore, the churches more blessed by God with material resources must continue to aid those churches with fewer resources.

The 3,000 islands which comprise this archipelago extend east to west farther than the distance from Los Angeles to Newfoundland. The land area is more than 700,000 square miles, double that of Texas. The city of Djakarta alone has an estimated population of 3,000,000. The national population average density is 137.6 per square mile, but Java with 1,000 per square mile is one of the world's most densely populated areas. It is sixth most populous nation in the world, the third largest presidential democracy.

The nation is a republic. Independence was proclaimed in 1945 and sovereignty was transferred by the Dutch in December 1949. This act culminated 350 years of foreign rule, one of the most profitable in colonial history. Over these centuries the Dutch improved health conditions, developed roads, and enriched their own national coffers.

The personal relations between individual Indonesians and Dutch residents remain cordial to this day despite the tensions between their respective nations growing out of the Dutch military actions (1947 and 1948) and the refusal of the Netherlands to cede West New Guinea, an area which for a century the Dutch recognized as a feudatory of the Sultan of Tidore (who is now an official in the Djakarta government).

Some of Indonesia's major problems result from mistakes in Dutch colonial policy. For instance, the shortage of trained Indonesians to operate the governmental bureaucracy is a consequence of their failure to establish schools (the literacy rate was about 6% when the Japanese occupied Indonesia early in 1942) and to train the people for independence.

The first national elections were held late in 1955. The present Indonesian Parliament consists of 260 elected members and the Constituent Assembly of double this number, most of whom belong to four large parties; the Masjumi (Liberal Moslem), PNI (Nationalist), Nahdatul Ulama (Conservative Moslem), and Communist. Among the smaller parties are the Parkindo (Protestant) and Roman Catholic, the Protestant being fifth in number of parliamentary seats held, and thus strongest of the smaller parties.

The Christian groups justify their own parties on several grounds: the Moslems are organized politically into powerful governmental pressure groups; the maintenance of religious liberty requires that the Christians be in a position politically to press for their policies; because of the traditional connections between colonialism and the church, Christians need to demonstrate to the nation at large that they, too, are loyal to the revolution and the new nation.

Indonesia is primarily agricultural, and the churches are located principally in the rural areas. The principal exports of the nation are rubber, tin, oil,



Minister of Religion Kijahi H. Iljas of Indonesia (left) was a speaker at the national pastors' conference in Bandung, Indonesia. He urged co-operation among the country's religious groups in solving economic and social problems confronting the country. With him are (from the left): Rev. W. J. Rumambi, Rev. Ellsworth Culver, and Bishop Theophilus of the Mar Thoma Church of India, who gave the opening address

and copra (made from coconut). The famed spices of the islands today constitute but a small part of the total exports. The nation must import up to 600,000 tons of rice annually to feed its people, which purchase absorbs a large proportion tion of its hard currency credits.

A conservative estimate of literacy today is twenty-five per cent. The nation is demonstrating that its people do want to learn. Schools have mushroomed. Approximately twenty-five collegiate level training and educational institutions have been established. Many of the primary and middle schools must operate three shifts daily. Approximately 1,500 primary and 250 middle schools are operated by the Protestant church bodies. Some of the instructors are responsible for up to sixty-nine teaching periods weekly. The people speak hundreds of regional languages and dialects, but the Indonesian language, based on Malay, is rapidly becoming known and spoken throughout the nation. English has replaced Dutch as the second language.

Ninety-three per cent of the people are Moslems. Only in Bali are there strong remains of Hinduism and Buddhism which were the religions up to the time of the coming of Islam.

Beginning about thirty years ago, missions have made rapid progress among the Chinese and Chinese descendants. An estimated 100,000 have embraced Protestantism.

Communism's strength is due in part to the education, wealth and size of the Chinese community, which numbers more than 2,000,000 of whom about one half are Indonesian subjects. Communism in Indonesia preaches the gospel, not of dialectical materialism but of food, land, and security. The fact that some of the overpopulated areas of Moslem Java voted eighty per cent Communist in the first national election reveals the popular appeal of that gospel, even in strong Moslem areas.



Part of the 600 Indonesian Protestant ministers and Christian workers who attended the first national pastors' conference, which was sponsored by the Missionary Commission of the Indonesian Council of Churches in co-operation with World Vision, Inc. The theme of the meeting was The New Life in Christ

The Church in Indonesia

There are more Protestants in Indonesia than in all the rest of Asia outside India. Denominationalism in the Western sense is almost unknown in Indonesia save as it has been introduced in postwar years by sects and churches driven out of China.

The Teachers' Training College (P.T.P.G.) in Salatiga is an illustration of ecumenical efforts. The government established four colleges in 1954 for the training of teachers for upper-middle schools. As students matriculating in these institutions must sign contracts to teach in government middle-schools, Christian institutions would be "frozen out" unless they, too, could establish their own normal college for the training of teachers. Mid-Java Indonesia and missionary leaders spearheaded a national effort to establish the needed facilities. To date, they have been joined by ten other Indonesian church bodies and by mission boards in The Netherlands, the Philippines, the United States, the New Zealand Council of Churches in Australia.

In contrast with the many hundreds of foreign Christian workers in other Asian lands, the number of non-Asians appointed by sending societies as missionaries is relatively small. For example, today, only six ordained missionaries are serving in the largest of the Batak churches, while in the 1920's there were forty.

A number of reasons explain the difference. The strong Indonesian churches are the result of mass or village conversions. They never have had a staff sufficient to educate the converts to the meaning of Christian faith. In mass movement areas, baptism is easily obtained, but full church membership, with the right to partake of the sacrament, is limited to those members who have undergone catechetical study and passed an examination. On

Timor, such members number only approximately eight per cent of the total membership. In many areas, the task of Christianizing the converts remains to be done.

Laymen have participated actively in the effort to convert the islanders. Government officials and businessmen from Holland in many instances were consecrated Evangelicals who gave generously of their time and energy to the work of the church. Notably the Neukirchen Mission that established itself in Central Java was initiated by plantation managers, ex-seamen, wives, and government officials, before an effort was made to recruit missionary assistance. In the Chinese-speaking churches, the people are still dependent upon lay preaching and leadership.

Ecumenical Operations

Indonesian Christians reasoned that if a nation of so many peoples, cultures, and languages could be fused into a political unit, Christians also should be able to get together. Immediately after the Japanese surrender, therefore, unifying movements developed in the island of Sulawesi and in Jogjakarta. These coalesced in the formation of the National Council of Churches in Indonesia in May 1950. Tradition and regional differences have prevented the immediate realization of the aim of establishing a single Church of Christ in Indonesia, but under this ecumenical umbrella the thirty-one church bodies, embracing all but one half million of the nation's Protestants have been able to do many things together. The National Missionary Commission is its agent for reaching the unevangelized areas of the nation, and of inviting churches in New Zealand, Australia, India, the Philippines, and the United States to join in the task.

The Theological College in Djakarta is directly operated by the council. Seventy-nine students were enrolled in September 1957 as compared with twenty-nine as of six years before. Professors are supplied by Dutch, German, Swiss, and American sending societies. Three full-time professors are Indonesians.

Most congregations have associations of women, called Kaum Ibu. These societies meet for worship, do sewing for the orphans and needy, and help raise funds to support the church. A national Christian women's organization, the P.W.K.I. seeks to raise the status of women, protested against President Sukarno's taking a second wife, and serves as a women's auxiliary to the Protestant political party, Parkindo.

The primacy of organizational survival is an obstacle to ecumenical development. Autonomous churches are forced to give major attention to self-support, the training of leadership, and the strengthening of their Christian witness in a predominantly Moslem or Buddhist-Hindu environment. Such herculean efforts have left little energy for ecumenical operations.

It is probably true that the slowness of devolution (the transfer of responsibility from the mission to the churches) contributes to the tardiness of the Indonesian churches in embracing ecumenicity. They had so little responsibility in the prewar period that their leaders are unprepared for visions of unity, either within Indonesia or in the world-wide Christian fellowship.

And yet, in spite of the handicaps to unity, in spite of considerable opposition to it, the unprejudiced observer recognizes with heartfelt praise the degree of progress made in the National Council of Churches in Indonesia and in the many examples of united Christian work. In a republic moving toward unity in the midst of political chaos and economic difficulties, in an atmosphere strongly Islamic or Buddhist-Hindu, and against the constant pressures of communism in both the Indonesian and Chinese populations, the Christians of Indonesia are making progress as churches and are moving toward unity.

The Indonesian churches need and can use outside resources, if there are not too many conditions. Missionary advisers and technical experts (Asian and Western) can assist. Church bodies have already demonstrated their survival power. They showed rare stamina and resourcefulness during the Japanese occupation and in the rapid transitions which took place after the Proclamation of the Republic. Among the most retarded church bodies in Asia as to prewar devolution, in these postwar years they have revealed a marked capacity for self-support, self-government, and self-propagation. Church leaders are reluctant to accept large subsidies from abroad, lest they forfeit their survival qualities. They are grateful for assistance which is consistent with their ideals, but, with it or without it, the churches will carry on.

The Ever-Present

VELTA MYRLE ALLEN

In every blade of grass, each leaf and clod,
I hear a symphony of song to God;
And in the quiet stillness of the night
I see the glory of his shining light!

Indians Assuming Leadership

K. E. McDowell

INDIA has been much in the news in the past several years. The actions of both government and various nationalistic groups have been critically reviewed in the press. Needless to say, not all of this news has been complimentary to India. In fact, some reports in recent years might well have caused nations to turn a cold shoulder to the needs of India. Even the church was tempted in this direction and the sending of missionaries and funds to India has been a subject of debate. Before churches and nations do move to isolate India, however, they should take a close look at her situation and at developments within the country which should be encouraging to thinking people in the free nations of the world.

First of all it should be recognized that India, because of her geographic location, must be friendly to all nations. Her northern border is an open door to Russia and Red China. Both of these nations are powerful and their intentions evident; so India does not dare take any step or express any opinion which would tend to provoke these northern neighbors.

On the other hand, India needs the economic assistance of the West. Her very survival as a free nation depends on this assistance. Without it she cannot feed her hungry millions nor can she develop her resources and industry to raise the people's standard of living.

On both of these issues there is growing unrest and Communist propaganda is making the most of it. Yet in the face of all criticism, responsible government leaders confidently state that India will not turn Communist unless she is driven in that direction by the West.

But what about India's attitude towards the Christian church and foreign missionaries? Let us remember that India's freedom is something new and it was acquired only after long years of struggle. In fairness to the Indian people we must recognize that this freedom which was won at great cost will not be easily relinquished. Some Christians feel that their freedom will not be complete until they are competely free of foreign domination and control—even in the church. Hence, the very presence of foreign missionaries is resented by some.

Of course, there is still a larger body of Christians who want missionaries to stay in large numbers for both good reasons and reasons which are not so good. Actually for the good of the church, however, the number of missionaries must diminish and the responsibilities taken by Indian nationals must increase. Indian nationals must take over the responsibility and leadership in the program of the church and in the wider program which has been operated by the mission and missionaries.

Are they capable of taking over? For years now most of the pastoral and evangelistic work has been done by Indian pastors and evangelists. The Church of the Brethren has been established in India and organized in two districts similar to the organization of our congregations here in the States. In recent years both the moderators and secretaries of the district meetings have been Indians and they have been carrying the responsibility well.

At Anklesvar there has been an Indian principal in our teacher training college for several years. He has succeeded



Most of the pastoral and evangelistic work is being done by Indian pastors and evangelists in the Church of the Brethren area

ordship of Christ

n maintaining the same high standards in instruction and scholarship which were established by dedicated missionaries so that the school ranks among the first in Bombay State n the quality of teachers produced. In addition, the principal enjoys relationship with government that would scarcely be possible for any foreigner.

At Anklesvar we also have the Rural Service Center in cooperation with several other denominations. Again the work is administered by an Indian who is completely dedicated to the advancement of the village people under Christ. In his work he has been able to win quickly the confidence of villagers and farmers, and in the few years since the program was established he has had record achievement in helping people help themselves.

Farther south in our church area in India is Dahanu Road, where one of our hospitals is located. This hospital has been supervised by an Indian doctor for more than a year now. He is assisted by another Indian doctor and a missionary nurse. Through their skill and Christian devotion this team has been able to maintain the confidence of the community which was won by Dr. Joseph Schechter and others before him. Their work is increasing daily and the community is solidly behind the efforts of the hospital.

Indian leadership is coming forward to assume its rightful place in the life and work of the church in India. Under the Lordship of Christ they have and will succeed in their tasks and others will join their ranks.

Religion for Today

Shantilal P. Bhagat

THE first Brethren missionaries arrived in India in the year 1894. With the baptism of nine in April 1897, the Church of the Brethren made its beginning on the western coast of India. The first church was established at Bulsar on February 9, 1898, and in the last sixty years twenty-six churches have been organized with a total membership of over 9,300. The modest beginning has been blessed into a rich fellowship under the Lordship of Christ.

Brethren missionaries served the people under commission of Christ through the ministry of preaching, teaching, and healing and to that end Bible schools were started, the gospel was spread, primary schools were opened to teach people reading and writing, and hospitals were started to care for the sick and the diseased. All these things were done in the spirit of service and concern for fellow men and with Christ as motivation. As time went by and Indian Brethren were ready for leadership they also joined in the task which the Lord had set before them and a partnership was solemnized.

In the sixty odd years much has been done and more remains to be done yet for the Brethren to be really under the Lordship of Christ in local communities and congregations. The church has a task of helping every local congregation to develop fully as a part of the body of Christ and to experience the fullness of the power of the Holy Spirit. In order to achieve this the church must "foster genuine spiritual responsibility in the local congregation so that its members recognize their worth and status in the life of the whole church."

A voluntary system of spiritual eldership needs to be developed for sharing in the pastoral care of the congregations. The local congregations should be helped to function as a part of the larger fellowship. The principle that evangelism is the privilege of the entire membership of the local congregation and not the task of the paid evangelists only needs to be accepted and put into effect. Along with others, young people and women's groups should be trained and guided and encouraged for evangelism so that they may be able "to communicate the gospel in a manner that it may be meaningful, relevant, and challenging to our Hindu contemporaries at all levels of present-day culture."

There is a growing awareness in the local congregation of the need for self-support. In order to speed up the process of self-support, "a new sense of responsibility for mission to the world and a new level of sacrificial giving for the fulfillment of that mission" needs to be aroused. Every church should at least support its own pastoral ministry.

The program of Christian stewardship needs to be accelerated. Stewardship of time and talent, prayer and personality must be taught. The congregations should be made to realize that stewardship is the economic result of the Christian experi-

Brethren Under the Lordship of Christ

ence and that there can be no stewardship without religion. Every possible effort needs to be made to increase the giving for church programs.

The Lordship of Christ means that Christ controls everything; he is the Master and all the activities of the church and its members are Christ-motivated and Christ-controlled. One author says, "A man is never a Christian until he has the vivid awareness that Christ motivates him."

One writer says, "To a Christian, religion is primarily a matter of decision in acknowledging the total Lordship of Christ, whereas to the Hindu, religion is a matter of enquiry and attainment of illumination." How far is this true with regards to Indian Brethren? Is Christ just an influence or is he in ultimate control?

The Brethren in India are under the Lordship of Christ and will continue to be so. The task before them is to present the Christian religion as a religion for the present age. With Christ as the Lord and Master the task can be tackled.



The Church must present the Christian gospel as a gospel for the whole life of man and as a religion for the present age

The Unfinished Task

H. Stover Kulp

GO INTO all the world . . . teaching them all things that I have commanded you." A church that is serious in its concern to be under the Lordship of Christ must ponder deeply these words of her Master. For our mission work in Nigeria there are, in the present time, two major implications of this theme.

There is the consideration of the geographical area in which the Church of the Brethren has been called to make known the gospel of God's grace. How is she getting on with this task?

"We would see Jesus." These words of John 12:21 indicate the second implication. Since a significant people's movement towards Christ has developed in the Church of the Brethren mission area in Nigeria, a great burden of responsibility is upon the church to receive great numbers into the Christian fellowship and to provide them with Christian teaching and pastoral care. These two implications are not mutually exclusive and in many aspects do overlap.

Considering the first implication, the acceptance of or being assigned to any given area for the promotion of the church's mission to the world is in reality an ecumenical project. We are a part of the church universal. With sister denominations we enter into a comity agreement that this part of Nigeria will be the area where, under God, the Church of the Brethren will be responsible to make God's truth known.

This is not an agreement drawn up on paper and signed in ink. It is a covenant of the spirit, a response to the command of Christ which we have entered into jointly with our brothers and sisters that by the help of God we will be responsible for the church's mission to the world as it relates to this area. Such an ecumenical obligation is a serious and sobering consideration.

Much has already been done in this geographical sense. The

three largest tribal groups in our area are the Bura, the Margi, and the Higi. In the Bura tribe work began in 1923. There are now four mission stations and five organized churches with a total combined membership of over 1,900. In the Margi tribal area there are three mission stations and three organized churches with over 900 members. The first station in the Higi tribe was opened this year. This is a tribe which may number 100,000. However, owing to outvillage work from the stations in the Margi area there is a substantial group of Christians among the Higis.

Other tribal groups in which work has been carried on include the Chibuk, where there is one mission station and two organized churches. There are two organized churches in the Kilba tribe. There is the small Whona tribe south of Garkida in which there are several outstations.

Much remains to be done before our Lord's heart can be satisfied. Most of the 100,000 Higis are still to be reached. There are several other tribal groups including those in Mubi and the surrounding area. Before we will have completed the geographical phase of our task perhaps we have to reckon that there are 250,000 yet unreached. There are still scores of villages in the Bura and Margi tribal areas that have no Christian witness.

Before we consider what the national church is doing, let us turn to the second implication of our theme. It is peculiar to the present age that great forces are at work causing basic changes in the lives of peoples. Old cultures are breaking up. New alignments and new allegiances are being entered into.

The most outstanding characteristic of all this change is the alarming rapidity with which it is taking place. Most significant in our area is the seeking of the people, one could almost say the determination of the people, to change their religion. This is resulting in a people's movement toward Christ. "We wish to see Jesus" is the desire of thousands in our area today.



Under the Lordship of Christ schools are held that ignorance may be dispelled and leaders trained for the work of the church

We believe that God is in all these forces and movements and that somehow in his own way he is working to open the door of opportunity and desire to know him and to turn to him. But above all, the instrument for his purpose of redemption is his church.

Now we move into our unfinished task with our Nigerian brothers and sisters under the Lordship of Christ. The leadership of the church in Nigeria is keenly aware of the seeking of their tribal brothers and sisters and of neighboring tribal groups for a new religious basis for life in this "modern" age which has so suddenly confronted them. The call that is coming to those who are now in the Christian fellowship is like the call of the Greeks to the early disciples, "We would see Jesus."

To answer this call the Nigerian churches are engaged in a program of outreach of considerable size. Although the total church membership in all congregations is 3,373, the average number of people in services every week is over 15,000. This represents a great potential for future church membership. Services are being held in 214 different places. These are all arranged for and carried out by the Nigerian church.

Christ calls his church and its individual members to witness for him in many areas of life. Under his Lordship schools are conducted that ignorance may be dispelled. Many national Christian leaders are serving as teachers. There are twenty-eight primary schools with approximately 3,500 pupils. Some 120 Nigerian Christian teachers serve in these schools. Many others serve him in the ministry of healing in hospitals, dispensaries, and leprosaria. An increasing num-

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Brethren Under the Lordship of Christ



Christians in Nigeria have before them an open door and a great opportunity to supply the seekers for truth with spiritual food

An Open Door in Nigeria

M. B. Madu Mshelia

I AM very happy and really grateful for the opportunity given to me to send in my contribution for this special issue of this Gospel Messenger.

To cut right through to the theme we surely have a wonderful opportunity in promoting the kingdom of our dear heavenly Father. This will never be successful unless we recognize the real brotherhood and guidance in Christ Jesus.

Here in Nigeria the Church of Christ has already been firmly founded and to be more particular many have come to accept our Lord Jesus Christ as their personal Savior. Many have ever-growing interest about Christ and want to know more about him, but the leaders are only a few. During the current year about a thousand souls have been baptized and the catechumens amounted to one thousand two hundred.

How people are turning up for the life-saving faith really reminds me of the Pentecost time. Many are running aimlessly in search of any new religion for the simple reason that all want to turn away from the old and are tiring of the religion of their ancestors. Dear brethren it is, as all can see, a wide-open door and a great opportunity for Christians.

Very many want to turn to Christianity and to become church members. If the church does not quickly welcome them to enter this wide door they will instead choose Mohammedanism. Then the door of the church will be shut and everything will be too late. Now, it is a time for harvest and the people to harvest are not available. How then will the seekers of truth be supplied with spiritual food?

But, beloved brethren, we should be grateful for what has been done so far. These are the things to be grateful for. The most important ones are the classes of religious instruction, Bible school, the Church of Christ in Sudan, pastors (Africans) and teacher training schools, where many are being taught to become Christian teachers. The church is responsible for paying its own pastors and for many classes of religious instruction. The church responsible for these is greatly worried because the increasing numbers are outgrowing the church's budget.

Nigerians and foreign missionaries have firmly united for the improvement of the work and affairs of our Lord Jesus Christ. The District Council meets twice annually, the Joint Education Committee, Evangelistic Committee and Agricultural Joint Committee meet and discuss regularly. Also there is a joint committee for the hospitals. Hospitals are playing their role in witnessing for Christ.

Out here the Church of Christ has been regionally divided into three parts, viz., west area in Marama and her outstations; east area is Lassa and her outstations, and middle area is Garkida and her outstations. This regional division of the church does not mean to weaken the church but to strengthen it and confirm it. Annually these areas meet together in order to strengthen their fellowship through the study of the Holy Book of life.

Finally, brethren, in all these ways we see that the national churches are exercising responsibilities implicit in their followership. We really have great responsibilities in finding the way for greater improvement, for we know that before long Nigeria will be a self-governing country. We know that

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Striving for the Faith

Edna Switzer

THEREFORE God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

Thus concludes Paul's magnificent exposition of the basis and significance of Christ's Lordship in the world. But Paul is not content with theological statement or theory. He is in the midst of an earnest plea that the lives of his fellow Christians in Philippi should conform to the mind and the spirit of Christ.

After a discussion of his own situation as he stands between life and death and how even that is being used to the glory of God and the spread of the gospel, he continues with the following entreaty: "Only let your manner of life be worthy of the gospel of Christ . . . that you stand firm in one spirit, with one mind striving side by side for the faith of the gospel, and not frightened in anything by your opponents" (Phil 1:27-28).

This is the task of the church in Ecuador as it is at home, but is the more necessary here where believers number less than five per cent of the population, where opposition is powerful and organized, and where social custom exerts pressures in opposition to a Christian manner of life.

Although the church here is young and the membership relatively small, there are those who are eager to spread the word. Two of our members who work in Quito during the week have bought study guides and have been meeting with their fellow bricklayers for Bible study.

In the past our members have held meetings in a neighboring village, but those nationals who remained to work in the village were forced by physical violence to leave that community. Here in the local community our members have helped visit in the homes to announce the vacation Bible school and have shared in direction and teaching of the Bible school. This year more than one hundred children attended. They love to sing. It was a real joy to hear these hundred voices raised in praise to the Lord Jesus Christ, and to know that they were coming every day to study the Bible.

The church also exerts its influence in the school with chapel and Bible classes. Two of our teachers and their families have come to know Christ after coming to teach in the school. Also a number of school children and their families have been reached in this way.

Paul continues (Phil. 2:1-4) with an earnest appeal for unity of spirit in love, humility, unselfishness, and concern for the interests of others. This need has been faced in Ecuador and met first of all by a united evangelical Christianity. There is little room here for the denominational bickering and dissension which we accept and sometimes even foster in the United States. Evangelical Christians here need one another for mutual support in the faith and for fellowship and sustenance in a Christian way of life.

For this reason the church in Calderon is a member of the Association of Evangelical Churches of Ecuador, and does all that is possible to co-operate with other Christian groups. This organization sponsors a week-long spiritual life conference each year, a mission conference directed toward outreach to non-Christians in Ecuador, and the Quechua conference for the Quechua-speaking peoples in addition to the national convention to which delegates are sent from all the churches.

An interdenominational summer camp this year was attended by an unprecedented number of young people and with great spiritual blessings for all who attended. Also there are weekly classes in Quito for lay leadership in the church which are attended faithfully by a group of our members.

Paul does not fail to remind his fellow Christians why it is that we worship Christ, why it is that Christ has become Lord of all. Although Christ was endowed with the power of God and was one with God, he did not elevate himself, but instead chose to identify himself with sinful man, being obedient in all things to God in order to redeem mankind from sin and death and reconcile us to God.

One of the great encouragements to the missionary is to see the growth due to the working of the Holy Spirit in the lives of individuals. There are those who slip back, but the Spirit continues to work. There are others, such as our lay pastor, whose growth is steady and whose lives are a joy to us and to the Lord.

The church is young in Ecuador and Christians are young in the faith. Christ is becoming Lord of many lives here but there remains much room for growth. The church in Eucador needs your prayers.

KINGDOM GLEANINGS

Madison Avenue church, York, Pa., will observe its twenty-second anniversary at the morning service on Sunday, Feb. 16. Calvert N. Ellis, president of Juaniata College, will be the speaker.

The Elkton fellowship in the Mardela District will be known in the future as the Immanuel Church of the Brethren. Twenty-nine charter members were received into the church at special services held on Dec. 15, 1957.

Deadline for the March 3-7 adult seminar registrations is Feb. 16. Obtain registration blanks from your pastor or Brethren Service representative. Mail with $10.00 advance registration to Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

S. Loren Bowman, pastor of the Long Beach church, Calif. has accepted the call of the General Brotherhood Board to serve as executive secretary of the Christian Education Commission beginning Sept. 1, 1958, upon the retirement of C. Ernest Davis, who has served in this position since 1948.

L. D. Ikenberry died recently at the age of ninety-one years. Memorial services were held at North Manchester, Ind., on Jan. 1. Brother Ikenberry had been president of Daleville College, 1897-1900; since 1900 he had been connected with Manchester College, from 1918 until his retirement as vice-president.

Ruth Cline, whose article, Conversation, appeared in the July 13 issue of the Gospel Messenger, is a member of the Pleasant Valley church, Va., and a teacher of English at Eastern Illinois University at Charleston, Ill. When the article appeared it was erroneously stated that she was a social worker in another denomination.

Issues Facing the Second Session, 85th Congress is the subject of the Dec. 15 issue of Memo, the twice-monthly publication of the Washington office of the National Council of Churches. This special sixteen-page issue summarizes in excellent fashion thirteen foreign relations and twenty-one domestic legislative issues it believes to be of special interest to churchmen. Copies are available from Church of the Brethren, General Offices, 22 S. State St., Elgin, Ill.

A sixty-day tour next summer will visit important Christian and government missions in various Asian countries. Conducted by David and Lucile Lindstrom, who are connected with the College of Agriculture of the University of Illinois, the tour will leave Chicago by plane on June 29. Ira Moomaw is one of the persons helping the directors to plan the missions that should be visited. If you are interested in seeing what missions and the International Co-operation Administration are doing and what they mean to us and our future, write the Lindstroms at 202 W. Pennsylvania Ave., Urbana, Ill.

Action Sheet on Disarmament, No. 3, urging messages to President Eisenhower to support more negotiations with Russia on disarmament proposals, was mailed to pastors on Jan. 9.

R. E. Mohler, Harry K. Zeller, Jr., and H. Spenser Minnich will give leadership in the Conference on Wills and Christian Philanthropy, occurring in Cleveland, Feb. 6-8. Brother Mohler will lead one seminar group. The opening address is to be delivered by Brother Zeller. As chairman of the Wills and Special Gifts Committee of the Department of Stewardship and Benevolence of the National Council of Churches, sponsor of the conference, Brother Minnich will preside at all the sessions.

With Our Contributors

Willis Church Lamott is professor of missions at San Francisco Theological Seminary, San Anselmo, Calif. He was a missionary in Japan for eighteen years, and later served as director of mission education for his denomination. He is the author of a number of books on mission strategy and world evangelism.

Winburn T. Thomas is secretary of the National Missionary Commission of the Indonesian Council of Churches. His office handles most of the contacts between Indonesian Protestant churches and missionary societies abroad. Before going to Indonesia the Thomases were missionaries to Japan. At one time Dr. Thomas was a secretary of the World Student Christian Movement.

Frontiers of Faith

The Protestant segment of the National Broadcasting Company's public service television program, Frontiers of Faith, begins on Sunday, Feb. 2, 1:30 p.m. (EST), and continues for twelve successive programs. This series of dramatic programs is based on the lives of individuals who, under the spirit of God, have moved us forward in education, social justice, and human freedom. The schedule is:

Feb. 2, Song Out of Silence. From the life of Thomas H. Gallaudet, founder of education for the deaf.

Feb. 9, Light in the Southern Sky. Based on the life of Mary McLeod Bethune, leader in Negro education.

Feb. 16, Massacre. Story of Bishop Henry Whipple, frontier missionary.

Feb. 23, A Time to Fight. Story of John Peter Muhlenberg.

March 2, Roger Williams and Mary. On the foundations of religious freedom in America.

March 9, Above All Liberties. Episodes from the life of John Milton, including his defense of the freedom of the press.

March 16, Man of Two Worlds. Henry Drummond, the Scottish evangelist, who led discussions of the relationship between science and religion.

Four other programs will be developed, probably on the lives of Woodrow Wilson, John Woolman, Russell Conwell, and Louis Dwight.

The Easter program on April 6 will be the new dramatic treatment of the story of Barabbas, written by Henry Denker.

Brotherhood Theme: Brethren Under the Lordship of Christ

La Verne College

Two hundred guests attended the college anniversary dinner on Dec. 10, honoring the sixty-sixth academic year of the college. Mr. W. C. Mullendore, president of the California State Chamber of Commerce, and chairman, board of directors, Southern California Edison Company, was the speaker. Proceeds of the banquet go toward the reduction of indebtedness.

New Era banquet speaker on March 8, 1958, will be Dr. John S. Whale, eminent British theologian. Dr. Whale will also be featured on March 7 as the Founders' Day speaker, and special plans are being made to invite ministers from surrounding areas to a luncheon at which Dr. Whale will be the speaker.

Idaho district conference voted in October to apply for affiliation on a district basis with La Verne College. This arrangement, upon completion a year hence, will mean that the district's college affiliation and regional membership will be in agreement geographically. Four students are at La Verne this year from Idaho.

Regional conference of the Pacific Coast at Fresno in February, will close on Friday evening with a La Verne college banquet.

Students chosen by Who's Who Among Students in American Colleges and Universities this year are Lenore Carter, Hanford, Calif.; Lenora Rothrock, Tonasket, Wash.; Shirley Ulrich, Wenatchee, Wash.; Marlin Heckman, Fresno, Calif.; Ben Hines, McFarland, Calif.; Gene Moore, Ajlune, Wash.

Two new buildings will be constructed on the campus during the next year. A women's dormitory to house sixty-six residents will be constructed adjacent, but attached to Studebaker Hall, and a dining hall to seat 256 students will be added. The total project approximating $500,000 in cost is made possible by a $469,000 Federal Housing Authority Loan on a basis similar to that secured two years ago for the construction of Studebaker Hall.

Several from La Verne attended the 250th Anniversary Celebration love feast at Germantown on Jan. 1. Herbert Hogan, dean of men, represented the District of Southern California; Ken Byerly, a student, represented the Pacific Coast youth, and President and Mrs. Fasnacht, the college.

Bethany Hospital

Joseph Burlinghame, a long-time friend of the hospital and owner of the Western Lumber Company, left a large portion of his estate to Bethany Hospital. The $1,462.47 recently received is to be applied to the purchase of new lights for the patients' rooms. It has been estimated that when the estate is finally settled we will receive approximately $20,000.

Another gift greatly appreciated is a donation by Dr. and Mrs. Curtis Bowman to make possible the broadcasting of music throughout the hospital over the public address system.

Interesting year-end statistics: The average daily census rose two per cent over last year; 628 babies were born, 13 more than during the previous year. Total patients admitted were 3,521; of these 258 were nonwhite. The board reappointed fifty doctors to the medical staff. The financial report at the end of the year shows a small surplus.

Thoughts From a Hospital Bed

For a year I have been trying to identify specifically what is central to Brethren? The following might be a part of it.

Within a few days from the time I was suddenly stricken ill, cards and letters from every part of the Brotherhood began to come to the hospital. The word could never have covered that much territory so fast except by the grapevine of the closely knit fellowship, the network of concerned love. Is that one of our characteristics? We are a body of those who lean upon one another and whose love runs deep.

Thank you for the many cards and letters; they were thoughtful and kind. And thank you for the prayers of the church. I am recovering rapidly.—*D. W. Bittinger.*

The Church Calendar

January 26

Sunday-school Lesson: Organization of the Church. Acts 6: 1-7; 20: 16-38; Rom. 12: 3-8; 1 Tim. 3; 5: 17-22. Memory Selection: Take heed to yourselves and to all the flock, in which the Holy Spirit has made you guardians, to feed the church of the Lord which he obtained with his own blood. Acts 20: 28 (R.S.V.)

Jan. 26—Feb. 2 Youth Week

Jan. 27-28 Pennsylvania Council of Churches General Assembly, Pittsburgh

Jan. 27-31 Ohio Pastor's Convention

Feb. 3-7 Brethren youth seminar, Washington, D. C., and New York City

Feb. 7 Race Relations Sunday

Feb. 11-13 Spiritual Life Institute, Bridgewater College, Bridgewater, Va.

Feb. 16-23 Brotherhood Week

Feb. 18-23 Pacific Coast regional conference, Fresno, Calif.

Feb. 19 Ash Wednesday

Feb. 21 World Day of Prayer

Feb. 23 Commitment Sunday

March 3-7 Adult seminar, Washington, D.C., and New York City

Gains for the Kingdom

Fourteen baptized at Mandara, Netrang congregation, First District of India.

Nine baptized in the Garkida church, Nigeria, West Africa.

Six baptized in the Ft. Myers church, Fla. **Two** baptized in the Mt. Joy church, Va. **One** baptized in the Valley Pike church, Va. **Seven** baptized and two received by letter in the Martinsburg church, W. Va. **Twenty-four** baptized and nine received by letter in the Keyser church, W. Va.

Three baptized and one received by letter in the Florin church, Pa. **Nine** baptized in the Martinsburg Memorial church, Pa. **Five** baptized in the Upper Marsh Creek church, Pa.

Eight baptized in the Chippewa Valley church, Wis. **Four** baptized and one received by letter in the Douglas Park church, Ill. **Six** baptized, four received by letter, and one reclaimed in the Four Mile church, Ind. **Two** received by letter in the Marion church, Ind.

One received by letter in the Enders church, Nebr. **Four** baptized in the Fredericksburg church, Iowa.

News and Comment From Around the World

Moscow Pushes New Propaganda Campaign

The renewed campaign by East German Communists against Protestant churches and pastors coincides with a new Moscow anti-religious propaganda drive.

At the same time the chief officials of the Soviet government office for religious affairs are on a tour of Communist-ruled countries in Europe.

The tour started with a week's visit to Warsaw where the officials conferred with the Polish government office for religious affairs. A Warsaw radio announcement said the Soviet group had many discussions with the Polish officials on "mutual problems" and would proceed to visit "several other Eastern European countries."

The delegation's tour is surrounded with the usual Communist secrecy. But since it is unusual for Soviet officials to make a tour of this kind Western European observers are speculating that some new policy affecting religion in the Communist-ruled countries is involved. Some observers relate the tour to Moscow's stepped up antireligious propaganda campaign.

The new Soviet campaign is a compound of apparently conflicting elements. The Moscow Radio, for example, while broadcasting a continuous series of statement and speeches ridiculing religion and promoting atheism, also is airing what are alleged to be statements from church leaders in the Soviet Union saying that complete religious freedom exists there.

In East Germany, tension between the Communists and the Evangelical churches is heading towards a showdown. Evangelical bishops, pastors and congregations are resisting Communist efforts to indoctrinate youth with atheism. The Reds have been holding demonstrations against the "reactionary" attitude of the churches, particularly attacking their opposition to atheistic youth dedication ceremonies.

Church and student groups, civic organizations and political parties in West Germany have protested the recent sentencing of Pastor Siegfried Schmutzler to five years hard labor by an East German court at Leipzig. The clergyman was Evangelical chaplain to students at Leipzig University.



This shipment of twenty-seven heifers for Austria was arranged jointly by Illinois CROP and Heifer Project, Inc. Several Brethren heifers were among the herd, including one purchased by the Junior High Fellowship of Southern Illinois. The cattle are being loaded at Pana, Illinois

Two thousand students of Freiburg University and their professors held a silent march through the streets of the West German city in December to protest the sentence. The marchers were headed by Dr. Constantin von Dietz, an economics professor at the university who is president of the Synod of the Evangelical Church in Germany.

In Hungary, Czechoslovakia, Romania, Bulgaria and Albania the churches are under the tight control of the Communist regimes. Recalcitrant clergymen are "retired" or sent to prison.

Although the churches of Poland have been given a substantial measure of freedom, Communist-sponsored atheistic activities are increasing. A national congress of the Society of Polish Atheists and Freethinkers held recently decided to expand its program throughout the country.

Nazarenes Observe Fiftieth Anniversary Year

Special watch night services on New Year's eve were held by congregations of the Church of the Nazarene to mark the opening of the denomination's 50th anniversary year. Worshipers offered prayers of thanks during the services for the gains made by the church since its formation in 1908.

Organized in Pilot Point, Texas, with a union of 288 churches and 10,414 members, the denomination now has 4,500 churches and 300,000 members in the U.S., Canada, the British Isles and Australia. It conducts missionary work in thirty-three world areas.

The Nazarenes, who practice tithing, consistently have been among the leading denominations in stewardship. The Church's international headquarters said that per capita giving in 1957 will exceed $133.

Lutherans Set Record Budget for Home Missions

A record budget of $3,770,000 for 1958 was adopted by the Board of American Missions of the United Lutheran Church at its annual meeting in New York. The amount is nearly a million dollars higher than last year's pledges.

The retiring executive secretary of the board reported it had assisted in organizing 61 congregations this year and will help establish four more in the next month. Last year the board helped to organize a record 90 congregations.

Missionaries Encounter Opposition From Aucas

American Protestant missionaries have suffered another setback in their attempt to gain a foothold among the savage Auca Indians of Eastern Ecuador. The Auca tribe, said to be the fiercest tribe in South America has been consistently hostile to the missionaries. Early in January, 1956 they massacred five young Americans who sought to convert them.

The latest act of hostility occurred when the Aucas attacked a group of semi-civilized Quechua Indians from the settlement where the missionaries had set up an outpost and killed one of the tribesmen. As a result the mission post had to be abandoned. Hopes for reaching the Aucas had been encouraged a month earlier when three Auca women visited a shack the missionaries had built.

Jungle Minister Becomes Moderator of New Church

A sixty-year-old jungle minister was elected the moderator of the new 83,000-member Presbyterian Church of Cameroon at its first General Assembly in Elat. The church was established by three synods of the Presbyterian Church in the USA at its mission in French Cameroon.

Simon Mvondo Ntyam, the new moderator, became a Christian as a boy, one of the first converts in the Bulu tribe. He was graduated from the Dager Biblical Seminary in Cameroon. Through his efforts all but three of the 400 members of his clan have given up fetish worship and witchcraft for Christianity.

EUB Council Plans New Headquarters in Dayton

The General Council of Administration of the Evangelical United Brethren Church recently voted to buy an acre of land near downtown Dayton as the site for a new world headquarters building. Denominational offices have been in the downtown Knott Building for more than forty years.

The new building site is on the corner of Riverview and Grafton Avenues and near the Masonic Temple and the Dayton Art Institute. It overlooks the Miami River. It is expected that a three-story structure with at least thirty thousand square feet of floor space will be constructed at a minimum cost of $500,000.

The General Council also gave priority to the employment of a full-time denominational director of stewardship. The Council approved plans for a four-year $6 million campaign for missions and church extension to be launched in 1959. These proposals will be subject to final action by the General Conference.

New Lutheran Hymnal Ready in February

A joint Lutheran Service Book and Hymnal was introduced for the first time at a gathering of church officials in Chicago. The hymnal has been in preparation for twelve years and it is sponsored by the eight denominations that are members of the National Lutheran Council.

Some 635,000 copies of the first edition will be off the presses in February. Dr. E. E. Ryden, of Rock Island, Illinois, Secretary of the Hymnal Commission, said, "For the first time since the year 1638 when Lutheranism was brought to our shores the Lutheran Church will have a common book of worship."

On Oct. 20 a service at the Cathedral of Trondheim, Norway, was broadcast over all the radio networks in Sweden, Denmark, Norway, and Finland. The program, the first of its kind, will be followed by joint broadcasts of services from churches in other Northern countries.

The Synod of the Evangelical Church of Westphalia in Western Germany has issued an appeal for increased help to people in all of the areas of the world threatened by hunger.

Religious television is to be greatly developed in German Switzerland during the next few years. In addition to televising church services and giving a "Sunday message" at the close of the Sunday program, the Swiss churches want to improve the general program.

Copies of the Revised Standard Version of the Bible have been selling at the average rate of one million per year since it was first published in 1952.

The World Alliance of the YMCA, meeting in Kassel, Germany, learned that the YMCA work in 70 countries has advanced in the past 2 years and now has 4,000,000 members.

Family Fun Fare

Introducing a new feature in which our readers share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Egg Checkers

A GAME that might make the process of crating eggs for a farm family more interesting is "egg checkers." The squares of the case filler are used as a checkerboard. The filler is divided between two players, each taking three rows. Numbering from the middle to the outside edge row 1, 2, and 3 for Player A, and row 1, 2, and 3 for Player B. The idea of the game is to see which player can fill his number 1 row first.

The game proceeds as follows: If a player places an egg next to the dividing line in row 1, the other player must be careful not to place his egg near the first player's egg because Player A can jump Player B's egg across the line. Placing an egg in the crate is counted as one move. The players take turns at moves and must jump another player's egg if possible. For every egg jumped he removes that egg and places it in his row three.

The game is concluded when either Player A or Player B fills all his row one with eggs. Five points are given for the filling of row 1, and one point each is given for eggs that have been captured and placed in row 3. At the end of the play, of course, all the vacant holes in the filler are filled, a new filler is placed, and a second game is ready to begin. As you can easily see this slows down the work but makes the filling of egg crates a form of recreation. — *Submitted by Marlene Moats.*

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Members of National Youth Cabinet relax on a porch overlooking Lake Junaluska, where they have been making plans for National Youth Conference next August

National Youth Conference

Richard A. Livingston

WITH exactly seven months remaining, many youth in all parts of the country are busy making their plans to attend the second National Youth Conference of the Church of the Brethren. On Monday afternoon, Aug. 25, 1958, more than two thousand senior high and older youth, along with a number of adults, are expected to arrive at the comfortable conference grounds located on the shore of Lake Junaluska in the midst of the Great Smoky Mountains of western North Carolina.

As in 1954 at Anderson, Ind., the site of the first National Youth Conference, people will be traveling by district buses, station wagons, automobiles, and some, no doubt, by plane, to the four-day conference, which will end at noon on Friday, Aug. 29. Planned by the national CBYF cabinet and staff, the theme of this year's conference is Our Faith Tremendous. Activities for the conference, which is held every four years, include a daily Bible hour, addresses by church leaders, small group discussions, worship services, a massed youth choir, a roll call of districts, drama, recreation, and singing.

Although registration will not begin until April, it is now time for CBYF groups to make their plans for attending the conference. Total expenses, including room, board, registration, insurance, and fees, will be thirty-five dollars. Transportation costs and offerings, which will be taken once each day, will be in addition.

Because of their greater traveling distance, there will be a reduction in registration and fees for those attending from Western and Pacific regions. After Aug. 1 a late registration fee will be charged.

Why a National Youth Conference?

The questions have at times been raised, "Why have a National Youth Conference? Are not Annual Conference, regional and district youth rallies, and summer camps enough?" The answer to such questions seems to be that a national conference primarily for young people serves purposes which other meetings do not. Although NYC is in no way aimed at competing with other activities or at replacing them, it is to be expected that youth attendance at Annual Conference and other summer programs may be lower and that some areas may even cancel their youth rallies and youth camps for this summer.

The large attendance at NYC and the high quality of its program, along with the fact that NYC is held only every four years, seem ample justification for having such a conference despite the several drawbacks.

The success of our first youth conference in 1954 at Anderson and of the conferences of this type held by other denominations would seem to indicate their value. Even yet one hears many people refer to the deep inspiration, the pleasant times, and the many friendships they found at Anderson. There are good indications that many youth have entered a full-time Christian vocation, Brethren Volunteer Service, or a Brethren college as a result of their experience there.

Some of the purposes for having a National Youth Conference are:

1. To find a faith equal to the tasks of Christian living in an age of atomic energy and exploration of outer space.

2. To broaden the vision of world outlook among Christian friends.

3. To appeal to a generation of youth who are accustomed to travel and are attracted by large-scale events.

4. To help build common purposes and ideals among Brethren youth.

5. To share in a Christian experience with many of the outstanding young people and leaders of the church.

6. To exchange ideas and ways of developing a creative youth fellowship.

7. To inspire and prepare youth to work more effectively in their local churches.

8. To make many new long-lasting friendships.

Adults Go Along

National Youth Conference, while planned primarily for senior high and older youth, is not for them exclusively. There is also a place for some adults — youth counselors, church school teachers of youth, pastors, and, perhaps, a number of parents. It is hoped that there might be as many as one adult for every four or five youth who go.

The values of attending National Youth Conference for the adult church worker are many. At a time when reports of youth delinquency and corruption seem to fill our newspapers and magazines, it should give us some needed reassurance to see several thousand youth coming together in the name of Christ and the church. Viewing the religious interest, the many abilities, and the sincere dedication of these youth should help to restore faith in the younger generation and to renew the challenge of youth work for every adult counselor and pastor.

By going to National Youth Conference the CBYF counselor will be alerted to what is happening in the youth program of our denomination. There may be a few discussion sessions especially for youth counselors.

The informality of travel and of the conference situation provides an excellent opportunity for adults to share with youth, each learning to know the other better, each coming to appreciate more the other's needs and interests. Both on the trip and at the conference adults will be able to help the youth with problems that might arise.

Perhaps the most important effect of an adult's attending National Youth Conference will come in the months following the conference itself. Having himself been to NYC, he will be better able to understand the conference experiences of each youth and to reinforce their long-range effects. So often our youth are really stirred after attending a camp or conference but quickly lose their enthusiasm upon their return to the local church because of little or no encouragement. Adults who have shared in the conference experience will not let such discouragement occur.

In the Local Church

As the date for it draws nearer, each local church should include National Youth Conference in its thinking and planning. Attendance at the conference should not be thought of as a special favor granted indulgently to privileged youth but rather as a vital religious experience which each congregation wants as many of its youth as possible to have.

Local boards of Christian education, pastors, church school superintendents, and parents need to take the initiative in urging their youth to attend the conference, and beyond that, to help them get there.

Already announcements of National Youth Conference have appeared in the Gospel Messenger, Horizons, and most district newsletters. Posters have been mailed to several people in each local church. A collection of pictures of Lake Junaluska will be in the Feb. 2 issue of Horizons and more announcements will be forthcoming. The local church should use this material in its publicity.

The board of Christian education, the pastor, and the youth counselor have a major role to play in interpreting National Youth Conference to parents of youth, answering their questions and helping them to see the value of the conference in the lives of their youth. Certainly there is expense involved in attending a national conference such as this, but in terms of what it might do in determining the direction of a youth's whole life, the cost is not so great.

The total congregation has an obligation, too, in helping financially those of its members who go to the conference. This is not to say that the youth should not earn part of their own expenses. The conference will mean more to them if they do.

Some support, however, from the church will not only enable more people to attend than otherwise could, but it will also give the youth tangible evidence that the entire congregation is behind them and that they are a part of it.

Some churches are offering scholarships much as they do for attending the church camp. Some are paying for their group's transportation, leaving the conference expense for the individual. Adults can help the youth to save their earnings and allowances by setting up a "Junaluska Savings Fund." The board of Christian education can solicit donations for the fund from interested adults in the church or community.

The local church has a part to play when the youth return from National Youth Conference next fall. By giving opportunity for the youth to share the inspiration and information they have received, perhaps by a skit, even more by active participation in the church's program, the local church can help to make the effects of the Junaluska youth conference extend far into the future life of the church.

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Your Home . . . a Household for God is the theme of the National Family Week emphasis, May 4-11, 1958.

Each year in May the churches of your community observe a special family week observance. This week is intended to rekindle the church's interest in families—in the areas of worship, recreation, and education. The special week also provides an excellent occasion for families to consider themselves before God, take stock of their unique situations, do some confessing, forgiving, and then a lot of rededicating.

Your church may plan a special family recognition service during the Sunday morning worship. Youth groups may have special discussions, perhaps inviting parents. Parents' groups will find themselves talking naturally about their family situations in light of this year's theme.

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Hungary—Special Report and **Inter-Church Aid** are two illustrated pamphlets telling the story of aid by the churches to those in need. Order them directly from the World Council of Churches office, 156 Fifth Avenue, New York 10, N.Y.

"Inasmuch As Ye . . ."

A radio drama on BVS

Mrs. Esther K. Crouse



"Unto the least of these" means not only giving the material gift but also stooping to share one's time and one's self, as does this BVS'er in an Austrian refugee camp

Narrator: It was in Kassel, Germany, when the young people were coming together from Turkey, Greece, Austria, Italy, France, and other sections of Europe for an European annual conference, that I first really felt the significance and the impact of the Brethren Volunteer Service movement.

I was struck by the eagerness, the enthusiasm, the faith and devotion, even the gauntness of their lighted-up faces as they shared their experiences in remote places where needs and problems were raw. Many bared their souls as they revealed their inner thoughts that came from these stretching experiences.

I was filled to overflowing. I felt I was on holy ground. Then suddenly I realized that these youth were doing the things we were always talking about doing back home. They were feeding the hungry, giving encouragement to the homeless and displaced people. They were clothing the cold and needy. They were comforting and ministering to the sick and disabled, and giving hope to the lonely and discouraged. They were doing the most menial tasks—all in the name of Jesus. New meaning came to me . . . "Inasmuch as ye have done it unto one of the least of these . . . , ye have done it unto me."

I listened again. One voice was saying—

Voice 1: I learned that we can use the same energy for peace which I used for war. It took me seven years to think that way.

Narrator: Another volunteer was saying—

Voice 2: It's not giving one hundred packages of material aid a day that counts, but more than that, it's one person helping another.

Voice 3: I realized that fathers and sons had been dying for the cause of a better world for many years, but the world still wasn't any better. I finally registered C.O. and after much thought entered Brethren Volunteer Service. We should think more and more of ways to make our work more effective. Every stroke counts.

Narrator: The sharing continued all through the week—

Voice 4: One feels something deep and sincere that prompts one to do what he ought to do. Then one becomes dependent on Christ.

Voice 5: I am indebted to the church for support and to God and Christianity. Wherever I go, I hope I can live up to these things.

Voice 6: Thought stimulates as we work.

Voice 7: I keep wondering why my friends are refugees. I was born in a country with plenty—secure and happy—while others in other lands know fear and flight. I feel I must make it up.

Voice 8: I didn't realize the effectiveness of Brethren fellowship until I left it. My religion was almost fellowship. I depended on it. Without it I felt weak. We must bridge the gap between inspiration and action. When we do, we find religion.

Voice 9: When you are working for peace and brotherhood, you can't expect to change things in a day. It's a twenty-five-year goal or more.

Narrator: There were others who expressed themselves—

Voice 10: Brethren Volunteer Service opportunities strengthen convictions.

Voice 11: If we don't succeed at first, we must try again. It may be our method at first. Then we try God's way.

Narrator: I made many resolutions that week. First, to be more giving from our abundance. Second, to encourage more youth to go into BVS. . . . What an impact these youth will make on our complacent church routine! No wonder they are restless when they return! . . . Another resolution was to write to BVS workers. . . . How they love those letters from home and friends, and even from folks they scarcely know! . . . Then I resolved to help tell the BVS story to others.

Recent letters from new BVS'ers state:

Voice 1: I have found BVS to be harder than one might think. We have to discipline ourselves to things which we don't want to do sometimes. We have our worries and disagreements. We have our high points and our low points. But the important thing is that each

time we come out of a low point, we reach an even higher level.

Narrator: From a mountain project another volunteer writes—

Voice 2: Oh, there is so much to do up here and we feel so small. We surely need your prayers.

Voice 3: I went into a slum area. It is really pitiful how some of these people have to live. It should make us ashamed to eat half the amount we do. But I would just like to say this, BVS is really the only life to live.

Narrator: This fellow who has just completed his training unit experience and is looking forward to his project seems to sum it all up—

Voice 4: Brethren Volunteer Service is the best thing that can happen to a young person. I don't believe anyone would ever regret joining. I know I surely don't. BVS strengthens one's faith in his Christian beliefs and convictions. It gives him the enthusiasm and courage to go out on projects and face whatever he meets. Group living is good experience. BVS helps one to develop personal devotions, and problems become easier to solve. My project is a great challenge. I am looking forward to it with great enthusiasm and the desire to serve other people. I know that God is with me; so I fear nothing.

Narrator: Let us now humble our hearts in prayer: Dear Father, help us to get behind the ongoing program of volunteer service. Help us to write the volunteers, to support the program with our prayers and our gifts, to tell others the story, and to invite and encourage others to join in such service. We would remember Christ's words, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Help us, O Father, to make this a doing, giving, living program that the world may know Christ and peace. Amen.

Reprints of this radio drama are available from Church of the Brethren, General Offices, 22 S. State St., Elgin, Ill.

Elective Unit on Peace

The Pacifist and His Power for Good is a four-session elective course on peace by Foster M. Bittinger, reprinted from the February 1957 Brethren Bible Study Monthly. It is especially recommended for use in church school elective units or in Sunday evening schools of peace. Order from the Church of the Brethren, General Offices; five cents for a single copy. Quantity rates will be given on request.



UNations

FATE OF A CHILD is a new seventeen-minute film, which tells the story of the first child of a former mine worker in Latin America. The child died of a fever, you might say, but the film tells the rest of the story. Malnutrition, lack of proper health facilities and medical care, caused by living in an underdeveloped area, brought on the sickness.

The way in which the United Nations is helping such areas to improve conditions is revealed. Order film from Visual Education Service, Rental, $4.00.

India's Laymen Hold Institute

Ruth F. Brooks

ONE hundred five Brethren from twenty-five different villages of the Vyara, India, area registered for the semiannual Laymen's Institute. They brought their own eating utensils, grains and flour, and paid for extras as oil, salt, vegetables, etc. There were happy reunions of former Vyara boarding boys now become farmers, teachers, carpenters, forestry workers, evangelists. More than the above number were present from nearby villages at the night meetings.

Monsoon, our four months of heavy rain, fills up the rice paddies and makes village roads impassable. Even though villagers hang up their cart wheels in their porches, church members can attend institute on "shanks' ponies."

The pastor of the United Church of North India in Surat, Rev. Josephbhai G. Christian, graduate of Serampore Seminary, with the best divinity training in India, and Rev. A. D. Choudhri of the Evangelical Alliance Mission and the only Christian in the Bombay legislature, gave inspiring messages as guest speakers. The pastors and evangelistic workers of the six Vyara area churches also gave messages, as did Harlan Brooks and Lillian Grisso.

The theme was an intensive study of 2 Corinthians on "Paul, a Servant of Christ" and its many practical aspects for our India church. One pastor and several evangelists stated that they had never had such a thorough understanding of the book. The group decided that they wanted to continue our Bible institutes.

After the final morning session they moved out of the church, two by two, keeping in mind that Christ's commission to them is the same as to "the seventy." Let us pray that each may return to the next institute with new experiences of Christ's power in their own and others' lives.

Churches Begin Full-time Pastoral Program

Blue Ridge Chapel

BLUE RIDGE CHAPEL, Va., began with a small group meeting as a Sunday-school class on the front porch of the Ross Gilbert home. Members of the mother church, Waynesboro, assisted with the church's organization, and Bro. D. B. Garber, pastor of the Waynesboro church, provided the mission's first leadership.

A small frame building was erected near the Ross home in 1938 and used for afternoon Sunday school and worship services. In 1940, on land given by W. B. Harlow, the group built a small church, enlarging it in 1942. During this time the pastor of the Waynesboro church continued to serve as their pastor.

Blue Ridge Chapel began a joint pastoral program with Forest Chapel in 1953. Bro. Byron Berkey was called to serve as their leader and pastor. Four years later, in 1957, the church decided to initiate a full-time pastoral program, and called Cecil Haycock to be their first full-time pastor.

In 1954 the District of Second Virginia granted the mission group recognition as a congregation. In that same year ground was broken for a new church building. A new site along national highway 340 was selected so that the church would be more accessible to the community. With donated labor the building was completed at a cost of only $21,000.

The church's membership growth has been steady. In 1954 average attendance for Sunday school was fifty-two; for church services, fifty-six. Average attendance has almost doubled. In 1957 average attendance for Sunday school was ninety-eight; for worship services, 101.

The church has called three men to the office of deacon and one young man to the licensed ministry.

On the growing edge of the city of Waynesboro, Va., the church anticipates greater growth in the future under its full-time pastoral program.

Forest Chapel

THE Forest Chapel church had its beginnings as a Sunday school in the 1880's. As a mission church it was under the direction of the Middle River German Baptist church and the Barren Ridge German Baptist church. In 1939 the mission was organized as the Forest Chapel Church of the Brethren.

Prior to 1953 the church was served by the free ministry. That year with Blue Ridge Chapel the church began a part-time pastoral program. Four years later, Sept. 1, 1957, following the example of Blue Ridge Chapel, the church launched a full-time pastoral program with James McAvoy as pastor.

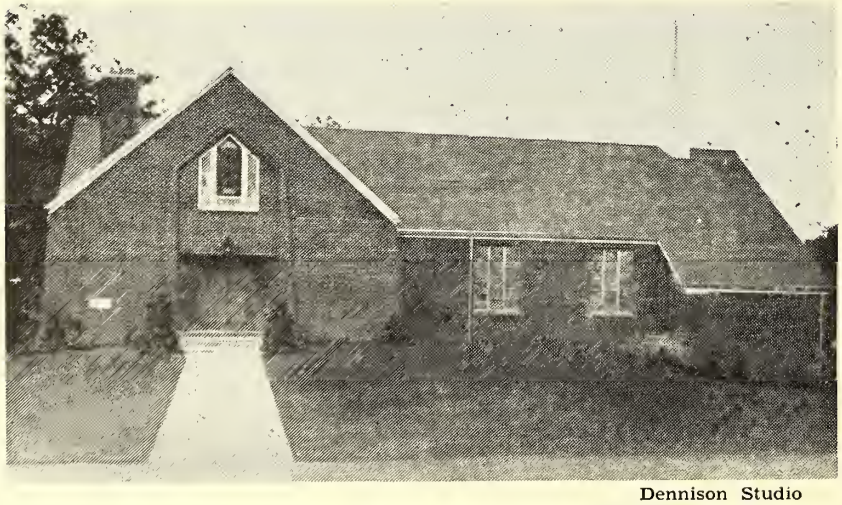
Increased attendance has made two additions to the original building, erected in 1900, necessary. Room facilities were first enlarged in 1940. A building project in 1955 resulted in a total of nine Sunday-school rooms, a full church basement, recreation room, and kitchen.

Notable has been the church's growing stewardship program. Two every-member canvasses in the past four years have resulted in increasing the giving to more than five times that of 1953. The total church work is now included in a unified budget.

Attendance has remained steady with slight gain. Average attendance for Sunday school in 1957 was ninety-four; for church services, 104.

The church has called seven deacons into the work of the church and two young men to the ministry.

In an area of growing opportunities for church service, this church is assuming greater responsibilities under its program of full-time pastoral leadership.



Dennison Studio

Westernport church, completed and dedicated in September 1957, serves the tri-town area of Piedmont, W. Va., and Luke and Westernport, Md. The congregation which was started in 1927 with a charter membership of sixty-five now has 236 members

Church Observes Centennial Year

ON AUG. 4, 1957, the Crab Orchard church in West Virginia observed its one hundredth year. Participating in the day's program were Mrs. Elizabeth Broughman, guest speaker; Elbert Clower and Eugene H. Kale, former pastors; and Mark W. Wolfe, pastor of the church at the time of the centennial observances.

During the past ten years membership in the Crab Orchard church has more than doubled. Sunday-school attendance has increased from an average of sixty to more than 200. This growth necessitated the construction of an eight-room addition to the church building in 1952.

The Wolfes are now serving the Copper Hill church in First Virginia. Bro. Allen H. Herr is now pastor of the Crab Orchard church.

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Frank Nies is serving as the first full-time pastor of the Tulsa Fellowship, Okla.

World Mission

Continued from page four

East Asia, we must be left free to make our own choice of loyalty under the guidance of God."

Most of the questions asked today by Americans concerning the world mission are related to the confrontation of Christianity with the non-Christian religions. There is a revival of interest in these faiths on the part of Americans, as well as a revival within them as they seek to adapt themselves to their roles in a world context.

The Christian who visits in the Orient or Africa today is disturbed by what he sees. "Why," some ask, "should we ask people to change their religion? They have theirs; we have ours. Shouldn't we leave them alone?" Others inquire, "Since religion is basic and central to any culture, why should we introduce a religion which will be destructive of an inherited way of life?"

Others, more missionary-minded, are appalled at the degradation and ignorance displayed on every hand, and ask, "How can we expect Christianity, which represents a minisicule minority in every non-Western culture, to have any effect whatever in changing the age-old religious systems of the non-Christian world?"

The missionary does not seek to destroy an ancient way of life, for that is being shaken to its foundations by the forces of Western secularism. He brings a new integrating factor into life which is not destructive but healing and creative in the formation of a new and more adequate culture.

The non-Christian religions must be treated with respect, for they represent an upward groping of man for God. Especially must the *faith* of men be respected, for no matter how misdirected or disfigured it may be, it was implanted in man's heart by the Eternal. We must, in other words, take general revelation into account. But, having recognized man's age-long search for God, we must meet it by a proclamation of God's search for man through special revelation—in the series of encounters between the self-revealing God portrayed in the history of Israel, culminating in the sending of Jesus Christ into the world.

The great gulf between the Christian and the non-Christian is in their experience of God. Nothing in recent developments within the non-Christian religions has yet brought them closer to an acceptance of the Christian revelation. Their concept of God is still vague, or, in the case of Islam, still arbitrary and fatalistic. Millions of non-Christians still seek refuge in a religion compounded of superstition, polytheism, and magic. The hope for continued fellowship with God beyond this life is either clouded by belief in reincarnation or presented in terms of sensual rewards and punishments.

The strength of the Christian witness today lies in its witnesses. We are not dealing with religious systems confronting each other, as on a debating platform, but with human beings, men and women who call themselves Shintoists, Hindus, Moslems, or Confucianists. Lost in the intricate maze of modern life, they are seeking the satisfaction of a living faith, and never more so than today. They can find that satisfaction through the lives of their fellows who have become Christian, who have discovered Christ as the guide to faith and life.

No "foreign" missionary can adequately make that witness.

The Family Counselor

Paul Hersch H. K. Zeller, Jr. Jesse Ziegler
Clyde Weaver Leah Zuck Katherine Weaver

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Our problem is the use of the family car. Our two teen-age boys argue with one another about it, are displeased if our plans happen to conflict with theirs, and then pout if they don't have their way. How can we help them see their responsibility to their parents and yet let them have the car once in a while, too?

The family car is often (always?) a problem. Most families share your yearning for a simple solution to the use of the family car. You can try 1) checking ahead and arranging a schedule; 2) making plans and agreeing upon the sharing process; 3) suggesting alternatives when the car is not available; 4) examining purposes for using the car and arranging a priority scale of need. Fortunately, this may help, but even this will not be enough!

The pouting is a different problem. Fair play is one thing, but being a poor sport is a different thing. We learn responsibility earlier than at the teen-age level and we learn to share at a much earlier age. Sit down with your teen-age boys and talk through with them the whole matter of "getting and sharing." The bigger problem than having the family car just when they need it, is being willing to not have the family car every time they want it.—Harry K. Zeller, Jr.

Therefore, the younger churches stand in the central place in the conflict of religions. Evangelism, education, the ministry of health and healing, social service—all these methods are but ways by which native Christians demonstrate the concern of God for the total life of man. Though the infant Christian churches are small minorities, their witness is clear and is having profound effect.

Here is a man or woman who lives by faith in a loving Father who supplies all his needs and sustains him in every trial. Here is a man or woman who stands out from those about him by a quality of life that even a non-Christian can recognize as Christlike. Here are men and women who are identifying themselves with the needs of their fellows—with poverty, illiteracy, illness, with the whole struggle for freedom and a better life. Here are men and women who leave this world with hope shining on their faces. This confrontation of Christian with non-Christian is the unanswerable apologetic of world Christianity today.

This missionary program in the "foreign missionary epoch," which is drawing to a close, has been compared to a series of commando raids — irruptions from abroad upon the alien coast of a strange people. The strategy of the new era of the world mission is that of penetration from within, through the witness of the men and women who compose the churches established during the pioneer age of missions.

To assist these churches in their witness is our great task as American Christians today and until a truly ecumenical, a genuinely world church comes into being.

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The Unfinished Task

Continued from page 13

ber are in government councils giving a witness of truth and integrity much needed in a country rapidly approaching self-government.

In its desire to serve under the Lordship of Christ in the areas of opportunity now open, because of its lack of experience and trained leadership, the Church of the Brethren in Nigeria feels keenly the need of fellowship with and help from the church in America.

What is the implication of our theme to us in America as we face the need of our brothers and sisters in Nigeria? The desire in the words, "We would see Jesus" comes to us. Shall we send the hungry empty away?

The Open Door

Continued from page 14

the government leaders of Northern Nigeria are Moslems and so this clearly shows that we need greater unity and deeper understanding.

We need to have a theological seminary in which we can search deeper truth through the Bible. We need better methods of farming, land improvement, and craft or trade schools by which the church can be supported out here financially.

We need to have reading rooms at different places and in different areas and again we need to have a Church of the Brethren bookshop from which we can get some books. We need secondary schools and higher training for teachers for our own advancement. We know that the things of God and the things of the country should move abreast lest the other lag behind. Now, because of all these the church out here needs more new missionaries so as to continue with their assignments from our Lord and Savior. We need more laborers for the great work awaiting us.

May the Lord Christ Jesus open the hearts of his people so that they may have more concern about those who are yet to come to the door of salvation.

Obituaries

Leech, Laura Etta, daughter of William and Mary Phillips Ticher, was born on Aug. 12, 1871, at Jonesboro, Ind., and died in Dayton, Ohio, Oct. 25, 1957. On Jan. 14, 1906, she was married to Sherman B. Leech. She was born into a Quaker home and was active in that church whenever there was one near where she lived. When living in a community where there was no Quaker meetinghouse, she was always active in the work of the church. Most recently she was a member of the Trotwood church. Surviving are her husband, one daughter, one son, one grandson, and one brother. Funeral services were conducted by Bro. Paul W. Kinsel in the Trotwood church. Burial was in the Indianapolis, Ind., cemetery.—Mrs. Elizabeth G. Flora, Trotwood, Ohio.

Lehman, Florence E., daughter of Jeremiah and Minnie Kretchman, was born March 20, 1893, near Myersville, Pa., and died Oct. 14, 1957. In 1921, she was married to George B. Lehman, who died in January 1952. She was a member of the First church, York, Pa. She is survived by a son, a stepdaughter, a granddaughter, two brothers, and two sisters. Bro. M. Guy West conducted the funeral service from the Max G. Anstine funeral home. Interment was in Greenmount cemetery.—Mary A. Lehman, York, Pa.

Martin, Jacob H., son of Aaron and Elizabeth Garber Martin, was born Feb. 16, 1877, and died Nov. 13, 1957, at his home in New Paris, Ind. He was a charter member and deacon of the New Paris church. On Sept. 26, 1957, he and his wife, Jennie Bollinger, celebrated their fifty-sixth wedding anniversary. Surviving are his wife, one

son, two daughters, twelve grandchildren, twelve great-grandchildren, and one sister. Funeral services were held in the New Paris church by Brethren Eldon Evans of Argos, Ind., and Kenneth Hollinger. Burial was in the New Paris cemetery.—Eldon Evans, Argos, Ind.

Miller, Milton H., son of Mr. and Mrs. John Miller, was born April 29, 1877, in Lebanon County, Pa., and died Aug. 8, 1957, at Palmyra, Pa. He was a member of the Lititz church. He was married to Emma Hunt. Surviving are his wife, six children, twenty-one grandchildren and one sister. Funeral services were conducted by Bro. F. S. Carper at the Bowser's funeral home, Hummelstown, Pa. Interment was in the Union Deposit cemetery.—Mrs. Ernest D. Shenk, Lititz, Pa.

Molison, Rebecca Wiley, daughter of John and Susan Wiley, died Oct. 1, 1957, at the age of eighty-one years. She was a member of the First church, York, Pa. Surviving are two sons, eight grandchildren, and six great-grandchildren. Funeral services were held at the Koller funeral home by Bro. M. Guy West. Interment was in Mummert's meetinghouse cemetery, near East Berlin.—Mary A. Lehman, York, Pa.

Paul, Frances, daughter of Philip and Martha Wright, was born near Cadice, Ind., July 8, 1903, and died Nov. 9, 1957. On July 23, 1921, she was united in marriage to Oyvand Paul. In her early twenties, she united with the Buck Creek church and remained faithful until her death. Surviving are her husband, one son, two daughters, three brothers, three sisters, and six grandsons. The services were conducted in the Buck Creek church by the undersigned. Burial was in the Mooreland cemetery.—E. S. Hollinger, Mooreland, Ind.

Pfaltzgraff, John C., son of George K. and Sarah E. Trimmer Pfaltzgraff, died Oct. 30, 1957, at the age of fifty-nine years. He is survived by six brothers and sisters. Funeral services were held at the Shindler funeral home by Bro. M. Guy West. Interment was in the Prospect Hill cemetery.—Mary A. Lehman, York, Pa.

Rairigh, Shadrach F., son of George and Mary Ellen Gregg Rairigh, was born near Johnstown, Pa., Dec. 6, 1886, and died Aug. 3, 1957. As a youth, he moved to Denton, Md., where he was licensed to the ministry. Later he was ordained to the eldership in the Woodberry church in Baltimore. Surviving are his wife, Grace, and two sons. Funeral services were conducted by Brethren Clyde Shallenberger and Howard Keiper. Burial was in the Meadow Branch cemetery, Westminster, Md.—David J. Markey, Baltimore, Md.

Reiff, Sarah, daughter of Lewis and Barbara Arnett Mishler, was born March 13, 1888, and died Nov. 11, 1957. On Sept. 28, 1911, she was married to Lowell J. Reiff. She was a long-time member of the Pleasant View church and held many offices. Surviving are her husband, two sons, five grandchildren, and a foster sister. Funeral services were held in the Pleasant View church by Brethren Ausby Swinger and R. B. Pierson. Burial was in the Cleveland Township cemetery.—Mrs. Charles Wine, South Whitley, Ind.

Royer, Ida, daughter of Jacob and Mary Peters Eikenberry, was born in Darke County, Ohio, March 4, 1875, and died Aug. 3, 1957. At the age of fifteen she united with the Church of the Brethren. On Aug. 20, 1898, she was married to William Royer. Surviving are her husband, a daughter, two sons, and two brothers. Services were held in the Pitsburg church by Bro. George W. Wright. Burial was in the Mote cemetery.—Mrs. Ruth Swinger, Pitsburg, Ohio.

Slothour, Helen J., daughter of John and Barbara Reynolds Myers, was born Jan. 22, 1911, and died Aug. 2, 1957. She was married to Edgar Slothour. She was a member of the Upper Conewago church, Pa. Surviving are her husband, eight children, her father and stepmother, four sisters, one brother, and one half sister. Funeral services were held at Mummerts meetinghouse, near East Berlin, Pa., by Elders Bruce Anderson and J. Monroe Danner. Burial was in the adjoining cemetery.—Frances E. Shaffer, East Berlin, Pa.

Wheeler, Harrison B., son of George L. and Rosalie Slatten Wheeler, was born near Carbondale, Kansas, Aug. 11, 1888, and died Oct. 30, 1957, in Ottawa, Kansas. He was married to Olive Blickenstaff on Jan. 30, 1910. He united with the Ottawa church in October 1911, and soon after he was elected to the office of deacon, serving as chairman of the deacon body for many years. He was secretary of the Mutual Aid Association of the Church of the Brethren for more than twenty-three years. He is survived by his wife and one sister. Funeral service was held at the Ottawa church by Bro. L. A. Fleming of Warrensburg, Mo., assisted by Elder W. B. DeVilbiss and Bro. Gerald Mease. Burial was in the Highland cemetery.—Mrs. Roy Gerhard, Ottawa, Kansas.

Church News

Northern Illinois and Wisconsin

Chippewa Valley—Officers were elected at the fall council which was held in September and moderated by our pastor. The youth rally was held on Sept. 28 and 29. Women from four other congregations were present at the women's rally on Oct. 27. Mrs. Estella Erb, missions representative of the district, gave two talks, one during the Sunday-school hour and one at the afternoon session. Our prayer meetings are very well attended. One day this summer the ladies' aid canned eighty-six quarts of apple sauce for a mother who had to care for those who were sick.—Mrs. Floyd Root, Mondovi, Wis.

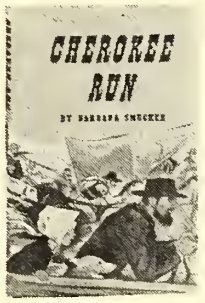
Polo—New members were honored at a basket dinner. While our pastor, Bro. Hubert Newcomer, was in the hospital the morning message was brought by Bro. Dean Frantz of Mt. Morris, Ill. Our church took part in the Polo centennial celebration by singing in the community choir and entering a float in the parade. A farewell was given for the Newcomer family. Our delegates reported on the district meeting which about eighty members of our church attended. Twelve of our women attended the workshop at Camp Emmaus. At our fall council meeting Don Snider of Dixon, Ill., was elected moderator. Brother Masterson and Bro. Wilburn Lewallen brought the messages until our new pastor arrived from Nokesville, Va. Carol Plum spent five weeks as a volunteer service worker at Mill Mountain, Va. Our evangelistic meetings were held in November.—Mrs. Maynard Wisner, Polo, Ill.

Southern Illinois

Astoria—Officers for the coming year were elected at our July business meeting. We conducted a day camp in June at Camp Emmanuel. Our home and family life director sponsored an all-church night and a mother and daughter social. Our church was well represented at all the summer camps at Camp Emmanuel. We assisted in the county-wide religious census in September. Bro. Elvin D. Frantz of Springfield was the speaker at the special dedication service for our new pews and church furniture on Sept. 22. Our women continue to collect grease, clothing, and bedding for relief. They also sent an offering for seeds-of-hope. Guest speakers have been Brethren Ralph Johnson, William Bray, William Leib, Charles Leib, Ira Hiatt, Dewey Cave, M. H. Whisler, and Elvin Frantz. One evening Nedra Reibling, who spent a year in the Lybrook Indian mission in New Mexico, showed pictures and told of her work there. Brother Charles Stouder began our evangelistic services on Oct. 28.—Mrs. Jesse Wherley, Browning, Ill.

Northern Indiana

Little Pine—Bro. Harry Eshelman officiated at our love feast. We studied missions for one month. Our mother and daughter banquet was held at the home of Mrs. Robert Kline. Brother and Sister Robert Ryman were our delegates to Annual Conference at Richmond, Va. The children gave a program on June 9. On July 7, Alta Housour, a missionary to Formosa told of her work there. Bro. Dale Hess showed the pictures, You Are the Church on July 28 and Seek Ye First on Sept. 29.—Mrs. Porter Bechtel, Elkhart, Ind.



Cherokee Run

Barbara Claassen Smucker

This is the story of 12-year-old Katie, the daughter of a Mennonite family, and their participation in the Cherokee Strip Run in 1893. For 9-14 year-old youth. $2.50

BRETHREN PUBLISHING HOUSE
Elgin, Illinois

Middlebury—Our pastor attended a peace workshop at Bethany Seminary in Chicago, Aug. 12 to 18. Dan West of our local church was the co-director. The delegates to district conference, Mrs. Junior Sherck and Mrs. Glen Bowman, gave reports at our Sunday morning service on Aug. 18. Our congregation joined the churches of the town in an evangelistic service held at the high school. The fellowship class of our church sponsored a potluck supper and pound shower for the new German family, Mr. and Mrs. Artu Taege and their three children, who are making their home on the Dan West farm. Bro. Russell West of Wiley, Colo., conducted a ten-day evangelistic meeting. On the final evening of our meeting the Pleasant Valley congregation joined with us for the love feast. Three were baptized.—Glenna Kindy, Middlebury, Ind.

Osceola—Our elder, Bro. Charles Stouder was in charge of our quarterly council meeting on Oct. 9. Our former pastor, Bro. Edward Stump, has retired from active service. Bro. Harold Miller is now serving our church. We had a successful program of stewardship. Bro. Roy Myers of Pennsylvania began our revival meeting on Oct. 20; after a week Brother Myers was called home on account of a death in the family.—Eva Pontius, Elkhart, Ind.

Plymouth—On Aug. 25 our young people sponsored a vesper service for the church; the speakers were Miss Wiatt of Oklahoma and Miss Juarequi of Bolivia, South America, county migrant workers. Our junior highs attended the fall rally at Elkhart on Sept. 5. Two have been baptized. Bro. T. E. George of Goshen was our guest speaker in the morning worship service on Sept. 15. In the evening Bro. Mark Schrock showed pictures and spoke on Russia. The young people attended the district fall conference at Goshen on Sept. 14 and 15. The men's fellowship is again sponsoring after-game recreation. On Sept. 29 last year's church school workers were honored at a recognition luncheon and at the evening service. On Oct. 6 we had promotion service and a dedication service for our church school workers. On Oct. 17 the ladies had their women's work tea and prayer pal exchange. Rev. Milton Petzold of the United Church of Christ of Plymouth was the guest speaker for the morning worship on Oct. 20. In the evening Anetta Mow spoke on the churches of Lebanon.—Mrs. Raymond Ullery, Plymouth, Ind.

Southern Indiana

Muncie—Our church has purchased a plot of sixteen acres for a new church site on the northwest side of the city. We have had a loyalty dinner and an every-member campaign, and planning and building committees have been appointed. Several of our youth attended Camp Mack and the youth camp for Southern Indiana in conjunction with district meeting. Brother and Sister Dale Brubaker are two of the youth advisors. District meeting delegates were Elizabeth Sprinkle and Dale Brubaker. Five of our women received awards at district meeting for Fellowship of Growth-in-Service. In September our CBYF entertained the Richmond and Antioch youth. Some of our women attended the women's workshop at Beech Grove on Sept. 19.—Elizabeth Sprinkle, Muncie, Ind.

Michigan

Beaverton—During the latter part of the summer the men worked on the addition to the church. It is now enclosed and painted. In our September council meeting church and church school officers were elected. On Sept. 21, Bro. Carl Hilbert of Hagerstown, Ind., was our guest speaker. On Sept. 29 officers and teachers were installed by Bro. Arthur Whisler, who served as part-time pastor from Sept. 1 until Dec. 1, when Brother Hilbert came as our full-time pastor. Elma Rau was appointed director of the 250th Anniversary celebration in our church. A goodly number attended the Michigan district conference in August. On Sunday evening, Oct. 13, Bro. Ernest Jehnsen conducted a service emphasizing the teacher's place in the program of Christian education. In the morning service of Oct. 27, Bro. Joe Noffsinger, a junior at Manchester College, discussed alternative service. Our young people conducted a hymn sing on the evening of Oct. 27. Our children's department had a white-gift service during the church school hour on Dec. 22.—Mrs. Charles E. Ward, Beaverton, Mich.

Lansing—Bro. Mark Schrock gave a report of his trip to Russia at the Heifer Project program. While our pastor was away, S. N. Forkner of the Lansing Council of Churches and Brethren Royal Frantz and Stewart Kauffman filled our pulpit. Our Bible school was held in July. On Sept. 1 our new pastor, Bro. Millard Wilson, preached his first sermon. Bro. Robert Eby, district moderator, was in charge of the installation services for Brother and Sister Wilson, at which the pastors of three local churches and a small group from nearby Brethren churches were present. Bro. Wayne Wheeler was elected our moderator at the July council. LaVerne Wheeler showed slides of Europe on Oct. 13. On Oct. 20 Brother and Sister George Kreps, who have served in Ecuador, told about the work there.—Mrs. Emma Engle, Lansing, Mich.

Midland—Our men entered a softball team in the city league. Thirteen women have started a second women's work group. A survey was made to find the interests of and the areas in which our people might serve. This was helpful in naming officers and committees for the new church year. Mrs. Palmer and Mrs. Wheeler were our delegates to district conference. On Oct. 29 we had promotion for the Sunday school and a consecration service for the Sunday-school and church officers. That evening the congregation met for an all-church planning night. The men did the outside concrete work at our parsonage. Special meetings were held Oct. 27—Nov. 3 by Bro. Mark Schrock. —Mrs. R. L. Polzin, Saginaw, Mich.

Northeastern Ohio

East Nimishillen—Our minister and his wife spent a week at Camp Zion helping in the junior high camp. Special events have been a community survey, reports of the district meeting, and presentation of a program at the county home. A number of our members are serving in district offices: Bennett Shoemaker, Merlin Shull, Betty Albright, Grace Shull, and Wilbur Shoemaker. Carroll Anstine is in BVS this year, having just completed her two months' training at New Windsor, Md.—Mrs. A. J. Brumbaugh, Hartville, Ohio.

Eastwood—In July we had a week of meetings with Bro. Ralph Schlosser of Elizabethtown, Pa., the evangelist. Our love feast was held on World Communion Day. Our adult Sunday-school class has planted new shrubbery on our church grounds. The junior high girls

lass contributed $48 to Brethren Service. The ladies' aid group recently gave $100 to the church building fund. We co-operated with the other churches of the city in the Halloween UNICEF collection. Fifty of our young people and children attended the camp at Camp Zion.—Mrs. John G. Miller, N. Canton, Ohio.

Freeburg—Our daily vacation Bible school held the first two weeks of June was well attended. Children from all three age groups attended the summer camps at Camp Zion. Our pastor and his wife helped in the camps. Several of our congregation, as well as the delegates, attended the district meeting late in August. The men's work and women's work jointly sent a heifer for relief. Our pastor held installation services for Sunday-school and church officers the last Sunday of September. We observed the World Day of Communion with a love feast. Rev. Charles Barrick of the nearby E.U.B. church was the guest speaker at our rally day and homecoming on Oct. 13.—Mrs. Richard Dysle, Paris, Ohio.

West Nimishillen — Three services have highlighted the month of October: rally day on Oct. 6 with promotion; dedication of babies on Oct. 13, a service at which Bro. Edwin Petry brought a message on The Responsibility of Parents; home-coming on Oct. 20, at which Reverend Thomas of the Haven of Rest mission was the guest speaker. In the afternoon the Hartville singers brought a program of music.—Mrs. Ray Hoffman, Suffield, Ohio.

Northwestern Ohio

Fostoria—Our pastor, Paul Haworth, and Eleanor Painter conducted an experimental laboratory training session for our high school youth during the vacation church school. Five juniors and two leaders and six junior highs and two leaders attended Camp Mountain Lake. Two of our youth were present at the CBYF cabinet workshop at the same camp. Leonard L. Snavely was one of the three from our district present at the Peace workshop at Bethany Seminary in Chicago. The annual Brethren Home day was held on Aug. 25 at the home. Our women canned apple sauce for use at Camp Mountain Lake. Our district junior high directors, Mr. and Mrs. Harold Eberly, were in charge of two rallies, at which there was perfect attendance. Our pastor and two others attended the regional conference at North Manchester. Marie Dull and Lena Hall were delegates to district meeting. Mr. and Mrs. Harold Eberly and Mr. and Mrs. Carl Fruth were installed in the permanent office of deacon on Nov. 3. Bro. A. P. Musselman preached the installation sermon.—Fannie Frederick, Fostoria, Ohio.

Silver Creek—Rev. Gordon Zimmerman of Wauseon, Ohio, was the speaker at the father and son fellowship sponsored by men's work. Lucile Long Strayer spoke at the mother and daughter fellowship. Sister Martha Bashor was the leader of the vacation Bible school. While our pastor, Robert Fryman, was at Annual Conference, Bro. James Guthrie of the Fairview church and Bro. Robert J. Cole, who is attending medical school at the University of Cincinnati, were guest speakers. Sister Anna Warstler was the leader at the women's district rally. Our home-coming and harvest meeting was held on Sept. 22. Chalmer and Mary Faw of Chicago, Ill., were the speakers. Bro. Kenneth Long of Goshen, Ind., was the evangelist for our revival meeting held Oct. 8-20. Nine juniors and intermediates attended summer camp. The ladies' aid has one night meeting a month so that the young mothers can attend. Mrs. J. W. Billman of Lagrange, Ind., showed pictures and told of her recent trip to Japan.—Bertha Marks, Fayette, Ohio.

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Spiritual truths from slang expressions

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by Roy L. Smith

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Stony Creek—Bro. John Tomlonson was installed as our new pastor on Sept. 29. Bro. A. P. Musselman, the district field secretary, brought the message. Evangelistic services were conducted in September by Homer Kiracofe. Five persons were baptized. Several of our young people attended the youth conference at Deshler on Sept. 21 and 22. Three junior highs accompanied by the pastor participated in the district rally at Tiffin on Sept. 28. Bro. A. Wayne Carr of Carr and Associates met with us on Oct. 13 in the interests of our fund-raising campaign. He returned the beginning of the new year to aid in our building program.—Mrs. Mary Early, Bellefontaine, Ohio.

Sugar Creek—Brother J. Oliver Dearing was re-elected moderator at our council meeting held on Aug. 27. During the month of October five adult Sunday-school classes studied stewardship. Rev. James Welty of the Lima Rescue Home and Brethren A. P. Musselman and Walter Binkley filled the pulpit during the absence of our pastor the latter part of September. Our board of education and all the teachers met on Oct. 10 to plan the work of the Sunday school for the coming year. The dedication of the church and Sunday-school officers and teachers was held on Oct. 13. The work on the church is nearing completion. Many projects have been undertaken by the Sunday-school classes and men's and women's work to complete the furnishing of the church.—Mrs. Doris D. Fisher, Lima, Ohio.

Southern Ohio

Covington—Bro. Millard Wilson, who was leaving on Sept. 1, was presented a farewell gift at the time of our church school picnic on Aug. 11. We held a reception on Aug. 31 for our new pastor, Bro. R. K. Higgins, and his family, who came from Elkhart, Ind. On Sept. 1, after a timely sermon by Bro. Moyne Landis, certificates of church membership for Brother and Sister Higgins and their son were received. Then he was installed as our pastor after reaffirming his ordination vows. Our parsonage is being remodeled. One has been received by letter. Ray Porter, Jr., and his wife have been installed in the office of deacon. On Oct. 6 new church officers were consecrated, and our communion was held in the evening. Visitation teams of the women's work went to the homes of shut-ins and then reported at the church afterwards. The pastor and his wife and Mr. and Mrs. Harold Manning attended the regional conference at North Manchester. On the evening of Oct. 27 the choir presented a program. The offering will be used to purchase a piano. On the evening of Oct. 20 the film, The Split-Level Family, was shown sponsored by the women's work.—Ethel Manning, Covington, Ohio.

Brethren Placement and Relocation Service . . .

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When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

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No. 327. Skilled office worker, high school graduate with additional night courses in bookkeeping and foreign languages. Accurate with figures, experienced in operation of IBM typewriter, adding and calculating machine. Wants permanent position, preferably as assistant bookkeeper or invoicing clerk in Washington, D. C., or vicinity. Contact: Mr. G. DeWinter, 1341 Saratoga Ave., N. E., Apt. 483 D, Washington 18, D. C.

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No. 328. Nurses urgently needed for immediate employment at the Brethren Service Hospital, Castañer, Puerto Rico. Two-year or three-year term of service. Also openings within six months or a year. Write to: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

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Miscellaneous

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No. 324. Elderly lady, member of the First Church of the Brethren, residing in Philadelphia, desires a woman assistant in her home, willing to cook and do light housework. Salary and pleasant surroundings. Mrs. C. M. Rosenberger, 4908 N. Camac Street, Philadelphia, Pa.

West Milton—Thirteen of our young people assisted in a work project at Flat Creek, Ky., this past summer. Three Boy Scouts from our church attended the International Camporee at Valley Forge, Pa., in June. John Huffaker, our student minister, served as pastor in Glacier National Park last summer. West Milton union Reformation Day services were held in our church. Rev. William Zimman, the minister of the First Lutheran church in Dayton, was the speaker. Recently, thirty members of the men's organization met with the Salem church men's club for a dinner meeting, at which Dr. Loren Stine spoke. Brethren Paul Robinson and A. Blair Helman were the speakers for the Sunday session of the Southern Ohio district meeting held in the West Milton high school auditorium. On Oct. 27, Mr. and Mrs. Howard Dohner held open house in honor of Joseph Dohner's ninetieth birthday. Bro. Ellis Guthrie of Eaton, Ohio, conducted our evangelistic services, which began on Nov. 10. Pastor Perry L. Huffaker, Brethren representative of the radio and TV committee of the Federation of Churches of Greater Dayton, planned for Brethren leadership for the Sunday programs during the month of December. The third and final session of the Southern Ohio musical institute was held in our church on Nov. 24 with our pastor as leader of

he session.—Rowena W. Mishler, Dayon, Ohio.

Eastern Pennsylvania

Conewago—On July 17 construction work began on the new annex to the Bachmanville house. The annex, a brick two-story structure, will provide rest rooms, a kitchen, and nursery, kindergarten, and ten other Sunday-school rooms. We are also planning to renovate the present church structure which was built in 1911. The main auditorium will have a seating capacity of 408. Thus far, the members have given over 3,000 hours of free labor. We hope to dedicate the church in the early part of 1958. In achieving this objective the local church is co-operating with the church at large in the proposed program of church outreach. Family night was observed with a covered-dish supper and a program featuring the pictures, The Church Serves the Family and For the Record. In September four of our women helped to iron and mend at the Neffsville orphanage. Bro. Hartman Rice was the evangelist for our meetings held on Sept. 2-15. Six persons were baptized and two received by letter. Our guest speaker for the harvest home service was Bro. Ralph Heisey. Because of the building program in our church our love feast was held in the Hanoverdale church. Brethren Frank Carper and Donald Martin were visiting ministers. The film, Bill's Decision, was shown by the Temperance Committee. Mrs. Jean Wine was guest speaker for our mother and daughter fellowship.—Ellen E. Young, Hershey, Pa.

Fredericksburg—Harold Fahnestock of the Big Swatara congregation was guest speaker at the Children's Day program in the Fredericksburg church. Children's Day program at the Meyer church was followed by a lunch and fellowship period at which our elder-in-charge, Howard W. Bernhard, was speaker. A program of music was presented by the Wampler quartet on June 16. Our delegate, Ammon B. Mayer, reported on Annual Conference. Under the sponsorship of the local youth fellowship Anna Mae Geesaman of Little Swatara showed slides and spoke of her experiences in BVS in the Modesto, Calif., area. Our men's work group sponsored a father and son covered dish fellowship in the Meyer church. The CBYF of Lake Ridge, N. Y., were guests of our youth group at a week-end retreat in our church. A German sermon was part of the morning worship service at the Moonshine church on July 21. Bus transportation for children attending the vacation Bible school, held Aug. 5-19 in the Meyer church, was provided by the men's work organization. J. Gibble, youth field worker for Eastern Pennsylvania, spent two days with our CBYF to help plan next year's activities. The CBYF group spent July 26 and 27 with the Chiques CBYF, who conducted a spiritual retreat at their Mt. Hope church, where love feasts were formerly held. Harold Z. Bomberger of Harrisburg was guest speaker at the missionary program held in the Meyer church on Aug. 18. Four persons were baptized on Sept. 1. Caleb Kreider of Annville was the guest minister at the harvest home service in the Fredericksburg church on Sept. 1. J. C. Wine, missionary to Nigeria on furlough, was speaker at our Christian Workers service in the Fredericksburg church on Sept. 22. A service of installation was held for the Sunday-school teachers and officers of our congregation. Enos Heisey of Heidelberg was speaker at our peace service sponsored by the board of Christian education on Oct. 6 in the Fredericksburg church. Frank Layser of Myerstown was the speaker

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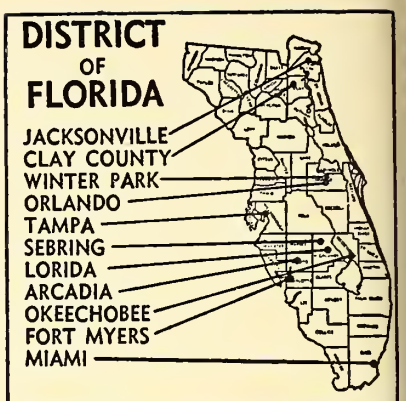
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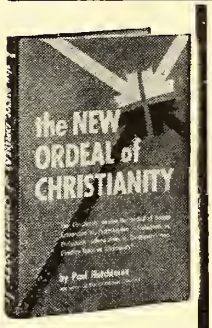
at the Meyer church on Oct. 13. Visiting ministers at the love feast on Oct. 19 and 20 were Harold H. Fahnestock of Big Swatara and Henry T. Becker of Florin.—Grace E. Meyer, Ono, Pa.

Harrisburg—Brigitte Achberger, exchange student from Graz, Austria, is making her home with the Clyde Hochs. Hearing-aid facilities have been installed in a number of pews in the sanctuary. On Oct. 6 two separate love feast services were held to accommodate the membership. Our elder, Bro. Ralph W. Schlosser, preached in the morning and also officiated at the first service. Our pastor, Bro. Wayne Zunkel, presided at the second service. the senior members of the congregation were honored at a golden age dinner at the church on Oct. 27 following the morning service. Bro. Robert Sherfy, pastor of the church at Harrisonburg, Va., was our guest minister Oct. 27-30. A youth choir has been formed, with Mrs. Glenn Sanner and Mrs. Harold Hammaker as co-directors. We have inaugurated the undershepherd plan.—Mrs. Roy L. Fyock, Harrisburg, Pa.

Palmyra—During the month of September our entire membership was invited to attend a basket luncheon. The occasion was to welcome our new associate pastor and his wife, Brother and Sister Donald Rummel. On Sept. 15 we held our annual harvest home service; the gifts of food were then taken to the Neffsville Orphanage. Following the Sept. 22 service, at which the new church officers as well as Brother and Sister Rummel were installed, the officials had their annual dinner. The young adults served 715 at the sixth annual smorgasbord. Six hundred and four communicants participated in communion on World Communion Sunday. Our fifty voice chancel choir gave a concert of sacred music at the Chiques church sponsored by the Music and Worship Commission of Eastern Pennsylvania. Eleven children have been consecrated. Dean McAuley of Elizabethtown College held our Bible institute. On Oct. 27 the young people presented a temperance play. In November we had an every-member canvass for the building fund and the budget.—Mrs. Paul Dietz, Palmyra, Pa.

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BRETHREN PUBLISHING HOUSE, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

FEBRUARY 1, 1958



Gary Williams

Too Much to Absorb

WHEN it is time to pack up and leave for home after a busy conference, you discover that your luggage cannot carry all you want to take with you. These young men, for example, have just spent four busy days at a Washington seminar, and now it is time to pack all their literature, notes, and souvenirs, as well as necessary clothing, for the return trip to their college. But the week was full of experiences and their suitcases are bulging. Fortunately they also leave for home with newly furnished memories, with ideas for pondering in the weeks ahead, and with resolves for putting their convictions to work and their Christian principles in practice.

It is that way with church-sponsored conferences—there is always too much to absorb in a few crowded days and you return home laden down with the surplus of ideas, plans, and good intentions. Some of the ideas fail, some plans falter, and some intentions are forgotten, but a surprising number of the values remain, so much so that a conference goer is never quite the same person he was before he left home.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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The first Bible printed in a foreign language in America was in 1743 in Germantown, Pennsylvania, by Christopher Sower, when he published a Bible in German. From his press also came a succession of hymnbooks, devotional books, and religious magazines.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Don't Let the Fire Go Out

Brother Wilson's article which appeared in the Nov. 10 issue of the Messenger was generally very good; yet it stirred up my mind to think on some of these things.

He speaks of a town in Southeast Kansas which has a population of about 3,000 with some 24 churches.

There is, therefore, an average potential church membership of 133, but the average attendance is given as less than 50. That means almost two out of every three persons there are without any church.

While I am not advocating that another church be organized, yet, where there are nearly two thousand persons without a church home in a community no larger than that, there is certainly a real opportunity and a great need for a Spirit-filled group to work, whether it be one or more of those already there or one from elsewhere. . . .

It appears to me to be much like the case of the flour mill that I once knew of. They were running along as usual one day when the machinery began to slow down, then stopped, although there was plenty of good wheat to be made into flour. The need was there, but the one responsible for power had gone to sleep and let the fire go out.

Brethren, is not this just the trouble, not only in that town but also in many other places? We have gone to sleep spiritually, or at least, have got so drowsy that we have let the Holy Spirit fire—no, it has not gone out, but we have put the blankets of worldly wisdom and worldly planning over it and so smothered it down as to keep it from leading us into all truth and righteousness.

Now, Brethren, do we really believe that God's Holy Spirit still leads in the work of the church?

If we do, just how are we to understand some of the quite critical statements that have appeared in recent issues of the Messenger, regarding some of the actions and discussions of our Annual Conference? Are we to understand that these or many other individuals are more under the leading of the Holy Spirit than the delegate body which was consecrated to that work of the church?

Let us be very careful, remembering that man's judgment is subject to error, that he can and often should change, but that God's Word and the Holy Spirit never change, but are ever ready and anxious to produce another Pentecost, even in as unlikely a place as Jerusalem, where they had so recently crucified our Savior.

Are we willing to wake up and give God the chance to fill us with his Spirit, so that the church may fulfill its mission? — E. O. Slater, Dallas, Texas.

Our Yearbook

The Church of the Brethren Yearbook is now being compiled and a tedious and exacting job it is and this is done for you by our staff in Elgin. It gives a report of the church's work annually, is most interesting and informing of what our denomination is accomplishing. To mention only a few items: It states the membership of each congregation; names of the pastor and moderator of each congregation; the names and addresses of each member of the General Brotherhood Board; statistics of colleges; number of congregations; net gains; total membership; number of full-time and part-time pastors. A two-page chart gives names of the five various commissions, and the names and addresses of all our pastors are also given.

Much credit should be given our leaders in Elgin and elsewhere who compile the book, a tedious and exacting work.

Yes, every family in the Church of the Brethren should have this book, and the price of it is only 50c. It should be ordered immediately. Address your order to: General Brotherhood Board, 22 S. State St., Elgin, Ill. — A. L. Maust, Garden City, Kansas.

"The Word" vs. "Whose Bible?"

In our Gospel Messenger, dated Nov. 23, 1957, W. H. Johnson of Modesto, Calif., asked the question: Where in the Bible are we told to preach the Bible chapter and verse, please? While the term *Word* is used instead of *Bible* in 2 Tim. 4:2, Paul there instructed Timothy to "preach the Word, be instant in season, out of season." I think that should be sufficiently authentic an answer to the brother's challenge. — S. Mohler, Dayton, Ohio.



Josef Scaylea from Devaney

The problems of the world will not be answered by more scientists creating larger missiles

Excellence of Levels

Kermit Eby

RIGHT now the worried worry me, that is, those who would by forced draft create scientists to launch bigger and better sputniks. I am disturbed because I do not think intercontinental ballistic missiles superiority is the answer for either America's or the world's problems.

It is my thesis that it is moral leadership the world lacks, and that intellectual as well as moral leadership has declined, with the lowering of our levels of excellence.

There is satisfactory evidence that our best men of science and scholarship come from homes where high standards of personal performance were expected. In other words, it is no accident that the smaller, church-related colleges produce proportionately more men of science than their wealthier state - supported contemporaries, or that in the words of the Hazen Foundation report, unique institutions produce unique men. For example, Manchester College in Indiana, a Brethren school and as endowments go not a rich school, has one of the best records of any school in Indiana for completions by those who began graduate work in science and medicine. Juniata, another one, ranks as one of the best in the preparation of premeds. Other examples come to mind, but these are enough to illustrate my point.

Brethren or Mennonite boys are not necessarily brighter than others, but they have a higher achievement quotient because they are the products of homes with higher levels of expectancy in performance. Furthermore, these levels of expectancy are not necessarily

academic or intellectual. More often than not, they are manual or agricultural. For example, my father was an excellent teacher. He demanded nothing less than the best in performance. To this day, I remember the tears that came to my eyes, when I pulled an Oliver 405 plow back rather than face my father's scorn when he discovered the hole; or how I scoured the pigpens, or swept the last cobweb from the cow stable. There just was not a word for second best in my father's lexicon, and today I am grateful to him, grateful that at seventy-six he is still holding up the same standards to his sons and grandsons.

Both of our sons have gone to Dad's school, and this summer our youngest learned how to empty a sack of ground feed without wasting it, and how to drive a tractor-cultivator without covering up the corn. Dad's farm from the woodlot to the barn is a picture of order. Today, it produces 40% more than when he bought it. He is a good steward.

Baugo, the little rural family church of my boyhood, has produced dozens of college graduates and holders of advanced degrees. Two of them rank high in scientific fields. And Baugo's history is the history of many hundreds of similar communities and similar boys and girls who do not return to Baugo, undoubtedly to the misfortune of Baugo but to the good fortune of the nation.

This heritage also produced moral excellence as well as a sense of personal responsibility. And increasingly, as I experience life, the more convinced I become that levels of excellence begin with the performance of a task well done, no matter the size or insignificance. For instance, cutting thistles is not unrelated to the acceptance of responsibility in parenthood.

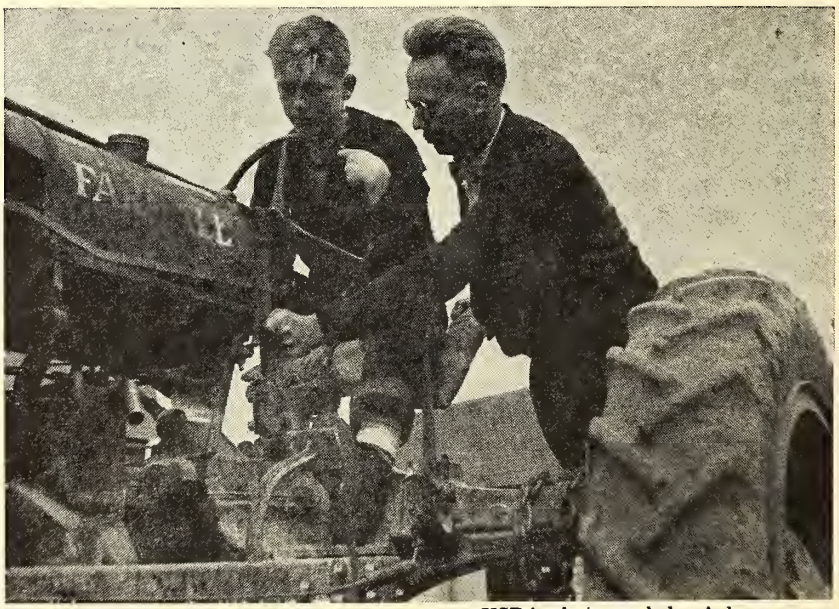
Levels of excellence begin in the primary relationships of family, church, and community. My Pennsylvania Dutch Dad taught me as his father and grandfather taught him. And most significantly, I learned by imitation. I marched side by side with him when we cut corn, and in the frequent intervals of leisure hunted and fished with him. In a sense, he was my first hero, and the dragons he slew were sloth, softness, and respect for the second-rate. Frankly, to him unpainted barns and weedy fields were almost as immoral as drinkers and deserters of families.

Because I believe youth are influenced by their heroes, I constantly am haunted by ours; the cowboys, and movie actors, and the makers of the quick buck. These lift neither the levels of moral excellence nor performance. For they, like so many in our culture, are the exponents of the short-cut. And there is no easy road to excellence either in performance or behavior.

So, to return to sputnik and the preparation of scientists, I would not set out to produce scientists. Instead I would begin by attempting to lift the entire level of educational excellence in performance and achievement. Permit me to illustrate: We have a sixteen-year-old son who is fortunate enough to be a part of a musical organization directed by a teacher who has high standards. Four times per week some forty young people get up an hour early so they can practice their singing. From time to time, they perform—and excellently. Each member of the organization remembers both the performance and their part in it. They are not second-rate, and they know it. Now, if there were no standards, there would be no satisfactions. My son also has a basketball coach and several teachers with standards. These are the best experiences a boy can have!

So, if I were setting out to produce scientists to produce sputniks, which heaven forbid, I would do so incidentally. Beginning with better perform-

Continued on page 13



USDA photograph by Ackerman

A sense of personal responsibility begins in the family relationship when the parent working with the child sets standards of performance

EDITORIAL

Smoking and Public Health

AT LEAST eighteen scientific studies have been made in recent years that show a definite link between smoking and lung cancer. Various approaches are used in these studies, but almost without exception the evidence points to the same obvious conclusion that as the rate of smoking increases, so does the damage to the lungs.

On the basis of such medical data, the British ministry of health last July made a public announcement of the facts in order "that everyone may know the risks involved in smoking." Sometime later the Surgeon-General of the U.S. Public Health Service issued a statement: "Many independent studies thus have confirmed beyond reasonable doubt that there is a high degree of statistical association between lung cancer and prolonged cigaret smoking."

In spite of the mounting evidence pointing to an obvious conclusion, there is opposition to a public health program that would urge a decrease in cigaret smoking. The tobacco industry tries to brush off the weight of the evidence as being purely "statistical," while it frantically tries to sell the public on new filter-type cigarets. At the same time the U.S. government continues to include tobacco as a "basic" farm crop which must be subsidized by price supports. The other subsidized crops are essential: corn, cotton, peanuts, rice, and wheat; but tobacco is not only nonessential but is now a recognized contributor to lung cancer.

In past years persons who warned against cigaret smoking as a health hazard were sometimes ridiculed and more often ignored. But the results of recent research now clearly indicate that their warnings were timely and in a sense prophetic. Informed citizens can no longer laugh off the effects of a habit that increases by 1,000 per cent their chances of dying from lung cancer. The important thing now is that the general public should be kept informed of the facts and made to realize their significance. The facts, of course, prove what a mockery is much of the tobacco advertising that confronts us on every hand. But if the facts are recognized, sooner or later even the blatant claims of cigaret manufacturers will need to be modified.

Surely the government should not be in the position of subsidizing, with our tax money, a product which serves no good and contributes to higher death rates.—K. M.

Economic Aid for India

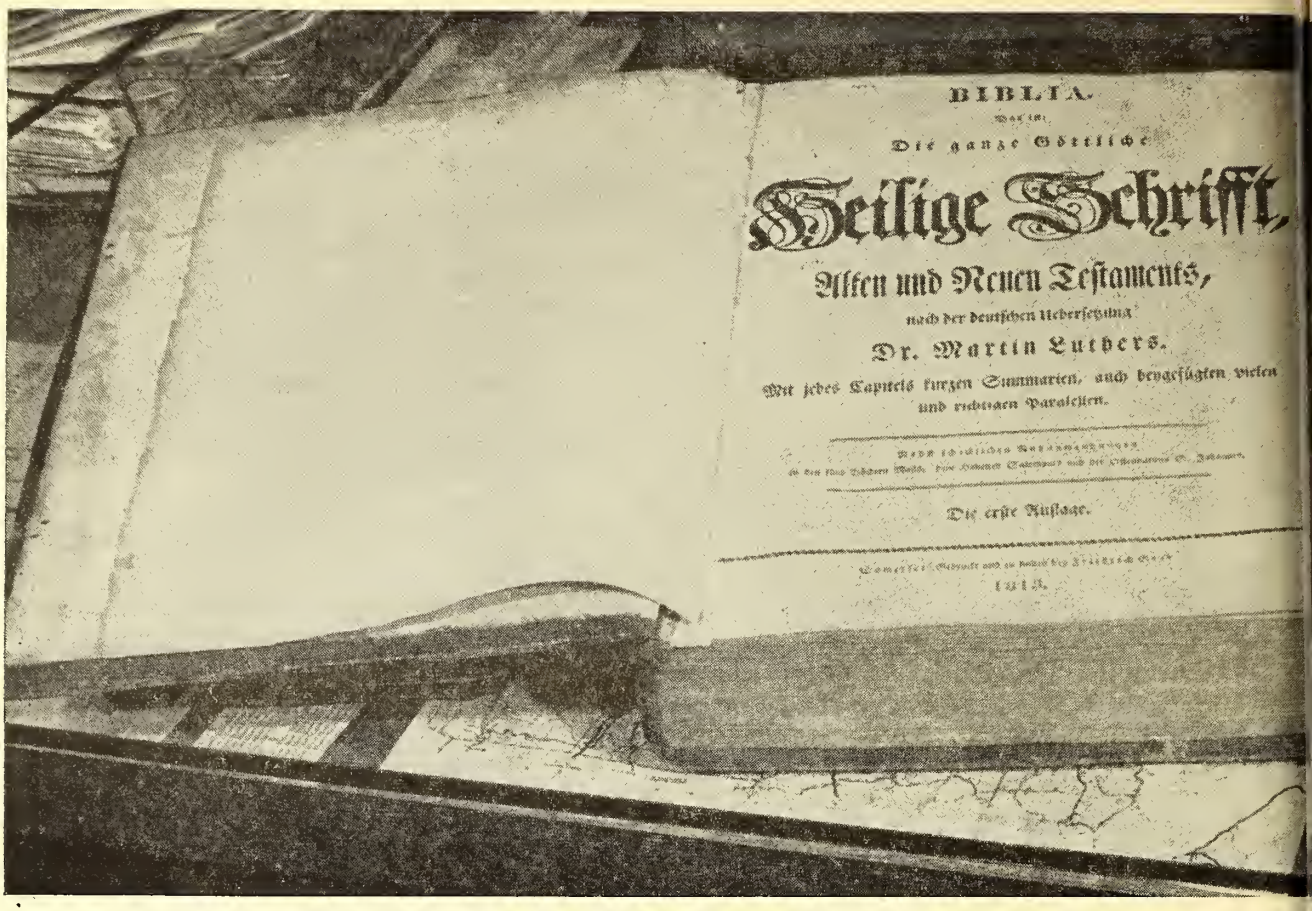
JUST at the time when every government official, from the president on down, is proposing that we spend many more billions for missiles, a nation facing bankruptcy comes to us asking for more than a billion in loans and economic aid.

That nation is India, which now fears a financial crisis. She would like a loan by which she could purchase three million tons of our wheat. As a result of a drouth and poor harvests there is a prospect of famine in some parts of India. The government of India is also requesting railroad equipment, transport vehicles, machine tools, hydroelectric plants and textile machinery in order that she can boost her industrial production and soon become self-sufficient.

Even before the Soviets launched their sputniks, proposals to give foreign economic aid faced severe opposition from economy-minded Americans. Yet it should be obvious to everyone that the problems that now confront us require far more than a military answer. What will it profit us if we become supreme in missiles while another large portion of the world's population (India has more than 384 million) comes under Communist control? For this reason alone there will be some support in Congress for increased aid to India.

But there ought to be another basis for our foreign aid policy. Neither political, economic, or military advantage should be the deciding argument. The millions in India are our fellow men. They deserve our help in developing God's gifts of natural resources, and they should be entitled to a share of those gifts we already enjoy so profusely. What will happen to us as a nation, as Christian farmers, workers, and citizens, if we permit millions to face famine while we worry about how to dispose of our surpluses?

Of course, the answers are not as simple as these words may seem to suggest. But surely the direction of our policy should be made clear. If our government leaders seem reluctant to act, it might help if they knew how Christian voters from their home communities feel about the matter.—K. M.



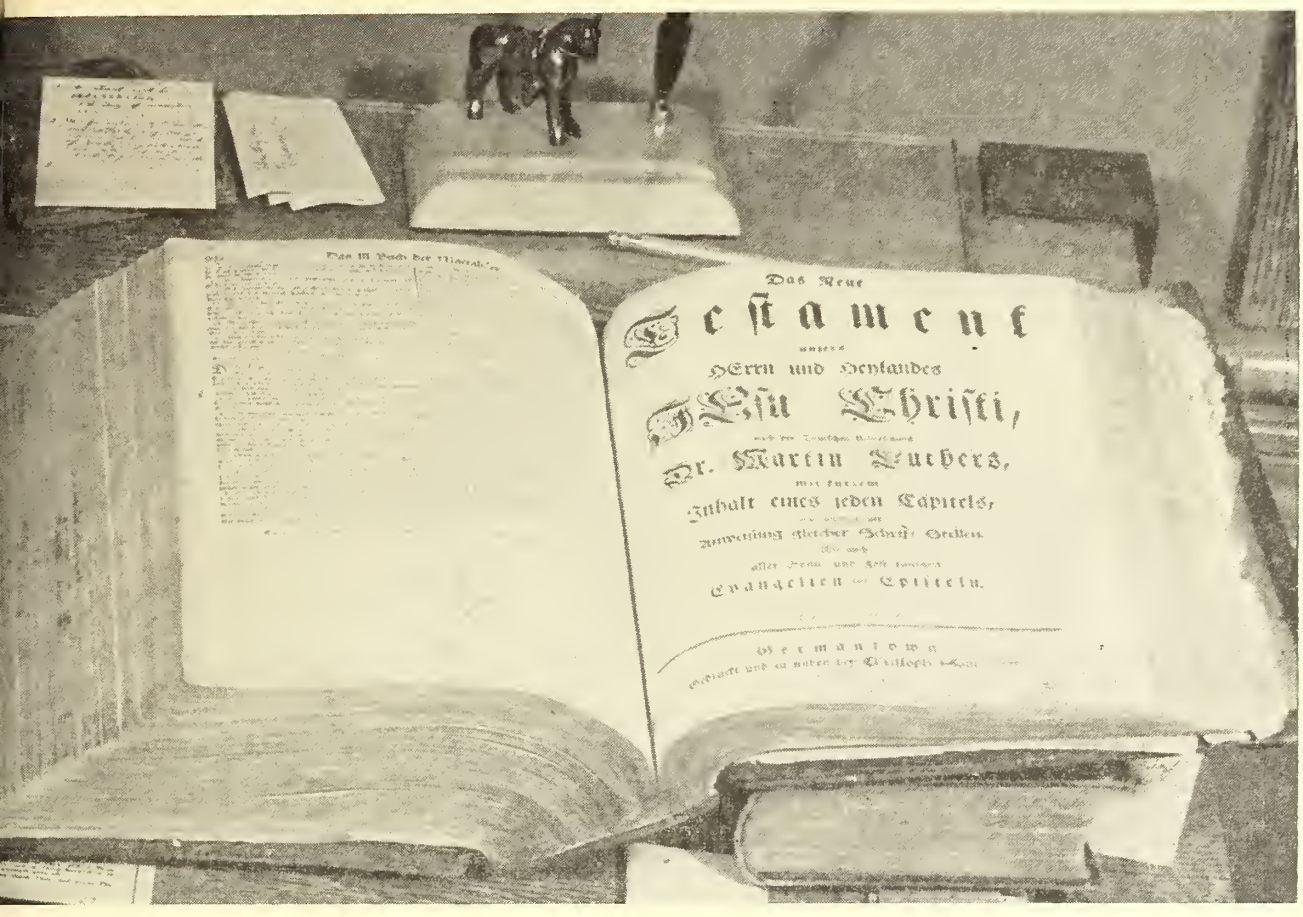
A Brethren minister and historian concludes that

Brethren History Is Not Behind Us

H. Austin Cooper

ABOUT the time that the Church of the Brethren was being born in Europe a new nation was being born in the wilderness of America. Our church pushed ahead along with the two great streams of colonization. These two streams of religious and cultural changes helped to form this weak child in the back country of Penn's Woods and the Jamestown Parish.

The northern arm of this movement was embraced by the Quaker and German peace-loving sects, while the southern arm was undergirded by the Church of England and the Presbyterian faiths. The land had been largely granted to the two latter religious groups east and south of the Mississippi and the Ohio rivers, while in the north the land had been granted to the Quaker-German-historic peace sects.



In the south there was a strict allegiance to the King of England, while in the north there was allegiance yielded only to the King of kings and the Lord of lords. Within the two domains, however, the rule of the King of England held full sway until this new nation firmly secured her freedom and declared herself a full-fledged nation among the family of nations.

The English groups held fast to their motherland ideas of religion while the German groups held fast to their changing ideas of religious thought and practices that made them a peculiar people in a society struggling for personal and individual freedom with a type of government that suits all modes of thinking and practice.

Hence, the historic peace groups, in many instances, marched ahead of the others and became the vanguard of our early self-governed society. It has been our unique blessing to find many early records of this fact long before our early historians wrote down the records of white people beyond the Blue Ridge and the Alleghenies.

For instance, just recently we found records of the Brethren living in the Stony Creek wilderness, beyond the Allegheny Mountains, in what is present Somerset County, Pennsylvania, as early as 1720; while at the present site of Blacksburg, Virginia, the home of V.P.I., a colony of Brethren lived in 1744.

At the present site of Roanoke, Virginia, in the same year and the two years following when the road was cut out of the woods a list of the captains and company of road tenders was published in the Virginia magazine. Listed at the bottom is this phrase, "and all of the Dunkards living along the wayside shall help to keep up the road." This would place the Brethren in that area at least forty years before any other known records of the area. Some of the names are those of the leaders of our church today who have gone across the Brotherhood and the world for Christ.

One of the least known and most misunderstood men of early America was Elder George Adam Martin, a man who stood head and shoulders above his fellow elders educationally. Elder Martin lived one hundred years too soon in many things he preached and said.

But George Adam Martin was one of the men most responsible for helping to open all that land from New York to the Mississippi and the deep

The "Somerset Bible," printed in Somerset, Pennsylvania by Frederick Goeb in 1813, has the same kind of print as the Sower Bible of 1776. The author conjectures that Goeb may have used type from Sower's press that had been confiscated by the Colonial troops after the battle of Germantown. The picture across the two preceding pages shows both Bibles

south that became the basis for the Northwest Territory. In the late summer of 1768, thirty-nine white male residents west of the Allegheny met at Fort Redstone (present Brownsville, Pennsylvania) to study the problem of settlers living in the Indian territory in direct contradiction to the decree of the King of England forbidding white settlers there.

There were already Brethren communities and one organized congregation, the Stony Creek (present Brothersvalley, 1762), in this forbidden land. The Redstone meeting was a grand success, beyond the imagination of all present, for the Iroquois decided to sell all that land to the Penn Company.

The following spring, 1769, the peace treaty of Fort Stanwix, New York, was signed and from that day on the Brethren have marched to the very shores of the Pacific, because a Brethren who loved his red brothers and trusted God led the way.

Elder Martin was also partly responsible for the Brethren moving in the Shenandoah Valley of Virginia, and as early as 1764 preached to the Brethren on the South Fork of the Shenandoah. I have records that he sold land that same year in this very area. Martin was then a strong elder in our church and preached to the Brethren at Strasburg, Virginia, that same year, 1764, and on to the Brethren living "on the river in Augusta County, Virginia." This may have been at Middle River or in that vicinity, for he also stated that he visited with his "Presbyterian brethren in the parish." In Augusta County, the parish referred to, Brethren lived all around the Presbyterians.

Elder Martin was born and reared Presbyterian and joined the Brethren at the age of seventeen, becoming a minister at that early age. He was recognized as the "boy preacher" and was a scholar in Greek, Hebrew, and the languages of the Continent and England. Martin went from Maine to Georgia and was aflame with the gospel. He preached it fluently in English and German everywhere he went.

Thus one may see that the Brethren had a hand in shaping the early history of our land.

Some ask where I received a love for history. When I was a small lad my old uncle used to come in from Nebraska about every ten years and would tell how he and his young bride from the Valley of Virginia went west and homesteaded while the buffalo roamed the plains. Indian trails and remains of villages were everywhere, but the Red Man had been driven west.

The great prairie fires swept the plains, several times burning the buildings. He and his bride lived in a grass and mud house for many years and many were the nights and days that they longed for the beautiful hills and the Blue Ridge of "Virginny."

My grandmother and my wife's grandfather would tell stories of their forefathers who



The publication of George Adam Martin's book, Christliche Bibliothek, (The Christian Bible Library), in 1792 stirred the Brethren to a new religious awakening and divided the church in many areas until 1834, when Peter Nead's first book, The Word of God, appeared. This stayed the division of the church until 1880. In the picture above are shown copies of the two books. The manuscript is a translation of Martin's book, made by Klaus G. Wust



The period of western and southern expansion of the Church of the Brethren was between 1723, when the first church was organized at Germantown, and the 1880's, the period of division

came up from the Jamestown settlement and pushed into northern Virginia and Maryland. Many were the hours that they told about my early relatives who fought in the Revolution and the War Between the States, while others were staunch Brethren who held firm to their peace principles. So you see our early parents also had their conflicting allegiances and unique problems.

After going to Bridgewater College and sitting under men like Paul Bowman and J. M. Henry, and on to Bethany, the love for Brethren history became all the more deeply rooted in my heart. No one can make Brethren history live and burn itself into your heart better than men like Floyd Mallott, Rufus Bowman, William Beahm, Albert C. Wieand, Warren Slabaugh, D. W. Kurtz, and our good friend and antiquarian, Reuel B. Pritchett. Out of the burning crucible of their experiences and knowledge has come a love for history that has made many a Brethren youth look back with love and devotion to their heritage and ancestors.

But I say to you that the history of the Church of the Brethren is not behind us. It lies out yonder ahead of us and must be a challenge to us to give this old world the message of peace and brotherhood that the Master of men meant that it should have and that he gave himself for.

Reading history is my pastime and hobby. Collecting books, manuscripts, early artifacts and Bibles is most relaxing and enjoyable. But the unwritten history and the factual stories of early American life must be searched out, revived, and recorded or they will forever be lost. Many Brethren families have burned or sold to collectors our early Brethren books, handwritten records, church minute books, and factual material that should have been preserved in our colleges, seminary, or in the Elgin historical library. Let me impress upon the Brotherhood that now is the time for us to place into these Brethren historical libraries everything that appears to be of historical value for appraisal and use in writing and preserving our Brethren history and heritage.

Personal joy comes to me in tracing the expansion of our church across this continent.

It is interesting to see that as families moved into Maryland, Virginia, the Carolinas, Georgia, Alabama, Tennessee, up into the Kentucky settlements, that the southern arm of expansion brought churches organized by these same families.

Down the Ohio Valley came another arm fusing with the southern arm into one great push westward that became the vanguard of the movement that built a nation into the greatest civilization this world has ever known. It is not boasting or being proud to say this and also to say that we were fused into the great stream of all of the other religious bodies that have helped to make this sea of love cover the earth.

My next exploration into Brethren past will come in the near future when I shall trek into Kentucky as my forefathers did, but this time to study what happened to our "lost Brethren colony of Kentucky." This was the George Wolfe era that seemed to thrive and vanish almost as notably as it began.

The Church's Responsibilities

Roswell P. Barnes

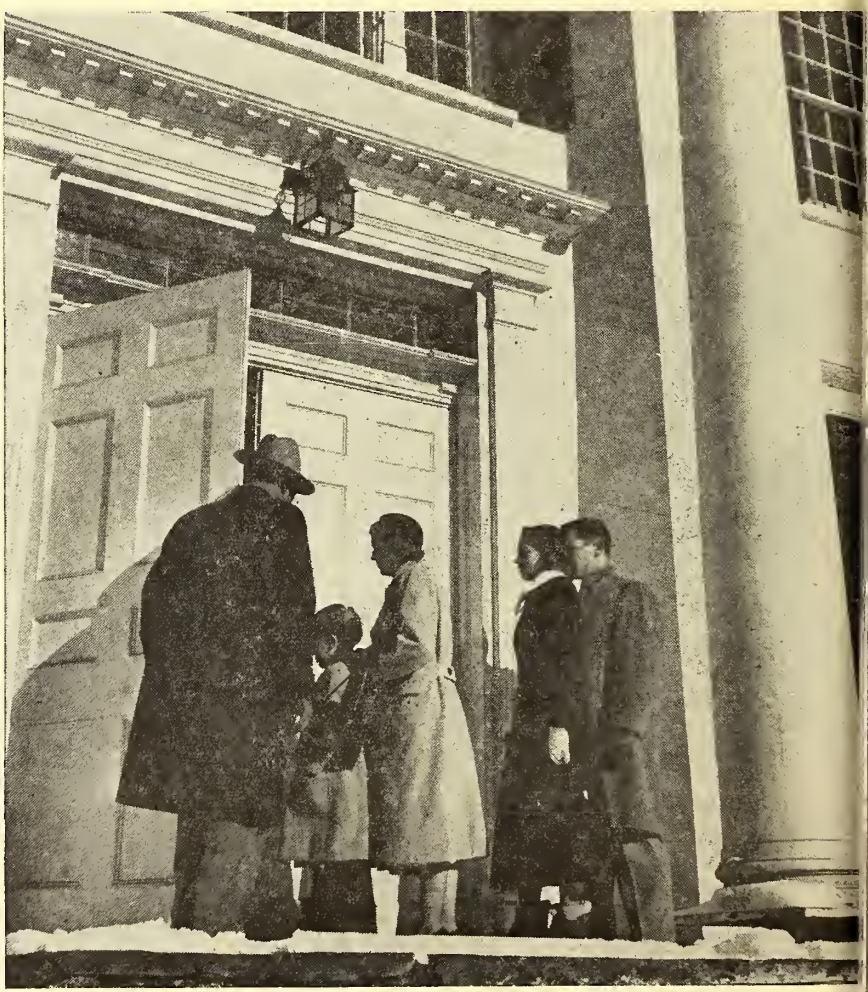
WHAT is the role of the churches in witnessing to the unchanging gospel in the present social scene? Let me suggest ten points of emphasis, in the light of the experience of fifty years and an appraisal of the most urgent needs of man in his present condition.

It should be borne in mind that the primary role of the churches is always the proclamation of the timeless unchanging gospel and the mediation of God's grace. The points I suggest are all subordinate to that assumption. They are illustrative. The list is incomplete. They are given in thumbnail sketches.

Help people to understand the meaning of life. Psychology and the social sciences can help people with problems of adjustment; but adjustment is no substitute for an understanding of what we are. People in their lostness need to know not only the advantages and disadvantages of the different roads they may choose but also their destination, where they should go and what they want to become. They need both faith to enable them to live in composure under the tension and harrassment of modern life and understanding to enable them to find significance and true satisfaction in their daily work and relationships.

Clarify the nature of freedom. People need to understand the necessity of surrender to a great purpose or commitment to an absorbing loyalty. They must see the difference between liberty and license. They need to recognize that political and economic freedom, though highly important, do not in and of themselves give a person the release his spirit seeks. One may escape from the slavery of drudgery only to enter the enervating bondage of bridge clubs, cocktail parties, and the frenzied pursuit of trivial amusement.

Examine the moral significance of a "standard of living." What is the relation between



Three Lions

Individuals need faith to enable them to live with composure under the tensions of today and understanding to help them find significance and satisfaction in their daily work

one's standard of living and his happiness? Is it true—as advertising implies—that the more we have, the happier we are? How high a minimum standard of living is society morally required to guarantee? How is the "highest standard of living," which is claimed by our nation, to be defined? Justice still requires concern for the living standards of people in poverty. But many other people are warping their lives in the frantic pursuit of things they do not need.

Develop ethical criteria for organizational relationships in the power structure of mass society. The ethical standards of interpersonal relationships are not adequate to guide people in many of their quandaries today. What is the individual's responsibility for the actions of a special-interest power group of which he is a member?

Magnify the importance of the corporate fellowship of the church. This is especially needed in view of the increased mobility of our population, the rootlessness of many people, the loneliness of depersonalized urban life. I am not raising here the whole theological question of the nature of the church, but only calling attention to a need of man accentuated by contemporary society in comparison with earlier periods.

Call the nation to a recognition of the responsibilities and moral hazards of its power. Would that we had a Kipling to write a Recessional for the United States today! The one he wrote has sufficient relevance for us today to merit interpretation. As a nation we may be off guard to temptation because the power we build is not an end in itself but a requirement of the free world. Nevertheless it is power, and power is morally hazardous.



Minrod

The church which makes provision for reaching newcomers and other unchurched persons is carrying out one of its responsibilities

Encourage the nation to persist in the creative building of a better society lest it stagnate in defensiveness of what it has already achieved. Our present position is not conducive to the critical self-appraisal which is so essential to the health and growth of a democratic society. When every admission of a fault or an abuse is exploited by Communist propaganda as if it were a chief characteristic of our nation, self-criticism seems to weaken our position in the world. Consequently it is especially urgent now that we define new goals of justice, freedom, and brotherhood toward which to strive. Let us not permit others to chart the areas and the limits of our national purpose and aspiration.

Guide the people to a Christian understanding of history. There may not be a Christian understanding of mathematics, or of electronics, though these are Christian dimensions within which all facts are to be considered and there is a Christian teaching of science. But there certainly is a Christian understanding of history within which we find its meaning. A review of the last fifty years is especially helpful at this point. The assumptions with regard to history that prevailed through the first half of that period have been shattered. Scientism cannot provide a sound understanding, nor can mere faith in faith. The churches profess to have the answer. Let them work it out in terms that will be intelligible to this generation.

Preach insistently the sovereignty of God. This is the corner stone to the answer to the question implied in that last point above. But it is suggested as a separate point because it is so essential to an understanding of the role of the nation and as a corrective to man's pride as well as to his despair.

Emphasize in word and deed the doctrine and principle of redemption. What our world needs desperately is an understanding of the cross, not only as an event in history, but also

as a revelation of what is essential in history.

Christ's death for our salvation is crucial. But he himself said, "If any man would come after me let him deny himself and take up his cross daily and follow me." We do not presume to do what he did. But he revealed God's way in human life and history.

The redemptive principle, manifested in acts and testimony, is essential in Christian discipleship. Without it, love—which was so appropriately and helpfully emphasized by Rauschenbusch and other early "social gospel" leaders— is not complete Christian love.

Paul said that when he preached Christ crucified it was "a stumbling-block to Jews and folly to Gentiles." They were not evil people; they had an incorrect understanding of God's way with man. Who are those who in our day hold the same assumptions as "the Jews" and "the Gentiles" of his day? I do not judge. But I am convinced that contemporary society has a tragic and perhaps fateful blind spot with regard to the principle or doctrine of redemption.

I do not presume to give an adequate definition. But for me it includes the voluntary giving of self and the yielding of self-advantage out of concern and compassion for the sin and suffering of others. This the conflict of worldly powers does not do. When God came into history in Jesus Christ he gave his only begotten Son to reconcile the world to himself.

If Christ revealed God's way of dealing with weak and sinful, estranged and lost man—and I believe he did—then to contemplate him upon the cross is to understand God's purpose and the way of dealing with evil among men. It is to find the key to the gospel, the churches, and the social scene, not only for half a century but for history and man's destiny. For after the cross came the resurrection.

Emphases upon such considerations as these ten would, I suggest, serve the needs of our people today and guide the nation at the points of its greatest unrecognized temptations.

These are fateful days for our nation and for our people. They are days of challenging opportunity for the churches. They are great days in which to be living for those who see God at work in the world and know that he guides and supports those who trust in him. May he help us. Let our prayer be, "I believe, help my unbelief."

You Can Help the Mentally Ill

Wesley Brubaker

TRADITIONALLY the Church of the Brethren is a fellowship of Christians who serve both God and their fellow men. Perhaps I should say that part of our philosophy is that you serve God when you serve God by serving your fellow men. We have a fine record of this kind of service all over the world. We have given liberally of our time and means in bringing relief to thousands of refugees in the war-ravaged areas of the world. There are thousands of people alive and well today because of what we have done for them.

But we have overlooked what is probably the most humanitarian opportunity of all, probably because it is so close to us and partly because it is not very glamorous. In the United States there are over 650,000 people who languish in our mental hospitals. Most of these people have been deprived of their civil rights because of their illness. They cannot help themselves. They can only look to us for relief. Thousands of these people have either fully recovered from their illness or are harmless and in good enough condition to leave the hospital if they had a friendly home to take them in.

The pathetic fact that we have to face concerning this problem is that no organization in the nation is working on this problem. One of the most heartbreaking situations we mental hospital employees see is the case of the patient who has been restored to mental health, but has to stay on year after hopeless year because his family has disowned him. They feel he has disgraced the family; so they would rather let him rot than bring him out to remind again their friends of what happened in their family.

This problem should concern you. We always think of mental illness as something that happens to other people. But many of us have had the jar of discovering that it happened in our family, and no one knows who will be next.

But we should not be concerned for selfish reasons. Jesus said, "Depart from me, ye cursed, into everlasting fire, for . . . I was sick and in prison, and ye visited me not." Jesus commands us to minister to these people if we expect to be saved, for surely these people are both sick and in prison. There are a number of ways that we can minister to them, and the beauty of it all is that everyone can do something.

One of the most crying needs in the mental health field is for some Christian group to work toward rehabilitating the mental patient once he is ready for a discharge. Usually what he needs is a promise of employment. Ex-patients will likely be above average as employees. They are eager to prove to the public that they are both willing and able to function as a normal person again. Church people who need hired hands for any kind of work could probably find someone who would fill the bill waiting to be released from a mental hospital somewhere, and very possibly in the one that serves the area in which they reside. Rehabilitation is probably the number one need, and it is one the Brethren are well prepared by heritage to meet.

Another way we can serve is by working in mental hospitals either as regular employees or as volunteers. Psychologists probably would unanimously agree that one of the greatest needs of the patient is to feel that he is loved and respected by those who are caring for him. While there is comparatively little brutal treatment given to patients in the hospitals, there is much indifference shown toward them. A Christian who takes his religion with him when he goes to work in a mental hospital can make a tremendous contribution toward a patient's recovery. Many of our young men are passing up a wonderful opportunity for service when they pass up mental hospital work as an alternative to military service. The Mennonites are far ahead of us here.

Both individuals and groups can make valuable contributions to the program through volunteer services. Boredom is a big problem in the hospital. The patients have much time, and it is important that this time is utilized properly. Boredom causes the patients to regress, yet there is a limit to what the hospital can afford for entertainment. The patients would appreciate having a recital by a church choir or a playlet by the young people. You could sponsor a ward party of many other such things. They enjoy good entertainment. Remember, these patients are people, and they enjoy about anything that you or I would enjoy.

My final suggestion of what we can do is that we can give the patients a wide variety of things we may not be using around our homes. One of these is the radio we do not use much since we got TV. The therapy departments can use good used athletic equipment, musical instruments, record players, or books. Occupational therapy can use almost anything you can name, but especially handworking tools, plywood and lumber, yarn, thread, scrap leather, or anything in the line of crafts. Be sure that what you give is in usable condition. Many of the patients are overwhelmed by a feeling of worthlessness. If you give them junk, you confirm this feeling in their minds. Why would they not feel they are no good if you give them trash?

Among the most thrilling experiences of my life, the ones I have enjoyed most were when patients would meet me with a big smile and the words, "I am going home." To know that one has played a part in making this possible gives one a feeling of satisfaction that cannot be described. I covet that experience for you. Would you like to try to get it for yourself?

Family Fun Fare

Introducing a new feature in which our readers share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

A Game for Dad

SOMETIMES children become a nuisance to their mothers when they are busy preparing a meal and mothers cannot take time out to help them with all of their problems. So here is a suggestion for a game for dad.

When I was little, dad used to call us into the living room and set each one of us on his knees while he played a little game with us. He would start by asking each in turn a question. If the answer was correct he would move on to the next person and ask that person a question. When the answer was incorrect he would say, "Down into the ice water you go." Then he would spread his knees apart and the child who answered the question wrongly would fall through his knees to the floor.

The falling was interesting and delightful and a bit scarry. We all seemed to get a great thrill from it and the game never seemed to wear out. Of course, this game is limited to three or four persons depending upon the number that dad can handle effectively.—*Submitted by Marlene Moats.*

Levels of Excellence

Continued from page 4

ances in everything from music to mathematics, more young people would go on to higher levels because the base of their beginning was higher. Everyone knows that if the point of origins is elevated so will be the goals sought. It seems to

me that the school is always secondary in the order of priority for the production of persons of excellence. Nevertheless, I must admit that since the family is disintegrating for economic and other reasons more must be expected of the school.

It is in the school that we must recapture our standards of excellence. But I do not necessarily begin with the affirmation which is so common that another billion or two will buy us excellence. Frankly, I don't think so. Standards like attitudes are contagious, and they are the incidental by-products of face-to-face relationships. Believing this, it seems to me that the first prerequisite for better products from our schools is better teachers in our classrooms. Better teachers will only emerge when our society gives higher recognition to the teacher's role.

When I began teaching in a one-room country school, I was the *teacher* when I stood before my pupils, and their parents respected me as such. Discipline was only incidentally my task because the entire community upheld my status and my authority (somewhat crudely I admit), for there was an understanding between parent and child that a whipping in school would be climaxed by one at home. Now, I do not approve of double-jeopardy for offenders, but it makes more sense to me than the present behavior of parents who take the position that their child is always right, the teacher and the law always wrong. In that long ago order not everyone passed. There were standards of performance in spelling and reading and arithmetic, and not maintaining them debased the coinage.

When I started teaching, education was the open-sesame to the world outside. So the curious and stimulating became teachers. Today, it has become a sinecure for the second rate. There is something terribly wrong when the best minds go into medicine, engineering, law, and business, and the fifth and sixth rate into teaching. But I understand why "we have emasculated the teacher and with him the taught!" I apologize for mentioning Russia, but I understand that there scientists are not eggheads, but men of status! Men who are incidentally rewarded commensurate with society's opinion of them!

This paper is not an attack on progressive education. For if I understand it, progressive education emphasizes the significance of the pupil in the learning process, but never at the expense of the learning. If I love my pupils and my children, I expect much from them. It is never a kindness to a child when his parents and teachers capitulate to his desires for the second rate. Every teacher, as every parent, has to risk at certain times the child's hate in order ultimately to gain his love. Today, I remember the teacher who demanded much of me and rejoice that I had a father who had a code and lived up to it. Imagine, if you will, a world without standards of excellence.

Perhaps, most of the moral choices you and I will ever be called on to make will be economic choices. Yet moral choices are not in the amounts we spend, but for what we spend. And it is here that I am concerned. We spend as much for drink, tobacco, and cosmetics as we do for education. And infinitely more is expended for cars and roads, not to mention battleships and planes.

But I do not want to belabor this point. Our choices are forever determined by our priorities in values. When we understand what it means to spend six times as much to educate a doctor as we do to educate a school superintendent, we will be getting nearer to understanding my thesis.

Our culture has failed to bring to the fore a pattern of personal and moral excellence. Before they were also culturally assimilated, the Jews did the best job in family and synagogue. "Probably because the principal responsibility that rested on parents," Dr. A. Cohen tells us in Everyman's Talmud, "was to train their children for their life in the community of Israel. The ideal aimed at was to forge them as secure links in the chain of continuity so that the religious heritage bequeathed by the preceding generation might be transmitted unimpaired to the generations which would follow. The indispensable requisite for such a consummation was the instilling into them of the knowledge of Torah."

For the Jewish child there was a level of excellence rooted in family and projected into community. And thus it was among Brethren. Our *gemeineschaft* was the formulation of our *gesellschaft*. And as long as values and uniqueness was at our center we survived, for the family and the community in that society produced the standards on which survival depended.

Need I say more? It is never a kindness either to child or culture to lower levels of excellence. My plea is for those who, because they expect much from themselves, have earned the right to expect much from others.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

If You Adopt a Child. Carl and Helen Doss. H. Holt & Co., 1957. 368 pages. $4.95.

The Reverend Carl and Mrs. Helen Doss, are the parents of twelve adopted children, all of them of mixed racial backgrounds. Because of their efforts and insights, they became lecturers and leaders in the field of adoption and practices related. The story of their experience with their twelve adopted children is told in the book, The Family Nobody Wanted.

The book, If You Adopt A Child, is a complete guide for use by the childless couple, the couselor, the minister, or social case worker. Guidance is given the couple in determining if they should make application for adoption of a child, how to proceed, problems they will face, and how to rear the adopted child. The second section of the book contains information about the various state laws and the major agencies in each state to contact for adoption of children.

This is a valuable book for use by those who desire to adopt children. It is a must for the minister, social worker, or other person who will work with the childless couple. —*James E. Renz.*

Sex and the Christian Life. Seward Hiltner. Association Press, 1957. 128 pages. 50c.

Dr. Seward Hiltner is a recognized authority, who writes concisely and clearly in this little book. No one should judge its worth by its price. The annotation on the cover says that it is "a modern Christian view of the human dimensions of sex—based on the Biblical witness and current studies of sex behavior." And the reader finds what he thus looks for inside the book. Chapters are: Differing Views of Sex, Sex in the Bible, Sex in Christian History, A Modern Christian View, and Some Practical Implications. The last chapter is written in question and answer form and questions are the kind that many people would like to ask someone who would give a clear answer. Dr. Hiltner gives clear answers. The book would be good for discussion or study groups for young married classes or for personal reading.—*W. Glenn and Eva McFadden, Elgin, Ill.*

Let's Play a Story. Elizabeth Allstrom. Friendship Press, 1957. 165 pages. $2.95. (cloth); $1.95 (paper)

Let's play a story! What child does not enjoy pretending? This book was planned to help leaders of children use creatively various types of dramatizations. Simple, clear, and practical step-by-step procedures are given to illustrate the use of each type of drama. Several complete stories, suitable for dramatization by children are included. An invaluable addition to the Teacher's Bookshelf.

Chapter titles include: The Story and the Storyteller, Playing the Story, First Steps in Story Play, Settings and Properties, Pantomime and Tableaux, Rhythms and Music, Plays in a Box, Play Actors of Paper and Cloth, Radio and Television Plays, Choral Speaking, Role Playing, Festivals and Games, A Kindergarten Story to Play, A Story Played by Primary Children, and A Junior Story Play.—*Mary E. Spessard.*

Behold God's Love. Hazel Mason Hadley. John Knox Press, 1957. 239 pages. $2.50.

Hazel Mason Hadley has written a much needed book of daily devotional readings for junior-high youth. Starting with brief, practical helps on the development of a junior-high's devotional life, 365 daily worship suggestions follow, often presented in different patterns, that is, each page does not look exactly alike. Scripture is used each day; questions for meditation are often included; prayer or prayer thoughts or unfinished prayers to be concluded by the worshipers are important parts of the guide. An index in the back sums up the various themes presented throughout, thus making it a source of material which junior highs may use occasionally when leading worship. (This use is secondary, of course.) A bibliography points to the source of poems, stories, and hymns used, thus introducing junior highs to other devotional literature and increasing their appreciation of it wherever they find it.—*Paul M. Weaver.*

Hidden Rainbow. Christmas Carol Kauffman. Herald Press, 1957. 296 pages. $3.50.

An actual story of real people who were led from traditional Catholic beliefs and practices to truth, light, and freedom. Born in Yugoslavia in the early nineteen hundreds, John and Anna Olesh found life together pleasant in the rugged economy of that time and place, although the young couple began to have heart stirrings about certain superstitious and mandatory practices of the religious faith of their people. Eventually they began to disbelieve, particularly after they met a Protestant missionary. They read a forbidden New Testament which had come into their hands surreptitiously. They encountered the disfavor of their parents and neighbors They came to the point of being abandoned and imprisoned.

The author has written a story with high degree of interest, a story of courage, faith, and suffering of two people who search for truth and peace of soul, and eventually lead their family and others to the joys of Christian living.—*Edith Barnes.*

Glimpses of God. Gertrude Schafer Hoffer. Pageant Press, 1957. 105 pages. $2.50.

Not everyone finds the presence of God in the small incidents and things of life as readily as Mrs. Hoffer does. Fewer still set down their glimpses of God in written notations as she has done. God's presence is found through nature, through the commonplace, through other people, and through the Bible, according to the author's division of the glimpses she has recorded. Three possible values may be found in the book: (1) sharing personally in the author's insights; (2) using the glimpses she has given for sermon or teaching illustrations and for group worship aids; (3) glimpsing her own methods of finding God in the usually overlooked sources of ordinary life. Mrs. Hoffer is one of our Brethren fellowship, being a member of the Plymouth congregation, Ind.—*Ora W. Garber.*

Jesus Friend and Helper. Elizabeth Allstrom. Abingdon, 1957. 50 pages. $1.50.

Seven stories that show the kindness and understanding of Jesus as he went about doing good. These are familiar stories from the gospels told beautifully and reverently by a skilled teacher and writer. An important book for kindergarten and primary children.—*Hazel Kennedy.*

KINGDOM GLEANINGS

Thomas P. Inabinett was the author of the article, Solving the Space Problems in the Church School, which appeared on pages 22 and 23 of the Gospel Messenger of Jan. 11. The omission of the author's name was unintentional.

J. Henry Long, secretary of the Foreign Mission Commission of the General Brotherhood Board, concluded his visit in India on Dec. 25. He reported a spirit of high purpose among the leadership of the Indian church. From India the executive secretary went to Nigeria.

Twenty-seven ministers and their wives from the districts of Colorado and Nebraska attended a retreat held at the Haxtun church, Colo., Jan. 8 and 9. The retreat, planned co-operatively by the two districts, was under the direction of Edward Duncan, the district executive. Stewart and Helen Kauffman were the guest leaders.

Mrs. Charles W. Ranson, the wife of the general secretary of the International Missionary Council, was killed in an automobile accident near London, England. Her two children riding with her were not seriously injured. Dr. Ransom was attending the assembly of the council in Achimoto, Ghana, at the time of the accident.

Charles R. Martin, director of town and country department, Iowa Baptist Convention, wrote as follows after receiving copies of the new Brethren manual, Functions of the Finance Committee, Financial Secretary and Treasurer, "I believe this manual is very well written and will be helpful to our Iowa Baptist Convention's stewardship department."

W. Harold Row returned to Elgin on Jan. 14 from a trip to Puerto Rico to help in the implementation of the ten-year community development plan for Castañer Valley and in arrangements for a new community hospital to be built in Castañer. Charles Zunkel was in Castañer at the same time visiting the local Church of the Brethren in regard to pastoral services.

The women's work organization, First District of India, has contributed twenty rupees (approximately four dollars) toward the expense of sending the two women delegates to the Schwarzenau Anniversary Celebration in August. Mrs. Rupabai Jani, secretary of the group, reports the women seemed pleased to contribute toward the cost of sending the president and executive secretary of women's work, who will represent women of our church throughout the world.

Change of Address

The Gerald Neher family, who returned from Nigeria in December on furlough, are now in Ithaca, N. Y., where Gerald is enrolled at Cornell University for graduate work.

The Wendell Flory family is now located at Bridgewater, Va. They returned from India on Jan. 10 for furlough.

Director of Social Welfare, James Renz, visited the five Brethren homes for the aged in the Central Region during the first ten days of January.

The supplement to the January Brethren Service News gives the annual report of Brethren Service work. Additional copies are available without cost from Church of the Brethren, General Offices, Elgin, Ill.

The annual seminar on the Christian farmer and his government will be held in Washington, D. C., Feb. 4-6. Sponsored by the Division of Life and Work of the Department of the Church and Economic Life of the National Council, it is open to interested churchmen.

During the month of January six churches in Northern Indiana held sectional training conferences in local church evangelism. Meetings were held at La Porte, New Salem, Plymouth, Middlebury, Cedar Creek, and Wakarusa. Leaders were I. D. Leatherman, Mark Y. Schrock, and the members of the district commission on ministry and church extension. Similar training conferences on local church evangelism are being sponsored in twenty districts during this present church year. A special effort is being made to draw all persons and groups of the local church into a vital, year-round thrust in all of our churches.

The cost of the National Youth Conference, which will be held at Lake Junaluska, N. C., Aug. 25-29, is as follows: For Southeastern, Eastern, and Central regions, $35 per person; for Western Region, $27 per person; for Pacific Region, $27 per person less rebate. These figures include lodging, meals, ground fee, insurance, and registration fee. The difference in amounts for the regions is to make some compensation for the differences in transportation costs. The Pacific Coast rebate is the result of a National Youth Cabinet decision that a portion of the registration fee paid by the three eastern regions should be divided among those attending from the Pacific Coast.

It seems providential that the International Uniform Lessons are now giving our Sunday schools a whole quarter of New Testament study on the church just before we undertake our special quarter of study of the History of the Church of the Brethren. The present lessons provide a wonderful background for the study of our own church. Teachers of youth and adult classes should keep this in mind. Never before have we had an opportunity for the entire youth and adult membership of the Church of the Brethren to engage in a simultaneous study of the Brethren movement. This quarter's lessons and the next should provide six months of very profitable Sunday-school study during our 250th Anniversary year.

Dedication

Heathersdown church, Toledo, Ohio, Sunday, Feb. 2, at 2:30 p.m. Paul M. Robinson, president of Bethany Biblical Seminary, will be the guest speaker. Glen Crago is the pastor of the congregation. The new building is located at Byrne and Schneider Roads.

Brotherhood Theme: Brethren Under the Lordship of Christ

The Ministry of the Laity in Economic Life is now available in booklet form from Church of the Brethren, General Offices, 22 S. State St., Elgin, Ill., at 30 cents per copy.

International Christian Service for Peace

Ben Fox, Brethren I-W worker, and Mast Stoltzfus, Mennonite I-W, left the Vienna Karlsschule project on the first of January to join the new agricultural project in Morocco. M. R. Zigler is chairman of the board of this newly formed organization which aims to provide a channel through which young men in various countries can render voluntary service as Christian pacifists. Hans de Jonge, Dutch conscientious objector, has already gone to the project as director.

The Wieand Lectures at Bethany Seminary

The Wieand lectures on evangelism at Bethany Biblical Seminary will be presented this year, Feb. 4-7, with a unique symposium of four successful pastors discussing evangelistic methods. Each pastor will speak at the 9:40 a.m. chapel hour and will give an evening address at 7:30. On Tuesday the speaker will be the Rev. Edward Hawley, pastor of the Warren Avenue Congregational church, Chicago, Ill. The Wednesday speaker will be the Rev. Kenneth Brooks, pastor of the First Evangelical United Brethren church of Robinson, Ill. On Thursday the speaker will be Dr. Harold R. Martin, pastor of the Second Presbyterian church of Bloomington, Ill., and moderator of the Presbyterian Church, U.S.A. The concluding speaker on Friday will be the Rev. Homer Kiracofe, pastor of the Plymouth church, Ind. Alumni and friends are invited to all of these lectures.

McPherson College

Come and Worship, a festival of Christmas music, was presented on Sunday, December 15, in the college church by the four choirs of the church and the two college choirs.

A total of $512,000 has been pledged to the McPherson College Development Fund, as of Dec. 20. With the church and the McPherson community phases virtually completed, the campaign continues among alumni and individual friends of the college. The goal of the campaign is $725,000.

Sixty teams of debaters from Kansas, Nebraska, Missouri, and Oklahoma participated in the annual McPherson College Economy Debate Tournament on January 11. Prof. Guy Hayes, McPherson debate coach, was the director of the tournament.

Kenneth Kinzie, assistant professor of art, was the designer of a large nativity scene which was constructed in the bandshell of the McPherson Lakeside Park during the Christmas season. The figures averaged eight feet in height. The nativity group included fourteen figures.

Miss Sherland Ng, a sophomore from Hawaii, will assume the duties as editor-in-chief of the student paper, The Spectator, for the second semester. Miss Ng is an English major.

The basketball squad includes 30 men for the 1957-58 season. The varsity team schedule includes two early season tournaments, and 19 individual games.

In two separate meetings on the campus, the education department and the industrial arts department were hosts to school administrators and teachers of the surrounding McPherson area. These meetings, the first of this kind to be held at the college, were planned for the purpose of surveying the college's practice teaching program, and informing the public school people of these college departments.

The Church Calendar

February 2

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Privileges of Church Membership. Luke 4:14-21; 2 Cor. 9:6-8; Gal. 6:1-5; Heb. 4:14-16; 10:23-25; 1 Peter 2:9-10. Memory Selection: You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. 1 Peter 2:9 (R.S.V.)

Feb. 3-7 Brethren youth seminar, Washington, D. C., and New York City

Feb. 9 Race Relations Sunday

Feb. 11-13 Spiritual Life Institute, Bridgewater College, Bridgewater, Va.

Feb. 16-23 Brotherhood Week

Feb. 18-23 Pacific Coast regional conference, Fresno, Calif.

Feb. 19 Ash Wednesday

Feb. 21 World Day of Prayer

Feb. 23 Commitment Sunday

March 3-7 Adult seminar, Washington, D.C., and New York City

March 7-8 Central Region daily vacation Bible school conference, Manchester College, Ind.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Hiram Gingrich of Lebanon, Pa., in the Holsinger church, Pa., March 13-23.

Bro. Delbert Hanlin of Wauseon, Ohio, in the Dupont church, Ohio, March 16-23.

Bro. J. Harry Enders of Lancaster, Pa., in the Salunga church, Pa., March 5-16.

Brother and Sister Harper S. Will of Westminster, Md., in the Black Swamp church, March 2-9.

Bro. Russell G. West of Wiley, Colo., in the Miami church, Fla., Feb. 11-23.

Gains for the Kingdom

Five baptized in the Nampa church, Idaho.

Ten baptized and four received by letter in the Pipe Creek church, Ind. **One** received by letter in the Salem church, Ohio. **Four** baptized in the Brookville church, Ohio.

Nine baptized and one received on former baptism in the Chiques church, Pa. **Five** baptized in the Claysburg church, Pa. **Three** baptized and one received by letter in the Florin church, Pa. **Sixteen** baptized and two received by letter in the Woodbury church, Pa. **Five** baptized and one received by letter in the Madison Avenue church, York, Pa.

Four baptized and three received by letter in the Miami church, Fla. **Eighteen** baptized and four received by letter in the Cloverdale church, Va. **Ten** baptized and ten received by letter in the Mt. Vernon church, Va. **Six** baptized in the Western Mt. Carmel church, Va. **Three** baptized and six received by letter in the Mathias church, W. Va.

News and Comment From Around the World

New Curriculum Outlined for World Areas

The World Council of Christian Education is actively participating in five different curriculum undertakings now at various stages of development.

A Near East Curriculum Conference was held in Lebanon last summer. The outcome of this conference was a completed three-year undated cycle-graded lesson syllabus. The first lessons based on this syllabus will go into use in January, 1960. They will be in two languages, Arabic and Armenian.

Other curriculum projects involve a course for Latin American, Spanish-speaking Sunday schools which is now in actual production; a set of curriculum resources for village and city Sunday schools in India; a joint curriculum enterprise for churches in Africa-south-of-the-Sahara; and a proposed curriculum for English-speaking churches in the Carribbean area.

Hindu Leader Defends Work of Missionaries

A Hindu leader recently praised the humanitarian and educational work of Christian missionaries in India and branded as "unproved" and "exaggerated" charges that they use improper pressure to win converts.

Dr. A. Krishnaswamy, a member of the Indian parliament took exception to statements last year which recommended that foreign missionaries engaged primarily in proselytizing be withdrawn from the country. He said, "The concensus of opinion in India has been opposed to drawing up a bill of indictment against missionaries."

ICA Helps Voluntary Agencies With Ocean Freight

The International Cooperation Administration paid ocean freight charges of more than $25 million to help twenty-four American voluntary agencies ship $132 million worth of relief and rehabilitation supplies last year. The aggregate weight of the shipments of food, clothing and medical supplies was more than one and one-third billion pounds.

In the five years ending last June 30, American voluntary agencies have shipped a total of more than 1,546,000 tons of relief materials to countries participating in the Ocean Freight Subsidy Program.

Discover Ancient Christian Church in Israel

Discovery of the oldest Christian church ever excavated in Israel has been announced by the Israeli Antiquities Department. The church was uncovered in the village of Shavei Zion on the Mediterranean coast. An inscription on one of its stones sets the date of construction of the church during the reign of Emperor Constantine the Great in the fourth century.

Said to be one of the greatest of such discoveries in recent times, the church measures 80 by 50 feet. Its extensive mosaic floors are believed to be far older than anything preserved in Nazareth or Jerusalsm.

Four Lutheran Bodies Plan Merger Developments

A proposed merger of four Lutheran bodies came closer to reality as their representatives met in Chicago recently and studied a name for the proposed new three million member church. They also mapped its organizational structure and approved a doctrinal statement to be written into its constitution.

The merging groups are the United Lutheran Church in America, the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church and the American Evangelical Lutheran Church. The representatives favored calling the merged church the "Evangelical Lutheran Church in America."

The commission voted to call the top officer of the new church president rather than president-bishop or archbishop. They decided that the president and church secretary must both be clergymen although the treasurer may be either a pastor or a layman.

World Council Official Seeks Opening for Bible in Yugoslavia

An official of the World Council of Churches has conferred with the Yugoslav Communist government authorities concerning their refusal to allow the British and Foreign Bible Society to import Bibles. Raymond E. Maxwell, the World Council's secretary for Orthodox Church Affairs made this disclosure at the end of a five-day visit to Yugoslavia. The purpose of the visit was to inspect the distribution of food and used clothing supplied by the World Council through the International Red Cross to impoverished Serbian Orthodox priests and their families.

The British and Foreign Bible Society is the sole supplier of Bible texts in Yugoslavia. At one time it furnished churches with from fifty to sixty thousand copies of the Bible a year. Now the society is receiving only up to thirty Bibles a month by registered mail.

Lutherans to Establish Immigration Service

A Lutheran Immigration Service was launched Jan. 1 by the National Lutheran Council's Division of Welfare. The functions of the service include welcoming immigrants at ports of entry and referring them to Lutheran churches for spiritual ministry, co-ordinating the work of Lutheran churches and welfare agencies for the protection, guidance and counsel of immigrants as needed, and giving information on immigration problems and procedures.

News Briefs

A three-year migrant citizen training project is being launched by the National Council of Churches. The new project was made possible by $112,500 grant from the Schwartzhaupt Foundation of Chicago. The purpose is to teach migrant agricultural workers their rights and responsibilities as citizens and to train communities to extend help and understanding to them.

A total of $3,500,000 was loaned during the first ten months of 1957 by the Board of National Missions of the Presbyterian Church in the U.S.A. for the construction of new churches across the country.

The Protestant Church in the Palatinate in Germany has protested against a plan of the American Armed Forces in Germany to build rocket bomb bases close to hospitals and homes operated by the church there.

A church calendar has been published by the Lutheran Church of Estonia for the first time since the

incorporation of that country in the Soviet Union in 1944. The church has about 350,000 members.

A Hungarian-language monthly for Lutheran refugees in this country has been launched under the sponsorship of the National Lutheran Council. The eight-page periodical is being published in order to assist in providing spiritual nurture for the reader. It will also help the refugees to form Lutheran congregations and to integrate themselves into American church life.

The Internal Revenue Service has ruled that a minister who receives his parsonage rent free but pays for his utilities can deduct the cost of these utilities for income tax purposes if a part of his salary is set aside as a housing allowance. Such allowance will be deductable from gross income for tax purposes to the extent actually used to pay utility bills. This provision is retroactive to Jan. 1, 1955.

Seventh-day Adventist officials have asked the Navy to exempt sailors of their faith from bearing arms and from duty on Saturday. Adventist seamen are enjoined by their church from bearing arms and from working on the Sabbath. Occasionally an Adventist sailor has run into difficulties with his superiors over these church requirements. Most Adventists of military age go into the army where they serve as medical corpsmen.

A regular food program for Poland was launched in New York with a shipment of 100,000 pounds of cheese and 260,000 pounds of used clothing by the Catholic Relief Services. At the same time the agency announced that a relief administrator would be in charge of the distribution of its supplies. He will be the first American priest officially to go into Poland since 1946.

Heifers for relief recently completed negotiations for sending 400 chicks to Nigeria. The only way to get them to Lagos was to fly them from England. English Quakers made arrangements with English hatcheries so that the English chicks could be delivered to Church of the Brethren missionaries. The negotiations took over a year to complete.

The Commission on Faith and Order of the World Council of Churches sponsored its annual week of prayer for Christian unity during the week January 18 to 25. Preparations included the distribution of literature to the World Council's 169 member churches and to correspondents in 60 countries.

The National Christian Council of Japan has protested against a recent government proposal which provides that recommended films be shown in local theaters throughout the country every Sunday morning and that school children be encouraged to attend. The Christian group says that the proposal would "seriously impair Sunday - school attendance throughout the nation."

For the Brussels World Fair a Small Church Serves All of Protestantism

Next spring, for the first time since World War II, the nations of the world will put their best feet forward in a mammoth world's fair. The place is Brussels, Belgium, and the fair, officially named the Brussels Universal and International Exhibition, will be in session from April 17 to Oct. 19, 1958.

The point of this big international exhibition, the first since the New York World's Fair in 1939, will be to emphasize "the nature and destiny of man."

"We aim to bring together people of every nation and every race, of widely different cultures and civilizations, and to make them conscious of their common humanity," says Baron Moens de Fernig, commissioner general of the Belgian Government for the exhibition.

A great Palace of International Co-operation will house such organizations as the United Nations, UNESCO, FAO, the Red Cross, and many others.

The United States will have a multimillion dollar pavilion of plastic and gold-colored steel on a six-and-one-half-acre site between the massive exhibits of the Vatican City and the Soviet Union.

The Roman Catholic Church through the Vatican City has been working on plans for its vast pavilion, "Civitas Dei," (City of God) since 1954. It will include a chapel seating 2,000, where masses will be held all day long. There will be an auditorium seating 1,500 plus a restaurant for the convenience of fasters.

Planned as it is in tune with the needs of a new age, the World's Fair obviously could not be complete without a Protestant exhibit. And the Protestants will be there, not through the sponsorship of a world organization or any other major church group, but through the faith, love, and work of Belgium's tiny Protestant minority (75,000 in a total population of 8,500,00).

This foresighted group, through the Federation of Protestant Churches of Belgium, and under the leadership of Netherlands Reformed Pastor Pieter Fagel, secured on faith 1,000 square meters in the very center of the grounds near the 462-foot high "Atomium" symbol of the 1958 Brussels World Exhibition. And the Belgian Protestants are going ahead with their dream with little or no aid from the rest of the world's Protestants.

The Protestant Pavilion will not be large, but it will be beautiful, its theme will be "The New Humanity, as seen in the light of Jesus Christ." It has been designed by M. Calame-Rosset, a Swiss architect who has lived most of his life in Belgium.

The Protestant center will be mainly of brass and aluminum, in prefabricated form. It will have a circular chapel, which will be a quiet spot for meditation. Here three short services will be held daily in different languages. An exhibition hall will feature various aspects of the life and work of the church in literature, interchurch aid, religious art, liturgy, evangelism, and social work.

After the Brussels Exhibition closes in the fall of 1958, the Protestant Pavilion will be moved to a desirable spot to serve a Belgian community or to become an ecumenical center for the Belgian church. Cost of the project will be somewhere in the neighborhood of $120,000.

"The small Belgian churches are making an enormous effort to provide $20,000. They hope and pray that the more privileged churches in the world will supply the remaining $100,000," Pastor Fagel said.

Churches and individuals in Germany, Switzerland, and The Netherlands have more than matched the Belgian churches' pledge. The United Bible Societies have given support and some money to the project. The World Council of Churches is giving moral support but has no funds for the center. And, as far as is known, no American church or church organization has yet contributed to this cause.—*Presbyterian Life.*

This Is the Place

Address presented by Donald E. Rowe at the Cherokee Hills parsonage dedication, September 15, 1957

LAST spring on a trip to attend the Annual Conference of the Church of the Brethren at Eugene, Oregon, we stopped at Salt Lake City. Before arriving at Salt Lake, we passed through country that was hot, dry, barren, and dusty. As we approached Salt Lake and saw this beautiful valley with green vegetation, I think I shared a bit of the feeling which Brigham Young had when he with a small band of followers arrived in Salt Lake from Illinois and with enthusiasm said, "This is the place."

Brigham Young had endured much hardship which had been brought about by hunger, thirst, and torture by Indians. It had been a real struggle for them until they reached the point where they could say, "This is the place."

Practically every individual or group that has been associated with progress within the life of the Christian church has encountered much struggle and sacrifice before they could reach the point where they could say, "This is the place."

Christ loved the church. He broke with many of the teachings of Judaism; he criticized its weaknesses and denounced the hollowness and harshness of some of its leaders. But he believed in the church. The gospels record his intention to build the church with such spiritual strength that it would be impregnable to the assaults of life-destroying forces. He believed so much in the church that he sacrificed himself for it.

When Jesus met his disciples for the final time on the mountain in Galilee, he gave them the great commission. He told them that they were to go and preach in all the world and make disciples and baptize them. This is the place where the Christian church had its beginnings.

Martin Luther was concerned with those who believed they could be saved by doing penance or even by buying indulgences. He saw the rottenness of a commercialized system of salvation, and he called men back to God. His study of Paul's letter to the Romans convinced him that men are justified by faith and not by anything that they do.

As he stood trial, he made this testimony: "I do not recognize any man as head of the church, but Jesus Christ only, who is the True Rock and Foundation of the church. I neither can, nor will, recant anything. Here I stand. I cannot do otherwise. God help me."

This is the place where the Protestant church was born. We owe a debt to the courageous, able, and devoted Martin Luther, whose Biblical faith started all this.

Next year marks the 250th year since the founding of the Church of the Brethren in Germany. It was at Schwarzenau in the year 1708 that a little company of eight souls walked from their homes and place of worship to the little Eder River, which flows through a beautiful valley of green. On the bank of the river, they read a passage of scripture, sang, and prayed. Then the eight were baptized in the river. This is the place where the Church of the Brethren had its origin. Since this was a break from the corrupt state church, these Brethren had to endure severe persecution for the position they had taken.



Leland Wilson, Cherokee Hills pastor

It was at this time that William Penn and Colonial America offered deliverance from persecution for the Brethren. The first group under the leadership of Peter Becker arrived in America in 1719 and settled in Germantown, a German community six miles northwest of Philadelphia.

This is the place where the Church of the Brethren had its beginning in America. Even though they were small in numbers, this little church made a strong and permanent impression upon the life and thought of Colonial America.

During the next one hundred years, Brethren moved out from Germantown—first into other Pennsylvania communities, then across the mountains westward. It was not until the middle of the century that a wave of immigration westward resulted in the establishment of permanent congregations beyond the Mississippi.

Beginnings in Kansas

One hundred years ago, about 1856, the first church was organized in the state of Kansas. The first one was the Cottonwood church in Lyon County. Following 1880, people from the Eastern states migrated in large numbers. In 1908, there were sixty-three congregations and 3,837 members in Kansas.

On the eve of the 250th anniversary of the church and 100 years after the establishment of the first church in Kansas, this is the place of a memorable occasion. This is the first church to be established by the Kansas church extension committee. This is the program which unites the four districts of Kansas in the establishing of new community churches.

At a meeting of the church extension committee on March 5, 1955,

it was decided that the regional and state field secretaries should focus their study on the possibility of a site for a new church, either in the Kansas City or the Wichita area. The help of pastors and laymen of both churches was sought. Overland Park was selected as the place where the new work was to begin.

In mid-August, 1955, the Cherokee Hills Development Company offered to sell a church site in their development. Gorman Zook, secretary of the committee, called a meeting of the church extension committee which was held in Overland Park on August 29, 1955. There was enthusiastic and unanimous agreement by all that this should be the place. After careful consideration, action was taken for the purchase of the property.

This is the place in which each church of the state has an investment and interest. We know that where your treasure is there your heart is also. You have contributed money for this work and your presence indicates your interest. All of us must fervently unite in prayer for God's blessing upon these people and the growth of this church.

We are all aware that much of the success of a program such as this depends upon capable leadership. The committee sought and found one of the best qualified young men of the denomination. This is the place to which Leland Wilson and his family have been called to live and to serve the people of Cherokee Hills and the surrounding area as pastor.

In the true Brethren tradition, this is the place where Protestants of all backgrounds are invited to worship, serve, and search for a greater understanding of the will of God for their lives.

This is the place where the Brethren hope to serve the spiritual needs of every home in the community regardless of social, economic, or racial background. This is the place where the ministry of the church will be available to everyone.

This is the place where this church will lend its support in co-operating with other churches in the community, the council of churches, and the school in making this a better community in which to live.

With God willing, and us working, giving, praying, this is the place where not only will the Overland Park Community church become a vital, solid bulwark silhouetted against the sky on this crest of land in Cherokee Hills, but for years to come, it will be a living symbol to all who see—and especially to the four districts of the church of the Brethren in Kansas—that in unity with God and one another there is strength and progress.



Kikuyu children receive daily soup ration in the Kiambu reserve, Kenya

MATERIAL AID

Project-of-the-Month for February

KIDDIES CLOTHES FOR KENYA

THE people on the Dark Continent of Africa have caught a glimpse of the light—the light of freedom, racial equality, and the promise of a more abundant life. In Nigeria and the Gold Coast peaceful means were used to gain independence; in the colonial province of Kenya the surge for independence has been marked with violence.

The Kikuyu tribe has dominated the independence movement in Kenya. Within the Kikuyu tribe, there grew a movement which has come to be known as the Mau Mau. This group opposes the majority of the Kikuyu and other tribes, which preferred peaceful negotiations for independence—the Mau Mau favored violent rebellion.

As a result of the terrorizing by the Mau Mau and the subsequent military action of the British to quiet the rebellion, thousands of people, mostly women and children, were made homeless by the burning and pillaging of the villages.

The refugees were placed in camps established by the British government and now are cut off from their normal means of livelihood. The British Council of Churches and Church World Service, working through the Christian Council of Kenya, are providing medical, educational and welfare services for the inhabitants of the camps.

From Kenya comes an urgent request for 20,000 garments to clothe the children. Missionaries have sent patterns for garments adaptable to the climate and mode of living in the Kenya refugee camps. The Cut Garment Department in New Windsor has developed from these patterns ready-cut garments which are now available from the Brethern Service Centers in New Windsor, Md., Nappanee, Ind., and Modesto, Calif. For additional information write to Director, Material Aid Services, Brethren Service Center, New Windsor, Md.







Our German Co-Workers

HOW can a program of the size and importance of the Brethren Service program in Germany be carried on effectively over a period of years when it uses the services of volunteers who can stay only twenty-two months?

Here is a part of the answer to this difficult question—the directors and volunteers cannot do the job alone. And there is where the German personnel at Brethren House, Kassel, come in. They are the long-term people who add stability at the office and the "living" level. Without them the volunteers and staff members would have to spend many extra hours of acquiring contacts and hunting for information.

May we introduce these loyal, devoted helpers—

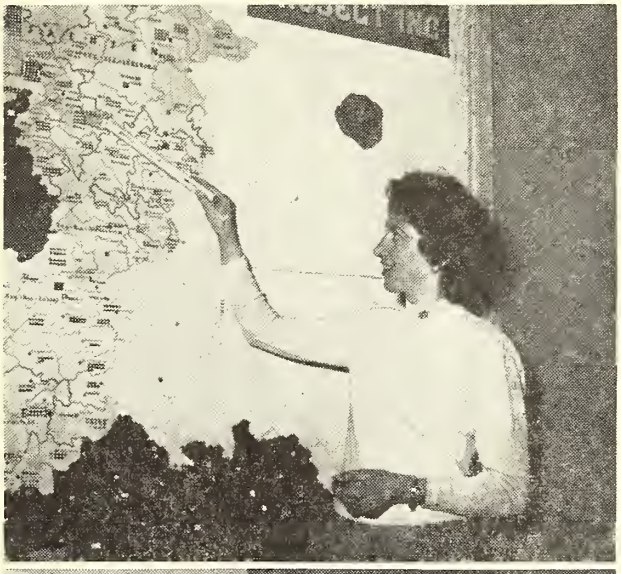
Susanne Widisch, as secretary to Wilbur Mullen, director of the German program, has perhaps the best knowledge of Brethren Service activities in Germany in recent years. She is largely responsible for orientation and language-study program for new volunteers in Brethren House. Ability in English and French, with some knowledge of Spanish and Italian render her capable to handle most of the translations needed at the center. She has been with Brethren Service since 1953.

Inge Paulo has been working at Brethren House since August 1956. A good translator and secretary, she goes about all her work energetically and willingly and is a friend to all of the volunteers. She has worked in almost all parts of the program and is at present in charge of the library in addition to working in the volunteer office.

Frau Schapitz helps keep the six offices, the assembly hall, lounges, library, dining room, kitchen, recreation room, and the hallways clean. The floors are always shining despite the heavy traffic. She began work at the Brethren House in April 1957.

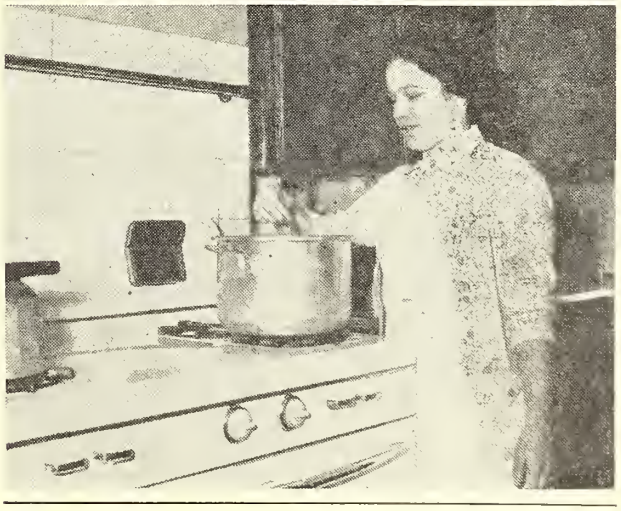


Frau Elizabeth Huenermund is in charge of washing and ironing for Brethren House. She has been working at the house since January 1955. Her pet peeve is unlabeled clothing.



Frau Margot Schlesinger, working in the office of Heifer Project, Inc., has been with the Brethren since 1950. Her secretarial ability, excellent English, and years of experience and contact with government officials make her very valuable to Heifer Project and to Brethren Service.

Frau Luzie Schapitz, "Lucy," is the excellent cook who combines so well American tastes and German produce. Her doughnuts are famous among volunteers. She has been at the house since January 1953.



Lilli Schlieper, the newest of the German personnel, began work in June of 1957. She serves as receptionist, greeting visitors, placing and receiving calls for offices, and handling postage and mail. She also does translations and secretarial work.



World Friendship Book to Japan



The poster reproduced here, designed and printed in Japan, brings together on the background of Mt. Fujiyama rural scenes, city streets, and a typical church in Japan whose work in Christian teaching is a central concern of the 14th World Convention on Christian Education

ON AUG. 6, 1945, the first atomic bomb fell on Hiroshima, Japan. Exactly thirteen years later, on Aug. 6, 1958 a dramatic and far-reaching demonstation of another kind of power will take place in that same country when representatives of scores of friendly nations, from every continent, will convene in the large and glamorous Sports Arena in Tokyo. On that evening delegates from all over the world, attending the fourteenth World Convention on Christian Education, will move in stately procession to the central rostrum. Each will wear his native costume, and each will carry a flag of his country.

All together, with a large international choir leading, they will sing with the many thousands assembled, not a war song of hatred, but a joyful paean of affirmation of world-embracing Christian brotherhood. Dr. Gerald E. Knoff, executive secretary of the Division of Christian Education of the National Council of Churches of Christ in the USA, writes, "This time a pillar of cloud by day and pillar of light by night will testify to the Lord's leading rather than to man's wrath."

From far away, and months before the appointed time, on the inner ear echoes the triumphant notes of jubilee, as a vast assemblage of Christians sing in gratitude and renewed devotion to Him who is for all mankind "the way, the truth, and the life." And in the mind's eye focused on distant horizons, we see the delegates from many lands in a heart-warming march to the central altar of the convention. They carry proudly the volumes of the World Friendship Book of signatures of Christian leaders in their various countries, to be presented to the Christian education leaders of Japan. Notice them, on the screen of the kindled imagination, coming from Angola, Argentina, Australia, and, through the alphabet—from Switzerland, Thailand, Trinidad, and the United States.

At that time, the Rt. Hon. the Viscount Mackintosh of Halifax, England, President of the World Council of Christian Education and Sunday School Association, will give to the leaders of the National Christian Council of Japan a substantial gift to be used in the furtherance of Christian teaching in that nation. It is probable that the Christian Council of the host country will designate its president, Rev. Dr. Michio Kozaki, to accept the gift in the presence of a larger number of leaders in the religious and civic life of Japan.

This generous support of the Christian education workers of Japan will be one half of the total gifts made by the signers of the World Friendship Book. The other half of the money contibuted will be used to help meet the travel costs of delegates from churches in Asia, Africa and Latin America, as well as from some countries in Europe, where Protestants are minority groups in the total populations.

The first page of signatures for the World Friendship Book from any country beyond the borders of Canada and the United States came from Nigeria. It was presented by Canon Timothy O. Olufosoye, secretary of the youth board of the Christian Council of Nigera, which is responsible for Sunday schools and youth work in that country, on behalf of his lay and ordained associates in the teaching work of his Diocese. It includes names such as Olamito, Hgumloge, Angulu, Falade, and Akmulamijo. It was accompanied by a generous gift.

Interesting, also, are some of the names of signers of the book from El Salvador. (That's a good name for a country, isn't it—The Saviour) The roster includes these: Jiminez, Rodriguez, Molina, Pineda, Lima, Eceda, Argumedo, Aparicio, Campos,, Candida—and Chinchilla! Their gift came in pesos.

In the United States, the following denominational boards of Christian education have distributed World Friendship Book pages to all of their Sunday schools: African Methodist Episcopal Zion Church, American Baptist Convention, *Church of the Brethren,* Churches of Christ (Disciples), Evangelical and Reformed, Evangelical-United Brethren, Presbyterian, U.S., Pres-

byterian U.S.A., the Methodist Church, Reformed Church in America, and the United Presbyterian Church. These churches have a combined membership of more than 20,000,000 people. In addition, the National Baptist Convention, Inc., and the Protestant Episcopal Church have sent the World Friendship Book materials to all of their regional and area offices, and many state and city Councils of churches offices have been sending out information and materials on the World Friendship Book project. Among the most active have been the Minnesota and the Massachusetts Council of Churches.

All churches in Canada are being invited to have a share in the World Friendship Book. Christian leaders in the Dominion expect to furnish thousands of autographed pages. (One enthusiastic friend estimates the number of Canadian signatures at 20,000, which is a most encouraging estimate!)

The pages of the book are not intended for the signatures of children, but rather for Sunday- and church school officers and teachers, members of adult Bible classes and other church groups. Each person who signs makes a contribution of a dollar or more.

When the "returns are all in" and properly bound, they will be a striking and memorable token of world-wide Christian friendship. It is hoped that as many as possible will mail their pages for the World Friendship Book before Feb. 10, 1958, or as soon thereafter as possible. Will there be 100,000 or 200,000 signatures? Take a guess, just for the fun of it, even if there is no reward for the closest estimate.

Pages for the World Friendship Book were mailed to all the Church of the Brethren Sunday-school superintendents last May. Additional blank pages may be procured by writing to the Christian Education Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill. Completed pages and their accompanying offering should be mailed to the World Council of Christian Education and Sunday School Association, 156 Fifth Ave., New York 10, N. Y.

Dr. C. Ernest Davis will be an official delegate to the Assembly of the World Council of Christian Education and one of the Brethren representatives at the Convention.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

We moved into this community a year ago. Only very few of the church people came to see us or to make friends with us. Then, a group of ladies in a social club invited me to become a member. Now I find that they gossip, smoke and use vulgar language. They are excellent neighbors—always ready to help. Should I try to change the club, get out of it, or just be a homebody?

Newcomer.

Dear Friend,

From what you say, I conclude that you have accepted the invitation of the club to participate in its activities. You do not indicate that you have done the same for the church. Your choice should never be, either the church or the club, but rather, both the church and the club (if the club's activities are worthwhile).

Gossip, vulgarity and other bad habits do not make for pleasant company. Those who value your friendship will value your judgment. Don't hesitate to let them know tactfully how you feel about these matters. If you cannot bring about changes in the group, you would certainly prefer to move to a more worthwhile company.

You need not be a homebody. Accept the friendly invitation of the few from the church who came to see you. It is obvious these few need you to help make the church in your community a vital part of the body of Christ.—Leah M. Zuck.

District Trains Local Church Workers

PASTORS and laymen in the Middle District of Pennsylvania for several years have urged the commission on Christian education to provide leadership for church ushers. Their lament has been that many worthy men are thrown into this responsibility without adequate understanding and without being given the guidance needed.

Accordingly, the commission sponsored four schools for training in the *art of church ushering* in four areas of the district—at Matawanna, Stonerstown, Tyrone, and New Enterprise.

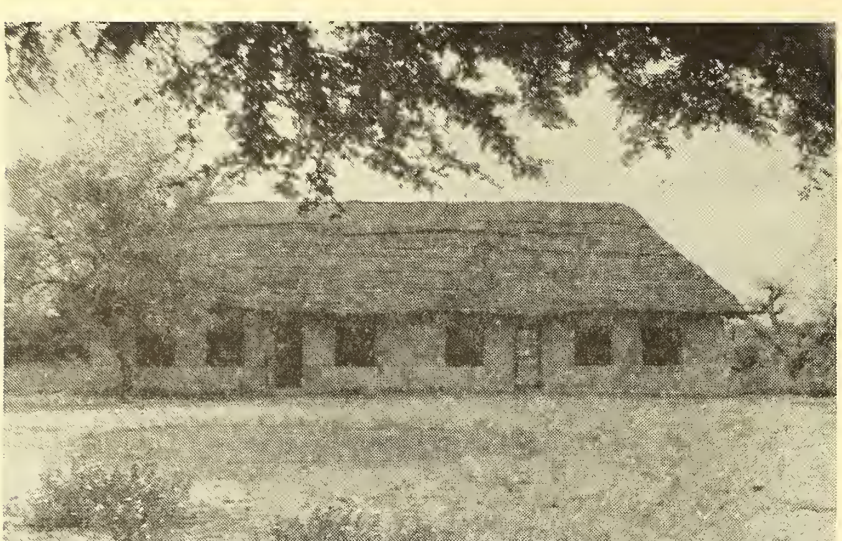
Harold Z. Bomberger, regional secretary, was the instructor. His curriculum materials were the filmstrip, The Art of Church Ushering, rented at seventy-five cents per showing from the Visual Education Service (General Brotherhood Board); Principles of Church Ushering, an excellent manual available from the Church of the Brethren General Offices, at fifty cents per copy; and a study guide, Toward Better Church Ushering, which he prepared.

Aspects of the art of church ushering considered were:

—Importance of Good Ushers
—Need for Training for Ushers
—The Ushering Staff—General Functions, How Chosen, Qualifications
—Specific Tips on Effective Ushering
—Responsibilities of the Church to Its Ushering Staff
—Bibliography

At the same time and in the same locations, the commission on Christian education also sponsored schools designed to give training to local church boards of Christian education and local church school leaders. Mrs. Nevin W. Fisher, associate Eastern Regional secretary, was the leader. The filmstrip, The Growing Teacher, from the LEAV Kit and her own manual, The Local Church and Its Program of Christian Education, provided the bases for the instruction and discussion.

Interest and enthusiasm for these training experiences were shown by the number of folks who remained to continue discussion following adjournment of the more formal sessions.—*Harold Z. Bomberger.*



The Dille School. The church building at Dille was recently destroyed by fire. Plans are being made to rebuild

NIGERIA, WEST AFRICA

Progress Comes to Dille

Irven Stern

DILLE is a Nigerian village seven miles north of Lassa. The chief is the head of the court for about seven or eight local political areas, each area having its own chief. Since olden times Dille has been an important Margi village, but owing to an interesting turn of fate it has never been developed as some villages are being developed in these days.

In 1927 H. Stover Kulp and Dr. Homer Burke came to the Margi area to open work here. They decided to build a station at Dille because of its central location in relation to the Margi population and its political importance. Temporary living quarters were set up at the end of the rainy season. But the search for a good water supply yielded unsatisfactory results and permanent buildings were not erected.

Early in 1928 the missionaries moved down to Lassa, where water is always plentiful. The people of Dille have felt slighted for the past thirty years. Lassa, instead of Dille, gained the prestige and benefits of a large mission station, a modern hospital, junior and senior primary schools, and a growing Christian church.

Part of the Dille population followed the mission to Lassa and some have become the African leaders there. Eli Karbam is an ordained minister and pastor of the large church in Lassa. He came from Dille. Kutariju assists the doctor at Lassa hospital in most surgery and does some minor surgery himself. He is also a deacon in the church. His entire family came to Lassa from Dille when the mission moved here. Elijah Nandarayu came down to Lassa years ago. Today he is headmaster of the Lassa junior primary school of 384 pupils and thirteen teachers.

While some of Dille's people grew along with the mission, many remained in Dille not much changed for the mission's coming. There has been for many years a class of religious instruction in Dille. A number of people were touched by Christianity and won for Christ over the years. More and more of the children in Dille have been walking down the path to Lassa to enter school until now some of these children have grown up and completed much training for the standard here. One such man is a Nigerian registered nurse. Another has finished his elementary teacher training and is teaching school now.

The year 1957 marks a turning point in Dille. It is in this year that notable progress has taken place there. In January a junior primary school was opened with Mallam Papka Jidayi, son of the Dille chief, working as head teacher in the school. He is a graduate of Waka. In March the Christians in Dille organized as a separate congregation in our mission area with seventy-two members and sixty-five persons preparing for baptism.

The Dille congregation is the twelfth and most recently organized church in our Nigerian mission. In the future they hope to build their own church building and to support evangelistic work in villages near by. At the present time they are supporting their own program.

There are many interesting incidents to relate in connection with building the Dille junior primary school building. Let us tell a few.

The people had asked the mission many times to build a school in Dille. Permission to open a school had first to be obtained from the government. That permission was granted, but the government granted no money for the building, for employing teachers, and other necessary expenses. This must be done by the mission and the village working together.

The mission did not have enough funds available to pay all the expenses of the building as well as operational costs. They would, of course, charge very low fees to pupils attending the new school just as in all mission-operated schools, but help was needed from the citizens of Dille in making the building.

So representatives of the mission went to Dille with a plan. This plan was proposed in a meeting with the chief and village elders. According to the plan the mission would furnish supervision of the building, carpenters and masons to do the skilled work, lumber for making rafters, doors, and furniture, and cement for the blackboards. The Dille people were to furnish all the labor—make the mud bricks, assist the masons, bring sand and water, put dirt fill in to raise the floor level and gather grass and thatch the large roof. The village representatives agreed to this plan and began making the mud bricks.

Masons were sent to build up the walls and carpenters to erect the rafters. The next job—thatching

the roof—was in the hands of the villagers. But they had not even begun to gather the grass. Soon they came with word that the grass in the bush had all been burned near their village and there would be no way for them to thatch the building with grass.

But now they had a plan. They wanted an aluminum roof on their school. The thatched roof would only bring them trouble in trying to make it shed the heavy rains each successive year, they said. They thought they could raise about $250 for a roof through local contributions. Could the mission raise up the balance and give them a nice permanent aluminum roof? The balance would amount to about $100, and the mission agreed. So the aluminum roof was put on the building.

Before the roof was on the building, school had begun. The two teachers and fifty-four pupils met in an old mud building and under a tree. This continued through the entire first term of school. The building was still unfinished.

Pressure was brought to the village people to complete their part of the building, and a few co-operated. Then the rains began and everyone had to go to hoe in their fields. There was still much work to do. Joe Looker, a I-W builder in Lassa, and I went out to Dille to figure out some way to push things along.

Finally, when people did not show up to help, we pulled off our shoes and jumped in to mix up the mud or plaster with our tender bare feet as we had many times seen them do with their more calloused feet. We rolled up petrol drums filled with water from the well and brought sand from the dry stream bed. We filled the headpans with the soft mud and carried them to the masons. Work began to move along again. But I know two missionaries who were terribly tired and discouraged after a few days of this heavy work in the hot African sun with little and sometimes no help from the local people.

One day the chief came and noticed the tender blisters on our hands. He said, "Why do you do this? Your children will not use this school. Why do you come here and work like this?" We told him that we had started a job together and that they had left us. But we intended to finish the job even though it meant we did their work for them. The chief pleaded with us, saying that they were much ashamed and embarrassed to have us do their part of the agreement. They were busy planting their farms then but just as soon as possible they would finish their job.

So we left and tried to be patient as we waited for them to return to do their part.

It was only yesterday that Joe Looker and I were in Dille putting finishing touches on the new school building. Both classes were meeting in their respective rooms and we returned to Lassa happy because Dille's school was finished at last.

Waka Medical Work

Veda Liskey, R. N.

This is the last in the series of articles concerning the work of the Waka Training School

MEDICAL care for all Waka residents has been provided from its very beginning. This is a very necessary part of community life. At first, when there were only a few people here, medications were given by one of the lay missionary women. Later when Mary Dadisman, R. N., was principal she took care of all medical needs.

It was not until the end of 1954 that a full-time nurse was secured. A large intake of students—many with families—at the beginning of 1955 made this necessary as well as necessitating a room for regular dispensary periods. Both this and a room for maternity cases were secured and furnished with makeshift equipment. Toward the end of 1955 a two-room dispensary and three-room infirmary were completed and equipped with new furniture. Most of the medical supplies and equipment were donated by women's groups of the Brethren Church.

During the past two and one half years medical work has increased proportionately with incoming students and residents. At present there are more than 400 such persons here.

Regular visits are made to Waka by a Garkida doctor. Those needing special treatment, diagnosis, or hospitalization are taken to the general hospital at Garkida.

The medical aspect of our work here provides an excellent personal contact with all at one time or another. The restoration of health and its resulting happiness, as well as sharing with families the joy of wee ones (there have been about fifty) are most rewarding to the nurse in charge.

"We Thank God for All Things"

Monroe and Ada Good

SEVERAL months ago the people at Sura were preparing for a big celebration. They had just about completed erecting a large school building, the first big one in the community. Everyone had contributed something—carried water, mixed mud, gathered grass, laid bricks, etc.

The roofing men were sitting about the fire talking happily about finishing their job the next day when they were suddenly startled by an almost deafening blast of wind. Running outside the compound they beheld a mass of mud, grass and twisted palm lumber. Their new building had lain directly in the path of a small tornado. Ironically enough, just a few feet away, still intact, stood their little old school building whose collapse the people had expected long ago. (In fact, whenever a strong wind blew, the teacher took the children outside.) just in case it would fall!)

Sadness reigned in the village that night and the following day. Now they would have to wait another year because the rainy season had begun. But the news spread fast. The Christians in many villages said, "We must help them." Within a week's time Monroe and a large group of men were at Sura rebuilding the school. The Bible school class at Garkida, after being excused from classes, spent one week there. Many came, two and three together, from villages as far as twenty miles away. Within three weeks the building was again under roof.

Erecting a building so quickly was in itself almost a miracle to them. But far more miraculous was the truly Christian spirit that was displayed. As one of the Bible school men said in a service just before they went home, "Although we were sorry your building blew down, yet we whose homes are far away are almost glad it did, for it gave us an opportunity to meet you, to work, fellowship, and worship with you. And so we thank God for all things."

There were other effects, too, outside the Christian group. One of the Moslem men spent one evening until midnight trying to discover what it was that produced such "a witness of love as we have never seen."

Timber From Terry Forks



by
CLARA
BALDWIN

This book gives an authentic story of lumbering and a good lesson in "stewardship of the soil." It is a realistic story of a boy growing up and shows a keen understanding of people and situations. Black and white illustrations in the book have caught the feeling of the New England countryside. Ages 9 up to adults.

$2.00

BRETHREN
PUBLISHING HOUSE
Elgin, Illinois

Obituaries

Anderson, Charles K., the son of Henry and Mary Kinsey Anderson, was born Dec. 9, 1875, and died April 21, 1957, in Gettysburg, Pa. He was the husband of Rebecca Trostle Anderson. He was a member of the Upper Conewago church. He is survived by his wife, three foster children, a half brother, a sister, and a half sister. Funeral services were conducted at the Latimore meetinghouse near York Springs, Pa., by Brethren J. Monroe Danner and Donald E. Miller. Burial was in the adjoining cemetery.—Frances E. Shaffer, East Berlin, Pa.

Armantrout, Gorden D., son of Abraham and Sarah Armantrout, was born Jan. 13, 1875, in Harrisonburg, Va., and died Nov. 27, 1957, in Lima, Ohio. He was a deacon and former music director of the Lima church. A memorial fund has been established for the Church of the Brethren Home in Fostoria, Ohio, in lieu of flowers. Surviving are his wife, Lucy, one son, two daughters, six grandchildren, and four great-grandchildren. Funeral services were held in the Lima church by Bro. Dean Farringer and Elder C. O. Brubaker. Burial was in the Memorial Park cemetery.—Mrs. Clark Anspach, Lafayette, Ohio.

Bailey, Robert, son of Paul and Cora Bertness Bailey, was born Nov. 12, 1915, and died Nov. 2, 1957. He was a deacon in the First Church of the Brethren, Ashland, Ohio. Surviving are his wife, Lelia, two daughters, his father, and one brother. Funeral services were held in the Gilbert funeral home by Bro. George Sheets. Burial was in Ashland cemetery.—Mrs. Robert Carter, Ashland, Ohio.

Baker, Everet, son of Frank and Jenny Baer Baker, was born Sept. 25, 1894, near Urbana, Ind., and died Nov. 7, 1957. He was married to Beulah Clark on Dec. 23, 1915. Surviving are his wife, a daughter, and six grandchildren. Funeral services were held at the West Manchester church by Bro. Lewis Deardorff and the undersigned. Burial was in the adjoining cemetery.—T. G. Weaver, Marion, Ind.

Beahm, Joseph Charles, son of Henry A. and Ann Showalter Beahm, was born near Cross Keys, Va., on Dec. 20, 1864, and died Nov. 3, 1957. He was married to Emma Shockley, who died in 1937. On Dec. 16, 1939, he was married to Anabel Bowser. He was a graduate of Bridgewater College. He was ordained to the ministry in 1891. He also was a teacher for forty years in Virginia, Maryland and Pennsylvania schools. Surviving are his wife, five daughters, four sons, twenty-eight grandchildren, and twenty-two great-grandchildren. Funeral services were held by Bro. M. Guy West. Burial was in Shank's church cemetery, Greencastle, Pa.—Mary A. Lehman, York, Pa.

Berkey, Anna Belle, daughter of Daniel and Amelia Lehman Foust, was born Jan. 4, 1875, and died Nov. 4, 1957, in Scalp Level, Pa. She was a member of the Berkey church. Surviving are one son, three brothers, three grandchildren, and four great-grandchildren. Memorial services were held by Bro. Merrill S. Heinz at the Meek funeral home, Windber, Pa. Interment was in the Berkey cemetery.—Mrs. Robert L. Berkebile, Windber, Pa.

Berry, Kenneth Frederick, son of Mr. and Mrs. Roy L. Berry, died at Loganton, Pa., at the age of eighteen years. He was a faithful member of the Sugar Valley church. Surviving are his parents, two brothers, and two sisters. Funeral services were held at the Eastville church by Brethren John C. Boone, Gerald Walizer, and Dana Z. Eckert. Interment was in the Cedar Hill cemetery.—Ernest H. Geisewite, Loganton, Pa.

Boyd, Mary Elizabeth, the daughter of William and Elizabeth Grow, was born Oct. 9, 1882, at Bradford, Ohio, and died Oct. 20, 1957. She was married to Leonard Boyd and soon after became a member of the Oakland church, of which she remained a member until her death. Her husband preceded her in death in 1940. She is survived by one brother and two sisters. Funeral services were conducted in the Oakland church by the undersigned. Burial was in the Harris Creek cemetery.—J. Earl Hostetter, Gettysburg, Ohio.

Eigenbrode, Elsie Anna, daughter of William H. and Mary Roop Dotterer, died Dec. 2, 1957, at the age of seventy-four years. She was married to Cameron H. Eigenbrode. Surviving are her husband, a foster son, one grandson, one sister, and two brothers. Funeral services were held by Elder S. R. Weybright at the Monocacy church, of which she was a member. Burial was in the church cemetery.—Mrs. Denda I. Renner, New Midway, Md.

Haines, Samuel David, son of Samuel and Ellen Whitmore Haines, was born May 9, 1882, and died Oct. 14, 1957. He was a member of the Westminster church, Md. Surviving are his wife, Lucinda, two daughters, and one granddaughter. Funeral services were held at the Bankard funeral home by Bro. Glenn C. Zug. Interment was in the Meadow Branch cemetery.—Rebecca Ann Petry, Westminster, Md.

Heggenstaller, Melissa Elaine, daughter of Joseph and Doris Heggenstaller, was born Nov. 17, 1955, and died Oct. 29, 1957. The parents are faithful members of the Sugar Valley church. Surviving are her parents, one brother, and four grandparents. Private funeral services were held at the Morris funeral home by Bro. Dana Z. Eckert. Interment was in Eastville cemetery.—Ernest H. Geisewite, Loganton, Pa.

Hollinger, Clarence E., son of Samuel and Alice Sanders Hollinger, was born Dec. 16, 1882, and died Nov. 19, 1957. Surviving are one daughter, two brothers, and one sister. Funeral services were held at the Minnich funeral home by Bro. George L. Detweiler. Burial was in Brown's Mill cemetery.—Miss Lillian R. Good, Waynesboro, Pa.

Horner, Nina B., daughter of Harvey H. and Nora Will Kimmel, was born Jan. 7, 1889, and died Nov. 27, 1957. She was a faithful member of the Mount Joy church. Surviving are her husband, Brooks, and a daughter. Funeral services were held at the Mount Joy church by the undersigned. Interment was in the church cemetery.—John M. Geary, Mount Pleasant, Pa.

Kagarise, William R., son of Charles E. and Louisa Reasy Kagarise, was born in New Enterprise, Pa., and died Nov. 30, 1957, at the age of seventy-five years. He was a member of the Rocky Ridge church, Md. On Oct. 8,

903, he was married to Hannah Shiffer. Surviving are his wife, two daughters, eventeen grandchildren, and twenty-ne great-grandchildren. Funeral serv-ces were held at the K. R. Miller uneral home, Martinsburg, Pa. Burial vas in Diehl's Cross Roads cemetery.—Mrs. Denda I. Renner, New Midway, Md.

Stemen, Sylan, was born Oct. 23, 875, and died Oct. 11, 1957, in James-own, N. Dak. On Jan. 23, 1901, he vas married to Peree DeLong. He en-ered the ministry in 1917. He served he Carrington church from 1933 to 947. He served on the ministerial oard of the North Dakota and Eastern Montana District. Mrs. Stemen died on eb. 12, 1938, and on Dec. 29, 1943, e was married to Eliza Glessner, who ied in 1949. Surviving are five chil-ren, twenty grandchildren, ten great-randchildren, two sisters, and two tep-daughters. Funeral services were eld at the Willow Grove Methodist hurch. Burial was in the Edgely ceme-ery.—Lois Hjelseth, Carrington, N. D.

Stuckey, David F., son of Tobias and Ellen Myers Stuckey, was born in Stark County, Ohio, Oct. 9, 1878, and died Oct. 28, 1957. He was a long-time nember of the Freeburg church. In 909, he was called to the ministry and rdained to eldership in 1912. He erved the Freeburg church for thirty-ve years as pastor besides teaching ublic school twenty-four years. After e retired from the active pastoral work, e was still active in the church. He vas a member of several boards of the istrict, serving on the mission board or nineteen years. He and his wife, Viola, celebrated their fifty-fourth wed-ing anniversary on April 19, 1957. He is survived by his wife, three sons, our daughters, nineteen grandchildren, nd twenty-three great-grandchildren. Funeral service was held in the Free-urg church by Bro. A. H. Miller assist-d by the pastor and the undersigned. Burial was in the Fairmont Memorial emetery near Alliance, Ohio.—John W. ohnson, Paris, Ohio.

Thomas, Emma Lucinda, daughter of David H. and Mary Myers Bair, was orn June 6, 1887, at Littlestown, Pa., nd died Oct. 2, 1957, in Alliance, Ohio. he was married to John W. Thomas. he united with the Church of the Brethren early in life, remaining faithful o the end. Surviving are her husband, hree grandchildren, one brother, and hree sisters. Funeral services were eld at the Myers funeral home by the ndersigned. Her body was taken to Franklin Grove, Ill., for burial in the amily burying ground. Brief services vere held there by Bro. R. C. Wenger.—J. D. Zigler, Alliance, Ohio.

Wood, Thelma, daughter of Edward nd Lydia Thomas, was born May 31, 902, and died Oct. 11, 1957. On Jan. , 1925, she was united in marriage vith James L. Wood. In addition to er husband, she is survived by one daughter, one grandson, three brothers and one sister. She was a member of the Fruitland church, Idaho. Services were held at Park View cemetery in New Plymouth, Idaho, by the undersigned.—Stanley Sutphin, Fruitland, Idaho.

Wray, David Harve, was born near Rocky Mount, Va., March 24, 1880, and died Nov. 16, 1957, in Roanoke, Va. He was a member of the Washington Heights Grace Brethren church. Surviving are his wife, Eliza, two sons, four

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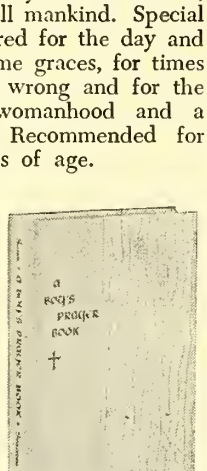
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No. 331. Jobs for dairy and general farming in the Elkton, Md., area. Good salary, house furnished, and other considerations. Write, giving information about yourself, to the Immanuel Church of the Brethren Placement Commitee, Clyde Nafzinger, Chairman, Chesapeake City, Md.

daughters, twelve grandchildren, and one brother. Funeral services were held in the Brick church near Wirtz, Va., by Rev. Vernon Harris and Bro. Frank B. Layman. Interment was in the Angle cemetery.—Mrs. Levi T. Angle, Wirtz, Va.

Younkin, Susan Swick, died at Somerset, Pa., Sept. 17, 1957, at the age of eighty-four years. She was married to Daniel Younkin, who preceded her in death. Funeral services were held by Walter F. Berkebile at the Mills and Mickey funeral home in Rockwood, Pa. —Mrs. Walter F. Berkebile, Rockwood, Pa.

Zimmerman, Mae, daughter of Mr. and Mrs. Robert Lipscomb, was born in Rome, Ga., July 3, 1933, and died in Decatur, Ind., Oct. 21, 1957. She was married to Greg Zimmerman in 1952. She was a member of the Pleasant Dale church. Survivors are her husband, one daughter, one son, her father, three brothers, and three sisters. Funeral services were conducted at the Pleasant Dale church by Bro. John Mishler. Burial was in the Pleasant Dale cemetery.—Mrs. Louise Miller, Decatur, Ind.

Church News

Middle Indiana

Roann—Our church co-operated with the other churches of Roann in a vacation Bible school. At our fall council held in September we elected new officers and teachers. Our young people went to the Dunes state park, and also to our mission in Flat Creek. The teacher and the minister accompanied them. Bro. H. H. Hendricks held a week of meetings; our communion was on the Monday night following. Three new members have been added to the church. Three of our laymen filled the pulpit on different Sundays, while our minister and his wife were at Conference and on their vacation. The ladies' aid makes comforters for relief. Bro. Blair Helman was the guest speaker at our home-coming on Nov. 10.—Edith Hoppes, Wabash, Ind.

Northern Indiana

English Prairie—Bro. Daniel Flory of Middlesbury held a one-week revival, Sept. 22-27, with the communion service on Saturday evening. Bro. Calvin Bright, returned missionary to China, was the guest speaker at our annual harvest meeting on Oct. 26. Our women's work is doing relief sewing, making comforters, and wrapping cloths for bandages. The children's Christmas program was given on Dec. 22.—Mrs Lydia R. Walters, Howe, Ind.

La Porte—Our daily vacation Bible

chool was held on Aug. 19-30. Three ersons have been baptized and two eceived by letter. Several ladies at-ended the women's work officers' coun-il at the West Goshen church on Sept. 2. On the evening of Sept. 15, Broth-r and Sister I. D. Leatherman enter-ained the adult families of the church vith pictures of some of the churches n which they had held evangelistic ervices. On Sept. 22 Brother and Sis-er Leatherman entertained the young dults and their families with a program f worship and games. Brother Leather-an held a week's evangelistic meeting t the Pine Creek church, Oct. 6-12. Ve are now having Sunday evening ervices at the church. Bro. Charles ight was the moderator at our church ouncil on Nov. 13.—Agnes Merchant, a Porte, Ind.

North Webster—Rachel Morehead nd Ruth Rothenberger were our dele-ates to the district meeting at Camp lack in August. Bro. Clayton Mock ame to serve as our pastor on Sept. . The interest is good and we are nticipating good years ahead for the nurch. Our fall communion was held n October. E. B. Jones and his wife ere with us on this occasion, because f the illness of our pastor. Brother ertzler of Goshen spoke to us one vening in October, concerning his in-itation from Albert Schweitzer. He so brought the harvest day address a w weeks later. In September we ere represented at the women's camp, the West Goshen teacher's training nference, and at the children's teach-rs' training conference at Bremen. rother Rieff of South Whitley spoke o us recently about his trip to Puerto ico, when he accompanied the plane ipment of hogs. Bro. Mark Schrock owed pictures of Russia and gave an teresting lecture on Nov. 17.—Rachel lorehead, Leesburg, Ind.

North Winona—Since our last report ur have been received by letter. Dur-g the months of July and August me of our young people and children tended Camp Mack. During the sum-er months some of our evening mes-ges were brought to us by the means visual education. Bro. Mark Schrock, e district fieldman, was our guest peaker on Sept. 22, at our home-com-g service. His message was a report his findings on his trip to Russia. n the afternoon a ladies' trio from the leasant View church brought for us a essage of sacred music. On Sept. 15, e adult Bible class gave a program at e Mexico Welfare Home. During the onth of October, the evening services ave special emphasis to the teaching adult, primary, and beginners' class-. Bro. Glenn Whitehead of North Vebster, and Margaret Book and Helen lichael of North Manchester assisted ith the classes. Bro. Titus Schrock of ort Wayne delivered the morning mes-ge on Nov. 3, in the interest of the ork the Gideons are doing. Some of ir members attended regional confer-

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ence at Manchester College. Our aid is making toys and preparing a box of relief clothing, also completing baby layettes for the Navaho Indians in New Mexico. Our interest and attendance have been very commendable through the summer and autumn months.—Mrs. Russell Hanawalt, Pierceton, Ind.

Wawaka—A Gideon brought us a message and an offering was taken for their worthy work. Bro. Mark Schrock gave an illustrated lecture on his trip to Russia. Our new family has arrived from overseas, and plans have been made for their care and comfort. Glenn Mulligan from the Cedar Creek church was the speaker at the father and son banquet on June 14. The aid society met at the church on July 25 to make bandages for hospital use. A number of our women attended the women's rally at Camp Mack. Our harvest meeting on Sept. 22 was addressed by A. Blair Helman, president of Manchester College. On Oct. 6, we observed World Wide Communion Sunday. Our attendance at church has been good.—Mrs. Mary Mishler, Topeka, Ind.

West Goshen—Our council meeting was held on Oct. 21. Men's work shared in sending lambs to Ecuador. The women are making bandages for Nigeria and cancer pads for the hospitals at home. Bro. T. Wayne Rieman of North Manchester was the speaker at the harvest meeting on Oct. 25. On Sept. 4, Mrs. John Metzler, who had just returned from Europe, was the speaker at the women's work meeting to which the women of the

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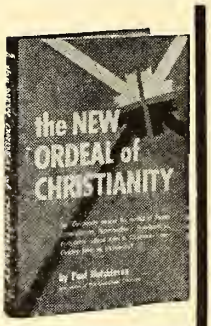
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WANTED — Married couple for assistant superintendent in Brethren Home for the aged in Eastern Pennsylvania. Good working conditions and vacation with pay. Write: Jacob H. Ruhl, Secretary, Manheim, Pa.

city church were invited. On Sept. 14-15, the Northern Indiana CBYF fall conference was held at our church. On Sept. 17, Spencer Gentel spoke at the father and son fellowship supper. On Oct. 2 Bro. H. A. Bosler gave a talk on the evil of alcohol at the women's work meeting at which the men were guests. Communion was on Oct. 6. On Sept. 29 was the installation service for the church officers.—Mrs. Elizabeth Miller, Goshen, Ind.

Michigan

Woodland—We had a series of meetings by Olden D. Mitchell of Detroit, Nov. 3-10. One was added to the church. The church entertained the Bible institute, Oct. 25-27. Members of the Lansing, Battle Creek, Hope, and Sunfield churches attended also. The speakers were Brethren Rommie Moore and Mark Schrock. Our vacation Bible school offerings went for a sheep for Ecuador. The missionary society has made forty comforters and thirty-six new garments, filled packages with new material, thread, needles, and patterns, besides gathering together many boxes of used garments. We used the money collected from our "blessing boxes" to buy a heifer for relief. Bro. Martin Krieger is serving as our pastor. At a recent council meeting we decided to elect three new deacons. Bro. Martin Krieger was chosen elder. We are sponsoring a German family of three. The church has put a new sign at the corner one quarter mile west of the church. The Ralph Townsend family has gone to Puerto Rico to direct the work at Castañer.—Fannie Gearhart, Woodland, Mich.

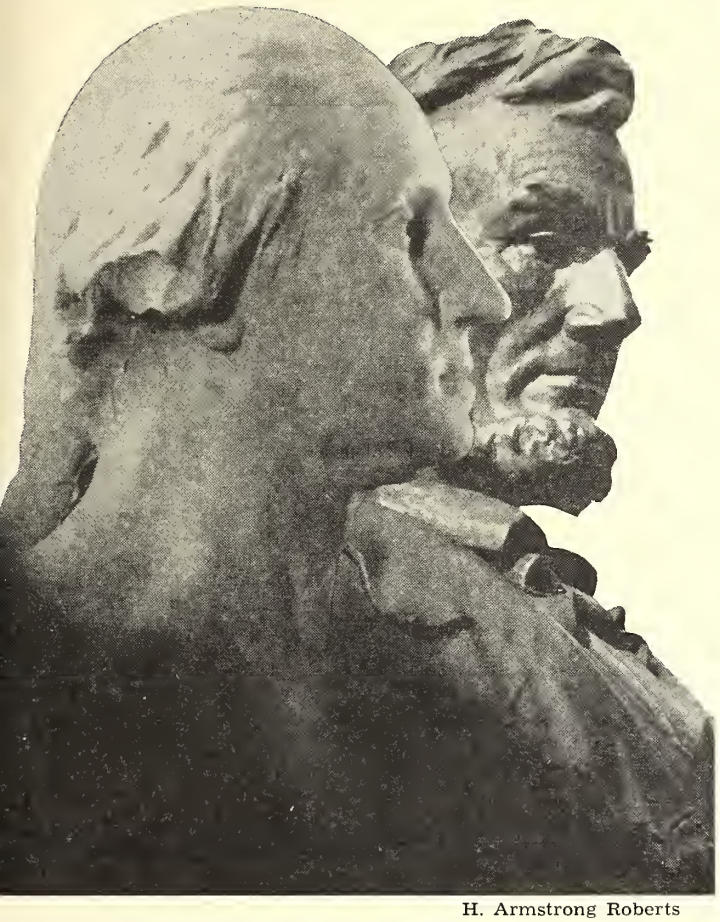
Northeastern Ohio

Alliance—Our pastor, Bro. J. D. Zigler, retired from active pastoral work on Sept. 30, after fifty years in the ministry. Our church gave Brother and Sister Zigler a farewell party and presented them with a money tree. Richard Overly of Mt. Pleasant, Pa., began his ministry on Oct. 1, and he and his wife were installed on Nov. 3, by Brethren Henry Krommes and Ralph Martin, members of the district ministerial board. Since our last report one was baptized and six were received by letter. We have received and dedicated some very substantial gifts. Mrs. Kannal presented a new pulpit and chair and fifty dollars as a memorial to her late husband. Mr. and Mrs. Fred Besse presented a lighted picture of Christ in the Garden in honor of her parents, Bro. and Sister J. W. Fyock. They also gave two candelabra. Little chairs were presented to the children's department by Brother and Sister Arthur Teeter. Several bulletin boards were presented for use in the various classrooms and a set of vases was given by Mrs. Leo Stuckey. Our young people donated the paint and did most of the work of redecorating the basement besides giving two brass collection plates to the church. The ladies' aid gave $150 to various phases of church work. A number of our women attended the district women's rally held at Camp Zion in July. Several children and youth attended the various church camps also held at Camp Zion. Mary Antram and Winifred Trupp represented us at district meeting. At our fall council, Sunday-school and church officers were elected. Ralph Martin is our moderator. We held our love feast on World Communion Sunday with Brother Overly in charge. He also took communion to several shut-ins. We are looking forward to an increasing interest and growth during the coming year.—Jennie M. Messer, Alliance, Ohio.

Southern Ohio

Castine—Since our last report six have been received into church membership. A one-week revival was held in August by Bro. Wilmer Crummett. Our attendance shows an increase over last year. Our young people went as a group to Dayton to hear Bro. Bob Richards speak; they also visited several other church services. They took care of the church lawns as a special project. Plans are being made to build a parsonage on a plot of ground near the church given by one of our church families. We expect to begin a full-time pastoral program by Sept. 1, 1958. We had an emphasis on stewardship followed by an every-member visitation. Results were very good. The church plans to participate in the program of sending a relief heifer from every church this year in celebration of our anniversary. A large amount of clothing and Christmas gifts for the children were recently sent to Flat Creek, Ky. Labor and materials were donated in the remodeling of our church kitchen. Glen Rife and Leon Bright, who were delegates to district meeting, gave a report of the meeting. —Mrs. Ada Rogers, Arcanum, Ohio.

Church of the Brethren
Gospel MESSENGER
FEBRUARY 8, 1958



H. Armstrong Roberts

A Time for Greatness

A nation does well to honor its heroes. Even when their images are cast in bronze and they stand erect on monuments of stone, we do not forget their feet of clay, for heroes too are human. They make their share of mistakes, and they have blundered their way into greatness. But every generation must claim its heroes, good or bad; fortunate is the nation that can look up to its past leaders with sincere respect. We still need heroes—men of conscience and conviction, men of piety and principle, men of loyalty and laughter, men of righteousness and restraint. They can inspire us also to live for causes greater than ourselves, even to die in order that mankind should have a new birth of freedom and realize the brotherhood we seek.

This too is a time for greatness. Where are the heroic spirits who can live above party labels and sectional interests? Where are the leaders who will demonstrate that we can live "with malice toward none; with charity for all; with firmness in the right, as God gives us to see the right?"

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

"Meditations on Brethren Life"

Last week I received a package of "Meditations on Brethren Life," one for each family in the two churches of which I am pastor. I opened it and took out one copy for myself, writing my name near the top of the front cover; then I glanced through the book, and marked a number of places for future reading and references.

Today, although busy with many other duties, I have taken time to read the entire book; and as is my custom, with ballpoint pen in hand, I was so much impressed with every one of the 103 pages, I underlined sentences, lines, and phrases on every one of the pages.

I have used "The Upper Room" for a number of years, and other devotional booklets, but have never had anything to grip me like "Meditations on Brethren Life" by DeWitt and Mary Miller.—W. J. Hamilton, Lonaconing, Md.

No Literature Can Equal It

I believe the plan of our Anniversary Committee to ask the entire membership of our church to spend time in Bible study, prayer, and penitence is a good plan.

I read the editorial, "In a Spirit of Penitence," through twice. Also the article by Inez Long, "Can Brethren Repent?" called for a second reading.

I have resolved to read the Bible through once again, between Oct. 1 and April 1. This time I am reading the introduction to each book in my commentary before starting to read the book itself. I think I will be able to understand the message of each book better. I am also using several different translations for different books. I am also reading a book from the Old Testament and then one from the New Testament. I call Genesis my book of beginnings; Exodus, traveling to a new land; Matthew is my kingdom of heaven book, because in my copy of Weymouth's translation kingdom of heaven is mentioned thirty-three times if I counted correctly. I call Mark my book of teaching and healing. Mark seems to emphasize the teaching and preaching of Jesus first and healing second. . . .

Today we have so many opportunities to see and to hear and to read so many worthwhile messages on TV, the radio, in books and magazines that it is a great temptation to push Bible reading aside for what we feel is a more interesting way of obtaining God's message to us.

However, no literature will ever equal the Book of books if we read it with a prayerful mind and humble heart.—Mrs. Clarence R. Cripe, Goshen, Ind.

Brilliant and Realistic

The panel discussion on "The Church of the Brethren and the Community" in the Gospel Messenger for Nov. 16 was an excellent discussion of a very challenging mission of the church. Many of the discussions were brilliant and realistic.

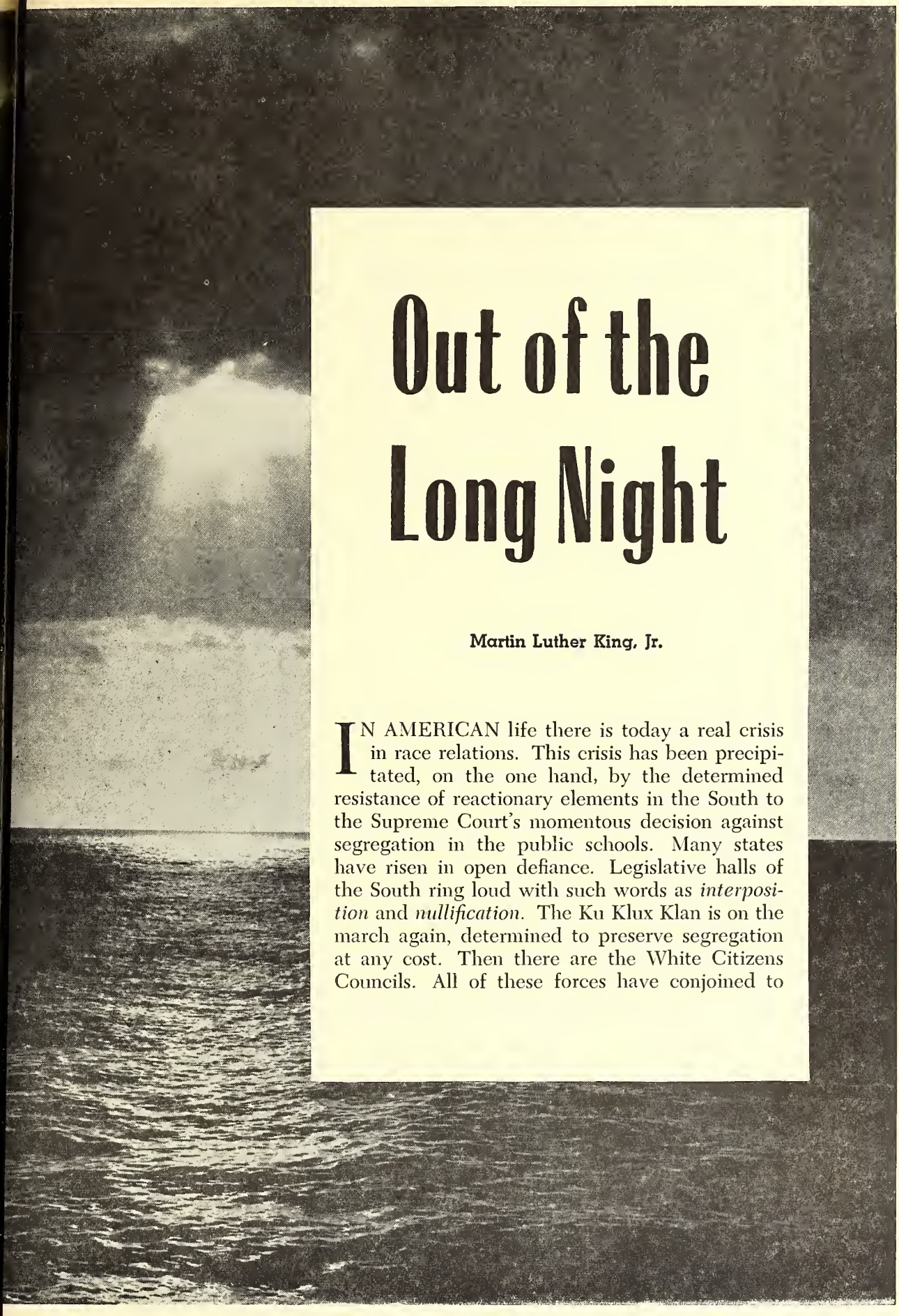
Thanks to you for printing it and to the men who not only gave us their meditations but who are actually doing a very fine service in their respective pastorates.—Guy N. Hartman, Meyersdale, Pa.

Do More Lifting

I was inspired and thrilled as I read in the Dec. 7 issue of the Messenger, "Supporting Our Heritage," by Charles Dumond. The beautiful way he described the doctrines, beliefs, and practices of our church, without casting a single slur on any other denomination, sect, our older brethren, or even the Bible, makes me want to remain a Brethren, and continue to be a part of our beloved church. It is soul stirring and heart-warming.

Local leaders tell us to keep our thinking and speaking positive, but too much of our reading material is in the negative. Surely our Christ, our church, our Christian experience is great and beautiful enough that we have plenty to write about without casting reflection against those who may be growing faster than we, or using different methods.

Christ said "If I be lifted up I will draw all men unto me." Let's do more "lifting," and we'll grow faster than if we try to tear down those of our neighbors who probably are "lifting" more than we.—Hazel Wine, Naperville, Ill.



Out of the Long Night

Martin Luther King, Jr.

IN AMERICAN life there is today a real crisis in race relations. This crisis has been precipitated, on the one hand, by the determined resistance of reactionary elements in the South to the Supreme Court's momentous decision against segregation in the public schools. Many states have risen in open defiance. Legislative halls of the South ring loud with such words as *interposition* and *nullification*. The Ku Klux Klan is on the march again, determined to preserve segregation at any cost. Then there are the White Citizens Councils. All of these forces have conjoined to

make for massive resistance.

The crisis has been precipitated, on the other hand, by the radical change in the Negro's evaluation of himself. There would probably be no crisis in race relations if the Negro continued to think of himself in inferior terms and patiently accepted injustice and exploitation. But it is at this very point that the change has come. For many years the Negro tacitly accepted segregation. He was the victim of stagnant passivity and deadening complacency. The system of slavery and segregation caused many Negroes to feel that perhaps they were inferior. This is the ultimate tragedy of segregation. It not only harms one physically, but it injures one spiritually. It scars the soul and distorts the personality. It inflicts the segregator with a false sense of superiority while inflicting the segregated with a false sense of inferiority.

But through the forces of history something happened to the Negro. He came to feel that he was somebody. He came to feel that the important thing about a man is not the color of his skin or the texture of his hair, but the texture and quality of his soul. With this new sense of dignity and new self-respect a new Negro emerged. So there has been a revolutionary change in the Negro's evaluation of his nature and destiny, and a determination to achieve freedom and human dignity.

This determination springs from the same deep longing for freedom that motivates oppressed people all over the world. The deep rumblings of discontent from Asia and Africa are at bottom a quest for freedom and human dignity on the part of people who have long been the victims of colonialism and imperialism. The struggle for freedom on the part of oppressed people in general and the American Negro in particular is not suddenly going to disappear. It is sociologically true that privileged classes rarely ever give up their privileges without strong resistance. It is also sociologically true that once oppressed people rise up against their oppression there is no stopping point short of full freedom. So realism impels us to admit that the struggle will continue until freedom is a reality for all of the oppressed peoples of the world.

Since the struggle will continue, the basic question which confronts the oppressed peoples of the world is this: How will the struggle against the forces of injustice be waged?

There are two possible answers. One is to resort to the all too prevalent method of physical violence and corroding hatred. Violence, nevertheless, solves no social problem; it merely creates new and more complicated ones. Occasionally violence is temporarily successful, but never permanently so. It often brings temporary victory, but never permanent peace. If the American Negro and other victims of oppression succumb to the temptation of using violence in the struggle for justice, unborn generations will be the recipients of a long and desolate night of bitterness, and their chief legacy to the future will be an endless reign of meaningless chaos.



Religious News Service

Poster for Brotherhood Week

The alternative to violence is the method of nonviolent resistance. This method is nothing more and nothing less than Christianity in action. It seems to me to be the Christian way of life in solving problems of human relations. This method was made famous in our generation by Mohandas K. Gandhi, who used it to free his country from the domination of the British Empire. This method has also been used in Montgomery, Alabama, under the leadership of the ministers of all denominations, to free 50,000 Negroes from the long night of bus segregation. Several basic things can be said about nonviolence as a method in bringing about better racial conditions.

First, this is not a method of cowardice or stagnant passivity; it does resist. The nonviolence resistor is just as opposed to the evil against which he is protesting as the person who uses violence. It is true that this method is passive or nonaggressive in the sense that the nonviolent resistor is not aggressive physically toward his opponent, but his mind and emotions are always active, constantly seeking to persuade the opponent that he is mistaken. This method is passive physically, but it is strongly active spiritually; it is nonaggressive physically, but dynamically aggressive spiritually.

A second basic fact about this method is that it does not seek to defeat or humiliate the opponent, but to win his friendship and understanding. The nonviolent resistor must often voice his protest through noncooperation or boycotts, but he

Continued on page 13

EDITORIAL

A Voice From the South

EARLY in November eighty white Protestant clergymen in Atlanta, Georgia, issued a statement that deserves careful study as Race Relations Sunday approaches. A similar statement was adopted one month later by thirty-one Protestant ministers and two Jewish rabbis in Columbus, Georgia.

We do not know to what extent these religious leaders reflect the thinking of their congregations or even the thinking of their fellow ministers. We are impressed, however, that they speak on the basis of fundamental Christian and democratic principles. What is more important, they speak as Southerners who are intimately acquainted with the problems that attend integration. What they are telling us should be heeded both because of what they say and because of where they live. They are surely speaking to us, wherever we live.

The Atlanta ministers say, "We are all Southerners, either by birth or by choice, and speak as men who love the South, who understand its problems and are vitally concerned for its welfare." They are careful to point out that integration should not be confused with amalgamation. "We do not believe in the amalgamation of the races, nor do we feel that it is favored by right-thinking members of either race. We do believe that all Americans, whether black or white, have a right to the full privileges of first-class citizenship. To suggest that a recognition of the rights of Negroes to the full privileges of American citizenship and to such necessary contacts as might follow, would inevitably result in intermarriage is to cast a serious and unjustified aspersion upon the white race as upon the Negro race."

The ministers then set forth six basic principles upon which they urged their fellow citizens to act. They said:

"1. Freedom of speech must at all costs be preserved. . . .

"2. As Americans and Christians we have an obligation to obey the law. . . .

"3. The public school system must not be destroyed. . . .

"4. Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified. . . .

"5. Communication between responsible leaders of the races must be maintained. . . .

"6. Our difficulties cannot be solved in our own strength or in human wisdom."

If white Christians not only in Georgia but throughout the nation will abide by such significant standards in dealing with situations where they live—and if Negro Christians will follow the principles of nonviolent action on behalf of their rights, as set forth by Martin Luther King in this issue, we can confidently look forward to a peaceful and just solution of racial difficulties in this nation.

But if attempts to subvert the law continue, if states abolish their public schools rather than admit Negro children to so-called white schools, if there are more Little Rock conflicts, and if Negro leaders tire of waiting patiently to be accepted as neighbors and first-class citizens, we may witness the kind of racial strife from which no one can benefit. Let us pray that more Christian voices from the South may be heard, that more men of the stature of Martin Luther King arise as leaders and that Christians everywhere will translate their ideals of brotherhood into practical measures proving that we really believe God has no favorite race or color.
—K. M.

With One Finger

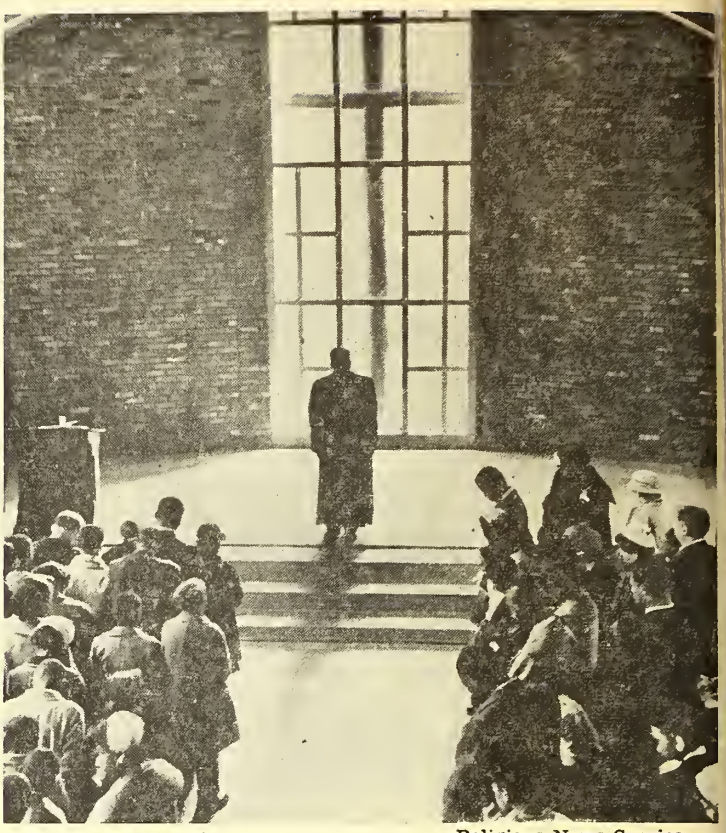
EVEN if you are unable to do more than move a finger, you can respond to our Lord's commission to go into all the world and preach the gospel. The American Bible Society has developed an inexpensive phonograph that can be operated by one finger.

It will be used extensively in areas where people are illiterate and have not heard the gospel. The phonograph needs only hand power, but it has a well-developed tone arm and a good sound box. Recordings of the Scriptures are available on flexible vinyl plastic discs. By this means the gospel may be preached in parts of the world where the printed page would have little effect.

Early experiments have shown that one phonograph can tell the good news of Jesus Christ to one hundred persons at a time. Perhaps all we need are more committed Christians with committed fingers. If so much can be done with a finger, how much more with a hand to reach out, a voice to speak, and a heart to love?
—K. M.

Christ, the Church, and Race

Liston Pope



Religious News Service

A mixed congregation prays at the dedication of the DeWitt Memorial church on New York's lower East Side at the edge of a public housing development. Worship services will be conducted in English, Spanish and Russian

CHRISTIANS, and especially Protestants, naturally turn to the Bible as their charter and constitution. Here, we find no clear teaching about "race" in the modern sense of the term, that is, about race as a biological phenomenon that divides human beings physically into clearly distinct groups. The peoples of the Bible were obviously aware of differences among groups; there are innumerable references to nations, tribes, and tongues.

Physical differences were often noted, but in themselves were seldom if ever the basis for discrimination; to the contrary, did not the small David overwhelm the mighty Goliath and the Hebrews overcome nations "greater and mightier" than themselves? In quoting these latter examples out of context I am illustrating the method most often employed to support either segregation or integration on Biblical grounds. One example on each side of the question may be given, though scores are available.

Those who believe that the Bible teaches the racial inferiority of the Negro often lean heavily on the "curse" placed on the son of Ham, by his grandfather Noah (who had just risen from a naked and drunker stupor), "a slave of slaves shall he be to his brothers" (Gen. 9: 25). By strange feats of genealogy it is assumed that Ham was the forebear of the Africans; by stranger leaps in exposition, it comes to be assumed that it was God who cursed the descendants of Ham. The text clearly indicates that Noah pronounced the curse, and also permits the inference that he had a hangover at the time.

Now God could use the Assyrian as the arm of his wrath, and most assuredly he might use a man just arising from a drunken stupor, but this possibility must be very disturbing to those who believe both in the curse and in prohibition—and there are many such. So far as this passage is concerned, one would suppose that either the doctrine of racial superiority or that of prohibitionism must lose Biblical prestige—and that is a very hard choice indeed.

This entire method of Biblical exegesis would be rejected, of course, by those who know enough about the Bible to do intelligent exegesis. But it cannot be laughed off; like many another myth, the myth of "the

curse" has already done great harm in the world.

On the other side of the argument is the perennial appeal to the well-known verse from the Book of Acts: "[God] hath made of one blood all nations of men for to dwell on all the face of the earth . . ." (King James translation; Acts 17: 26). This verse unquestionably proclaims the unity of mankind through God's creation, but the term *blood* is not to be understood in a racial sense. It signifies the principle and unity of life through God's creative act. The Revised Standard Version omits the term entirely. In any event, honesty would require that one should go on to include the remainder of the verse, which is often used by supporters of segregation ". . . and hath determined the times before appointed, and the bounds of their habitation."

Many other examples of the effort to read racial ideas back into the Bible might be given. But "one little word shall fell" them. The very notion of "race," as it is commonly understood at the present time, is a modern idea, no more than three or four centuries old at the most. In his prescience God might have chosen to give us more Biblical light on it in anticipation of its eventual appearance. There is no evidence that he chose to do so. The Bible contains incomparable teaching about human relations, of course, and race relations are only a particular (and probably temporary) aspect of human relations.

Scriptural teaching is, therefore, by no means irrelevant to our modern race problems. There we learn that God created (and creates) all men in his own image. There we read, in the story of the Fall, that man in his pride rebels against his Creator, sets himself up as the judge of what is good, and fractures the unity of creation. At Babel he fractures it again, again because in his own cunning he seeks to scale the ramparts of God, and he is reduced to a confusion of tongues. So we are taught that human diversity, except between the sexes, follows on the sin and fall of man, not from God's creation, except as God gave man the freedom and other conditions under which this could happen.

By immediate inference, racial distinction and discrimination are man's fault, not God's design. And we read too, in the Book that is our charter, of the judgments visited upon man by God whenever he raises his hand against his brother, and of the reconciliation of man with man as a means of God's grace. In modern terms the judgment of God is found in the shame or brutalization of a prejudiced heart, in the unease that attends the days and nights of the segregationist or the bitter man, in the repudiation of the churches themselves for their capitulation to man's perspectives. And God's grace may be found in the restoration again of the unity that has been broken, in the freedom and assurance of living again in a world where men know a common Father as their redeemer and therefore accept every man as brother.

Through all the cosmic drama of Biblical history there runs another theme, and it rises at last to unbearable climax to show us what manner of people we are. God condescends to choose a people as his own, and to make with them a covenant to be their God. There are no racial implications in this doctrine of the chosen people: foreigners who become part of them are to be included in God's care, and "many nations" will emerge from those chosen. Marriage with foreign women is forbidden, lest defection from Israel's God result, but what we would call racial intermarriage does not appear to be either prohibited or advocated as such in the Bible. Nor does the choice by God of a particular people give to them any privilege over other nations, in the long run, except that of knowledge of the one true God. Israel learns with difficulty in time that this same



In the kindergarten harmony prevails

God rules all nations, even to the isles of the sea. And her final lesson is that she, Israel, God's chosen remnant, must by her own suffering, bring these nations also to salvation.

Jesus of Nazareth comes as the fulfillment of the mission given to Israel. The central message of the gospel, later made even more specifie by the eloquence of St. Paul, is that Jesus Christ, through his life on earth, his death for all men, and his resurrection as the hope of all men, has brought reconciliation between man and God and man and man. Those who accept him as their Lord live in a new dimension in which love and unity are regnant, though still tainted by sin.

This unity is not only spiritual; it pervades life in all its relationships and it seeks even to remake society. Out of faith in the life, death, and resurrection of Jesus Christ came a new community composed of many peoples — men "from every nation under heaven" (fifteen are named in Acts 2) were present at Pentecost, generally considered to have been the beginning of the larger Christian community or church. Each was speaking his own tongue, but in a common bond of unity in Christ.

Through many vicissitudes this community swept out across the world, gathering up Greek and Jew, slave and free man, barbarian, Scythian, Roman, Egyptian, Indian, African, European, American. For nearly eighteen centuries the church knew little ethnic discrimination within its life. Not until white men began to overrun the world did their new division among men by races come to pass; not until the nineteenth century did elaborate justifications of it begin to appear, and these originated for the most part outside the churches. In time in certain churches, still a small minority, found for the most part in the United States and the Union of South Africa, these pagan theories have largely supplanted the ancient Christian doctrines, and have perverted the life of the churches themselves, so that they use these theories to interpret even the Bible.

In this long perspective, embracing the centuries from creation to our own day of judgment, who are we? We say that we are the people of God, the new Israel, God's elect, a new chosen race. Are we? Were we, would we tolerate "the dividing wall of hostility" whose destruction was proclaimed by St. Paul nineteen hundred years ago? Can a church still call itself a church when it shows a partiality not shown by God? Perhaps our greatest need, if we are once again to be the people of God, is that of knowing who God's people are, of reapturing a sense of God's church as it has been revealed in the Scriptures and through many centuries.

In those terms, many of our churches may not deserve the name. They are social elubs maintained by the pride and prejudice of man. They are voluntary groups setting their own standards of membership, not descendants of the church that came from Pentecost—ultimately from a cross.



Liston Pope, dean of Yale Divinity School, gave Christ, the Church, and Race as an address before the National Council of Churches Assembly

It has been said that "eleven o'clock on Sunday morning is the most segregated hour in the week." One could qualify that conelusion; eleven o'clock on Saturday night is even more segregated for the country club set, and other purely social clubs are in general more completely uni-racial than are the churches. If the statement is properly hedged about and seen in perspective, however, it must be granted that the church is probably the most racially segregated major institution in American life, at least as it is represented in its local manifestations. But it is at the level of the local church and community, where people must live and work and worship face-to-face, day after day, that the crueial test will come.

Certainly the church chastises the world in matters of race as a sinner chastising another sinner, and is repentant even in the act of chastisement. But in the light of the Bible, in the doctrine of the Christian church, in centuries of experience since Pentecost—before all these tribunals the practice of racial segregation or discrimination before God or in the church stands condemned. And deep in their own hearts most thoughtful Christians, North or South, in South Africa or in Singapore, know that this is true. Further, the churches are as much sinned against as sinning in respect to their own poor record in integration. Residentially segregated neighborhoods make it very difficult, almost

unnatural, for neighborhood churches to become racially inclusive. Of course, churches do not need to run so rapidly from the possibility as many of them do when their neighborhoods begin to change. But in many instances, perhaps most, the churches are as much the victims of segregation patterns imposed by others as the perpetrators of them.

Though interracial congregations in American Protestantism still comprise about ten per cent of the total number of congregations, this percentage is five times as great as that of ten years ago. In some denominations the figure is much higher than this national average. And comparable or even greater changes have taken place during the last decade in most church-related institutions such as schools, colleges, and hospitals. The movement toward integration has been at an uneven rate in the various denominations and regions of the country, but it has affected them all, including a number of churches and educational institutions in the South.

Slowly, how slowly, the mending of the breach proceeds, but it does proceed, and it will not stop until the seamless robe of the church is whole again. We may be nearer a breakthrough on this battlefield than we know. It should also be remembered that most of the Christian churches in the world still refuse to practice discrimination or segregation. If the church as a whole had capitulated, it would have utterly lost its integrity and completely denied its Lord. Whatever the regional defections may be, it is the very nature of the church to be an inclusive and integrated community.

Let those take heart who bear the brunt of the battle. All Christian history testifies that their struggle will not be in vain, or else the churches over which they sorrow will finally lose their souls. There have been and will be martyrs in this cause. But let no one become the child of his fears rather than of his faith. The speed at which the church can proceed will vary from place to place. The battle will ebb and flow. But victory will be ours in the name of Christ. Then the church will have found her life again as the undivided people of God, and will show to a broken mankind a still more excellent way.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I am writing to learn the stand of the Church of the Brethren on recreation. We feel there is a need for planned recreation at Sunday-school class meetings and that young people should have organized and supervised recreation. Should the church provide a place for this recreation? We feel the sanctuary of the church has been dedicated to God and that everyone should be reverent when in the sanctuary, but what about recreation in the church basement and in Sunday-school rooms?

Thank you for any information you might give us.

Church Leader.

Dear Friend,

In answering your letter on church recreation I am assuming that we agree on some of the theological bases for Christian recreation as it relates to Christian fellowship:

1. In the beginning God created the heavens and the earth, and he created man. And he said it was good. The body and the spirit are part of God's creative activity, clean and legitimate.

2. The nature of man indicates a need for wholeness of life. There is a rhythm and flow of life between activity, release, and meditation. The Genesis story gives us "the Sabbath principle" as one example of God's intentions.

3. Jesus' interest in the welfare of the whole man, caring for his need of food, health, shelter, indicates that he would approve of his recreational needs as well. Remember that he attended a wedding.

4. Many men come to God through their sorrow, anxiety, and pain, but they learn to know God through their good times, too.

5. The doctrine of salvation by grace recognizes man's dependence upon God. Man might well turn from his feverish attempts to do God's work in order to take some creative leisure.

The need for recreation is evident in children's play, in youth's vivacious living and in adult's sense of creativeness. The answer is simply, "Yes." Young people need recreation, Christian recreation.

The church building is dedicated to God's work, and so should be our homes and our schools. In fact, for a Christian, all of life is a dedication to do his will. To overdedicate our church buildings and to underdedicate our homes is a secular principle that divides Christianity into neat pigeonholes. You should be able to use the church building for any purpose that you would use your home. On the other hand, church recreation leaders recognize that there is a time and place for everything at church and at home. The church sanctuary is not a good place for recreation. The church fellowship hall is a more suitable place for such activity.

The kind of recreation to be used should be judged by the best Christian standards. The book, Recreation and the Local Church, written by a workshop group and published by the Brethren Publishing House, gives considerable guidance on this matter. I see no harm in ping-pong, shuffleboard and other group games including folk games for Christian young people as long as they are acceptable and do not dull the spiritual sensitiveness of the individual.

Ed Crill.

The Anniversary Is Launched at Germantown



Don Durnbaugh (right), who has done much research in Brethren history, points out interesting items in the historical collection at the Germantown church to Glenn M. Faus (left) and J. Ross Eshleman, who were present for the inaugural service on January 1

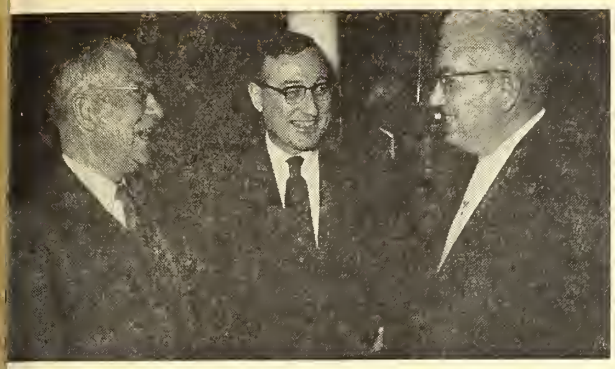


A full account of the Anniversary celebration at Germantown by two of those who participated will appear in next week's Messenger

L. W. Shultz (left) and Don Durnbaugh talk over the latter's book, **European Origins of the Brethren**, which is scheduled to be released early in June

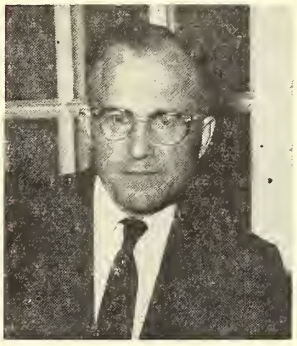


Glenn Faus, Hedda and Don Durnbaugh, and Ross Eshleman (from left) study the plaque in memory of the two Christopher Sowers





Above: Present at Germantown for the inaugural service were, from left, Paul H. Bowman, chairman of the 250th Anniversary Committee; Delbert Flora, moderator of the Brethren Church; and Miles Taber, moderator of the National Fellowship of Brethren Churches (Grace Brethren)





Right, Norman H. Baugher, general secretary of the General Brotherhood Board; Edwin Espy, associate general secretary National Council of Churches; Quinter Miller, assistant general secretary for field operations, National Council (from left)





Others taking part in the inaugural service or present at the meeting were, top to bottom, left: Harper S. Will and Morley S. Mays, who brought the afternoon messages; Nevin H. Zuck and DeWitt L. Miller, who presided at the afternoon meeting and luncheon, respectively; right: V. F. Schwalm, who gave the morning address; Andrew Cordier; Nevin Fisher, who led the music; and R. H. Edwin Espy, who brought greetings from the National Council





Edward Ziegler, who officiated at the love feast service









Clark and Clark

Who Is My Neighbor?

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself (Matt. 22: 37-39, R.S.V.)

Mrs. James D. Wyker

THESE two commandments are disturbing to our consciences when we look realistically at our troubled world and honestly at ourselves as Christians. We have not so loved God and our neighbor.

It is our knowledge of Jesus Christ that alone makes our disobedience plain to us; it is our expectance of his grace that alone makes our confession possible; and it is our hope for his power that alone makes us continue to take his commandments with utter seriousness.

In the midst of racial tensions and world revolution, Christians everywhere must be searching their souls for an answer to the question: "Do we love our neighbor as ourselves?" There are those who insist that they love and worship God with their whole heart and that they love their friends. Yes, they do love God and neighbor, but —

WHO *IS* MY NEIGHBOR?

Luke 10: 29-38 suggests an answer. As Jesus finished telling the story of the Good Samaritan, he asked, "Which of these three, do you think, proved neighbor to the man who fell among the robbers?" The lawyer replied, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

The one who showed mercy! This means that we must serve the needs of neighbors around the world. American Christians have responded generously to One Great Hour of Sharing. They have shown mercy abundantly through their world mission programs, providing hospitals, colleges, and agricultural information, and by other means sharing the gospel in faraway places.

WHO IS MY NEIGHBOR?

Could it be a tired woman in Montgomery, Alabama, a

itizen of the United States, who wanted to remain in her eat after she had paid the same are as other passengers but was required to give it up and tand in the rear of the bus?

Could it be a young minister n Tennessee who was abused ecause he walked to school vith some children one morn- ng for their protection, or hose very childen whose skin vas darker than his?

Could it be the thousands of displaced" Negro people, nany uneducated and un- killed, who are fleeing from the outh into northern cities? We ave rushed to show mercy by ending food, clothing, and noney to displaced persons in nany lands. What is our re- sponse to these "displaced" citi- zens in our own country, so ear at hand, so far from our earts?

WHO *IS* MY NEIGHBOR?

Could it be the educated, ultured, financially indepen- dent Negro citizen in Ohio who ried to buy a home in a resi- dential section, but was pro- ibited because of his race?

Could it be a community of people in Georgia who have been living out their Christian convictions on an interracial farm, whose roadside market has been bombed, whose credit has been discontinued, and whose insurance has been can- celled?

My neighbor! It could be the Indian Americans who are moving into towns and cities, or who are still trying to conserve their culture on reservations within the borders of our coun- try. It could be other minority groups, perhaps, the Orientals, the Mexicans, or the Puerto Ricans.

Christians who revere free- dom and justice, face the re- sponsibility, on Race Relations Sunday, 1958, to love God, with heart, soul, and mind; to love our neighbors as ourselves; and to show mercy as we know our Lord would have us do.

To love our neighbor and to show mercy mean today sup- port of those who seek freedom and justice in the face of dis- crimination and segregation.

WHO IS *MY* NEIGHBOR?

Persons of any color—anyone in need wherever he may be.

Out of the Long Night

Continued from page 4

realizes that nonco-operation and boycotts are not ends with- in themselves; they are means to awaken a sense of moral shame within the opponent. The end is redemption and re- conciliation. The aftermath of nonviolence is the creation of the beloved community, while the aftermath of violence is tragic bitterness.

A third fact that character- izes the method of nonviolence is that the attack is directed to forces of evil, rather than to persons caught in the forces. It is evil that we are seeking to defeat, not the persons victim- ized with evil. Those of us who struggle against racial in- justice must come to see that the basic tension is not between races. As I like to say to the people in Montgomery, Ala- bama, "The tension in this city is not between white people and Negro people. The tension is at bottom between justice and injustice, between the forces of light and the forces of darkness. And if there is a victory it will be a victory, not merely for 50,000 Negroes, but a victory for justice and the forces of light. We are out to defeat injustice and not white persons who may happen to be unjust."

A fourth point that must be brought out concerning the method of nonviolence is that this method not only avoids external physical violence, but also internal violence of spirit. At the center of nonviolence stands the principle of love. In struggling for human dignity the oppressed people of the world must not succumb to the temptation of becoming bitter or indulging in hate campaigns. To retaliate with hate and bit- terness would do nothing but intensify the existence of hate in our world.

We have learned through the grim realities of life and history that hate and violence solve nothing. They only serve to push us deeper and deeper into the mire. Violence begets vio- lence; hate begets hate; and toughness begets a greater toughness. It is all a descend- ing spiral, and the end is de- struction—for everybody. Along the way of life, someone must have enough sense and morality to cut off the chain of hate by projecting the ethic of love into the center of our lives.

In speaking of love, we are not referring to some sentimen- tal and affectionate emotion. It would be nonsense to urge men to love their oppressors in an affectionate sense. Love in this connection means understand- ing goodwill as expressed in the Greek word *agape*. This means nothing sentimental or basically affectionate; it means under- standing, redeeming goodwill for all men, an overflowing love which seeks nothing in return. It is spontaneous, unmotivated, groundless, and creative. It is the love of God operating in the human heart. When we rise to love on the *agape* level, we rise to the position of loving the person who does the evil deed, while hating the deed that the person does.

A fifth basic fact about the method of nonviolent resistance is that it is based on the conviction that the universe is on the side of justice. It is this deep faith in the future that causes the nonviolent resistor to accept suffering without retaliation. He knows that in his struggle for justice he has cosmic companionship. There is a creative power in the universe that works to bring low gigantic mountains of evil and pull down prodigious hilltops of injustice. This is the faith that keeps the nonviolent resistor going through all of the tension and suffering that he must inevitably confront.

Those of us who call the name of Jesus Christ find something at the center of our faith which forever reminds us that God is on the side of truth and justice. Good Friday may occupy the throne for a day, but ultimately it must give way to the triumph of Easter. Evil may so shape events that Caesar will occupy a palace and Christ a cross, but that same Christ arose and split history into A.D. and B.C., so that even the life of Caesar must be dated by his name. Yes, "the arc of the moral universe is long, but it bends toward justice." There is something in the universe which justifies William Cullen Bryant in saying, "Truth crushed to earth will rise again." So in Montgomery, Alabama, we can walk and never get weary, because we know that there will be a great camp meeting in the promised land of freedom and justice.

I cannot close this article without saying that the problem of race is indeed America's greatest moral dilemma. The churches are called upon to recognize the urgent necessity of taking a forthright stand on this crucial issue. If we are to remain true to the gospel of Jesus Christ, we cannot rest until segregation and discrimination are banished from every area of American life.

Many churches have already taken a stand. The National Council of Churches has condemned segregation over and over again, and has requested its constituent denominations to do likewise. Most of the major denominations have endorsed that action. Many individual ministers, even in the South, have stood up with dauntless courage. High tribute and appreciation is due the ninety ministers of Atlanta, Georgia, who so courageously signed the noble statement calling for compliance with the law and a reopening of the channels of communication between the races. All of these things are admirable and deserve our highest praise.

But we must admit that these courageous stands from the church are still far too few. The sublime statements of the major denominations on the question of human relations move too slowly to the local churches in actual practice. Too many ministers are still silent.

It may well be that the greatest tragedy of this period of social transition is not the glaring noisiness of the so-called bad people, but the appalling silence of the so-called good people. It may be that our generation will have to repent not only for the diabolical actions and vitriolic words of the children of darkness, but also for the crippling fears and tragic apathy of the children of light.

What we need is a restless determination to make the ideal of brotherhood a reality in this nation and all over the world. There are certain technical words which tend to become stereotypes and cliches after a certain period of time. Psychologists have a word which is probably used more frequently than any other word in modern psychology. It is the word *mal-*



"For we are indeed his offspring"

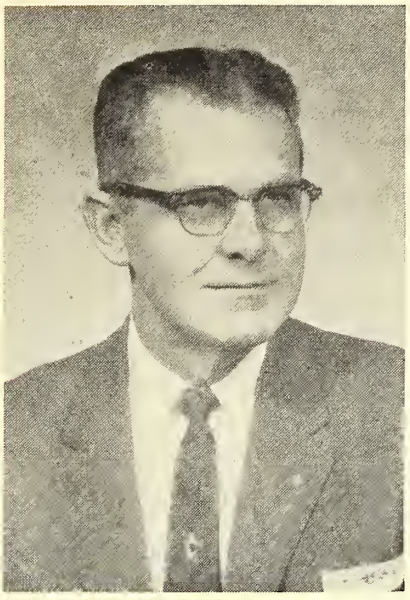
Religious News Service

adjusted. In a sense all of us must live the well adjusted life in order to avoid neurotic and schizophrenic personalities.

But there are some things in our social system to which all of us ought to be maladjusted. I never intend to adjust myself to the viciousness of mob-rule. I never intend to adjust myself to the evils of segregation and the crippling effects of discrimination. I never intend to adjust myself to the inequalities of an economic system which takes necessities from the masses to give luxuries to the classes. I never intend to become adjusted to the madness of militarism and the self-defeating method of physical violence.

It may be that the salvation of the world lies in the hands of the maladjusted. The challenge to us is to be maladjusted —as maladjusted as the prophet Amos, who in the midst of the injustices of his day, could cry out in words that echo across the centuries, "Let judgment run down like waters and righteousness like a mighty stream"; as maladjusted as Lincoln, who had the vision to see that this nation could not survive half slave and half free; as maladjusted as Jefferson, who in the midst of an age amazingly adjusted to slavery could cry out in words lifted to cosmic proportions, "All men are created equal, and are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness"; as maladjusted as Jesus who could say to the men and women of his generation, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you." The world is in desperate need of such maladjustment. Through such courageous maladjustment we will be able to emerge from the bleak and desolate midnight of man's inhumanity to man into the bright and glittering daybreak of freedom and justice.

General Chairman, Anniversary Call



WILLARD POWERS of Mt. Morris, Ill. has been named General Chairman of the Church of the Brethren's 250th Anniversary Call, according to an announcement by Desmond W. Bittinger, Moderator of the church.

Through the Call program it is planned to raise a minimum of $2,600,000 in the fiscal year 1958-1959 for church extension, and for the expansion and strengthening of other phases of the church's work here and abroad.

Willard Powers has been active in the church for many years, having been baptized at Beaver, Iowa in 1921. For the past six years he has been moderator of the Church of the Brethren in Mt. Morris.

Born Sept. 8, 1909 on a farm near Beaver, Iowa he attended South Beaver grade school and Beaver Consolidated School. He spent a year at Bethany Training School, Chicago, and graduated from Mount Morris College in 1932.

Past president of the Mt. Morris Kiwanis Club, and presently a member of its Board of Directors, Bro. Powers served for eighteen years as Cubmaster and chairman of the pack committee of the Boy Scouts. Presently he is chairman of the Sinissippi District, and a member of the executive committee of the Blackhawk area council. He is also a member of the Boy Scout's National Council.

Mr. Powers is chairman of the adult education committee of the Mt. Morris P.T.A. He is past president of the National Council of Men's Work of the Church of the Brethren, and past recording secretary of United Church Men and a member of its board of managers. He is a member of the board of the Mt. Morris Church of the Brethren, and teaches an adult Sunday-school class there. He is also a member of the department of ministry and evangelism.

He is married to the former Marjorie Phelps of Monmouth, Ill., and has three children, Sandra 14, Steven 8, and Thomas one year old. He has resided in Mt. Morris since 1927, and has been employed at the Kable Printing Co. there for twenty-five years, for the past twenty years as traffic manager.

With Our Contributors

Martin Luther King, Jr., the pastor of the Dexter Avenue Baptist church in Montgomery, Alabama, was one of the leaders in the nonviolent resistance movement against bus segregation in Montgomery.

Mrs. James D. Wyker, a member of the Disciples Church, is a past president of the United Church Women. She wrote Who Is My Neighbor? as the Race Relations statement for the National Council.

KINGDOM GLEANINGS

Information concerning the day and hour of local church love feasts will hereafter be carried in local church news reports rather than in a separate section on these pages. The church calendar section has been developed so that events of more than local interest can be noted there. Special announcements of local activities, such as dedications, anniversaries, home-comings, and preaching missions will still be carried if they are sent in at least four weeks in advance of the scheduled event.

Manchester College needs an experienced bookkeeper. Any person interested should get in touch with the college at an early date.

Mark Roller is president of the National Council of Men's Work, not Ray Petersime as was erroneously stated in a recent Gospel Messenger.

Action Sheet for Disarmament No. 4 was mailed to pastors the week of Jan. 27. With it is the American Friends Service Committee public statement, Why Are Ye So Fearful? with suggestions for its use in local newspapers or as a poster.

The women's and men's work of Northern Iowa, Minnesota and South Dakota will hold a joint series of spring rallies at Sheldon, Iowa, April 15; Waterloo, Iowa, April 16; and Preston, Minn., April 17. Ralph E. Smeltzer will lead the rallies on the theme, New Developments in Brethren Service.

One or two pianos are needed for use at the Brethren Service Center, New Windsor, Md. Preference will be given to church or school model spinet or grand. Good quality instruments of other models will be acceptable. Contact John H. Eberly, Director, Brethren Service Center, New Windsor, Md.

Ira Petersime of Gettysburg, Ohio, died at his home there on Jan. 24. Brother Petersime invented the mammoth electric incubator for the hatching of poultry eggs and set up a company under the name of Ira M. Petersime and Son for the manufacture of electric incubators. Ray Petersime, long active in men's work, is a son.

Heifers, goats, chicks, hatching eggs and pigs are sent out regularly by Heifer Project, Inc., an agency which the Church of the Brethren helped to organize and continues to share in administering. As the way is open for the sending of this form of help to distressed areas, additional cash gifts and animals are sought. Mail funds for this program to the General Brotherhood Board, 22 S. State St., Elgin, Ill. Mention the name of your church and district for Brotherhood Fund crediting purposes.

Preregistrations for the Brethren youth seminar, Feb. 3-7, had reached 218 by Jan. 23.

Directors of the various Brethren Volunteer Service projects will meet Feb. 9-15 at Camp Swatara, Pa.

The Executive Committee of Men's Work and the National Council of Women's Work convened in Elgin, Ill., in joint sessions, Jan. 26-28.

Doctors and nurses are still urgently needed for the Brethren Service work in Puerto Rico. Contact the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill., immediately if you are interested or know of others who might be.

The annual ministerial retreat for the North Atlantic District will be held on Saturday, Feb. 15, at the First church, Philadelphia. Sessions will begin at 10:30 a.m. and at 1:00 p.m. Guest leader for the retreat will be Harold Z. Bomberger, Eastern Region secretary.

From the estate of Malinda Baker, widow of Wendell G. Baker, of Elizabethtown, Pa., the General Brotherhood Board has received a bequest of $14,431.43. She was a member of the Elizabethtown congregation. Sister Baker designated her gift to be used by the Board "in the work of the Foreign Mission Commission and the Brethren Service Commission to aid needy persons."

Change of Address

E. O. Slater, from Dallas, Texas, to 960 Dahlia St., Denver 20, Colo.

Robert G. Mock, from Everett, Pa., to Brethren Service Center, New Windsor, Md. Brother Mock is the new director of volunteer service training.

Anniversaries

East Fairview church, Eastern Pennsylvania, will observe anniversary Sunday on March 2 at the ten o'clock worship service. Harold Z. Bomberger, executive secretary, will be the speaker.

Chinese church and Sunday school of the First church, Chicago, Ill., will celebrate its fiftieth anniversary on Sunday, Feb. 23, at 4:00 p.m. Leland S. Brubaker of Elgin, Ill. will be the speaker. A dinner for which reservation must be made will follow the service.

Brethren Historical Tour

Don Durnbaugh, author of the Anniversary Volume I, European Origins of the Brethren, will conduct a four-week tour of the places in Germany and surrounding countries where he discovered much of the material for this volume. Tour members will leave New York on June 30, participate in a program of travel and study from July 1 to Aug. 2, attend the conference in Kassel and the celebrations at Schwarzenau and at Berleburg, Aug. 3-7, and have from Aug. 8 to Aug. 20 to travel or to plan on their own. This tour is especially recommended for pastors and others interested in a study of the history of the Church of the Brethren. For further information, write Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Brotherhood Theme: Brethren Under the Lordship of Christ

His Kingdom in My Kitchen, by Ernestine Hoff Emrick, has been reprinted. Copies are available at 25c each, or 5 for $1.00. Order from Brethren Press, 22 S. State St., Elgin, Ill.

From Oct. 1, 1956 to Sept. 30, 1957, the Church of the Brethren called eighty-two men to the ministry. The District of Western Pennsylvania licensed ten men, the highest number of men to be called by any one district. Eighteen districts called no men to the ministry this past year. The number of licensed men by regions are: Eastern Region, twenty-one; Southeastern, twenty-four; Central, eighteen; Western, eleven; Pacific Coast, eight.

Bridgewater College

Harold Fasnacht, president of La Verne College, spoke in chapel on Jan. 3, 1958, to the students and faculty. He and Mrs. Fasnacht were guests of the college on the way to Florida to attend the Association of American Colleges meeting.

The new health and physical education building was scheduled for dedication on Feb. 6. Periods of open house in the afternoon and evening to observe the college's program of physical education were planned. In the early evening a formal dinner brought officials of the Mason-Dixon Conference and of the state board of education to the campus. A brief dedicatory program was planned to precede the home game with Lynchburg College.

Keith Crim '47, spoke in chapel on Jan. 22. Mr. Crim and his wife, Evelyn Ritchie Crim '46, served for five years in the Orient as missionaries of the Presbyterian Church, and he is now completing his resident work at Union Seminary, Richmond, Va., in preparation for his doctoral degree in Old Testament studies.

H. H. McConnell, William M. Beahm, Donald Rowe will be the guest speakers of the sixty-second annual spiritual life institute to be held on the campus Feb. 11-13, sponsored jointly by the college and the Southeastern Region. The regional board will have an important meeting on Feb. 11, prior to the starting of the institute. The spiritual life institute annually attracts ministers and church leaders from the Mason-Dixon line to the tip of Florida.

At the 250th Anniversary communion and love feast held in the Germantown church, Jan. 1, Bridgewater College was well represented by President Warren D. Bowman, William Willoughby, and Donald Clague from the faculty, and Guy Wampler, Sr., and William Smith from the regional office.

President Warren D. Bowman, while attending the Association of American Colleges in Miami, Fla., Jan. 5-9, attended the meeting of presidents of Brethren colleges during the association's meeting. While in Florida he also was the guest speaker at the annual meeting of the Florida state alumni chapter, meeting at Orlando, Jan. 11.

In the ten-year development program, A. R. Showalter, associate director of development, is now conducting a second church solicitation in the First District of Virginia and is currently working among the churches of the Roanoke area.

During the Christmas holidays, the Southeastern Region recreation leaders' laboratory was held on the Bridgewater campus with aproximately forty-seven in attendance.

The regional kick-off dinner for the Brotherhood Anniversary Call program will take place on the campus on Feb. 12, with Donald Rowe, anniversary call director, as the guest leader.

The Student Christian Association has launched its annual deputation work among the churches with four teams presenting approximately thirty programs in the varied fields of music, worship, drama, and BVS work.

Lowell A. Miller '40, Rockingham county commissioner of revenue, assumed the position of business manager and treasurer of Bridgewater College on Jan. 1, 1958, succeeding Cecil C. Ikenberry '28, who has served faithfully for the last seventeen years. Mr. Ikenberry will continue with the college until the close of the 1957-58 school year.

The Church Calendar

February 9

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Teaching Ministry of the Church. Acts 8:26-38; 1 Tim. 4:6-16; 2 Tim. 2:1-2; 3: 10-17. Memory Selection: Take heed to yourself and to your teaching; hold to that, for by so doing you will save both yourself and your hearers. 1 Tim. 4:16 (R.S.V.)

Feb. 9 Boy Scout Sunday
Feb. 9 Race Relations Sunday
Feb. 11-13 Spiritual Life Institute, Bridgewater College, Bridgewater, Va.
Feb. 16-23 Brotherhood Week
Feb. 18-23 Pacific Coast regional conference, Fresno, Calif.
Feb. 19 Ash Wednesday
Feb. 21 World Day of Prayer
Feb. 23 Commitment Sunday
March 3-7 Adult seminar, Washington, D.C., and New York City
March 7-8 Central Region daily vacation Bible school conference, Manchester College, Ind.
March 16 One Great Hour of Sharing

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Clyde C. Fry of Waka, Texas, in the Peace Valley church, Mo., March 17-23.

Bro. Russell G. West of Wiley, Colo., in the Oak Grove church, Va., Feb. 25—March 9.

Gains for the Kingdom

Three baptized in the New Philadelphia church, Ohio. One baptized and one received by letter in the Sidney church, Ohio.

Six baptized and one received by letter in the East Fairview church, Pa.

Seven baptized and three received by letter in the Manor church, Md. Four baptized in the Tampa church, Fla.

News and Comment From Around the World

EUB Church Has Record Membership

The world membership of the Evangelical United Brethren Church now totals 827,000, according to a recent report. There are 4,277 EUB congregations in North America and 3,073 ministers.

Dr. Hermann W. Kaebnick of Dayton, Ohio, executive secretary of the denomination's general council, said the average per member contribution during the year was a record $58. Total giving for all purposes during the year was more than $43,766,000. The average salary of ministers in the denomination during the year, including parsonage rental and expense allowances was $3,747.

Religious Question to Be Left Out of 1960 Census

The 1960 population census will not include any question on religious affiliation. Robert W. Burgess, director of the Census Bureau, said that the primary reason for this decision was that at this time many people would be reluctant to answer such a question in the census where a reply is mandatory.

A number of national Protestant and Jewish groups have strongly opposed the question with reference to religion, on the grounds that it would violate the separation of church and state and constitute a grave invasion of privacy. Some religious groups favored such a question as a means of securing valuable statistical information.

Reports Increased Church Attendance in 1957

One million more adults attended church and synagogue services regularly during 1957 than the year before, according to a report of the American Institute of Public Opinion.

Dr. George Gallup, director of the institute, said that the institute's annual audit of church and synagogue attendance showed that approximately 48,500,000 adults attended worship in a church or synagogue during an average week of the past year. This represents about forty-seven per cent of the total U.S. adult civilian population.

The Gallup Poll report noted that there has been a general leveling-off in attendance after an upward trend for fifteen years. In 1940, slightly more than one third of the adult population had gone to church or synagogue. By 1955, the number of adults who went was close to fifty per cent.

The Gallup survey showed that Roman Catholics were found to be more faithful in their church attendance than Protestants, and that Protestants attended more often than those of the Jewish faith.

Students Blame Church for Their Lack of Commitment

Some 3,400 Methodist students adopted a statement at the close of their quadrennial student conference, which declared that youths belong to an "uncommitted generation" because "the church has not called us to her Lord or her mission clearly enough to excite our response." The students said that the church which chides them for their uncommitment "proves to be a major stumbling block toward commitment."

At their conference they heard warnings against nuclear warfare, atomic armaments, and overemphasis on scientific education. Dr. Kirtley F. Mather, professor of geology at Harvard University, told them that military might can no longer be the means of carrying out any country's foreign policy.

Norman Cousins, editor of the Saturday Review of Literature, called for an immediate halt to hydrogen bomb tests by all countries, and if necessary by the United States alone. He said that in the "light of the sacredness of human life, we must say that we would rather die ourselves than use nuclear explosions on human beings. Our purpose is to serve man, not to exterminate him."

Managing Editor of RNS Dies

Louis Minsky, the man responsible for launching and expanding Religious News Service, died recently at the age of forty-eight. The only intercreedal religious news agency in the world, Religious News Service was inaugurated to serve Protestant, Catholic, and Jewish periodicals as well as to assist secular newspapers in the country in the coverage of religious news.

Mr. Minsky conceived the idea that there ought to be such a news agency. He proposed that the National Council of Christians and Jews sponsor it. Today the news service embraces over 500 domestic and foreign correspondents and reaches about 125 daily newspapers, 200 radio and television stations, and 350 church periodicals.

Giving for Religious Purposes Increased

Giving for religious purposes in the United States for 1957 was estimated at about $3,425,000,000—an increase of nine per cent over the previous year, according to the Bulletin of the American Association of Fund-Raising Counsel. Religious construction during the year was estimated at $870,000,000, most of which came from contributions.

Total philanthropic contributions reached a new high for a record $6,700,000,000. More than five billion of this was given by individuals. Giving to higher education was estimated at more than $6,000,000,000, to health and welfare purposes at $2,200,000,000, and to hospital construction at $202,000,000.

Reports New Crime Record in 1957

The year 1957 saw a new crime record established in the United States, according to FBI Director J. Edgar Hoover. Preliminary figures from police departments across the nation indicate that approximately 2,756,000 major crimes were committed during the year, exceeding by 7.5 per cent the record of 1956. There was an increase in 1957 of all major crimes except murder. The largest increases were being recorded in robbery, burglary and auto theft.

Russians Get Christmas Creches as Gift From U.S.

Citizens of the Soviet Union received 50,000 Christmas creches as a gift from the U.S. Information Agency. They are in the form of a cardboard cut-out in the January issue of Ameryka, Russian-language magazine which the agency publishes for distribution in the USSR. Readers were given instructions on how to assemble the manger scene.

The Russian Orthodox Church observed Christmas on January 7. The January issue of the magazine was devoted entirely to a description of how Americans celebrate Christmas. The American embassy in Moscow is permitted to distribute 50,000 of Ameryka for sale on Soviet newsstands. In return the Russians distribute a similar illustrated magazine in the United States.

Appalachian Religious Project Gets $250,000 Grant

A grant of $250,000 was made by the Ford Foundation to the Appalachian Religious Workers Conference for an extensive study of the economic, health, education, and religious needs of the Appalachian people. The two-year project will cover the 234 Appalachian Mountain counties listed in seven Southern states by the U.S. Census Bureau.

Living in the area are about 8,000,000 people. The seven states are Kentucky, Tennessee, Virginia, West Virginia, North Carolina, Alabama, and Georgia. The headquarters of the study will be at Berea College in Kentucky.

Seminary Enrollment Up One Per Cent

Enrollment in independent theological seminaries and religious training colleges increased one per cent at the opening of the 1957-58 academic year, according to the U.S. Office of Education. Enrollment at theological colleges was 35,554 for the current term. These figures included only the enrollment of theological institutions operating independently. Seminaries operated as graduate departments of universities were not included.

Reports More Than a Billion Pounds of Surplus Food Donated by U.S.

More than six and a half billion pounds of surplus food were donated by the Department of Agriculture during the past five years for distribution to the needy at home and abroad. Secretary of Agriculture Ezra Taft Benson said, "Never in history has a nation been more generous in making available its food supply to the needy than has the United States in the last five years."

Donations from our abundance are now going to more than seventy-five million needy persons here and in foreign countries. The secretary said that sixty million persons in nearly one hundred countries have benefited from the overseas distribution program.

News Briefs

A record budget of $17,500,000 for the Southern Baptist Convention in 1959 has been approved by the denomination's executive committee. This is an increase of $1,000,000 over the 1958 budget.

The Supreme Court of Mexico has ruled that a recent edict prohibiting religious broadcasts is constitutional.

The Southern Baptist Foreign Mission Board has appointed 17 persons for overseas service, bringing the number of its active missionaries to 1,188. The board plans to have 2,000 active missionaries abroad by the end of 1964, in order to meet the increase in world population.

A total of $1,355,000 was collected by the Internal Revenue Service during 1956 in taxes from business income of otherwise tax-exempt charitable corporations. The 1956 total was less than one tenth of one per cent of Internal Revenue collections from corporation taxes that year.

Membership in the United Lutheran Church in America reached a record total of 2,335,352 in 1956, representing a gain of more than 64,000 over the previous year. The number of pastors on ULCA rolls increased by 124 to a total of 4,514. Congregations totalled 4,447, an increase of 64.

One and one-fourth billion pounds of dried milk has been donated to religious and voluntary organizations for distribution to needy persons overseas. The dry nonfat milk solids made up one third of the total food donations of the program of surplus food disposal which is now entering its fifth year.

Evangelist Billy Graham was the speaker at a meeting of 3,000 college students attending the Student Missionary Convention of the Inter-Varsity Christian Fellowship, held at Champaign, Ill. He said, "It is time for a great movement to be started on the campuses of the world that is so much in need of Christ but can't wait on older leaders."

Family Fun Fare

Introducing a new feature in which our readers share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Fun at Party Games

IF YOU are interested in a good mixer for your next party, may I suggest a get-acquainted game for you? Upon arrival of most of your guests, give each a sheet of mimeograph paper, eight and a half by eleven inches. Tell each person to fold his paper in such a way that it would make sixteen rectangular sections on the paper. Let each one collect the signatures of persons in the group whom he does not know. Set a time limit for collecting signatures.

The second part of the game is to tear each of the sixteen sections apart and upon a given signal to return those sections to the individuals from whom they were collected. In each instance a player must return the names to the proper persons. Continue until all signatures have been returned.

A mixer of this nature tends to break down the formality of the group, and your party is off to a good start. A variation is to have sixteen categories that involve persons in the group and have those persons sign the spaces on each of the papers. For example, the person with the smallest foot, the grandmother that has the most grandchildren, someone who has a hole in his sock (other than the top of it), a person who has traveled to some unique place, etc. These persons could be identified when all sixteen names were collected, and it is possible that you have two or three people qualifying in some of these instances. In this case, it would not be necessary to return the slips of paper.—Submitted by Russell Helstern.



Washing dishes was a co-operative effort in our Get-Acquainted Fellowship Evening

A School of Race Relations

Ralph E. Smeltzer

OUR Highland Avenue Church of the Brethren in Elgin, Ill., recently held a school of race relations. It was an exciting adventure.

Would you be willing to live in the same cabin in summer camp with a Negro? Would you be willing to let a Negro cut your hair? Would you be willing to leave a restaurant with a Negro friend if the restaurant wouldn't serve him? Would you be willing to protest to the restaurant manager?

Would you be willing to accept criticism from your white friends for inviting a Negro friend to attend your CBYF? from your family? from your girl friend or boy friend? Would you be willing to invite (and to encourage) a Negro friend to membership (or to ask for membership) in your CBYF or church knowing that your friends, your family, your girl or boy friend would seriously object? Would you be willing to do this even though your steady girl friend or boy friend threatened to drop you?

If you were pastor of the church would you be willing to resign if the congregation failed to accept a Negro applicant for membership?

Broken Masks

These challenging questions were inwardly faced by each of us as our congregation watched and then discussed the dramatic film, The Broken Mask, at the first session of our school of race relations. Some of us discovered our own masks of prejudice for the first time, subtle masks, masks we didn't even know we were wearing. Also we discovered that Negroes often wear masks too. This session of our school became sort of a "self-examination service."

It was preceded by a light Sunday evening meal for whole families in the church fellowship hall. After the supper, children below the junior high age went to their departmental classrooms for special lessons on race relations. The rest of us stayed together for the film and discussion.

In the Wake of Little Rock—Is Now the Time for Integration? was the subject of our school's second session. This was a panel discussion which took place on the following Friday evening in our sanctuary and was sponsored by our city's Council of Churches. Several Negroes attended and participated in the discussion.

The first panelist had recently visited the South. He described the atmosphere throughout the South and North as a result of the Little Rock incident. "We can't stand still," he said. "We must either move forward courageously toward integration or we will slide backward into more hatred and violence." He urged that our local public schools employ some Negro teachers and that our real estate brokers help Negroes who desire and can afford better housing to find it.

A local real estate broker was the second panelist. He pointed out that brokers are the servants of their clients and that further integration in housing will come only as clients favor it. "Usually clients fear that their property values will go down if Negroes move into the neighborhood. However, some Negroes in professional occupations recently moved into one of our neighborhoods and this didn't happen."

Discrimination in Our Town

The third panelist reported on a survey of racial discrimination in the city conducted some months earlier by the Council of Churches. The survey emphasized housing discrimination as the most prevalent form of discrimination. It said that real estate brokers had sort of a gentlemen's agreement among themselves not to show available housing to Negroes in most white areas. Public barbershops will not serve Negroes. One cemetery refuses to bury Negroes.

One hospital will not train Negroes for nursing. Several factories will not employ Negroes. Some recreation places and clubs do not accept them. No church prohibits Negroes but only three or four so-called "white churches" have any Negro members.

The evening proved that there

were many areas of community life where further steps toward integration were urgently needed. An informal refreshment period followed the meeting.

Housing Without Racial Barriers

Our school's next Sunday evening session dealt solely with housing integration, Housing Without Racial Barriers. One fourth of the audience were Negroes. Five panelists, two Negroes and three whites, discussed the following questions:

1. Is there any legal barrier to nonwhites buying a house in a white neighborhood?

2. Why do practically all real estate men refuse to show such housing to nonwhite clients and advise white clients not to sell to nonwhites?

3. In those cases where nonwhites have moved into white neighborhoods have surrounding property values gone down, stayed the same, or gone up? What evidence?

4. Do nonwhites "keep up" their properties less well, the same as, or better than surrounding whites? What evidence? Why?

5. On the average do nonwhites pay more, the same as, or less than whites for house purchases or rentals? What evidence? Why?

6. Are Negroes better, the same, or poorer credit risks than whites? Why? Are they able to pay for their homes or keep up their mortgages?

7. Do our banking and loaning houses loan money to nonwhites to buy homes? Where or how do nonwhites borrow money to buy or build?

8. If one nonwhite family moves into a neighborhood, will a multitude follow?

9. Does a neighborhood lose prestige if some persons of other races move into it?

10. Is it bad or good to have children of different races playing together in the same neighborhood?

We Get Acquainted

A Get-Acquainted Fellowship Evening with the two Negro congregations of our city was the fourth and final session of our school. Community singing led by choristers from the three congregations started off the evening. Then came talks of welcome by the three pastors. A fifteen-minute film, The Toymaker, pointed up the "oneness" of mankind. This was followed by a talent program. Each congregation provided one or two talent numbers.

The heart of the evening was the fellowship-recreation-refreshment period. The audience was asked to count off by tens and to reform itself into ten small circles for introduetions, games, and refreshments. Every one of the 257 people present went away knowing personally and more closely some of their community's neighbors of another race. During the fellowship period the children below the junior high age met in their respective age-group elassrooms under the leadership of teams of white and Negro teachers.

No Hosts—No Guests

Committees composed of representatives from each of the three congregations planned each aspect of the evening's session. The project was a fully co-operative partnership arrangement — no hosts, no guests. Each congregation even provided its share of the cakes and pies and dishwashers.

"To increase fellowship among members of the three churches as individuals rather than as members of a group" was the stated purpose of the evening. Calling each other by first names and discussing plans for getting together soon again provided some evidence that this purpose had been achieved.

National Council Assembly Speaks on Race Relations

RESPONSIBLE local community action and obedience to the mandates of the United States Supreme Court in working out problems of desegregation were urged by the National Council of Churches at its general assembly in St. Louis, Dec. 2-6.

"We hope that the necessity of further federal enforcement of rights can be avoided by the responsible action of local authorities," a resolution declared.

"We are thankful that churches and individual Christians, impelled by the mandates of the gospel of Christ, are standing for justice along with reconciliation, for law along with self-discipline.

"We assure the churches and our fellow Christians in these agonizing situations of our sympathy and prayers, of our resolution to assist them in ways that may be helpful, including continued practical support when they suffer hardship as a result of loyalty to Christian principles."

The council reaffirmed "its renunciation of the pattern of racial segregation, both in the churches and in society, as a violation of the gospel of love and human brotherhood." It urged member churches to work for a nonsegregated society.

The resolution said segregation is "also bad economics, wasteful of human resources, makes difficult relationships with other churches and people overseas and is detrimental to the development of a healthy political life."

"Many of the member communions of the National Counell of Churches have carried forward within the churches active programs of social education and action aimed at the elimination of segregation in all spheres of life. Despite these activities, the churches must do far more to live up to the responsibilities of Christian brotherhood.

"It is encouraging that a large number of church groups and others have been speaking out against the fact that economic, political, and community pressures are being applied to thwart desegregation of the public schools. These pressures deny economic, social, and political rights, above all the right to vote, threatening the very foundations of our nation. They deny such personal rights as freedom of religion and conscience, freedom of speech, freedom of peaceable association and assembly, and freedom from arbitrary arrest, police brutality, mob violence and intimidation. . . .

The general assembly denounced attempts being made to suppress the activities of the National Association for the Advancement of Colored People and other voluntary associations by forcing them to reveal their membership lists. While the adopted resolution did not mention the NAACP, it was clear the assembly had this organization in mind.

"These attempts against voluntary associations have occurred particularly in connection with the

desegregation of the public schools," the resolution said.

"Such attempts are a menace to the fundamental human rights of freedom of peaceable assembly and association and freedom of speech guaranteed by the constitution. . . . From the Christian point of view, neither the state nor any group of men within the state can presume to grant or deny these fundamental rights."

The council said that anonymity of membership is necessary for the exercise of fundamental human rights. It urged churches and churchmen to "recognize the gravity of the threat to all associations and to all liberties when the freedom of any legitimate voluntary association is assailed."

"The freedom of one is the freedom of all," the council said, calling on Christians and other citizens "to use all appropriate means at their disposal to prevent or to counteract such attacks upon our liberties."

The National Council of Churches took action to make sure that its future assemblies will be held "only where the prevailing practice in restaurants and other public facilities is service to all people without regard to race or color." It acted after several Negro delegates to the assembly here reported they had been refused service in restaurants and taxis because of their color.

The Rev. O. Walter Wagner, executive director of the Metropolitan Church Federation of Greater St. Louis, said the coming of the assembly to St. Louis had been "a tremendous witness" to the city. "It is because you were able to come that the city's hotels were integrated," he said.

He reported that more than sixty restaurants and dining facilities also were made "completely open" to all delegates. In its action the council urged that delegates, while in St. Louis, patronize only eating places that serve all people.

Church School Program of Home Co-operation

C. Ernest Davis



A visitor and a home department student study the church school lesson together

YOUR program of home co-operation should include the Cradle Roll and the Home Department of your church school in addition to whatever special classes for parents you may run in the main school. For the Cradle Roll you should use the program suggested in our *Messages to Parents of Children Under Two.* This set of ten appropriate messages to parents enables you to give helpful counsel at opportune times. There are also two birthday cards for the child which, preserved in a baby book, will some day bear a testimony of the church's loving concern. This $1.50 set of materials gives an alert cradle-roll superintendent a wonderful set of tools for use in a fruitful ministry to homes where there are babies. A full set of instructions comes with the set.

This presentation, however, will deal chiefly with the effort of the church school to relate itself to those people, old enough to be regular pupils, who for one reason or another do not or cannot attend the regular sessions of the school.

Finding the Members

Who are these people? (1) The parents of very young children who for the present are unable to attend regular classes because the baby's schedule for eating and sleeping interferes, not to mention a dozen other hindrances. (2) Those kept away by their work. Some people have work hours that make it impossible for them to attend. Telephone operators, hotel clerks, firemen, policemen, nurses, and railway employees may be in this class. (3) The isolated person. Some people live so far away that attendance is not possible. You may even have to serve some of these people by mail. (4) Shut-ins. These may be either temporary or permanent in their disability. In either case they need our attention and special care. (5) The aged and infirm. These people may not be invalids or shut-ins, but failure of sight, hearing, or bodily strength may make it difficult or inadvisable for them to attend public functions. (6) Inactive or prospective members. These may be former members who have dropped out; they may be people who do not attend any church or Sunday school; they may be new people in the community. Our first effort and our eventual aim is to get them into the regular program. An initial step may be the securing of their participation in your Home Department program. Liking what they discover there, they may move on into the regular school activities.

You can make certain checks to help you discover these people so that you can approach them. Scan the class membership rolls for people who temporarily are not attending for valid reasons. If they are likely to be kept away for some time, the Home Department should offer to take over for the duration of their absence. Check the church membership roll for inactive members or isolated individuals and families. Watch for families with young babies. The children's department may furnish you the names of parents who do not attend church school but have children in the school.

Surveys and personal observation will reveal unchurched people

in the community. There are many ways of learning about new people in the community. Your pastor will know about the aged and shut-ins of the church and community. Adult classes could be asked to suggest names of prospects. In many ways you should seek to discover those people to whom your Home Department could offer a ministry.

The organization for the department can be very simple: a superintendent and a staff of visitors.

Each new member of the department should receive a special welcome in addition to that given him by the visitor. Such a welcome could be a visit from the department superintendent or the pastor.

Printed Aids

Perhaps your school will want to provide a simple enlistment blank and an attractive membership card. There is an advantage in having these especially designed for your own congregation.

You will want to keep some sort of records which show the visitors' calls and the responses of the students. Offering envelopes should be supplied for the convenience of the Home Department students.

When it comes to study materials, you may find it advisable to use the *Brethren Bible Study Monthly* and its successor the *Church of the Brethren Leader* for adults who pursue the International Uniform Lessons. It is much better for this purpose than the quarterly because of the additional comments and helps it contains. It will give the home department pupil some of the values he would gain from the teacher's presentation of the lesson and the discussion in a regular class. Children should have the appropriate materials from either the group, or closely-graded series, as may be preferred. Youth will like the *Youth Quarterly*.

Adults or young people who desire to do so should be encouraged to take elective courses such as the Old and New Testament courses and the courses on the prophets, Paul, and Jesus from the Standard Leadership Curriculum. Many other possibilities for electives can be secured from the offices of the Christian Education Commission of the General Brotherhood Board.

In addition to study materials, suitable religious magazines should be made available to the pupil. These might well be *Tell Me* for young children, *Journeys* for juniors, *Friends* for junior high pupils, *Horizons* for young people, and *The Gospel Messenger* and *The Christian Home* for adults.

Concern and Imagination Will Do It

A department that really wants to serve might promote hobbies for those who are confined to their homes and cut off from the normal interests and contacts of life; institute a library service; and hold some special meetings for worship, discussion, and social fellowship for people whose responsibilities and schedules do not permit their attendance at the regular services and activities of the church and its organizations. Do everything you can to bring the privileges of the church to your pupils. The Home Department is really the extension department of the church school and must work to bring all it can of the offerings of the church's educational program to those whom it serves.

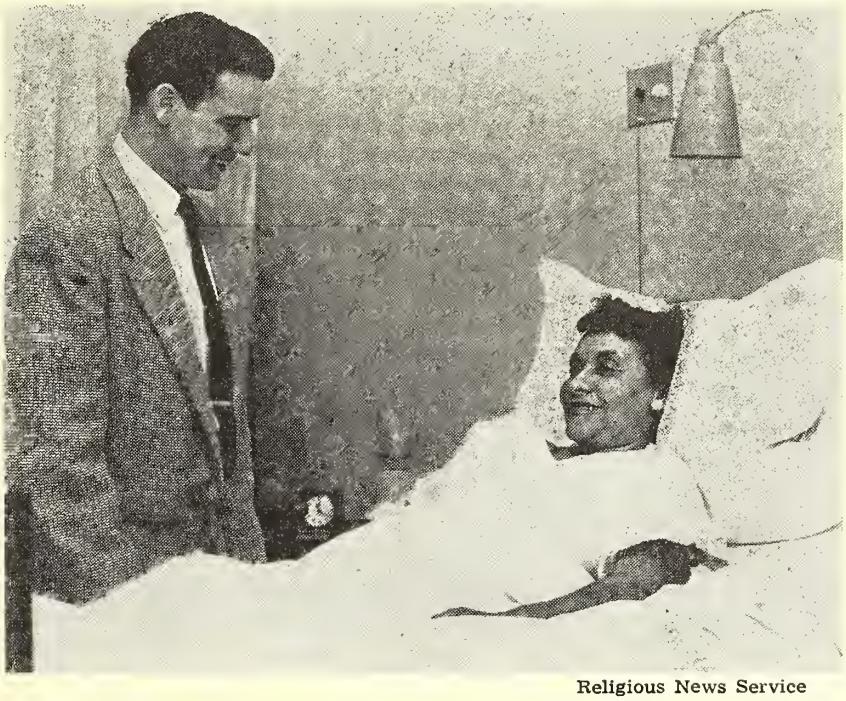
Some schools use the technique of making the home department pupil an associate member of the class to which he would belong if he were in regular attendance. The class tries to include him in its fellowship and social program. Members of the class try to get acquainted with him. If the home department pupil ever does attend the school, there will be a group in which he will already feel somewhat at home.

Let the church school be genuinely interested in people and consciously try to serve those who find it hard to engage in the regular program. We are to go even into the highways and hedges in our ministry to people.

Other Services to Shut-ins

IN ADDITION to the special services the church school can render to shut-ins, there are a number of other things the pastor and congregation can do to make life more interesting for those confined to their homes and sometimes to their beds.

The first thing is to visit these people. Life can get rather monotonous when, as one man said, "All I can do is to lie here and meditate on the past and contemplate the future." They need something to occupy and give meaning to the present. Visits do that. A visitor



Religious News Service

A visitor brings news of the outside, the touch of a friend and of society, and something to think about when the visitor is gone

brings news of the outside, the touch of a friend and of society, and something to think about when the visitor is gone. Visits should be made not only by the pastor but by others also. Variety is the spice of life. The shut-in needs more than one contact with the outside world. Here is a worthy ministry for the layman, one recommended in the New Testament.

One need not go empty-handed. A book or magazine that can be looked at and enjoyed will give happy hours after the visitor is gone. Flowers are also appreciated. If you grow them yourself, so much the better.

There is one caution about visiting. Do not always go on the same day. Don't create a regular pattern which the shut-in can predict. If you don't come, he is disappointed and concerned. Have an irregular pattern; then your visit is a happy surprise. However, do not let the absence of a grooved pattern mean neglect.

Sending the local church bulletin to shut-ins helps to keep them on board as to what is going on in the congregation. Then, if a tape recording of the Sunday service or some special event is taken to them from time to time, you are really ministering to their social and spiritual needs. Some older adults have a hobby of doing this. They should be encouraged. It is a doubly blessed ministry.

It would bolster the self-respect of many shut-ins if they could do something useful for the church. Often a little thought and ingenuity on our part would open the way. Shut-ins are being used to do such things as addressing and stuffing envelopes for a church mailing, making telephone calls, and maintaining prayer lists.

For many years, Brethren ministers have taken the communion service to shut-ins who were unable to attend the love feast held the previous evening. This has meant a spiritual blessing to individuals deprived of much that the rest of us tend to take for granted. This is getting over into a specialized pastoral ministry that includes also the anointing service. All of us can, at least to a degree, carry out the other suggestions.—C.E.D.



John Horning

Students at Calderon learn to create beauty in arts and crafts class

ECUADOR, SOUTH AMERICA

The Last Day of School

Mary K. Burley

SUNDAY morning, July 7, dawned bright and clear, and in the Calderon homes people were astir before the dawn. Today, after weeks of waiting, was the big day. Soon, from all directions, families began their long walk toward school, mothers carrying babies on their backs, and little children plodding along the road; they were all eager to see how their children would get along in their examinations. And how would their school rate this year? Would it be as good as last year?

In the homes of the missionaries and teachers the same questions were being discussed at the early breakfast table: What would the inspectors be like this year? Would the school receive a good rating? Would the teachers be given a good report? Yes, this was a very important day in the life of all those concerned with the school and the mission.

Juan Benalcazar, director of the school, left early to bring the inspectors from Quito. He was expected to return by seven-thirty; so before that the missionaries, Rolland and Jo Flory, Wilma and George Kreps, and Edna Switzer had breakfasted and were waiting in the schoolyard to greet them. Faye Benalcazar was detained at the mission by some early patients.

Waiting in the schoolyard, too, were the teachers and the children, all dressed up in their nicest clothes — a stranger might have thought it was fiesta time.

"There come the inspectors!" The word passed quickly around the court, and each one got ready to do his part in the welcome. The children sang the national anthem of Ecuador and also of Colombia. The small organ had been moved out to the school veranda, so that Jo Flory could accompany the singing, as Matilde Benalcazar, Juan's wife, led them. How those children sang! Even the teachers were surprised, though they had been rehearsing them for weeks—all year, in fact. The inspectors were obviously pleased.

And now it was time to begin the examining. Hector Benalcazar, first grade teacher, brought the first grade children quickly into the school chapel. As they went to their small chairs on the platform, the inspectors sat down at the long table in front. Parents and friends sat on the chapel benches to watch and listen. The inspectors laid out their many papers and gave a signal to Hector to begin. (It was good that Hector was first because he is a teacher with years of experience, and not easily fussed.)

First, the children sang two

songs, then had a reading lesson. One book was passed around for the different children to read. (No class has enough books for each child to have one; that would be too expensive. Most of the work is done with the teacher lecturing, and the children taking notes.) After reading came arithmetic. As Hector asked them questions and the different children answered, the eyes of the parents shone with pride. When Hector had finished with his questions, then it was the inspectors' turn.

Next came the second grade with Señorita Helena Villavicenso, a beginning teacher. In spite of her youth and inexperience, she got along very well. When the señorita had finished, again the inspectors asked questions. It had now become evident to the school staff and to the missionaries that one of the inspectors was going to be "difficult." He spoke sharply to the children, and seemed to be looking for errors on the part of the teachers as well.

The third and fourth grades, taught by Alberto Ronquillo, did well during their examination, too. Then it was lunch time.

During the first examination, the church people who were not directly involved in the school program went to the large room in the workshop for the morning church service. The worship was led by a young man from Calderon, one of the newer members of the church. Jaime Redin played his guitar to accompany the singing. (Jaime was then co-minister with George Kreps, and is now the minister of the Church of Calderon.) Jo Flory gave the morning message, illustrating her talk with pictures to make it more understandable to the church members, most of whom are illiterate.

The examining was adjourned until three in the afternoon. The students were served a plate lunch and sat with their families around the schoolyard. Each family had brought its own lunch; lunch hour was a real visiting time. In the school lunch room two long tables were nicely arranged to serve the teachers, missionaries, and guests. Among the visitors were Benton and Ruby Rhoades and their children from Quito, Betty and Paul Streich, long-time friends of the missionaries at Calderon from the United An-



Calderon students in the schoolyard

Thomas R. Riethof

dean mission at Uyumbicho, and the mayor of Calderon. The bountiful meal had been planned, prepared, and was served by parents of the school children. During the meal two young men, brothers of students, played a guitar and an accordion.

In the late afternoon there was more examining, first the fifth grade, taught by Tomas Mosquera, and then the sixth, by Juan Benalcazar. Both of these classes did more difficult work, especially in arithmetic and in social studies, than the same grades would do in a school in the United States.

Everyone was relieved when the sixth grade finished shortly after six o'clock, for all were growing weary by then. An interesting part of the sixth grade examination was Juan's having George Kreps ask some questions in English. The boys and girls answered in both English and Spanish.

But the day's activities were not over, yet. Now came the school's program for the parents. The school veranda became the platform and the parents and guests sat in the court. The children sang several songs and then each grade did something special to entertain and interest the audience. The program lasted about two hours, and then the families, weary but happy, started their long walk home.

The invited guests, the teachers and their wives, the inspectors, and the missionaries went to the Flory home where supper was served. It was a good opportunity to talk with the inspectors to get some idea what their report would be, as well as to relax after a tiring day. By ten-thirty all had gone to their own homes, each to his well-earned rest.

Three days later the report came—the school and the teachers received a first rating! The long hours of preparation and careful work had brought their reward, not only in the lives of the boys and girls, but also in the standing of the school. Good education continues "south of the border," for world brotherhood and Christian living.

Nigerian Church Shows Growth

Charles M. Bieber

BRETHREN met in district conference at Garkida the last week of October, under the Lordship of Christ. The District Council, representing all of the twelve congregations of the Church of the Brethren in Nigeria, with forty-one voting members, looked inward, outward, and upward, heard reports, and made plans.

Perhaps the most important single aspect of the meeting was the determination, in full awareness of the great need for leadership, to go forward with plans to set up a new Bible school. The delegates pledged their churches to raise $1,000 or more in 1958 for the erection of the first dormitory of the school for the development of lay church leadership. They sent an urgent call to America for evangelistic personnel that the school may be staffed. They also seek help from America for the building of the school and staff residence.

To meet the same need for lead-

ership, a representative was chosen for the Board of Governors of the Theological College of Northern Nigeria. The Church in Nigeria has given full sanction to this co-operative venture, although the Foreign Mission Commission has not yet given full approval for mission co-operation.

The reports of the churches showed a 42 per cent increase in total active membership to 3,373 baptized Christians. More than 1,000 had been baptized in the year which ended on Sept. 30. Another 2,000 persons have taken the covenant, and most of these are now preparing for baptism.

But even more important than these figures were the signs of growth in the work which the church is doing. In addition to supporting fully six Nigerian pastors, Brethren in Nigeria gave more than $560 this year for the support of the Bible school families. They provided about four fifths of the support for home mission work in some 214 village areas, where nearly 12,000 persons hear the gospel weekly.

Reaching beyond their own area, the church in Nigeria this year contributed more than $170 to the Brotherhood Fund. They sent an additional $67 to aid in the support of Nigerian missionaries to the Darfur in the Sudan. Hearing of the need for support for delegates to the All-Africa Conference in January, they promptly gave $28 for the purpose. Hearing of the opportunity to help with the building of a new chapel for the co-operative Christian hospital at Umuahia, they promptly gave $28 for this.

Definite plans were made for the organization of two new congregations within the district. Plans are also in process for the opening of as many as five more during the next year.

The concern for fellowship with other churches and sharing with other churches was expressed in three ways. A fraternal delegate was appointed to attend the conference of the Church of Christ in the Sudan, Benue District. A representative was named to join a group presenting the case for religious freedom before the government's Commission on Minorities. (This latter commission is making a study on the needs for safeguarding minority rights in the new constitution, a study of deep importance in this country where the Christian group is a small minority.) In addition six delegates were chosen to attend the meeting of the Fellowship of Churches of Christ in the Sudan (T.E.K.A.S.) in February.

Two serious problems were presented for which no solution has yet been found. The concern of the group was expressed that there has been considerable increase in the use of beer and tobacco by our Christian people. The concern was also expressed that the work of the evangelist in the outvillage tends to reach the child, but to overlook the adult. Means are being sought to make the ministry to youth and adults more effective, while at the same time reaching children.

The council meeting was notable for the air of confidence of the delegates, for the gratitude which they expressed for the way in which God is blessing their efforts, and for the serious and thoughtful approach which they made to their problems and their planning. These are Brethren, come together with a purpose, and determined to advance in Nigeria under the Lordship of Christ.

Blessed Are the Peacemakers, a litany-play on world brotherhood, compiled by Mrs. Lois Nafzinger, of Chesapeake City, Md., is now available at five cents per copy from Church of the Brethren, General Offices, Elgin, Ill. Women's work groups and others planning programs on Brethren Service work and Brethren Volunteer Service may find this a helpful program. It will appear in the 1958 Aid-Service Packet and the Relief, Rehabilitation and Social Service Packet.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

David Livingstone—His Life and Letters. George Seaver. Harpers, 1957. 650 pages. $6.95.

This book is a thorough biography of the great missionary who first brought the Christian faith to the heart of Africa. The materials in it are gleaned from newly released vital journals and letters. The person of Livingstone is recreated as a medical missionary, a crusader against the slave trade and racial hate, a linguist, a geographer, an explorer, and a naturalist. This is a great mixture to make this book an engrossing story of adventure, religious devotion, social history, and character study. —*Anna Warstler.*

Vacation Church School in Christian Education. Elsie Miller Butt. Abingdon, 1957. 192 pages. $2.00.

A leadership education text describing what makes up a good vacation church school. Firsthand accounts are given of actual visits to a kindergarten and a junior department, showing the principles that should apply in working with children at various age levels. Guidance is given in helping teachers see what part special events play in relation to a well-rounded vacation church school program. Other chapters show how the vacation church school belongs to the church, to the community, to the home, and what its past history has done to lay a foundation for the present and the future. Practical guidance is given to show how to discover and enlist, train, and supervise leaders.—*Mary E. Spessard.*

The Promise of Prayer. John L. Casteel. Association Press, 1957. 125 pages. 50c.

This is the finest condensed book that has come into my hands in recent months. It is based on the author's full length book, Rediscovering Prayer.

Beneath the "light-minded religiosity" of today the writer senses an "oceanic" yearning of the minds and hearts of men towards God which is "more than matched from God's side, by his promises. . . ."

For those who are ready to give serious consideration to the life of prayer this volume is written.

Accordingly, the purpose of the book is to provide an understanding of and a guide to prayer for the sincere and serious Christian.

The first part of the book offers an understanding of the nature of prayer, as communion, as adoration and thanksgiving, and as asking and receiving. In the second part the reader is shown the steps in training for prayer, the nature and practice of communal prayer, and devotional resources for nourishing the prayer life.

Here is a book for those who wish to rediscover prayer, or to discover it if they have never known its power. It will not give all the answers but will whet the appetite for actual experience in prayer and provide a steppingstone to other books which deal with the life of prayer in more detail.—*David J. Wieand, Lombard, Ill.*

Through the Year With Christ. Edwin C. Munson. Augustana Press, 1957. 383 pages. $3.50.

Edwin C. Munson, for the past twenty-two years pastor of St. John's Augustana Lutheran Church of Rock Island, Ill., is a scholar and a churchman. In this book of sermons on the church year, he gives excellent messages which are Biblical and sound, which are both helpful and enlightening. He avoids the controversial excesses which lead to confusion and difficulty. His insights on matters of war and violence, the second advent, and other such concerns are wholesome and helpful. For one seeking good exposition on themes of the liturgical church year, this book is helpful.—*Charles E. Zunkel.*

Signs in the Storm. Joseph Nemes. Abingdon Press, 1957. 224 pages. $3.00.

Joseph Nemes, a Hungarian escapee from a Communist prison, is a devout Christian. He wrote the book with the purpose of testifying that faith in God and complete submission to God's will sustained him during his imprisonment and directed him in his miraculous escape. The book gives his own experience, but he has dedicated it "to the memory of the nameless hundreds of thousands who have died under Communist brutality and to the millions who have suffered and are still suffering under their merciless rule."

It is not easy to read this man's story. It is an account so filled with the facts of injustice, inhuman treatment, and deliberate torture that one can scarcely read more than a chapter at a time. The reader is almost tempted at times to doubt whether any human being could subject another human to such extreme physical pain and mental agony. Even so, you know that Nemes has written with constraint and with no feeling of resentment. You are convinced that the book speaks the truth.

Because of the author's Christian spirit, it becomes increasingly clear that the book is a revelation of the Communist system—a system that is diametrically opposed to Christianity.—*Anetta C. Mow, Elgin, Ill.*

Obituaries

Asbaugh, Mabon S., son of John Elmer and Pearl Pierce Ashbaugh, was born Sept. 24, 1890, and died Nov. 16, 1957. He was a member of the Purchase Line church. Surviving are his wife, Leda, two sons, seven daughters, four brothers, and twenty-nine grandchildren. Funeral services were held in the Robinson-Lytle's funeral home by Brethren J. I. Thomas and L. A. Lentz.—Mrs. Lyle Wise, Clymer, Pa.

Beery, Barbara Elizabeth, daughter of Samuel and Ellen Shafer, was born in Miami County, Ohio, Sept. 1, 1880, and died July 30, 1957. At the age of twelve, she united with the Church of the Brethren. On July 20, 1899, she was married to I. R. Beery. Since 1932, she and her husband served in the pastoral ministry in Southern, Northwestern, and Northeastern Ohio until 1949 when they retired. Surviving are her husband, three children, eight grandchildren, and six great-grandchildren. Funeral services were conducted in the Pleasant Hill church by Bro. R. O. Shank and the undersigned.—Samuel J. Adams, Pleasant Hill, Ohio.

Behm, Jessie Myrtle, daughter of Austin and Mary Penrose Claar, was born in April 1891, in Bedford County, Pa., and died at Gettysburg, Pa., Sept. 29, 1957. She was a member of the Gettysburg church. Surviving are her husband, Harry, three daughters, six grandchildren, one brother, and two sisters. Funeral services were held in the Kisinger funeral home in Brownsville, Pa. by Rev. Paul Dippolito. Interment was in the Lafayette Memorial Park cemetery.—Mrs. John E. Trostle, Gettysburg, Pa.

Brant, Duane Elroy, infant son of Robert S. and Helen Long Brant of Somerset, Pa., was born Sept. 24, 1957, and died in Pittsburgh, Pa. He is survived by his parents, one brother, and four grandparents. Funeral services were held in the Hauger funeral home by Bro. Fred Seese. Burial was in the Somerset County Memorial Park.—Mrs. L. A. Bowman, Stoystown, Pa.

Breidenstine, Jon Henry, son of Luetta Keller and J. Henry Breidenstine, died in Lancaster, Pa., at the age of twenty-one years. He had been a member of the Lebanon church since the age of twelve. He is survived by his mother, one brother, and one sister. Memorial services were held in the Christman funeral home by the undersigned. Interment was in the Midway cemetery.—Carl W. Zeigler, Lebanon, Pa.

Conner, Samuel S., M.D., son of Abraham L. and Lavina Conner, was born at Royersford, Pa., July 12, 1881, and died Nov. 12, 1957. In 1914 he came to Waynesboro to engage in the general practice of medicine and later as an eye specialist. He graduated from Bridgewater College, Va., and the Medical College at Richmond, and took work at Wilmer Eye Institute at John Hopkins Hospital. Surviving are his wife, Elva, two sons, and two sisters. Funeral services were held by Brethren George L. Detweiler and DeWitt L. Miller in the Waynesboro church, of which he was a member. Burial was in the Green Hill cemetery. —Lillian R. Good, Waynesboro, Pa.

Dagostino, Larry Fortunato, infant son of Fortunato and Joycelyn Caton Dagostino, was born Oct. 21, 1957, and died Dec. 8, 1957, in Windber, Pa. He is survived by his parents, one brother, two sisters, maternal grandparents, and paternal grandmother. Funeral services were held in the Meek funeral home by Bro. A. Jay Replogle. Interment was in the Berkey cemetery. —Mrs. L. Ernest Ott, Windber, Pa.

Ellenberger, Jacob R., son of Aaron and Eliza Ellenberger, was born Oct. 9, 1874, near Plattsburg, Mo., and died Nov. 7, 1957. He was married to Mary Lohman on Oct. 9, 1895. She preceded him in death on Sept. 24, 1947. He and his wife were active members of the Wiley church, Colo., where he held various offices from song leader to Sunday-school superintendent. Surviving are five sons, two daughters, fifteen grandchildren, and fourteen great-grandchildren.—Nellie L. Miller, Wiley, Colo.

Fike, William Albert, son of Jacob S. and Emma Blough Fike, was born at Waterloo, Iowa, Dec. 18, 1891, and died at Portland, Oregon, Sept. 10, 1957. He is survived by three sisters. Burial was in the Rock Lake, N. Dak., cemetery.—Mrs. Mae Santman, Rock Lake, N. Dak.

Frymyer, Lester K., son of Samuel and Annie Keller Frymyer, was born in Ephrata, Pa., and died in Reamstown, on Nov. 17, 1957, at the age of fifty-three years. He is survived by

For Superintendents

Superintendent's GUIDE 1958

This handy guide offers for each Sunday all the lesson references and additional references for the home study of the Sunday-school lesson; prayer suggestions; a suggestion for the superintendent's lesson, the appropriate type of hymns, a weekly quiet meditation. There are also timely monthly suggestions, a program for the monthly workers' conference, quarterly orders of service, and special features such as suggestions for reference books, and maps. Blank pages are provided, too, for the superintendent's statistical records. **75c**

Church of the Brethren
General Offices
Elgin, Illinois

one sister and two brothers. Funeral services were held in the Good funeral home by Elder J. A. Robinson. Interment was in the Mohler cemetery near Ephrata.—Mabel M. Myer, Ephrata, Pa.

Fyock, Jacob I., son of S. L. and Lydia Fyock, was born March 2, 1895, in Glen Campbell, Pa., and died in Pittsburgh, Pa., Oct. 13, 1957. Surviving are his wife, Cora, two sons, two daughters, twelve grandchildren, two sisters, and one brother. He was a long-time member of the Purchase Line church. Funeral services were held in the Rairigh funeral home in Hillsdale, Pa., by Brethren J. I. Thomas and David Emerson. Interment was in the Marion Center cemetery.—Mrs. Lulu Wise, Clymer, Pa.

Gammon, William Clyde, was born near Bean Station, Tenn., July 15, 1880, and died July 1, 1957. Surviving are his wife, Cora, one brother, one sister, and two half sisters. Funeral services were conducted by Brethren Claude F. Dadisman and Elmon Sutphin of Waterford, Calif.—Cora Gammon, Waterford, Calif.

Gibson, Leona Ellen, daughter of Alice and Benjamin Filburn, was born June 28, 1884, and died Dec. 1, 1957. She was married to Frank Gibson, and they spent thirty-five years serving the Miami church, N. Mex. Surviving are two daughters, four grandchildren, and two brothers. Services were held at the Berry funeral home, Virden, Ill., by Bro. Ralph Anderson. Further services and burial were in Miami, N. Mex.—Mrs. J. H. Harshbarger, Virden, Ill.

Grogan, Luke, son of William and Mary Grogan, was born Oct. 18, 1876, in Clinton County, Mo., and died Dec. 2, 1957. He was a member of the Plattsburg church for sixty years and held the office of deacon. Surviving are one son and daughter, three sisters, eight grandchildren, and twelve great-grandchildren. Funeral services were held in the church by Bro. Guy H. Brammell. Interment was in the church cemetery.—Mrs. Pauline Cochran, Lathrop, Mo.

Hacker, Lizzie, daughter of Ephraim and Mary Ann Bollinger Brubaker, was born Oct. 11, 1882, and died Nov. 2, 1957. She was a member of the Church of the Brethren for sixty years. She was married to Harry H. Hacker in 1903, and with him was elected to the office of deacon in 1905. Surviving are her husband, one daughter, one son, three grandchildren, and three great-grandchildren. Funeral services were held in the Myerstown church by Elder S. G. Longenecker, Bro. Milo Lehman of the Mennonite church, and the undersigned. Burial was in the Heidelberg cemetery.—Frank H. Layser, Myerstown, Pa.

Haller, Newton, son of Franklin and Kate Hurst Haller, was born in East Earl Township, Pa., and died Nov. 12, 1957, at the age of seventy-six years. He was a member of the Ephrata church. He was married to Emma Kilhefner. Surviving are his wife, two daughters, three sons, sixteen grandchildren, twenty-one great grandchildren, one great-great-grandchild, one sister, and one brother. Funeral services were held in the Harold E. Miley funeral home by Elder J. A. Robinson. Burial was in the Cedar Hill cemetery.—Mabel M. Myer, Ephrata, Pa.

Hoffman, Kyrle D., son of David and Cora Stavel Hoffman, died Nov. 29, 1957, at the age of forty-six years. He was a member of the Zoars Lutheran church at Mount Zion. Surviving are his wife, Irene, three daughters, three grandchildren, and two half brothers. Funeral services were held at the Merkey Church of the Brethren by Rev. Donald A. Steward, pastor of Zoar's Lutheran church, and Elder Conway Bennett. Interment was in the Merkey cemetery. — Mrs. Carl Brightbill, Myerstown, Pa.

Kauffman, Ida M., daughter of Jacob and Maria Frick Bonebrake, was born July 31, 1862, near Rouzerville, Pa. and died Dec. 18, 1957. Her husband preceded her in death by forty-four years. She was a member of the Waynesboro church. Surviving are four sons and one daughter. Funeral services were held in the Grove funeral home by Bro. George L. Detweiler. Interment was in the Green Hill cemetery.—Lillian R. Good, Waynesboro, Pa.

Kauffman, Mary, was born Nov. 6, 1887, and died Oct. 26, 1957. She was a faithful member of the church. Surviving are her husband, five sons, two daughters, twenty grandchildren, eighteen great-grandchildren, and one brother. Funeral services were held at the Spring Run church by Brethren Norman Patrick and Paul Forney. Interment was in the adjoining cemetery. —Mrs. John Swope, Union Deposit, Pa.

Kelchner, Nathan, died Nov. 15, 1957, at the age of ninety-two years in Rahway, N. J. He was a member of the Church of the Brethren for more than sixty-five years. He was a charter member of the Lebanon church. Surviving are four sons, two daughters, nineteen grandchildren, and twenty-three great-grandchildren. Memorial services were held in the Koch funeral home by the undersigned and Bro. George Landis of the Amwell church, N. J. Burial was in Midway cemetery.—Carl W. Zeigler, Lebanon, Pa.

Lindenberger, Mary Barton, daughter of Elmer and Alice McCormick Dunmire, was born Oct. 12, 1886, and died Nov. 14, 1957. She was married first to Charles Barton and then to Robert Lindenberger, both of whom preceded her in death. She was a faithful member of the Spring Run church. She is survived by one son, one daughter, and three stepchildren. Funeral services were held in the Spring Run church by Bro. D. Luke Bowser and Lawrence Ruble. Interment was in the Spring Run cemetery.—Lawrence Ruble, McVeytown, Pa.

Livengood, A. G., son of Elijah and Caroline Yoder Livengood, was born Dec. 15, 1880, in Elk Lick Township, Pa., and died Nov. 11, 1957. He was married to Elizabeth Morran, who preceded him in death. He was a member of the Salisbury church. Surviving are three daughters, one brother, and one sister. Funeral services were conducted in the Thomas funeral home by Rev. G. E. Bowersox. Interment was in the IOOF cemetery.—Mrs. Mary E. Davis, Salisbury, Pa.

Long, Reba E., daughter of Otho and Laura Fahrney Slifer, died Nov. 7, 1957, aged sixty-seven years. On Jan. 3, 1912, she was united in marriage to Brown C. Long. She was a member of the Manor church for fifty-five years. Surviving are her husband, two daughters, three sons, ten grandchildren, one great-grandson, three sisters, and one brother. Funeral services were held at the Manor church by Brethren J. Rowland Reichard and Charles W. Green.

Interment was in the Manor cemetery.—Naomi H. Coffman, Hagerstown, Md.

Meador, Edward, son of Arthur and Myrtle Meador, was born in Lanark, Ill., Oct. 31, 1938, and died Oct. 27, 1957. He was married to Beverly Peiper on Aug. 5, 1955. Surviving are his wife, one son, his parents, and four brothers. He was a member of the Cherry Grove church, where funeral services were held by Bro. Merle Hawbecker. Burial was in the adjoining cemetery.—Mrs. Lulu Sword, Lanark, Ill.

Morr, Celia Shidler, daughter of John and Sarah Cassell Shidler, was born Nov. 24, 1861, and died Nov. 3, 1957. She was married to John P. Morr in 1883. Surviving are one daughter, three grandchildren, six great-grandchildren, two great-great-grandchildren, and two sisters. She was a member of the First Church of the Brethren, Ashland, Ohio. Funeral services were held in the Gilbert funeral home by Bro. George Sheets. Burial was in the Ashland cemetery.—Mrs. Robert Carter, Ashland, Ohio.

Norris, Mary Edna, daughter of C. W. and Bertha Graham Orr, was born near Muncie, Ind., on Sept. 16, 1893, and died Oct. 15, 1957. She became a member of the Church of the Brethren at the age of twenty. On June 27, 1917, she was united in marriage to Marion Norris. On March 3, 1928, she and her husband entered the ministry. They served as pastor of the home church until 1930, when they accepted the position of superintendent and matron of the Home at Mexico, Ind. Sept. 1, 1953, they accepted the call to serve as pastor in the church at Arcadia, Fla. Surviving are one son, one daughter, one foster daughter, two sisters, and one brother. Services were held in the Anderson church by the pastor.—Elden M. Petry, Anderson, Ind.

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Church of the Brethren, General Offices . . . Elgin, Illinois

Church News

Southern Indiana

Beach Grove—The young people replaced a concrete walk in front of the church which had served us for fifty years. Sister Louise Spall, who was home for a two weeks' visit from Cabañer, Puerto Rico, where she is a Brethren volunteer nurse, showed slides of her work in and around the hospital. Our women donated sheets, pillowcases, towels, gowns, and diapers for the hospital. We also gave an offering to Sister Spall. Over 100 women attended the Southern District women's workshop on Sept. 9. Sister Paul Halladay was the speaker. Several of our children attended Camp Mack during the summer. Brethren Thomas Davis, C. O. Norris, and Charles Petry have filled the pulpit the past several months. Bro. Eldon Petry will continue as elder. The interest and attendance are good at both the Sunday morning and evening services. We redecorated the parsonage in October. We still continue to lift the relief offering each fourth Sunday. The children's department plans to send a heifer for relief. The ladies' aid is making hospital gowns from men's white shirts. We have thirty gowns ready to send to Puerto Rico. Two were baptized recently.—Mrs. Zella Fuqua, Fortville, Ind.

Northeastern Ohio

Zion Hill—Elder J. D. Zigler of Alliance was in charge of our council on Oct. 9. We have an active aid society that meets once a month at the church. Our revival was held on Nov. 3-10 by Bro. Merlin Shull of North Canton. Two were baptized, and one awaits the rite. We closed with the love feast on Sunday evening, Nov. 10. In spite of the many that have been sick Sunday-school and church attendance has been keeping up well.—Mrs. Sadie Kauffman, Columbiana, Ohio.

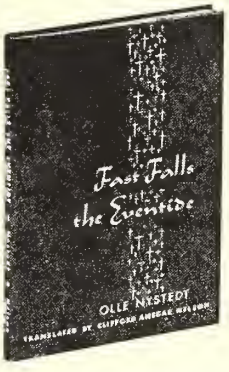
Southern Ohio

Bear Creek—Don Miller was ordained to the ministry. Brother and Sister Phillips were our delegates to Annual Conference. The union vacation Bible school was held at St. Peter's Lutheran church. The dedication service for our remodeled church with the newly constructed addition was held on Oct. 6. Bro. Paul Robinson, president of Bethany Biblical Seminary, brought the dedicatory message. Anna Liehty of Franklin Grove, Ill., a former missionary to India, was one of the speakers also. Our delegates to district conference were Bob McKibben, Sam Erbaugh, and Merlin Shank. Our pastor was elected moderator at this meeting.—Mrs. H. H. Norris, Dayton, Ohio.

Oakland—Twenty-one teachers served in our daily vacation Bible school, which was held June 24—July 5. The offering of $73 was given for world-wide missions. Thurl Metzger, execu-

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tive secretary of Heifer Project was the guest speaker on July 28. Our women's work met at Wayne Hospital to do mending and make new garments for the hospital. They have also made garments for Bethany as well as making comforters for relief. Esther Fern Petersime is in BVS this year. The officers of women's work attended the women's workshop at the Piqua church. The children of the Oakland Sunday school had a picnic supper at the county children's home on Aug. 29. An every-member visit of the church was held on Sept. 15. This is our second annual visitation.—Elvah E. Unger, Gettysburg, Ohio.

Pitsburg—At our August council we elected all our Sunday-school and church officers. Bro. Gale Crumrine came to serve as pastor on Sept. 1. The church is progressing nicely under his leadership. We had our installation services for all the officers and teachers on Sept. 29. Rally and promotion day was Oct. 6. On July 14, we celebrated the 100th anniversary of the first church building. For many years before that the members met in a home for services, perhaps as early as 1835. Bro. Wilmer Petry, first full-time pastor of this church, was the speaker at the service. Several of our children and young people attended Camp Sugar Grove this past summer. Our delegates to the district meeting held at the Happy Corner church were Mrs. Olive Minnich, S. C. Gnagey, and D. W. Bright. The Methodist church and our church co-operated in the daily vacation Bible school. Our love feast was held on Oct. 6. Nov. 10 was the date of our birthday social and family night. During the last year ten were baptized and eight letters were received.—Mrs. Ruth Swinger, Pitsburg, Ohio.

Potsdam—Bro. Ray Shank of Covington was the guest speaker at our homecoming service on Sept. 8. The women made comforters for relief. On Oct. 7, Bro. Glen Kinsel of Indiana began our two-week revival. Four were baptized. The men of the church harvested the corn. On Oct. 5 we held our love feast, at which Bro. Philip Lauver presided. On Sunday morning we had breakfast with about 250 present. Our delegates, Franklin Baker, Robert Delk and Olive Green, gave reports of the district conference. Bro. Clarence Priser of Brookville filled the pulpit on one Sunday while the pastor was away.—Naomi Hutcheson, Laura, Ohio.

Salem—Our church participated with the Phillipsburg churches in the community vacation Bible school. Brother and Sister George Mason, missionaries to India, were with us one Sunday evening telling of their work and showing pictures of India. A members' meeting was held in August, and church and Sunday-school officers were elected. Bro. L. John Weaver will serve as our moderator for another year. Our young people and juniors attended the various camps at Sugar Grove. Another of our girls has entered Brethren Volunteer Service. While our pastor, Bro. Foster Bittinger, was conducting evangelistic services in West Virginia, the Sunday morning messages were brought to us by Reverend and Mrs. Homer Wilson, missionaries to Ethiopia, and Bro. Harold Helstern. During the week of Sept. 8-15 we were led in a

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piritual revival by Bro. Samuel Harey, of North Manchester, Ind. Seven were baptized following this meeting. We have an active prayer fellowship which meets weekly and is organized to notify members of special requests for prayer. Oct. 6 was observed as Promotion Sunday, and Sunday-school teachers and church officers were installed. Our pastor and his wife attended the regional conference at Manchester College. Our church was well represented by the delegates and others at the district conference which met in the Happy Corner church. There has been a steady increase in church and Sunday-school attendance as well as in stewardship. The per capita giving for the year ending Sept. 30 was in excess of $150. Our love feast and communion was held on Nov. 9.—Hazel Brumbaugh, Union, Ohio.

North Atlantic District

Ambler—A leadership training class was conducted in our church, the four Monday evenings in October; seventeen churches of the North Atlantic District and one of the Eastern District were represented. Bro. Irvin Hoffer assisted by Stanley Davis, Jr., officiated at the communion on Oct. 6. Supply pastors for the past three months have been Brethren E. G. Beckman, R. A. Byerly, H. Z. Bomberger, R. F. Eshleman, A. C. Baugher, C. W. Bucher, G. C. Kilefner, W. W. Glick, and C. N. Ellis. The district youth fellowship met at the Pottstown church on Oct. 27. Three evenings in November were devoted to general house cleaning at the church. Midweek prayer services have again been started at the church. Bro. C. N. Ellis of Juniata College was the speaker for the district men's and women's work annual dinner at the Central Schwenkelder church on Dec. 7. Our Sunday school and church services are steadily increasing in attendance. The members of the young married couples class are volunteer visitors to the homes throughout the week. Our church was host for the North Atlantic district meeting on Oct. 18-19. Sylvia Bucher, one of our members is in volunteer service in Baltimore, Md.—Mrs. Mary E. Haring, Lansdale, Pa.

Eastern Pennsylvania

Akron—Since June the following guest speakers have brought messages: Brethren Caleb Kreider, Robert Young, and Howard Merkey. Visiting ministers at our love feast were Brethren Norman Musser and George Keeney. Bro. Earl Curtz spoke at our father and son fellowship on Oct. 5. Eleven young people attended Camp Swatara, and three of our members served as camp counselors for one week. The aid society made slips and layettes for relief. Minerva Rudy was our delegate to the Christian education conference at Elizabethtown College on Labor Day. The Chiques men's chorus directed by Mrs. Robert Hess gave a program of sacred music in October. During October and November the deacon brethren spent most of the evenings in the annual visitation. On Nov. 3 the young adult class sponsored the film, Our Bible, How It Came to Us. Paul Dohner and Clarence Rudy were delegates to our district conference. We had an informal service on Thanksgiving Day. The church treasurer reported an increase in our Brotherhood and district offerings.—Minerva Rudy, Akron, Pa.

Big Swatara—Men's work rendered a

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laymen's program at our morning service on Oct. 20. Sister Robert Hess was speaker at our mother and daughter tea on Oct. 22. Visiting ministers present at our love feast were Brethren Ralph Schlosser, Bruce Anderson, and Becker Ginder. A dedication service for children and parents was held on Nov. 3. Our church remodeling debt was completely paid off on Nov. 17, when we observed the eighth anniversary of our dedication. Bro. Harold Bomberger is conducting Bible study one night each week during the months of January, February, and March.—Mrs. John Swope, Union Deposit, Pa.

Chiques—Ralph and Florence Royer, missionaries to Africa, spoke at a morning worship service. The Midway chorus presented a musical program. Robert and Viola Halderman were directors of the daily vacation Bible school. Our young people raised corn as their Lord's Acre project. Sending fruit jars and garden tools was one of the projects of the women's work. Bro. Murray Lehman brought the message at our harvest home service. Rachel Zug spent the summer in a work camp in Germany. At our home-coming service Bro. George Landis was the guest speaker. The district music and worship commission sponsored an evening of sacred music by the Palmyra chancel choir in our church. Our church was host to the fellowship of growth meeting sponsored by the Eastern District children's workers. Lead pencils were collected for Greece. Brethren Ollie Hevener and Paul Forney were visiting ministers for our love feast. The Eastern Pennsylvania district meeting was held in our church.—Mrs. John K. Stauffer, Lawn, Pa.

Mechanic Grove—Bro. Walter Bucher held evangelistic services in June. Five were added to the church. Our pastor, Bro. Charles Hevener, and Harry Kreider served as our delegates to Annual Conference. Many of our young people attended Camp Swatara and some served as counselors. In July we started to hold a weekly prayer service and Bible study with our pastor in charge. Attendance and interest in our church and Sunday school continue to increase. Bro. Conway Bennett was guest speaker for our harvest home service. At our fall council Brother Lester Schreiber was re-elected moderator for another term. Kenneth Kreider, who spent two years in Europe as a BVS'er, showed pictures and told of some of his experiences and work there.—Mrs. Clayton E. Kreider, Quarryville, Pa.

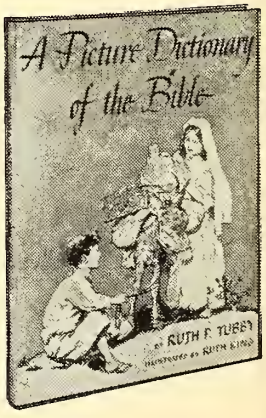
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Church of the Brethren
Gospel MESSENGER
FEBRUARY 15, 1958



Waltner

TEAMWORK

WHEN you are sinking a fence post it pays to have plenty of volunteer help. Fortunate is the farmer who has three sons with six willing hands ready to shovel, lift, or nail. His efforts are quickly multiplied by the application of teamwork. What could easily be a lonely job for one worker becomes a social act when so many helpers join in. A family that works so well together is likely also to play and pray together.

When you are building a church it pays to have plenty of volunteer help. Fortunate is the pastor who discovers hundreds of willing hands in his congregation. He cannot alone carry on the multiple functions of a growing church, but teamwork will multiply his efforts in evangelism, in calling, in organization, in teaching, and in extending the church's witness around the world. Teamwork in work and worship is absolutely essential if a church is to function as the living body of Christ.

Gospel Messenger

"Thy Kingdom Come"

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Timely

Thank you for the timely article, Santa or Savior, by Ernestine Hoff Emrick. Thanks especially for the paragraph that asks, "Where is the Child whose dreams are filled not with sugarplums but with the song of the Angels, whose eyes shine with the reflection not of tinsel and colored lights but the star of Bethlehem?"

Let us accept the challenge of educating our youth anew to the importance of keeping Christ in Christmas.—Howard M. Reardon, Baltimore, Maryland.

Quality of Faith

In the Nov. 9 issue Bro. McKinley Coffman's article was excellent ("The Call of Jude to the Church"). I would recommend we all read prayerfully the Book of Jude containing only one chapter. And also reread the article in the Gospel Messenger. O Father in Heaven, may grace be given to us to follow in the train of the early pioneers of our faith and to be a true and faithful witness of Christ. Amen.—Reader.

Not Recommendable

In one of your past issues there was a picture of a scene from a film, "What Price Freedom," and underneath a recommendation for church members to see that film. We in Castañer had an opportunity recently to see and judge the film, and in my opinion and that of other project members, it is not recommendable.

For one thing, the character of the American businessman, apparently presented as a good Christian, leaves something wanting. He is quick to anger ("Let every man be . . . slow to anger"—James 1, 19); he is proud, impetuous, and careless of the welfare of others (in that he brings danger to them); he appears to base much of his thinking on experiences as a soldier; his logic is shoddy, incomplete, and full of rationalizations; and he flaunts his Christianity as though he were one of the heavenly elect.

The comparison between East Germany and the United States would be more convincing if it were more objective. Isn't it true that Americans (Negroes) in the South live in almost as much fear as the East Germans? Isn't it true that Pentagon bureaucrats are as officious in their version of the truth as the Communists in the film? Yet the impression is given that there is none of that in America.

By comparison with the character of the American, the characters of the courageous German girl and the Communist bureaucrat who almost repents are admirably drawn. God save us from such Americans!

This is a film to make people take sides in the cold war. I think we, as pacifists, find it more to our liking and duty to examine the evil in us, as well as "them," than to make heroes out of Pharisees.—John Forbes, Castañer, Puerto Rico.

Baptism

It seems as if the mode of baptism and some more of our scriptural practices are being tested by individuals and the Annual Conference.

We have scripture very plain on these, and Jesus' own words to the disciples in Matt. 28:18-20: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Speaking of the Father, Son, and Holy Ghost and having the word *and* in between each of the Trinity separates them into a threefold act of immersion.

Jesus follows up by promising a blessing. If we obey and observe all things he will be with us to the end of the world. We should be growing stronger instead of getting weaker as the storms of life beat upon our spiritual house. May we all hold on as we go forward.—Mrs. Ethel McEathron, Pomona, Kansas.

Splendid Thoughts

Please pass along my sincere gratitude to Ernestine Hoff Emrick for her splendid thoughts expressed in "Santa or Savior" in the Dec. 14 issue. I wish it could be read from every pulpit in America. I also en-

Continued on page 20

Our Father in Heaven

John C. Middlekauff

IN THE opening words of the prayer that Jesus taught his disciples two great truths are revealed—a truth about God and a truth about man.

How shall we think of God? The whole of our religious experience hinges on the answer we give to this question. If we think of God as an indulgent, long-bearded grandfather or a beneficent Santa Claus, life will be flabby, lacking in moral fiber. If God is Somebody upstairs who likes me, then sin will lose its sting—for no holy, righteous love and justice are involved in such a concept. On the other hand, if God is a stern, unbending Judge, one who is far-off, terrifying, and one to be feared, then he loses that characteristic which makes him the God of our Lord Jesus Christ.

The people to whom Jesus first taught this prayer needed to have a new concept of God—for to the Jews God was far off and terrifying. With emphasis upon his holiness and justice, the Jews reacted towards God with fear, awe, and terror. When offended, he had to be appeased with bloody, costly sacrifices. To these people Jesus said that they should think of God, not as an avenging Judge, a distant, terrifying Deity but as a loving heavenly Father. Now it is true that there are seven instances in the Old Testament where God is referred to as Father. But it is estimated that in the Old Testament, the name of God appears about 7,000 times; and only seven times out of 7,000 is God called Father, and then he is thought of as the Father of the Jewish race.

When Jesus taught men to pray, "Our Father who art in heaven," he was introducing into the life of man a new and revolutionary idea of God. Men had thought of God as Judge, as King, as Lord of Hosts, as Creator and Sustainer of all life, but Jesus said that we should



Though physically his father's son, it was not until the prodigal son repented and returned to his father's house of love that he became in reality his son again

Rud. Petersen
Camera Clix

think of him as our Father. And with two little words, Jesus brought God near; he swept away the fear which caused men to tremble at the thought of God. If God is our heavenly Father, then we can come to him in love and trust—and with a freedom that men had never before known.

Prior to the outbreak of the Civil War a young minister, who was destined to become one of America's greatest preachers and one of the molders of world opinion, was troubled by conflicting thoughts of what God was like. He felt sure that the God who loved him could not be the God of wrath and vengeance of the ancient Hebrews.

One morning Henry Ward Beecher walked out of the little building which housed his mission church in Indianapolis and began walking in the countryside—determined to solve this problem which was troubling him and making him ineffective as a minister. He said that his ministry was saved that day when he came to this tremendous discovery that "he did not need to believe anything about God that Jesus Christ had not taught and shown, and that he could believe and preach everything Jesus Christ had revealed."

And from that day, he never deviated from that faith. Some people criticized him because they said that he laid too much emphasis on the love of God and that there was not enough of the sternness of God in his preaching, but I think he was right. Certainly, he was one of the most winsome preachers America ever produced and his ministry was instrumental in bringing thousands into the kingdom of God.

The faith of Henry Ward Beecher was the faith of Jesus Christ. Read again the gospels and you will discover that practically every time Jesus makes reference to God, he refers to him as his heavenly Father.



From the filmstrip, Come Up Higher

When we pray "Our Father" we give up all claims to superiority because of race or color and dignify and glorify every man

In the second place, the opening words of this prayer reveal some fundamental truths about man. If the question of first importance is: "How are we to think about God?" surely the second most important question is: "How are we to think about man?" This prayer gives us at least two answers to this question.

To God, man is a son. If we are to think of God as our heavenly Father, then it is logical to think of men as his sons. And that is exactly the viewpoint of the Bible.

All of us are sons of God by creation. On the first page of the Bible we read that God said, "Let us make man in our image, after our likeness" (v. 26), and in that creative act, a great gulf was fixed between animal life and man. The Jew, in his finest moments, never forgot that he was God's son and so we read in Isa. 64:8: "Yet, O Lord, thou art our Father; we are the clay, and thou art our potter; we are all the work of thy hand."

And certainly the emphasis that Jesus placed on the value of the individual was due to his recognition of the fact that all men are the children of God, creatures of his love and concern. We are to love all men—even enemies — because they, like ourselves, are sons of God, made in his image and possess worth and dignity. Granted, sin can so incrust life that the image of God is all but obscured but it can never completely destroy it.

While it may be difficult, if not impossible, for us to see it, yet the spark of the divine always glows and no man can tell when, under the power of love and redeeming grace, it will burst into flame. He may be a dirty, homeless tramp, a derelict on some Skid Row, a brutal, callous criminal, a fiendish exploiter of human life, a God-denying Communist

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EDITORIAL

The Lady From Philadelphia

THE year-end reports from news commentators abroad were depressing. The sputniks had damaged our prestige in Asia. All that our leaders could offer, apparently, was more military aid, but economic aid was more urgently needed. The headlines from Little Rock had been heralded widely among the color-conscious millions, but the story of peaceful integration in other cities was scarcely known. It looked very much as if our State Department, in the interests of making us secure, was permitting us to lose the few friends we still had.

And then came an hour-long television program. We learned that the State Department had helped to arrange a concert tour for Marian Anderson in twelve nations. She carried no proposals for new military bases, no offers of economic aid, no threats or promises to government officials. She had only her glorious voice and her remarkable spirit.

Part of her accomplishment, as an ambassador of goodwill, was in her singing. Music is a universal language that transcends the scope of spoken words. The Negro spiritual is perhaps the most American of all our music. It is our one original contribution to folk music. But the spirituals tell a universal story of hunger for freedom, of hope in God, of the vision of light that can break through the darkest night. As Marian Anderson sang, mostly with eyes closed and hands clasped together, the yearning of multitudes around the world found expression. Her artistry was unquestioned, but she did more than sing beautifully. Her songs seemed to bind together the hearts of many nations.

We expected to hear such singing from Marian Anderson. What came as a delightful surprise was to meet her as a person; to hear her talk to boys and girls, common people, and government officials; and to sense her nobility of character, her Christian understanding.

Thanks to the roving eyes of the television cameras we were privileged to watch the faces in her audiences. Seldom have the resources of television been used to such advantage. Here in our own homes we became acquainted with persons on the opposite side of the globe who responded in the same manner as we to music from a great heart. We were proud to see the friendly welcome that every nation gave to "the lady from Philadelphia."

Someone may suggest that Miss Anderson was so well received because she was of darker skin and the people who hailed her were colored. But as we listened we forgot all about skin color, and we believe that listeners in Asia must have felt the same way. It was the inherent dignity of a Christian personality that shone through her singing, and surely it is such intrinsic dignity that unites all mankind in spite of racial and cultural differences.

Our president has proposed that we spend an extra $1.3 billion as a means of counteracting the Soviet offensive in the arms race. Why do we not launch our own offensive after the pattern that Marian Anderson has set for us? With only the fraction of the cost of one missile we could send our finest citizens abroad as ambassadors of goodwill. We could enable hundreds of young Christians to use their big muscles in work-camp projects where the need is greatest. We could send many more Christian teachers, agriculturalists, and doctors to serve where their help is required. We could welcome many more students from Asian countries into our homes and our schools.

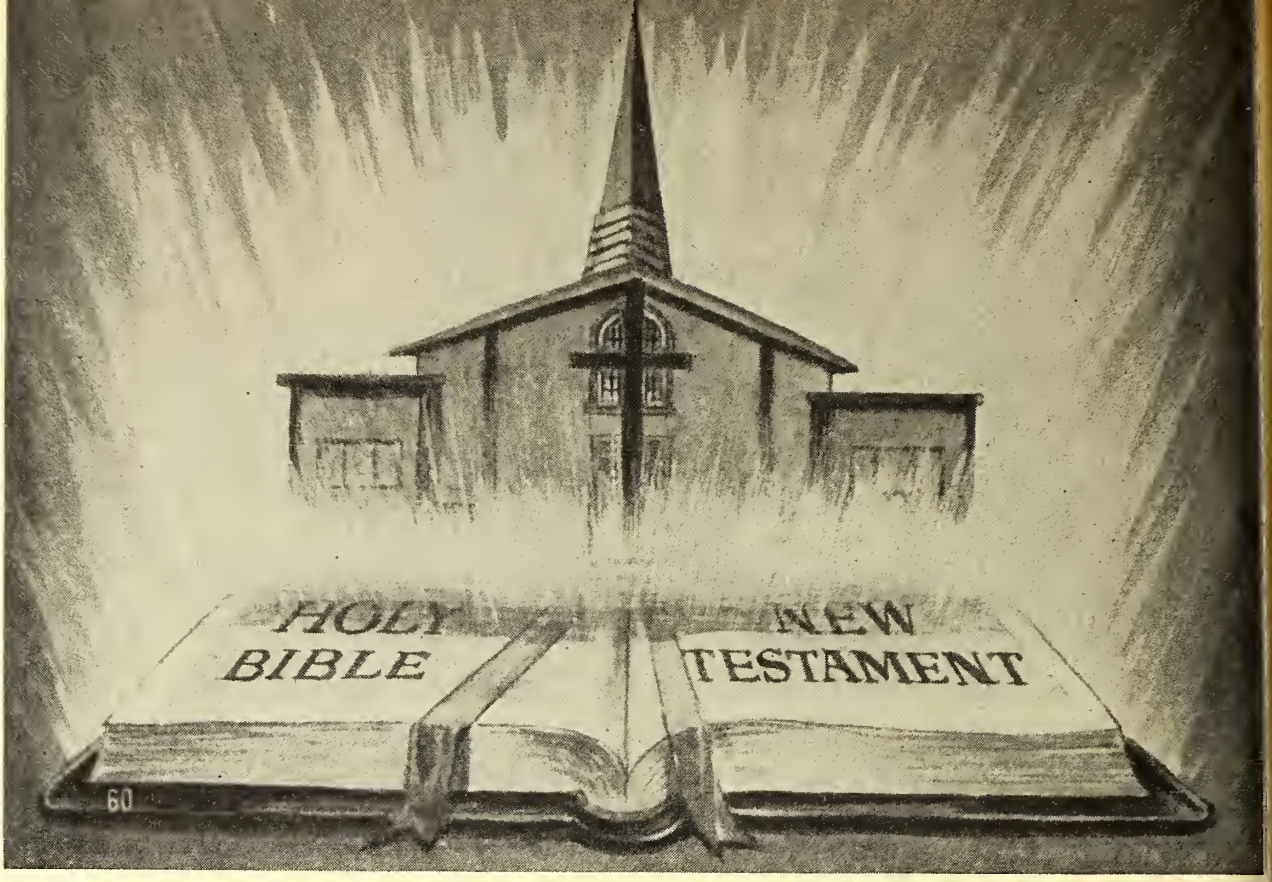
The lady from Philadelphia reminded us of what Christians should never have forgotten, that person-to-person, face-to-face, heart-to-heart contacts count for most in communicating our faith in God and our concern for our brothers everywhere.—K. M.

A Curfew for Banquets

ARCHBISHOP Richard Cushing, Roman Catholic prelate in Boston, has proposed that a curfew time be fixed for ending banquets. He would set a limit of two hours and a half for the whole affair, with a definite time for adjournment. To his proposal many Protestants as well as Catholics will shout a hearty Amen. A good place to begin abridging the program would be to omit the lengthy introductions, with time for applause, of guests at the head table. You might even set a stop watch on the main speaker. Program planners for district, regional, and Annual conferences, please note.—K. M.

• • •

First keep thyself in peace, and then shalt thou be able to be a peacemaker toward others. A peaceable man doth more good than a well-learned.—Thomas a Kempis.



The founders of the Church of the Brethren took the Bible as their only guide and creed

The Church of the Brethren must

LIFT UP THE BIBLE

H. H. Helman

Photos from the filmstrip, Come Up Higher

IN MY boyhood and youth, listening to some of our well-known ministers, I was impressed that the Church of the Brethren, as no other church, was a church of the Bible—of the whole Bible. In my teens I was present when the nearby church, the Christian (Newlight) church, received some members into its fellowship. In receiving these members the minister held out the Bible before them and said, "This Book is to be your creed and your guide." He informed them that they were joining a "Bible church."

This experience raised a question: How can this church be called a Bible church when it did not obey some parts of the Bible that my church obeyed and emphasized? Here began my continuing inquiry into the problem of what makes a Bible church. Ever since then I have been comparing our church with other churches claiming to follow the Bible.

Of the founders of our church Dr. M. G. Brumbaugh wrote: "They turned to the Bible for guidance . . . adopting the Bible as their rule and guide they organized a church with no creed, and with all the ordinances, as taught by Jesus and his followers, as recorded in the New Testament." That the earliest Brethren lifted up the Bible cannot be refuted. Many of them preferred that the Bible be their only book. They measured their Christian lives by their conformity to its specific teachings, sometimes without regard to the context of the statements. They also insisted that any who wished to be in their fellowship should conform to these same teachings in the same way. The

words of the Bible became the est.

Of course, they inevitably an into the problem of how to ift up the Bible without be- oming legalistic. The problem aunted them perennially hrough two centuries or more. They looked again and again o the Bible for specifics: This lo; this do not, often with satis- ying success, but sometimes in bvious confusion and disap- ointment. But the Brethren ever backed down on the remise that the church should e a Bible church, that the uide for life, without excep- ion, should be the Bible hrough its stated word or its ivine spirit.

But it is disturbing today to note that some are questioning whether we are still a Bible church in purpose and practice. It is implied, principally by some of the laity, that our church has reached the place where she is not sure it is necessary or desirous to lift up the Bible too prominently, to make it the sure rule for Christian living. Many seen to feel that the Brethren are seeking a minimum Bible rather than the whole Bible.

They are avowedly not legalists. They are not seeking how they may, through the church, "lay down the rule" for others, or even to restrict its fellowship to those who apply the Bible as they do. These people seem concerned lest the Church of the Brethren gradually lose the Bible or relegate it to an irrelevant place in the teachings and tasks of the church.

Now if the above is true, it needs to be made known just to what extent and how the church proposes to use the Bible, why it lifts it up, and what criteria it uses to apply it. The church cannot afford to lift up the Bible and at the same time decline to accept as binding upon itself and its members some things plainly taught.

Perhaps there is very much needed right now some straight teaching on the use of the Bible, as it relates to the structure and task of the church, to the use of Biblical rules and commands, to its place in the Christian education program, to how it applies in receiving members into the fellowship of the Church of the Brethren and as it applies to the ecumenical movement. In other words, there is need for more teaching on the Christian use of the Bible.

Those of the Catholic faith are relieved of the understanding and interpretation of the Bible. The Pope and the priests do that for them. The church and its invested leaders are primal, the Bible is secondary. But we Brethren inherited from the church's founders the conviction that we individually may and should look to the Bible for light and guidance, that it is a book for the people as well as for the clergy. With this came the conviction that the Bible speaks plainly to each one and that scholarship does not contribute essentially to its understanding. But lacking special training in Bible study some were not always able to distinguish the words of the Bible from the spiritual teachings or intent. The words make the Bible for some more than the spirit makes the Bible. Teaching is needed.

These concerned members are honest and sincere. They are not the people who discredit the church. Those who discredit the church are those who, for want of proper devotion to the Bible, have not discovered the Man of the Bible and the spirit of the Bible and, therefore, live like pagans. Since the former people are honest and sincere and since they inherited a certain understanding of the use and application of the Bible, it is the church's responsibility to bring light to them and to help them to an approach to the Bible that will increase their devotion to it and bring them greater blessings from it.

There is a spiritual eagerness in the attitude of those who want a Bible without confusion, a Bible that says to them simply what they ought to believe and how they ought to live. They need help to be "Bible Christians" in all that it means.

That Man Who Works

ALEXANDER MACK, JR.

Translated by M. G. Brumbaugh; versified by Vernard Eller

That man who works in a strength not his own,
But in the grace of the Highest alone,
By godly deeds learns the virtues of love,
Meekness, and patience, as taught from above.

Then in all things is his conscience made clean,
With vision clear by himself he is seen
Small before God both in heart and in thought,
Knowing that man's proud way cometh to naught.

Idleness, splendor, and delicacies
Cause a disquiet mind; he will shun these.
That man who ever himself doth accuse,
Him men will honor, and him God will use.

These words may be sung to the tune *Slane*, Number 195 in the Brethren Hymnal

The Church of the Brethren is still a Bible church. It believes that the authority for and the origin, the constituents, the characteristics, the task, and the destiny of the church are to be looked for and found in the Bible. This is accepted because the church believes the Bible is inspired, is uniquely divine beyond and above any other book.

The human element is recognized in the production of the Bible all the way from the writers themselves to the translators, the interpreters, and teachers. To say that there are no marks of human limitations in the records is to make every human participant in its production and translation as perfect as God. Nothing can really be gained by denying the presence of the human element in the Bible. Nor by doubting that God had a controlling hand in it from beginning to end. Its unity, its effects upon the human heart and mind of those who accept it, as well as its uniqueness among religious writings, add to the weight of evidence that it is the product of the mind and hand of God.

With this attitude toward the Bible the church accepts the forthright restrictions imposed by the Word along with the freedom it grants in the pursuit of its responsibilities and tasks. It desires and tries to make the Bible come alive for every member that he may be transformed into a Christlike person who radiates godliness all the time.

To teach a use of the Bible that implies that nothing in it is primary and nothing secondary, that one word in it is as significant and important as any other word, that one sentence cannot be more or less meaningful than any other sentence is to make the Word impotent to do what it purposes to do to human faith and conduct.

To put the contents of the Word above the Christ it reveals is to make him a lesser divinity than he is and impose a bibliolatry upon us. If we espouse a use of the Bible that denies the Master's spiritual, moral and ethical authority we do a disservice both to the Master and his followers.

The basic qualification of a Christian is commitment to Jesus Christ. This kind of a Christian is a Bible Christian, a New Testament Christian, and a church composed of such is a Bible church. This does lift up the Bible, whose central figure is Christ, not itself.

The formalities we used to follow in our effort to apply the Bible to our lives have given way to a deeper and more far-reaching application of its deeper spirit and meaning, penetrating the inner man to produce a new creature, with the spirit and mind of Christ as the motivation for every att tude, thought, and act. Th practice of formalities did nc necessarily carry the assuranc of the spirit and example c Christ. To impose them upo those who wished to fellowshi with us was to give to formali ties a power they never pos sessed.

To say that the Church o the Brethren has moved fron being a Bible church becaus it has ceased to overemphasiz the formalities is to condemn i wrongly. At no time in its his tory covering two hundrec fifty years has the church more honestly, more earnestly, and more consistently tried to apply the Bible to its life and work.

If there is one thing that ought to make us glad in this anniversary year it is the fact that we have lifted up the Bible all through our history. We should commit ourselves anew to continue to do this in the years and centuries ahead assured that if the Bible is lost, its revelation is lost, and the Christ of God is lost, and then we are lost.



The church desires and tries to make the Bible come alive for every member that he may be transformed into a Christlike person

Our Father in Heaven

Continued from page 4

who tortures and brainwashes those who fall into his power. But no matter how depraved and sinful he may be, he is to be regarded as a child of God and one for whom Christ died.

But there is a higher sonship than that of creation. We may become the sons of God by redemption. It is possible for a man to cut himself off from his family by his stubborn rebellion which insists on riding roughshod over everyone else, the determination to have his own way no matter what the cost. But this need not be final.

Jesus once told an unforgetable story of such a one—the young boy who demanded his share of his father's wealth and then cut himself off from home and love by going to the far country where he squandered his money, his health, his self-respect and his influence by living on the animal level. On the physical level he was still his father's son but it was not until he repented and returned to the father's house of love that in reality he became his son again.

And so it is that everyone, though living in sin and rebellion, can turn again to the Father's love and in the deepest meaning of the word, become a son of God—a member of the family of God—because he is in harmony with the Father's will, is obedient to the Father's purposes, and is sharing the Father's love. "All who are led by the Spirit of God are sons of God" (Rom. 8:14). ". . . in Christ Jesus you are all sons of God, through faith" (Gal. 3:6).

John, in the opening verses of his gospel laments the tragic fact that God sent his Son to redeem the world and that so many refused him, but he goes on to say: "But to all who received him, who believed in his name, he gave power to become children of God; who were born, not of blood nor of the will of the flesh nor of the will of man, but of God" (1:12-13).

This was a difficult truth for some of the followers of Jesus to learn. Peter was filled with prejudice against the Gentiles. He was brought up to believe in the supremacy of the Jewish race and the inferiority of those who could not trace their ancestry back to Abraham. But God sent him to Caesarea to the home of a Gentile named Cornelius. And when he got there, he found the house crowded with Gentiles. But he had been prepared by a vision in which God had tried to tell him that in his sight, all men are the same.

And so Peter, with the outspoken candor which was so characteristic of him, said, "You yourselves know how unlawful it is for a Jew to associate with or to visit any one of another nation; but God has shown me that I should not call any man common or unclean." After Cornelius had explained the reason why he had summoned Peter, Peter began to speak to the assembled crowd, and his first words were: "Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him" (vs. 34-35).

To his fellows, man is a brother. If we are God's children by creation and by redemption, then the inescapable logic of the situation leads us to the assertion that in our relationships with one another, we are brothers. Now this is a truth that causes many of us to gag and choke. The implications of such a truth are startling and they shatter many illusions which we cherish.

If we are all children of a heavenly Father and brothers one of another, then at least two things are true.

The human race has unity. We are all bound together in this thing we call life. If we really pray, "OUR Father," then we have to give up all claims to superiority because of the color of our skin.

Hitler plunged the world into a bloody world war because of his doctrine of racial superiority and we goaded the Japanese into attacking us by a long series of acts which were designed to remind the Orientals that they were inferior to the West. And all the tumult and tensions in the South and in other parts of the nation today stem from the fact that white supremacy is still very much alive in so-called Christian America.

All men have dignity. If we are all children of a heavenly Father and brothers one of another, then not only is it true that the human race has unity but also every man has worth and dignity.

Last year when he addressed the annual council of the Protestant Episcopal diocese of Mississippi President Milan Davis of Okolona College said: "If you hate me because I am ignorant, I'll educate myself. If you hate me because I am dirty, I'll clean myself. If you hate me because I am pagan, I will become a Christian. But if you hate me because I am black, I can only refer you to God, who made me black."

When we pray "Our Father," we lift up, dignify, and glorify every man on the face of the earth—for these words bind us all together in the brotherhood of man under the Fatherhood of God.

ROADBLOCK to BROTHERHOOD

Ellis G. Guthrie

MY WIFE and I agreed that New Jersey was the sorriest state we had ever seen. Several times we had gone to Atlantic City and once to Ocean City. From Camden, New Jersey, to the ocean the ground looks like worn-out sand. The scrubby pines seem tired and sick, giving the countryside an atmosphere of forsaken desolation.

Then we went to Ocean Grove. This was farther north. While the land looked better we were nearly blind to the fact. For us New Jersey had nothing to commend it save its boardwalks and sandy beaches. Then coming back we cut off the main highway and went up through Princeton. We could hardly believe the change in scenery was real.

And we were totally unprepared for Princeton. Stately buildings were hidden among tall trees of luxuriant foliage; well-kept lawns and hedges made this one of the most attractive towns of our acquaintance. Not all of New Jersey was desolate we decided.

Later we went to Wildwood for our annual vacation trek to the ocean. We came back through the southern part of the state. We were in for our second surprise. Here we saw fine orchards, productive truck farming, and prosperous dairy farms. It was then that we realized that we had been guilty of an age-old sin—judging the whole by a part. We now knew that New Jersey was a wonderful state; but we should never have judged all of it by the narrow belt through which we had traveled to the shore.

We are like that with racial and religious groups—judging the whole by a few unlikely characters. This is one of the roadblocks to brotherhood.

During the second world war I was a summer pastor at my home church near Lima, Ohio. One afternoon I called in a home where the wife was very bitter against the Japanese (she had a son in the Pacific theatre of war). During the course of our conversation she emphatically said that there were no good "Japs." All were tricky, deceitful, cruel.

I might have felt the same way had I not known better. During my last year in college there were three Japanese boys in school (one American born, the other two Hawaiian born). With one, a short, well-built young man with musical talent, I became intimately acquainted. For hours at a time we could talk about religion and philosophy, often disagreeing but respecting each other's personality.

The three Japanese students were accepted by the group as any one else. One evening they failed to attend a meeting. One of the girls, in a censuring tone, asked if they had been invited. One fellow answered with some surprise: "Why, no. Why should they be? We didn't invite the other fellows." That was the highest compliment he could have paid them though he did so unwittingly. These boys were judged as individuals, not by the color of their skin or by the cruelty of a few of their race. They were ac-

cepted as equals; not as scum to be looked down upon or as supermen to be looked up to.

I have often wondered what became of Shigeru (Shig, we called him) Matsanaga. He could never quite understand the treatment that Japanese Americans received from the United States in World War II. Yet he bore her colors on the field of battle. Perhaps it is there that he still lies.

I was never taught race prejudice at home as a boy, but somewhere I picked up a fear of Negroes. One time my mother took me on a train trip. At night I wanted to sleep on the seat with her because of this fear. After I fell asleep she laid me in the next seat facing her. In the middle of the night I awoke just as a large colored man was going by. My heart almost stopped with fear. He passed on, paying no attention to me. That cured me.

Years later when I was pastor of my first church we had three Negroes in our home. Barbara, our daughter who was then three years old, did not seem to notice the different color of their skin. She played with them and sat on one young fellow's lap. She had missed the roadblock of judging all by the few. I hope she never runs into it.

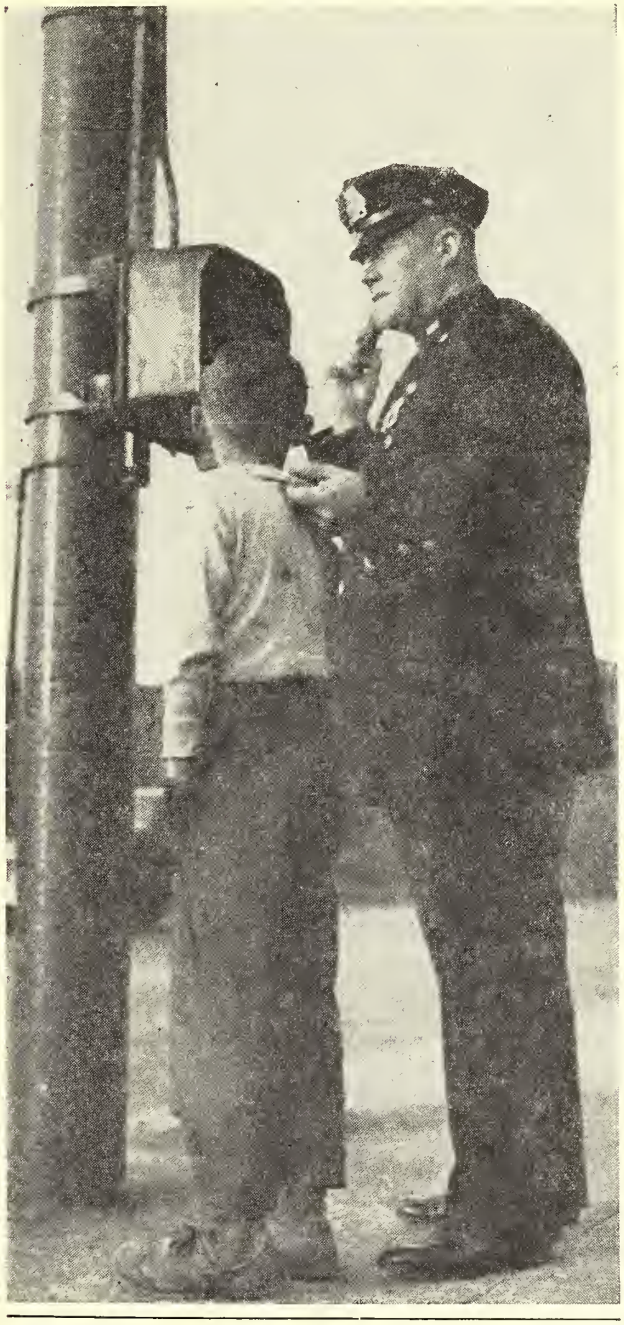
We have the same trouble with other religious groups. We judge a group by its worst adherents or by wild rumors.

When my father was a boy, feeling between the denominations ran high. I have heard him say that whenever, as a young man, he attended a church of another denomination he went prepared for a verbal whipping. On one such occasion the pastor invited him into the pulpit to read the scripture (my father was a minister in the Church of the Brethren). Dad was pleased. He thought, "Tonight we'll worship God, not throw verbal brickbats."

But he was mistaken. The host pastor spent all his time preaching against the Church of the Brethren in general and against my father in particular. However, at the end of his tirade he did ask dad if he had anything to say. Unfortunately, my father was not up to turning the other cheek spiritually. There was something that he would like to say! And as dad was the old-fashioned type of minister who knew his Bible from cover to cover, I am sure he gave a very effective rebuttal.

But it was not dad's inherent nature to be uncharitable toward other denominations, and it was his delight, in his declining years, to have visiting ministers from other church denominations to preach from his pulpit. He, in turn, often spoke in churches of other denominations.

Although I always try to hold myself free from prejudice I find it very easy to accept something on hearsay and to judge the majority by the few. I had an eye opener one evening that has made me less liable to prejudice. One night in late July several summers ago, a stranger came to my door. After he had introduced himself he quickly came to the point of his



Gendreau

Because some adolescents come into the hands of the officers of the law the whole teen-age group is given a bad name

visit. He wanted me to minister to his unsaved brother who had an incurable disease and was steadily growing weaker. He wanted his brother to be baptized and join a church. Now, that death was inevitably coming, the brother had consented, asking my caller to request my services.

My visitor then hastened to explain that the dying man had been divorced twice and was married to his third wife. I then asked my visitor with what church he was affiliated.

"Catholic," he answered simply. I assured him that I knew of his church's fine attitude on the sanctity of marriage. Our church felt the same way. However, I told him that when a man was dying and wanted to make his peace with God that it was my duty to help him, not to stand in his way. My visitor was immensely relieved by my attitude. He felt that the Catholic Church met his every need. However, it made no difference to him what church his brother chose just as long as he made his peace with God. He had chosen mine because he had two nieces who belonged.

The next day I led a person to Christ through baptism whom I had never met before. This had come about because a Roman Catholic was interested in saving his brother's soul and was willing to seek aid from a Protestant minister. After the service he expressed his gratitude for what I had done. I too was grateful. This experience had enabled me to take another step in understanding.

Yes, my wife and I agreed that New Jersey was the most woeful state we had ever seen. The roads we traveled to the shore had no physical roadblocks but they produced a mental roadblock to our appreciation of the state because they took us through the one part that was not scenic or productive. When we saw the state as a whole we realized our great mistake.

We need to avoid this mistake, not just in our judgment of a state, but of races and religious groups.

It is best to judge a group by its average families than by either of its extremes. But if we must pick an extreme, let us select the George Washington Carvers, the Booker T. Washingtons, and the Marian Andersons of the other groups rather than the scum that every group, including our own, has.

I Saw the First Meetinghouse

Edith Barnes

I HAD never seen the mother church at Germantown. I had never been in Germantown. I was certain that I would recognize the church when I saw it because I had looked at pictures of it as it appeared in 1770, as it looked after a second unit had been added, as it is today with a third unit added.

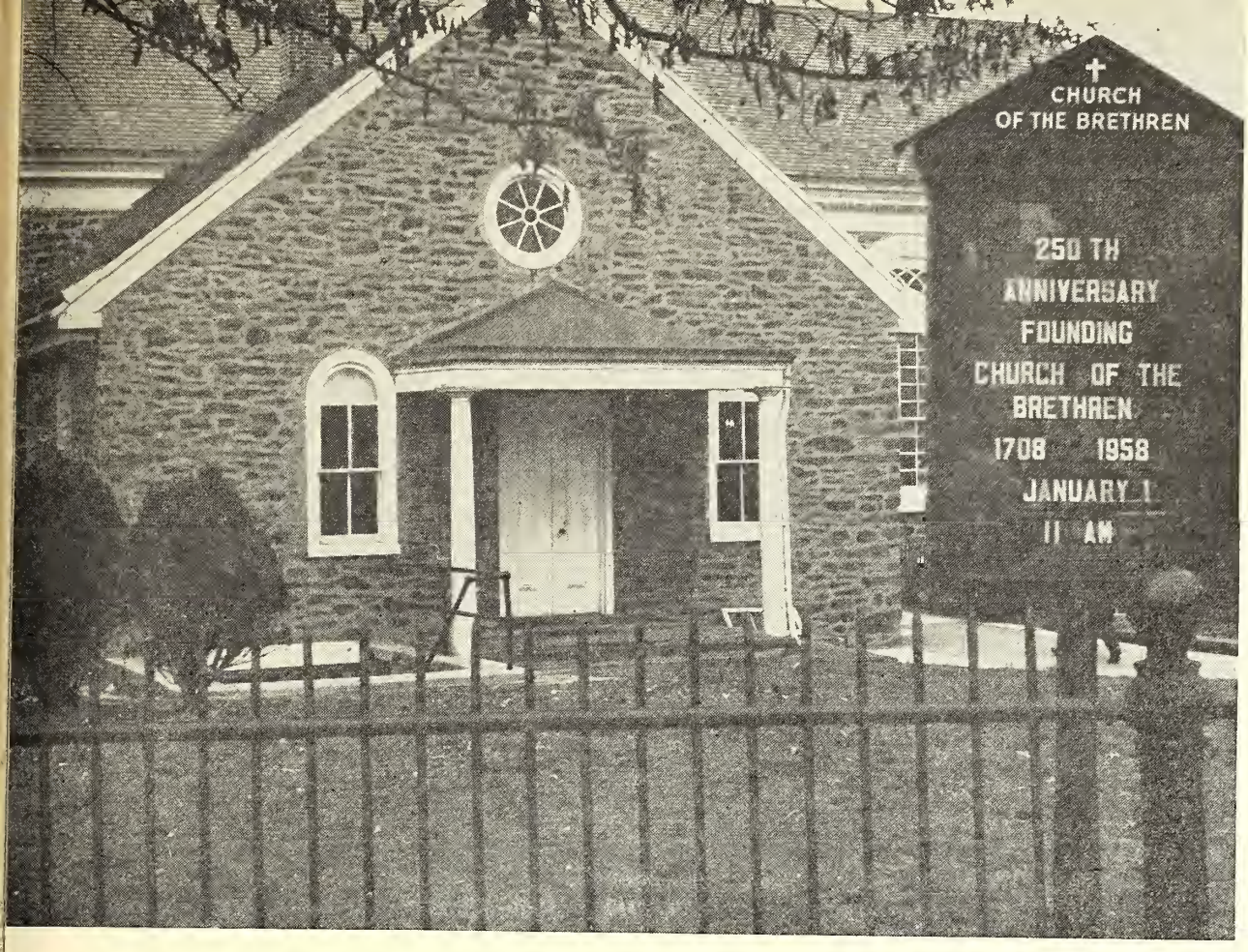
It was not the building itself that I identified first as we came down the long Germantown Avenue from downtown Philadelphia. It was people gathered on the sidewalk in front of the church. There they were, familiar faces from Elgin, Chicago, Goshen, Allentown, Elizabethtown, Bridgewater, French Broad, Empire, Wenatchee. Some had come long distances to be present on this January 1, 1958.

It was with a sense of hesitation, awe, reverence that we walked to the entrance to the church. Here to the left was the small building which had been constructed by the fathers in 1700. Here was the stone floor at the entrance, an area which many feet had trod as they went to worship during a period of two hundred years. There was the door which had opened to Alexander Mack, Jr., and Christopher Sower, Jr.

This was a sacred place. Men of conviction and purpose had built it. They had left home, property, friends, and country to journey from one continent to another to seek freedom of conscience in worship. In Pennsylvania they found the freedom they sought and started life anew. Their prayers were lifted here; their interpretation of the Scriptures expounded.

When they first settled in America, the church fathers met in homes for worship. There seemed to be no effort in the early days to build a house of worship. In fact, it was forty-seven years after that memorable Christmas Day of 1723 when the first church was erected. This church at Germantown was the first one and it was dedicated July 8, 1770. In the Pettikoffer house, which was near the church, services were held for some years, perhaps ten. In this house a room and a kitchen were set apart "rent free." Early in its history the Church of the Brethren was active in social welfare, providing a house for the widow and the fatherless. And when the new stone church was used for worship the Pettikoffer House was set apart "for the comfort of widows"; and it remained such a home for a hundred years.

This old church, thirty feet square, was substantially built. Its walls are eighteen inches thick. There was a basement under the building, of good height, with a large fireplace for cooking and making the necessary preparation for love feast occasions. The floor was of yellow pine, very hard and full of pitch; the boards were carefully selected. The floor boards rest on a bed of mortar which is supported



by a layer of split oak lath. The nails in the boards were handmade. Above the ceiling had been a loft in which it is thought Christopher Sower stored the sheets of his third edition of the Bible. About a hundred years ago the room was remodeled, the windows arched, the ceiling raised, and new seats put in. This meetinghouse is still in use.

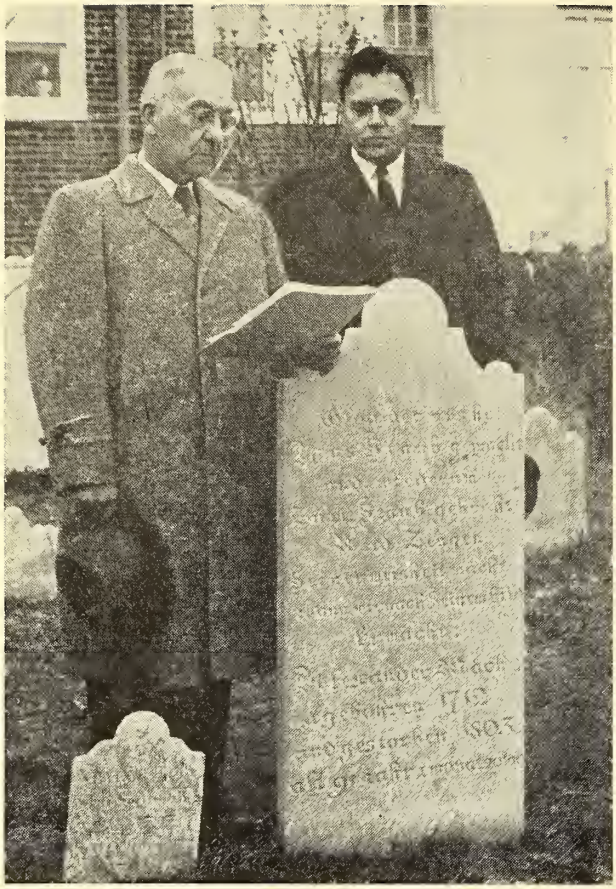
In this room are articles which were used in the worship services. There is a Christopher Sower Bible (1776), a Basil German Bible (1729), a Guneberg Bible (1665), and other Bibles. There are the cups from which the Brethren drank at communion occasions, the fork and spoon which was used in the fellowship meal at love feast, the tall pewter candlesticks which furnished light at times of worship. There is the poor box, a metal container which received money gifts for those in need. In the early days the church took care of the needy within its fellowship. On the walls of the room hang large plaques dedicated to Alexander Mack and Christopher Sower. And there is another dedicated to Peter Keyser, who was pastor of the Germantown and Philadelphia churches for sixty years.

Just inside the stately iron fence around the parsonage lawn hard by is a bronze plaque stating that this is the "Church of the Brethren. Founded 1719. Mother Church of the Denomination in America. In the battle of Germantown, Oct. 4, 1776, General Francis Nash of North Carolina was mortally wounded here and carried with the American army in its retreat. He died three days later and was buried at Towamencin Mennonite cemetery near Kulpsville. The same ball which killed General Nash killed his aide Major James Witherspoon, whose grave is at St. Michael's Lutheran cemetery. Six other soldiers killed in the battle were buried here."

Thus it has been from the start of the church; its loyal adherents spoke out against taking the oath and serving in the military forces. But wars were waged and military training continued. The voice of love and nonviolence in the church was not then and is not now loud enough to deter preparations for war and put an end to violence. Force has been louder than love in the attempts of governments to cure the world's ills.

The Germantown church is not a large church, but it is a church of beauty. In its colonial architecture there is an impression of timelessness and appropriateness for worship. The sanctuary in use today is larger than the original one and joins the first one. Its walls are white. The pews are dark. In the evening glow of falling darkness the indirect lighting around the walls near the ceiling and the candlelike lights on the side walls give out a soft light that enhances the atmosphere for quietness and reverence to set the tone for a love feast and communion service.

An impressive spot in the area is the cemetery in the rear of the church. When some of the stones were erected there was expanse of square feet in green earth all about. Now the area has its limits. On one side there is a heavy stone wall keeping back the activities of civilization which go on on back porches and in small backyards of a solid row of city houses. On the other two sides there is a high, heavy wire fence keeping out the traffic of building and waste in modern construction. In this enclosure, untouched by the inroads of contem-



A Tribute and a Prayer

At the Grave of Alexander Mack

Germantown, Pennsylvania

Spirit of Alexander Mack:

You lost your mills and your fortune in a land of tyranny and found a resting place for your body in a land of freedom.

You lost your battle to purify the church from within but your quest to discover more fully the pure mind of Christ continues on.

You failed in your crusade to abolish war and bloodshed in your own generation, but the instruments of peace which you forged are with us still and the Prince of Peace is our Lord.

God have mercy upon us gathered here and help us to seek first the kingdom which is everlasting. Amen.

—Paul H. Bowman

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porary living, stand the straight, long rows of tombstones, many of them. They are white and clean, leaving an impression of attentive care for preservation. Some of the inscriptions are almost beyond deciphering. The inevitable erosion of stone markers continues with the passing of years. Nearly all the old family names of those who lived at Germantown are represented here, and in some cases many of the same family and several generations, in a few cases five and six generations. Among the many graves is an unmarked one, that of Harriet Livermore, the Pilgrim Stranger in Whittier's Snow Bound.

Alexander Mack once said to his family, "Now when I am gone, don't mark my grave, or they might sometime want to erect a monument over it." The family protested against an unmarked grave and finally got his consent to place his initials on a small stone slab. After his death in 1735, a quite unpretentious blue slate stone, bearing the initials A M, was erected at the place of burial in Axe's burying ground. Here his body rested for 159 years. Later it was desirable that his remains should be removed from this unkept cemetery. On November 13, 1894, twenty-five descendants of Alexander Mack of the fifth, sixth, seventh, and eighth generations were present at a service and erected a plain white marble headstone in the Germantown church cemetery. On this stone are the words, "The first minister and organizer of the Church of the Brethren in the year 1708, born at Schriesheim, Germany, 1679, came to Germantown 1729, died 1735. Removed from Axe's Burying Ground."

On this first day of January 1958 we stood in the cemetery near the grave of Alexander Mack and waited in silence, with profound emotions, while the chairman of the 250th Anniversary Committee, Paul H. Bowman, gave tribute to the founder of the church.

Family Fun Fare

Introducing a new feature in which our readers share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

"The Ukulele"

I SPEAK for the ukulele as a superior instrument to accompany informal group singing. It is light and practical to "tote," even on a regular hike. Its tone and volume inspire participation rather than dominate. It provides a rhythm which can be heard and seen, as well as four-part harmony to guide the harmonizers.

An ear for harmony, rather than technical musical training, is most useful to self-taught playing. Time and persistence to work out basic families of chords and to limber one's fingers are the prime requisite, granted the essential ability to learn and a musical ear.

The ukulele can bring the family fun on hikes, picnics, fellowship situations of all sorts, while resting or traveling, on the beach or on a mountaintop, at home or abroad, with nursery children or adults, around the campfire, or the dining table. A ukulele in the hands of a relaxed happy person is a real asset to recreational singing. — *Submitted by Jane Miller Crosby.*

THE 250th YEAR BEGINS

Howard Royer

PHILADELPHIA, the city of brotherly love, saw a demonstration of this love as 200 Brethren observed in historic Germantown the traditional love feast of the New Testament church.

The feet-washing ceremony, the Lord's supper and the holy communion which took place on January 1 were no innovation in that area, however. For the love feast has been observed at Germantown for 235 years. It was there in 1723 that the first church, the Germantown congregation, the first baptisms and the first love feast of the Brethren in America were all inaugurated.

While the pattern and purpose of the first and the most recent love feast services bear many striking similarities, there were also some very discernible differences, indicative of the decades of growth and change.

At the first love feast on Christmas Day, 1723, all the members of the church in America were present. At the recent New Year's Day love feast, though the worshipers were ten times more numerous, they represented only one-one thousandth of the stateside membership of the church.

Included in the first love feast were some from the neighboring district of Coventry, forty miles northwest of Germantown. Included in the recent service were Brethren from forty-two of the church's forty-eight districts in North America.

The first Germantown love feast came fifteen years after the founding of the church, and Brethren were living on two continents. As the 250th anniversary of the church was inaugurated by the recent Germantown commemoration, Brethren were living and serving on five continents.

More fundamental distinctions can be drawn. Among them is the fact that those German refugees who observed this New Testament ordinance in 1723 had been severely oppressed by other religious groups, Protestants included. Since then the climate of interchurch relations has so changed that representatives of ecumenical councils participated in the 1958 love feast, enriching the depth of Christian fellowship and extending its dimension beyond the rigid confines of a once closed communion.

"Your sister churches of many denominations and many nations rejoice with you in the 250 years of your distinctive witness of brotherhood and service in the name of Christ throughout the world," commented R. H. Edwin Espy, bringing the greetings of the National Council of Churches to the anniversary love feast. As National Council's newly elected associate general secretary, he told the Brethren that out of their years of emigration, expansion, persecution, separation, consolidation, and growth they have come to a time of supreme need in the affairs of men. "It is a time that calls as perhaps never before in history for the qualities of spirit and living for which Brethren have always stood," he said.

Dr. Espy commented briefly on the ecumenical movement, acknowledging the willingness of the Brethren to share the verities of their faith with sister churches and to give leadership to what he called "a movement of the spirit, and not an organization or institution."

The morning session on New Year's Day heard V. F. Schwalm speak on The Mind of Christ Revealed. In his historical review of the Christian church from the Reformation up to 1708, when the founding of the Brethren took place in

Continued on page 18



The bread which we break is the communion of the body of Christ

KINGDOM GLEANINGS

Pre-registrations for the March 3-7 Brethren Adult Seminar are to be postmarked by February 16. An extra $1.00 is charged for late registrations.

Middle Pennsylvania is holding a leadership training conference at the Leamersville church on March 3. Two sessions, beginning at 3: 30 and 7: 30 p.m., are planned, based on the theme, Audio-Visual Education in the Church School.

To help co-ordinate junior high work in the Southeastern Region, all district junior high directors, the regional and Brotherhood directors and the associate regional secretary will be meeting on Feb. 22 at Bridgewater, Va.

The women of the East Petersburg church, Pa., are sponsoring the presentation of the pageant which was given at the Richmond Annual Conference in the Hempfield high school at Landisville, Pa., on March 8, at 7: 30 p.m. Those in the local church will portray Da Vinci's Last Supper prior to the pageant.

W. Arthur Cable died suddenly at his home in Tucson, Ariz., on Jan. 25. A graduate of Manchester College, Dr. Cable taught for three years at Mt. Morris College; from 1925 until his death he was connected with the University of Arizona. He was the leading spirit in establishing the Church of the Brethren in Tucson.

Several Brethren were among those spending the week of Feb. 3-7 in Washington, D.C., at the invitation of the U.S. Department of Health, Education, and Welfare to see what is new and different in their program. They were Mrs. Max Murray, Roanoke, Va.; Mr. and Mrs. George Kunz, Boonsboro, Md.; Duane Ramsey, pastor of the Washington, D.C., church; and James Renz, director of the social welfare department of the Brethren Service Commission.

Beginning in this issue is the first of a series of articles on the Lord's Prayer by John C. Middlekauff, the pastor of the Stone church, Huntingdon, Pa. Other contributors to this issue are H. H. Helman, a retired pastor living in Ohio, and Ellis G. Guthrie, pastor of the Eaton church in Southern Ohio. Howard Royer, youth editor, and Edith Barnes, assistant church school publications editor, have written about the 250th Anniversary celebration at Germantown.

Summer camp plans and activities point toward another good year for camping. Feb. 21 finds the Southeastern Region camping committee meeting at Bridgewater to develop details for the annual regional camp leaders training conference. On March 1 at Ephrata, Pa., and March 15 at First York, Camp Swatara will be holding camp conferences to interest and train prospective leaders. Camp Peniel's program committee and deans will formulate leadership recruitment and training plans at their meeting in the Frederick church on March 11.

Lorraine Johnson from the Slifer church in Northern Iowa began work in the finance office of the General Brotherhood Board on Jan. 6. **Eleanor Wooters** from the Fairview church in Mardela has begun work as office secretary in the adult department in the Brotherhood offices.

Middle Indiana's board of Christian education is sponsoring a peace poster contest to stimulate interest in finding ways of creating peace and goodwill. There are two classes: Class A for those below eighteen years, and Class B for those over eighteen. The contest entries must be in by April 10. For further information write: E. Paul Weaver, Mexico, Ind.

Word has been received from the American Friends Service Committee that due to the warm response and the large amount of letters requesting additional copies of the petition blanks on nuclear testing and disarmament, the deadline for the signed petitions to reach the AFSC office has been extended to Feb. 25. Copies of the petition were mailed to pastors in December.

Bro. Minor C. Miller was recognized by the Virginia Council of Churches at a banquet in his honor in Richmond at the Hotel Jefferson recently. Brother Miller has retired as executive-secretary of the council. To Brother Miller goes credit for developing one of the more extensive weekday religious education programs among the several states. He is a foremost authority in this field to which he has given leadership for more than thirty years.

Bequests in wills were received by the General Brotherhood Board from seventeen estates in its fiscal year ending Sept. 30, 1957. The total sum, $152,156.58, represents either a full or partial payment of the gifts provided for the board in their wills by the following people: C. E. Brower, Jonas P. and Sarah Cripe, Elizabeth Gates, Christian P. Gibbel, Mrs. Mary F. Harley, Clara E. Kessler, Mrs. Fannie R. Lavell, L. Hortense Lear, Eldo & Maggie Leedy, Esther V. McCormick, George Miller, John E. and Jeanette Miller, James H. Morris, Mrs. Irene Musser, Mrs. Fannie Stayer, Mrs. Matilda J. Thomas, Edwin West. The sum of $65,573.39 was received from matured annuity plan gifts. The board has made semiannual payments to these donors but either death or voluntary waiver by the donor releases the principal to the board for its use. Donors making these matured gifts include: G. H. Arbegast, M. Lela Bonebrake, Eli A. Bowman, Elizabeth Brower, Mrs. Mamie H. Cline, Mrs. Emma L. Forney, Isaac Gochenour, Mrs. Lizzie J. Gottshall, Mrs. Mary F. Harley, Mrs. Mary A. Heeter, Mrs. Mary Holsinger, David L. Jamison, Rufus G. Layman, B. Frank Long, Mrs. Mary Malmsberry, Mrs. Mollie C. Miller, Mrs. Sarah Royer, Mrs. Jennie Sanford, Charles W. Schrock, David Shank, John C. Zug. New gifts on the annuity plan were received to the extent of $57,600. Gifts of real estate, stocks, and cash aside from the Brotherhood Fund were received in which the donor retains life use or income. The value of these gifts will be reported when the donor has, by voluntary waiver or death, relinquished further claim.

Brotherhood Theme: Brethren Under the Lordship of Christ

Elizabethtown College

Progress on the addition to the Gibble Science uilding on campus is noted; however, the new wing ill not be finished by its scheduled completion date, n. 18, according to Earl Kurtz, college treasurer-usiness manager. Workers have been hampered by lack of key materials and unfavorable weather con-itions. It is expected that at least two classrooms on he ground floor of the building will be available for se early in the second semester. The remainder of he building will be completed as the semester pro-resses. When completed, the first floor of the colonial-ype brick structure will include a lecture room for 00 students, two classrooms, a visual education room, nd several offices. The second floor will house the iology department and a departmental library. Floor pace for the chemistry, biology, and physics depart-ents will be doubled when the new wing is completed.

President Baugher served on an evaluating commit-ee from the Middle States Association of Colleges nd Secondary Schools for the Nyack Missionary Col-ege in Nyack, N. Y., Jan. 19 to 22.

President and Mrs. A. C. Baugher attended the nnual meetings of the Committee on Higher Educa-ion for the Church of the Brethren (Jan. 5-6) and he Association of American Colleges (Jan. 7-9) in Miami, Fla. Dr. Baugher is chairman of the Brethren Committee on Higher Education. Later, the Baughers attended a meeting of Elizabethtown College alumni in the Sebring, Fla., area. Dr. Baugher spoke three times in the Sebring Church of the Brethren on a discussion of the Book of Job.

The senior class of the college voted to donate a sound system to the college as the class memorial. The system will be used in the college dining hall.

Further progress on plans to enlarge the Harris-burg, Pa., college center was announced by the heads of the four co-operating institutions following a meeting recently. In addition to Elizabethtown, Lebanon Valley College, Pennsylvania State University and Temple University are presently co-operating in operating the center, which offers both graduate and undergraduate courses. Dr. Baugher is chairman of the committee investigating the possibilities of expansion.

The college will again take part in a series of television programs entitled College of the Air on WGAL-TV during the second semester, according to Dean Roy McAuley. Elizabethtown faculty members and alumni will appear each Tuesday morning to dis-cuss Problems in Personal Finance. Reports from WGAL-TV indicate that the program was well received during the first semester.

President A. C. Baugher has been appointed to represent the Association of American Colleges on a joint commission of the American Association for the Advancement of Science and the American Association of Colleges for Teacher Education. The commission will deal primarily with matters relating to improving the education of science and mathematics teachers.

Included in the preholiday activities on the campus was a performance of the oratorio, The Redemption, by the college orchestra and chorus. The production was directed by Prof. Nevin Fisher, head of the vocal music department of the college. Once to Every Man, an original Christmas play by Mrs. Clarence G. Enter-line, college dramatics coach, was also seen.

Prof. Nevin W. Fisher announced that the annual schedule of off-campus concerts by the college choir will begin Feb. 9 in Lancaster, Pa. The choir will present concerts in at least 20 cities in southern and central Pennsylvania during the season, which con-cludes May 4.

Prof. Robert Byerly, director of religious activities on the campus, reported that fifteen deputation teams have been sent to churches in the Eastern and South-ern Pennsylvania districts of the church. Seven more teams are scheduled to be sent out later.

Everett M. Fasnacht, director of education and recruitment for the Foreign Mission Commission of the General Brotherhood Board, interviewed students here on Jan. 14.

The Church Calendar

February 16

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Preaching Ministry of the Church. Luke 4: 42-43; 5:1-3; Rom. 10: 14-17; 1 Cor. 1: 18-31; Eph. 3: 7-19. Memory Selection: Faith comes from what is heard, and what is heard comes by the preaching of Christ. Rom. 10: 17 (R.S.V.)

Feb. 16-23 Brotherhood Week

Feb. 18-21 Pacific Coast regional conference, Fresno, Calif.

Feb. 19 Ash Wednesday

Feb. 21 World Day of Prayer

Feb. 23 Commitment Sunday

March 3-7 Adult seminar, Washington, D. C., and New York City

March 7-8 Central Region daily vacation Bible school conference, Manchester College, Ind.

March 16 One Great Hour of Sharing

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Oliver Dearing of New Lebanon, Ohio, in the Rossville church, Ind., Feb. 17—March 2.

Bro. S. Clyde Weaver of Lancaster, Pa., in the Maple Grove church, Ohio, Feb. 23—March 9.

Bro. Robert O. Hess of Manheim, Pa., in the Rouzerville church, Pa., March 9-16.

Bro. Reuel Pritchett of White Pine, Tenn., in the Schuylkill church, Pa., March 16-30.

Bro. William Longenecker of Mt. Joy, Pa., in the Ship-pensburg church, Pa., March 9-16.

Bro. Jere Cassel of Manheim, Pa., in the Heidelberg church, Pa., March 9-23.

Gains for the Kingdom

Fifteen baptized in the Gashala church, Nigeria. **Two** baptized in the Garkida church, Nigeria. **Four** baptized in the Gulak church, Nigeria.

Fifteen baptized and three received by letter in the East Petersburg church, Pa.

Eight baptized and four received by letter in the Flat Creek church, Ky.

The 250th Year Begins

Continued from page 15

Germany, he traced the conditions and thinking which influenced the Brethren beginnings.

Dr. Schwalm contended, as have earlier Brethren historians, that the Lutheran Reformation was incomplete, and that, as Dr. T. T. Myers had said, it had made for pacification of conscience but not for the sanctification of life. It is not surprising, Dr. Schwalm added, that there arose in central Europe a large number of Christian groups wanting to go further.

With a bit of jest he alluded to the advice on baptism given by Ernest Hockmann, a German mystic who greatly influenced the early Brethren. Upon hearing of the baptism of the eight persons in the Eder River, he wrote that lest they baptize with water those who had not been baptized with the spirit, they should not become too sectarian and insist that every one be baptized in the same manner. "It would appear from discussions at the 1957 Annual Conference that there are many who regret that Hochmann's advice was not taken," Dr. Schwalm reminded.

"It is not too difficult to see that they (the founders of the church) made some mistakes and we have made many since. We need not deify them and extol all they did and follow blindly. Perhaps they let their differences divide them too often," he said. "I would not recommend that we should, even if we could, reproduce and duplicate their eighteenth century church in the twentieth century. But I am convinced that there were certain qualities of life in them which our generation seriously needs — their reverence, their devotion to the Scriptures, their courage, and willingness to share for the cause of Christ as they saw it."

Harper S. Will addressed the Germantown assembly on the topic, The Mind of Christ in Judgment. He described judgment as one of the major concepts of Christianity.

Brethren under the Lordship of Christ, the anniversary theme, calls us to look to Christ as Savior, make him Lord, and accept the disciplines of his judgment, Brother Will asserted. He interpreted this judgment to be not only certain and final, but continuous. "Every day is judgment day. Heaven and hell are not afterthoughts of God," they are attached to our every thought, word, and deed.

"Christ is inescapble, and whether we will it or not, we live out our days under the judgment of his mind," Brother Will asserted. Jesus had toiled with his disciples, struggling with their hesitant humanity, only to discover near the end of his fellowship with them that they were far from the kingdom. The events in the Upper Room rebuked their irresponsiveness as servants and the announcement of the betrayed led each to examine himself, "Is it I?" Brother Will added that the goal of Christendom is that the whole of humanity be brought under judgment of Christ, to stand in the presence of Christ in the Upper Room.

The speaker pressed for self-examination by the Brethren. "An outward imitation of the Master is never sufficient. The distance may be wide between washing someone's feet and genuine humility," he declared.

As a lover expresses his love by incarnating it into some expression—a look, a whisper, a touch, a kiss, a letter, or some material channel—a genuine Christian expresses Christianity through forms or rites. Like the floating iceberg, of which only one eighth is visible, it is the hidden aspect of any rite that gives it primary significance, he explained. "Rites are a necessity in expressing the Christian faith. Caught as we are in our pride and willfulness, in our greed and sin, we need every means of grace available through the example and teaching of Jesus."

Morley J. Mays delivered the final of the three addresses on the mind of Christ, his entitled The Mind of Christ Symbolized.

"Christianity has no other starting point than the mystery which we sense in our experience of the universe about us," he remarked. "He who has no awareness of mystery is not fit for the kingdom."

Dr. Mays pointed out that in penetrating the mystery, the Christian sees the answers to man's perplexities.

"Our knowledge of the mystery is symbolic, and our language is the symbol," he said. "We depend for our attachment to God on the symbols which Jesus Christ established and left behind him. In ways mediated to us by these symbols, we can have intimations of creative power and loving purpose break through to us from the heart of the universe."

Nevin H. Zuck, presiding over the service of self-examination, reminded the communicants that, as J. B. Phillips has written, "to partake of the Lord's supper is a supremely serious matter." This service closed the afternoon session, which was followed by a brief memorial ceremony led by Paul H. Bowman at the grave of Alexander Mack in the Germantown burial grounds, and a tour conducted by B. F. Waltz and William G. Willoughby.

Edward K. Ziegler officiated at the anniversary love feast and holy communion. The same order of service has been repeated in hundreds of congregations in the inauguration of 250th Anniversary celebrations locally.

In the Germantown sanctuary men and women sat together during all but the preparatory ceremony of feet washing, at which time they retired to separate rooms. A period of praise and confession preceded this sacrament of serving love. The agape meal — the sacrament of showing love — and the holy communion — the sacrament of redeem-

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Vision Improved

ERNESTINE HOFF EMRICK

Dedicated to a friend's glasses

My helpful new bifocals
Improve my faulty sight,
For both the distant and the near
I now can see aright.

My spirit needs bifocals
To make its vision clear—
To see God "high and lifted up,"
But also very near.

My outlook on my brother
Would surely alter some,
Revealing not just what he is
But what he can become.

And I would gain perspective
Upon my own soul's worth,
And glimpse far-off that fairer land
That lies beyond this earth.

Next I shall need trifocals
To view the space between
And walk the path from here to there,
Sure-footed and serene.



Representatives from over the Brotherhood observe the love feast at Germantown on January 1

ng love—followed, and the service losed with thanksgiving and onsecration.

Assisting with the leading of worhip were Delbert B. Flora, S. Loren Bowman, Harry K. Zeller, Jr., Mrs. M. Guy West, J. Quinter Miller, Ralph W. Schlosser, and B. F. Waltz.

Other leaders of the morning, noon and afternoon services were Paul H. Bowman, S. Loren Bowman, Nevin W. Fisher, Stanley Dotterer, DeWitt Miller, and Nevin H. Zuck.

Special guests introduced at the noon luncheon, held in a neighboring church, included: Rev. Miles Taber, Ashland, Ohio, moderator of the National Fellowship of Brethren Churches; Dr. Delbert B. Flora, dean of Ashland Theological Seminary, and Rev. W. Clayton Berkshire, general secretary, Mission Board of the Brethren church, both of Ashland, Ohio; Miss Leila Anderson, associate general secretary for program, Dr. and Mrs. J. Quinter Miller, associate general secretary for field operations, and Dr. R. H. Edwin Espy, associate general secretary, all of the National Council of Churches, New York; Dr. Andrew Cordier, administrative assistant to the secretary general of the United Nations, New York; and Rev. William Powell, secretary of the Philadelphia Council of Churches.

Church of the Brethren representatives included, in addition to those sent by the forty-two districts, six representatives each of men's work and women's work; nine youth; sixteen pastors from the North Atlantic district, sixteen members of the Germantown church, seventeen General Brotherhood Board members, the presidents of all Brethren institutions, with the exception of D. W. Bittinger, who was ill, members of the anniversary committee, and twelve members of the Brotherhood staff.

Paul H. Bowman, chairman of the 250th anniversary committee, summarized in a morning address the history of the Brethren at Germantown. He stressed that those who came for the anniversary love feast journeyed there as a holy pilgrimage, but only to recognize the significance of Germantown to the religious heritage which the early Brethren have passed along. "It was here in the new land of Penn's forest that they failed to find the millennium of which they had dreamed, but where they did contribute to the formation of a new government founded upon principles which they advocated."

Brother Bowman remarked that our fathers did not abide long in their first settlement at Germantown. "In like manner, today is not the end but the beginning of our celebration. We have no intention of abiding here, either in body or spirit. The lure of the past must not and shall not obscure our purposes."

What happened following Germantown's first love feast 235 years ago is almost beyond measure. We do know that within the first year the twenty-three members had inaugurated the founding of three new churches. Will the same zeal and endeavor come from the recent 200 delegates to Germantown, and from the 200,000 Brethren they represent, or when 1958 is passed, will they have inaugurated only a 250th anniversary?

ETERNITY

MILDRED ALLEN JEFFERY

God "inhabiteth eternity"—
Eternity, set, in part,
High in the holy heavens and
The humble, contrite heart.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

ADMINISTRATION

The Lord's Business

C. E. Dumond

A FARMER friend and I walked through a field of maize. Giant ears were browning on the green stalks and he was thrilled because this was the first harvest in four years. He told me how much money was involved in getting the harvest, how he planned, worked, dreamed, and administered the farm. It was thrilling business!

As he related his work as a good husbandman, I thought of the Apostle Paul's words, "Study to show thyself approved unto God . . . rightly dividing the word of truth." Paul was interested in a harvest, too. It was not long before we stood in the field talking about the great harvest of God. I shared a few ideas necessary for the Lord's business.

First, church men and women need to be reminded that their primary business is the harvest. This goal and ultimate purpose must ever be the guidepost in their fields of endeavor. Our minds, our desires, our visions, our plans, our methods, our disciplines, our records, and our emotional energies must be directed towards this harvest. Christians, without this ultimate concern for personal dedication and growth, have lost the vision of the historical Christ and contact with the personal Savior.

Having established their ultimate purpose, Christians must use again and again the daily, week by week, preparations that eventuate in harvest. These five are basic: dedication to Christ as Savior; personal devotions and inner discipline; service to God and man at home and abroad; participating fellowship with Christ's people; and constant use of the guidebook, the New Testament. Christians can no more reap a harvest without these basic preparations than a farmer can without tools, seed, and soil preparation.

Then, too, Christians will know that the harvest depends on proper administration of the harvest field, Christ's church. If Brethren operated their farms and businesses as they tend the Lord's business most of them would be bankrupt! Good administration is simply the best use of resources to achieve harvest. It means the establishment of goals, uniform tests and measurement of kingdom results, constant recruitments of harvest workers or church leaders, local review of tangible and intangible results, a review by district or state leaders of harvest facts, and the ever-present adventuresome spirit on quest for a greater tomorrow.

Realizing the importance of prayer, participation, plans, projects, and programming to a church fellowship, I worked out a ten-point check list to be used by church administrators. I find my own harvest operation needing improvement in some of these areas. Here's the list:

1. Are workers organized with two-deep leadership (an assistant worker for every major job)?

2. Are there effective working groups? (Age and interest groups give permanence to the organization.)

3. Is the program planned on a yearly basis? Does it have all aspects of the Brotherhood, district, and local programs under consideration? Are job analysis sheets given to workers for their indvidual jobs? Are workers' conferences held regularly?

4. Are there adequate social activities for all age groups?

5. Are there service projects to community, college, church homes, missions, or some other cause away from home?

6. Is adequate stewardship maintained by regular reports of church income and expenditures, establishing a modified unified budget, and planned stewardship education?

7. Does the membership of the church and individual classes show a gain each year and a positive program of evangelism? (Population statistics will be used in comparing the need or non-need for actual numerical gain.)

8. Are Brethren literature materials used through the church and church school?

9. Is the Gospel Messenger, the official paper of the Church of the Brethren, found in at least seventy-five per cent of the homes?

10. Is the church always represented at the district, regional, and national meetings of the church?

This check list can help a Christian administrator know the areas in which his church needs improvement in reaching a greater harvest. Harvest comes through work and the good grace of God. If we tend the fields as we should, God will give a response to our efforts. Indeed, whatsoever we sow, we shall reap.

Readers Write

Continued from page 2

joyed her article, "His Kingdom in My Kitchen."

The Messenger fills a real need in every Brethren home, and the high quality of writing is commendable to the writers whose contributions are used. I look forward to getting our Messenger each week.—Mrs. Clara Zimmerman, Tiffin, Ohio.

Accompanied by Scripture

The article that Bro. J. M. Blough wrote (Dec. 21) is a piece that all should read. The Word is not preached as it should be. . . .

I think the articles should be accompanied with the Scripture. That is why I read it. If it is not, it is man-made and that is not going to save anyone. Matt. 7: 21 tells us who will not be saved and Matt. 7:24 tells us why. I hope you will see that better articles are printed.—Bessie Burner, Woodstock, Va.



H. Armstrong Roberts

Counsel on Counseling

In his nationally syndicated newspaper column on December 7, 1957, Dr. Paul Popenoe pointed up the importance of clergymen as counselors. Dr. Popenoe is associated with the American Institute of Family Relations (5287 Sunset Blvd., Los Angeles 27, Calif.) which is a nonprofit marriage education, counseling, and research organization. Throughout its twenty-seven years of activity the institute has always been eager to work with clergymen of all faiths, as it believes wholeheartedly in the importance of ethical and religious values.

Permission to reproduce this newspaper column message was granted by the American Institute of Family Relations.

Dr. Paul Popenoe Says:

CLERGYMEN MAKE GOOD MARRIAGE COUNSELORS!

"Although there are several good-sized cities in our part of the country," Mrs. R. writes, "I can't learn of any specialist in marriage counseling within a hundred miles of us. There seem to be a few psychologists who, to judge by their listings in the telephone books, are devoted to vocational guidance and educational problems, and there are several psychiatrists associated with a public hospital for mental diseases about seventy miles from here. I don't seem to feel that any of these can give me and my husband the help we need. What next?"

You are more likely to find the help you need by consulting a clergyman, than in any other way, Mrs. R. There are also many good counselors in other professions—executives of Christian associations, teachers, and the like, but they are sometimes harder to find. If your problem is one which your minister feels he cannot handle, he will refer you to someone who can. We get many such referrals at the American Institute of Family Relations.

Historically, counseling has been a function of the clergy. It is only in the last generation or two that others, such as psychiatrists and psychologists, have entered the field. These newcomers have almost always been trained merely to deal with an individual. But a marriage counselor must deal with a whole marriage. Clergymen are perhaps more likely to do that.

Younger ministers nowadays have nearly all had some training in counseling in the theological seminaries. Both they and the older ones often take special training. The American Institute of Family Relations, which trains more marriage counselors than any other organization in North America, has given special training to many hundreds of ministers of nearly all denominations.

All studies show that the personality of the counselor is more important than any other factor in successful counseling. The Protestant minister or Jewish rabbi is likely to have a normal family life of his own (an extremely important point in marriage counseling). He is likely to have a personality that you can respect. The Catholic priest, of course, enjoys special prestige among his parishioners.

Many large city churches are setting up special counseling clinics. A Lutheran teacher, Dr. Frederic M. Norstad of St. Paul, Minn., remarked on this in Los Angeles lately: "One of the great mysteries to me has been how the church ever persuaded itself to separate the man into body, mind, and soul—leaving the former to the physician, the mind to the psychiatrist, and turning the soul over to the pastor. We realize now that we can't so split up a man. It's all or nothing, and the church is moving into the field for the whole man."

Call on your pastor, minister, rabbi, or priest, Mrs. R.; or write me (enclosing 5 cents to cover the costs of handling and mailing) and I'll try to put you in touch with one near you who is particularly concerned with this phase of the church's work.

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Meditations on Brethren Life, the home devotional booklet prepared for use during the first quarter of the anniversary, has been well received. Some groups are suggesting that the booklets be kept for study again and again in years to come. Why not save yours?

NIGERIA, WEST AFRICA

What's Going On at Mubi?

Charles Kraft

A FEW weeks ago one of the Nigerian fellows who had been coming daily to ask for work—but without success—was given a job to do. He has had work here ever since. Another fellow arrived from Higi country to the north of here to become an apprentice cook—he is now having to cook on his own. Still other fellows have had to be hired to cut back the six-foot-high grass that surrounds the compound and to make long mats of it.

Several small grass-mat buildings are springing up where, until only recently, there was tall grass. The station car now sits outside when not in use—the writer and his family are comfortably settled in the garage. A couple of itinerant carpenters have been put to work making furniture. The round mud hut that has been our study is now equipped with stove and other essentials for use as a kitchen. And even the porch of the house is being used as a bedroom. What's going on at Mubi?

Close to the center of all this activity are the three Nigerians in their long flowing white garments that come down our quarter-mile lane each morning to spend several hours acting as language informants. For Mubi station has been turned into a noumenal language school—an experiment to develop a more effective language learning program for Brethren missionaries.

What will come of this experiment we have no way of knowing for sure. Our prayer is that we may succeed in becoming truly fluent in the languages we study as quickly as possible, so as to be of the utmost effectiveness in the proclaiming of the gospel message to these needy people. To do this, the latest methods of modern linguistic science are being applied to the task of missionary language learning, and the several years of linguistic training which my wife and I have been able to acquire are being put to their first major test.

Some sort of full-scale treatment of the problems of language learning is necessary in this, perhaps the most linguistically diverse area of the world, if we are to effectively reach the 600,000 or more people, speaking more than ten different languages, in our mission area. So the seven of us have decided to give it a try.



To communicate the gospel missionaries learn many languages. The photo shows the teachers used in the language school described in the article

Charles Kraft

"Uncle" Stover Kulp, field secretary and co-founder of C.B.M. in Nigeria, has opened up his two-bedroom home and relinquished his garage for the project. Jim and Merle Bowman are spending a couple of months away from their station work at Gulak to improve their ability to use Hausa. Von and Elsie Hall, just out from the States, have arrived to study Hausa as their first Nigerian language. We have been here since early May learning Hausa and preparing lesson materials for these folks.

Our program consists of a full morning's work learning and practicing greetings, useful words and phrases, discussing current events, hearing stories, and so forth with our Hausa informants. Our afternoon varies from more work with the informants to visiting in the town in order to hear and speak more Hausa. We fill in with reading assignments in various grammars and other helpful linguistic literature, and all in all keep pretty busy.

Will the experiment pay off? We hope and pray so. The indications so far are very encouraging. And we already have several more applicants for our Hausa course as well as plans for some improvements. Nearly every day sees more lesson material run off on our duplicating machine. We trust that it won't be long before we can branch into other languages as well.

The need for this sort of program is great. Pray with us that what's now being started here at Mubi may begin to fill this need.

STEWARDSHIP

ENOUGH

Marianne Michael

OUR women's fellowship in Garkida can always use a bit more money, as can any group, but particularly since we were in a church building project. Someone suggested the fairly simple solution of using some of the money from the women's treasury to buy grain just after harvest when it was plentiful and cheap, and holding it until the price was high and selling it in the market at a profit.

An old grandmother, whose spiritual development one would consider in the kindergarten class compared with the similar opportunities of American Christians, rose in her ragged blanket, her wrinkled face serious as she considered the ethical implications of such a move, and said, "The church was not created as an organization for trading to make money. We will give what we have and with God's blessing it will be enough."

And it has been enough. Out of pennies and three pences which would look like a mighty small budget to many of us, they have been able to put their shoulders to financial loads which amaze the onlooker year after year.

And yet as a person travels about in America it is interesting and sometimes appalling to see the financial schemes which are dreamed up in an effort to fill the treasury. The pleas that others are doing it and that the end justifies the means have caught a good many Christians napping. Spiritual poverty rather than material poverty has depleted the treasury of many American churches and must pain the heart of the One who became poor that we might become rich.

O God . . . help us so to know thee that we may truly love thee, and so to love thee that we may truly serve thee, whose service is perfect freedom. . . . Amen.

Introduction to Ecuador

Don and Shirley Fike

ONE of the real thrills of our initiation to Ecuador was experienced the day after our arrival. On this particular afternoon, the 106 pupils who are now enrolled in the school at our mission gave us the equivalent of a royal welcome. The program which they presented was most enjoyable despite the fact that we understood only a little of the Spanish. These children approach the greatest singers in regard to spirit and enthusiasm in general. Such volume and harmony and sharp attacks with which they began each verse left little to be desired.

That they had been taught a few things was evident, but most of the qualities which make them good singers seem to be innate. Each one seemed to know when to start and what to do after starting so that no individual leader was visible; each one has his own built-in director, so to speak. After the program their bright smiles and many handshakes made us feel even more welcome. It is customary here to shake hands both when greeting and when departing. Even these little folks have learned to do this well, almost to the point of making a game of it. They seemed to sense that at this point we were able to break over the language barrier and they used the situation to the greatest advantage.

The church has its ups and downs as it continues to battle the evils found in almost every present-day society. At present the church is served by a part-time national pastor. However, this young man plans to go away to school in the near future, which makes even more acute the need for training other nationals to take over positions of leadership within the church and other phases of the mission program. This area will demand most of Don's time eventually.

The church now has a few staunch members, but Catholic persecution is such that many believers find it difficult to remain faithful when they or their families are threatened. At present the persecution is not overt in our immediate area. We have no assurance as to how long this will continue to be so, however.

The archbishop of one of the neighboring provinces had a letter read over the radio recently, in which he stated that he personally plans to head up a campaign to rid the country of Protestants. He desires to enlist the help of all who will assist him in the task of discovering where each one is and what that person's work is. Were his plans enforced, no believer (Protestant) would be admitted to any Catholic school or hospital.

We can hope that such plans never materialize and that no deaths will eventuate among believers here because of such a scheme. Such things have been and are being experienced by believers in neighboring Colombia; we hope that Protestantism is strong enough here to prevent it. "Foreigners" could hardly be more than threatened because of the fear of retaliation of other governments were anyone to be killed.

It is tragic to see such things going on in the name of religion. It is difficult to imagine Christ threatening children or turning them away from hospitals for any reason. One is made heartsick when he sees that Christ is little more than a body on a cross to the illiterate Indians. The Virgin Mary may be a little better known but is little better understood. The drunken fiestas which go on in the name of Christ certainly do nothing to enrich already poverty-stricken lives.

Today we attended a church service in Quito for English-speaking people — government workers, missionaries, etc. Half of the service was disturbed by a huge parade which just "happened" to march by the church at that time. There were bands playing at top volume, fireworks of many kinds, gay-colored balloons floating around, lighted candles, and statues of Mary. Priests clad in their finery were mixed throughout the parade marching side by side with Indians and poor whites, some of whom were already showing signs of intoxication even at this early stage in the fiesta.

Tonight many wives will be struggling to get their drunken husbands (and perhaps some of their children) home to bed without being robbed or getting into fights. The wives accompany their husbands to these fiestas and usually refrain from drinking mainly to assure their husband's safe return, which then assures continued security for the wives.

As you can see, there is much to be done among these people who know little about Christ and the life he has to offer them. His message comes to us with new meaning and impact at this time of year when we celebrate the event of his coming, the symbol of God's great love for our needy world. We sincerely hope that the true meaning of Christmas lives within your heart and that the new year will hold many opportunities for real service to him who has given us so much.

The World Day of Prayer

Geraldine Sartain

DEEP in the Australian bush dwell some 60,000 aborigines, natives from time immemorial of the Down Under Continent. Living in their tribal society and clinging to some of their ancient customs, seemingly untouched by the space age, many are Christians. Remarkably enough, among the prayers from the Christian tradition of the centuries to be said around the world in many tongues on the 1958 World Day of Prayer are some that these "first Australians" chanted in the old, old rhythms to the cadence of drums.

In Tamil, in Swahili, in Icelandic,

as well as in English, French, and German, the invocations of these nomadic tribeswomen, who have no written languages but have been taught the Christian gospel, will ask "God's love for people of all places in the earth."

Their prayers were chosen by a group of women members of Melbourne churches who wrote the service for the annual global observance on Feb. 21, the first Friday in Lent. They found the devout supplications of these simple aborigines completely in harmony with man's highest aspirations for world unity and abiding peace.

"These distant Christians, for whom the Australian churches provide ministers and lay workers, give voice to the hopes of that great international forum, the United Nations," notes Miss Elsie R. Sweeney of Columbus, Ind., national World Day of Prayer chairman. "They also reflect the thinking of Christian mankind encircling the globe."

Miss Sweeney cites the prayer of a Maunga woman, Mondalni of Coulborn River, who entreats: "May the people of all nations learn to know your great truths and goodness through Jesus Christ, and so be able to teach their children that only through him can the peoples of the world have true happiness and lasting peace."

Another aboriginal prayer, Miss Sweeney says, opens poetically: "You know, O God, that a very small leaf on the ground can mean that big roots are underneath."

Each year the service that will be said in some 60 languages and in more than 1,000 dialects comes from a different country and has a different theme. This year's theme is the Bread of Life.

On the World Day of Prayer, sponsored in the United States by United Church Women, a general department of the National Council of Churches, millions of women around the world join in a twenty-four-hour prayer vigil. The day is set aside to unite all Christians, from the tropic Tonga Islands to the bleak Aleutians, in a bond of prayer and to make an offering for Christian missions at home and abroad.

In the United States, where back in 1887 a small group of dedicated Christian women brought World Day of Prayer into being, more than 22,000 communities will take part in the 1958 observance. Prayers will rise in great cathedrals and in tiny roadside chapels, as well as in shops, schools, colleges, hospitals, factories and farm fields.

Local Church Evangelism in Colorado and Nebraska

THE Districts of Colorado and Nebraska have begun a forward thrust in local church evangelism. From December 1 to 8, seventeen out of the twenty-three congregations in these two districts participated in training conferences in local church evangelism. In these training sessions 231 persons entered into a rather thorough study of a comprehensive local church approach. Those present included pastors, deacons, members of local church committees on evangelism, church school superintendents, and directors and teachers of all age groups from the nursery through the adults. An effort was made to give instruction to representatives of the entire local church.

The training sessions were under the direction of Edward Duncan and Stewart B. Kauffman. Brother Duncan is the executive secretary of the two districts, and Brother Kauffman is director of ministry and evangelism for the Brotherhood. In the Colorado churches, Bro. Richard Livingston of the national youth office gave special instruction in youth evangelism.

Evangelism Through Fellowship

In the training sessions, the sweep of local church evangelism was presented under the general title of Evangelism Through Fellowship. It was emphasized that if our local churches are serious about extending the message of Christ in an effort to win the unsaved, reactivate the inactive, and welcome the Christians within the area of the churches' responsibility, every group and organization within the local church must participate.

In all of the sessions it was emphasized that our churches can be made up of groups and organizations that are not much more than mutual admiration societies that hold their own in size, growing very slowly and often not at all; or they can become vital and vibrant, taking seriously their high purpose for existing, which is to share the fellowship of Jesus Christ.

When this happens every organization within the church becomes an evangelistic arm constantly reaching out to touch the lives of those outside the church. In the process new persons are brought into the groups and eventually to full commitment to Christ, and the programs and activities of the local organizations are literally transformed bringing new life and spirit to them.

The teachers frankly admitted that local church evangelism takes thought and work. It is not done in a week or two, but the effort must be year-round. The program requires local church organization; a good understanding of the local church and community; the preparation of a responsibility list; an organized program of fellowship calling; a follow-up of sponsoring and teaching; and the visit for commitment which is the goal of evangelism through fellowship. Needless to say, local church evangelism will not succeed unless it is undergirded with prayer and motivated by a compelling desire to share the good news of God.

The Broader Sweep

In each conference there were two sessions. In the first session the approach of evangelism through fellowship was outlined. In the second session attention was given to other important aspects of local church evangelism. The broader sweep included these subjects: The Undershepherd Plan; Training for Church Membership; Making the Evangelistic Meeting Effective; the Reception and Integration of New Members.

The Schedule

In all instances there were two training sessions held the same day. At Lincoln, Nebr., and Haxtun, Colo., it was possible to have an afternoon session from 2:30 to 4:30 and an evening session from 7:00 to 9:30. At Kearney, Nebr., and

Rocky Ford and Denver Prince of Peace churches, Colo., the sessions were held in the evening from 7:00 to 10:00, and at the Grand Valley church in Colorado the sessions were in the afternoon from 1:30 to 5:00.

The training conferences in Nebraska and Colorado are a part of a regional effort. It is the purpose of the Western Region board to promote training conferences in evangelism in the fifteen districts of the region. The next sessions were in the Kansas districts Jan. 26-30; they will be in the districts of Iowa Feb. 16-20 and in the districts of Missouri Feb. 24—March 2. Arrangements are being made to reach the other districts of the region.

A thrill is in store for the churches that will conscientiously follow through. The Prince of Peace church in Denver has been seriously endeavoring to reach its community throughout its young history. Within a few years this new fellowship has a membership of 385. Sixty of these new members came within the church year of 1956-1957. Now within recent weeks an additional seventy-six members were received as a result of an intensive effort to reach the community through a well-conducted program of visitation.

While congregational opportunities do differ, and some local congregations will naturally grow more slowly, the serious consideration of local church evangelism in these two districts has convinced the Brethren there that great things are possible with an enthusiastic program that is motivated by love.

Evangelism Helps

Evangelism Through Fellowship (manual) 5c
How to Make a Fellowship Call . 3c
How to Be a Fellowship Sponsor 3c
The Undershepherd Plan, How to Do It 5c
Filmstrip, Sharing the Fellowship, ... rental, $2.50

BRETHREN SERVICE

European News Notes



At Camp Friedland relatives greet each other after years of separation as transports arrive from the territory east of the Oder-Neisse River presently occupied by Poland

International Work Camps

The international work camp program will be held July 6 to Aug. 2 in the summer of 1958. Camps are now being planned in Germany and in Austria with the following definite projects: Hessisch-Lichtenau Orthopedic hospital, near Kassel; building of a large stone children's home to replace the now outmoded home built by Brethren Service in 1948 as its first work in Europe; Bad Hersfeld, Germany, building of a Protestant chapel; Vienna, Karlsschule project. The 1958 international peace seminar will be at Hofgeismar Prediger Seminar, 25 kilometers from Kassel. The work project will be in the wards of the incurables and old folks. Other possibilities under consideration are in Berlin, Hamburg, Marburg, and Friedland.

Volunteer Assignments

Harlan Mummert, director of the Austrian program, and Mary Mummert drove to Germany to bring to Austria six men—Lyle Dobson, Gary Williams, John Earl Hutchison, John Stites, Royce Roesch, and John Fillmore—to begin their twenty-one month term of service in Europe.

Instead of going through the usual orientation period at Kassel, these men are starting something new by working directly on the project half days while having an orientation period in the afternoon. Their orientation will consist of German lessons, talks from people concerned with the different churches and welfare organizations in Austria, learning some of the history and political implications of this country, becoming acquainted with the city of Vienna, and living with an Austrian family for six to eight weeks.

Refugee Arrivals

From Bonn came word on Jan. 6 that over a quarter of a million refugees, exactly 261,622, from the Soviet-occupied countries had defied the eight hundred miles of meandering barbed wire stretching from the Baltic Sea to Czechoslovakia. West Berlin, the funnel of freedom for many East Zoners, received each day during the month of November an average of 398 people into camps to await transport to West Germany.

A "rush week end" when 1,423 people (highest week end since 1955) swarmed into West Berlin brought the month's total to 11,958, slightly lower than the previous month. Those "acceptable" will be flown to the West; others will remain in twenty-five to thirty crowded camps unless they choose to return to their homes.

Berlin

Clyde Carter, Bassett, Va., and Alice Parks, Haxton, Colo., are working in two of West Berlin's permanent refugee camps. The Christmas season is also a busy time in refugee camps. Alice writes of one of the parties for the children in camp: "Despite the noise of sixty squirming children between the ages of six and fourteen, one could see their faces beaming over their plates of 'goodies' and cups of cocoa. Each

one received from the CVJM (YMCA) a *gutschein* which entitled him to ten marks ($2.50) worth of goods at one of the Berlin stores. We presented our manger scene playlet and sang almost all of the Christmas songs."

Refugee Camps for Youth

During November, 550 girls (fifteen to twenty-five years old) were flown to Westertimke Camp in the German Federal Republic to await settlement. Joan Lett, Broadbent, Oregon, and Edith Merkey, Cloud Chief, Okla., are in a YMCA *Haus fuer Alle* working with the girls in crafts and activities. Tom Endress, Claypool, Ind., is doing the same type of work in Sandbostel, which received 1,442 young men during the same month.

Friedland

At Camp Friedland near Goettingen, more Germans, this time from Poland, are receiving permission to resettle in the Federal Republic. They arrive by the trainload. Ruth Davidson, McCune, Kansas, presently working with the Innere Mission in the camp, writes: "On Saturday, a transport arrived with 657 people, the biggest group that was ever received at one time, and they came late in the evening because of the snow which had fallen for two days. With extra people coming in on the night trains, we were putting more than two thousand people through camp per week. In case you wonder about the ages of these people, during my time in camp the youngest has been a two-week-old baby and the oldest a 104-year-old grandmother. There are usually many children, and there are more women than men. Although the health of these people is usually rather poor, not too many of them must be hospitalized."

National Council speaks on

Labor-Management Abuses

THE National Council of Churches, at its general assembly in St. Louis, Dec. 2-6, called for legislation to correct "appalling" abuses exposed by investigations of the labor union movement and in labor-management practices.

But such legislation, it said, "should be drawn in a spirit of fairness, with neither hostility nor favor to labor or management. Care should be taken not to impair the essential needs for the continued functioning and growth of a strong democratic labor movement," the council said.

Corruption uncovered by Senate investigators in trade unionism "can neither be explained away nor condoned," the resolution declared. "On the other hand," it said, "what has been revealed as malpractices by some in management suggests that equally thorough inquiry should be made in that field. Actually, what has been exposed has been the moral poverty of our society."

The resolution said there are "dangers to the nation's moral foundations growing out of these widely publicized practices. To corrupt the practices of either labor or management is to sin against God and cheat all men."

"We believe the labor unions are responsible for the situation that has been revealed; but so is management; so also is the Christian church. The degree and kind of responsibility may differ, but we all share in the responsibility for what exists and also for what is done to correct it."

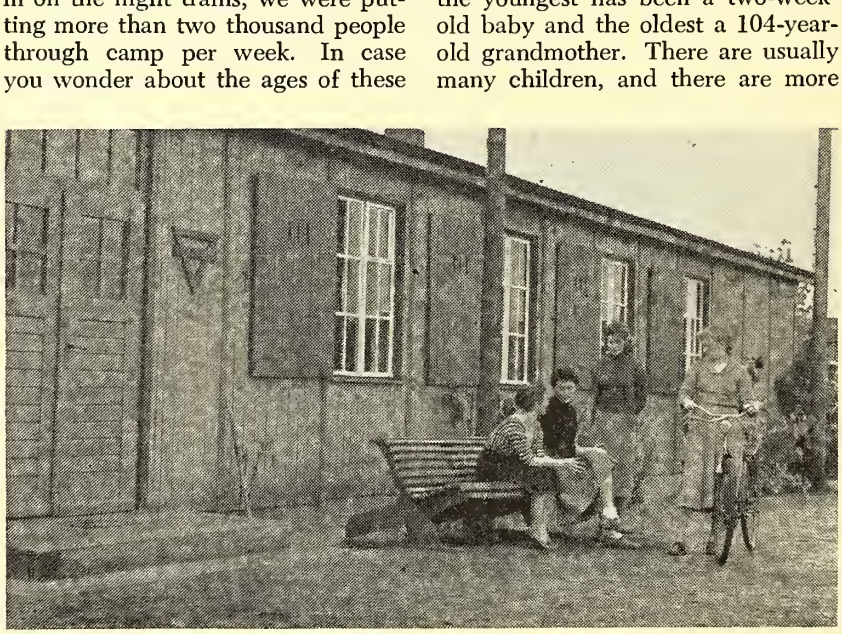
"This is the time for all citizens in every sphere of activity to examine the methods they employ in gaining wealth and in using power," the council said. "We call upon Christians in meeting their responsibility as citizens to strengthen the moral character of our society through more effective participation in labor, management and government. . . .

"We believe the time has come for a new dedication to high moral purposes and practices by the American people as a whole."

House Hunting in Austria

A different type of refugee work is being handled by Shirley Neher, Wenatchee, Wash., in Austria. The thing which keeps Shirley the busiest is house hunting. She is helping Miss Frankie Hamilton, a social worker, to get some of the hard-core cases out of camps. Hard-core cases are from the group of German ethnic refugees who have been living in camps for many years because there either is no bread earner in the family or they are incurably sick.

Some of these people do have a chance to emigrate if someone takes the time to work out all the legal difficulties, or to integrate into the Austrian society if someone takes the trouble to find them a home. This work is never dull, for these people who have found security in camp life often at the last minute reject plans made for them.



BVSer Joan Lett talks with three refugee girls in front of YMCA center at the Westertimke camp for girls

)r the house which was being lanned on to be made into dwellngs for refugees suddenly goes to nother buyer. Prospects now look ood for getting a house that can e made into a six-apartment house n Wels, Upper Austria, which will ecome the new home for six refuee families from Camp Enns.

News From Fresno, California

THE club program got off to a good start in the fall and the clubs are now well under vay. In addition to clubs for varius age groups of girls and boys, teen club has been newly organzed. Football teams were formed vith the junior high and the senior igh boys.

James Harlow, Free Union, Va., oined the volunteers on Nov. 9. He replaced Terry Thorene and udy Haldeman, who had both completed a year of volunteer service.

At the recommendation of the board of directors of the North Avenue Community Center, a Community Council has been formed. The presidents of the five clubs and the captains of the five ball teams represent the center.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***How to Make Friends Abroad.** Robert Root. Association Press, 1954. 122 pages. $2.00.

Although Mr. Root's book is written especially for those planning to travel or live abroad, it also has valuable suggestions for at least two other groups: those who have contacts with persons from other countries such as exchange students and travelers from abroad in the United States; and those interested as Americans in seeing "ourselves as others see us." Mr. Root begins his book with a comparison between the average traveler and someone starting out on a blind date, and suggests some of the questions and answers regarding culture, philosophy of living, racial issues, propaganda, and power. He concludes his last chapter, How Democratic Are You? with a kind of "ten commandments" for the American abroad. Within its brief pages, this book has much to awaken contented minds to the attitudes of those with whom we wish to "make friends abroad."—*Hazel Peters.*

The King in His Beauty. Miles Lowell Yates. Seabury Press, 1957. 91 pages. $2.25.

This is a small book of meditations on the meaning of the life and person of Jesus. The meditations deal mainly with the significance of his birth and the effect of sin, resulting in the crucifixion of Jesus. These will be especially meaningful to those who know the man who wrote them.—*Stewart B. Kauffman.*

Toppy and the Circuit Rider. Barnett Spratt. Abingdon Press, 1957. 128 pages. $1.75.

When Toppy's Granny died he was all alone and unwanted. It was then that the preacher took Toppy with him. What wonderful times Toppy and the circuit riding preacher had together! Mr. Dan taught Toppy how to get words out of books and how to live in the woods. One night Toppy said, "Mr. Dan, I aim to be a Christian like you."

Granny's pa's Bible helped Toppy discover someone to whom he could belong. "I aim to be a circuit rider when I'm a grown-up man," Toppy told his new-found uncle.—*Hazel M. Kennedy.*

What Archeology Says About the Bible. Albert N. Williams. Association Press, 1957. 125 pages. 50c.

Within the scope of 125 pages the author attempts to indicate what archaeology says about the Bible. In this attempt he is only partially successful.

In maintaining that the function of Biblical archaeology is to illumine the Bible rather than to prove or disprove it the author is taking a wholesome point of view, for the Bible is essentially a book of religion whose truth is not dependent upon the outcome of archaeological excavation.

The discussion is largely confined to the archaeology of the Old Testament. The main periods of Hebrew history are treated—in many cases too briefly to be significant—chronologically.

While generally reflecting the views of competent scholars this volume occasionally advocates positions that can be seriously challenged.—*David J. Wieand, Chicago, Ill.*

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My husband does not know of something that happened several years ago, but my guilty conscience bothers me. We are active in church affairs and are very close to each other, except when I think of how foolish I have been. I have wished so many times that I could undo the wrong I have done. I know that he would find it in his heart to forgive me, if I tell him, but he would be terribly hurt.

We are close to our minister, but I guess because of my pride I don't want anybody to know. Is it wrong to pray God to forgive me and ask him to relieve my heart of this burden? I have tried to make up for my mistake in many little ways, to both the children and my husband. I don't think telling my husband would lessen the ache in my heart. Or am I rationalizing and saying that because I don't want to tell him? I will appreciate your viewpoint.

Sorry.

Dear Friend,

Certainly it is right for you to pray. It is important to confess our wrongs and to have the assurance that we have forgiveness. The "ache in your heart" that you speak of may indicate that you are holding on to old memories or that you have not been able to be assured of forgiveness. Your minister could help you. Your pride should not stand in the way of a clear conscience. With your conscience cleared, you may then dismiss this affair as a thing of the past and move ahead, cherishing your loved ones, but no longer with the feeling that you are "making up" to them.

Leah M. Zuck.

The Death of Christ

Minister's Book of the Month

Selection for MARCH

JOHN KNOX

A profound and deeply moving study of the significance of the death of Christ. After examining the actual historical event of the Crucifixion, the author seeks to ask what Jesus himself understood the meaning of his death to be. Part III is concerned with what the Cross meant to the early church and what it means to us today. This discussion of a major theme of Biblical theology is of primary interest to theologians, but it is not beyond the reach of the serious layman. You will find this an intellectually stimulating and spiritually satisfying book.

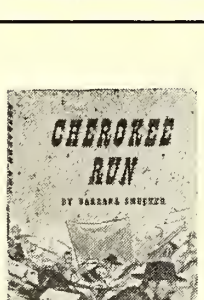
The sections are: **Introduction—Under Pontius Pilate, Jesus and His Cross, The Cross in the Church.**

Regular price $2.75, to members $1.92 plus postage and handling

Copies will be mailed to members of the Book of the Month Club about March 10

Church of the Brethren, GENERAL OFFICES, Elgin, Illinois

The April selection will be a new Brethren book, Studies in Christian Belief, by William M. Beahm



Cherokee Run

Barbara Claassen Smucker

This is the story of 12-year-old Katie, the daughter of a Mennonite family, and their participation in the Cherokee Strip Run in 1893. For 9-14-year-old youth. $2.50

Church of the Brethren
GENERAL OFFICES
Elgin, Illinois

Obituaries

Lewis, Marshall Talmadge, son of Emory and Estella King Lewis, was born Nov. 19, 1898, and died Nov. 18, 1957. On Oct. 9, 1926, he was married to Bertha Edna Knotts. Surviving are his wife, four daughters, his mother, three sisters, three brothers, and nine grandchildren. A memorial service was conducted in the Fairview church by Bro. Ross Speicher and the undersigned.—Eugene Matthews, Oakland, Md.

Long, Emerson C., son of Mr. and Mrs. Oscar Long, was born Jan. 26, 1915, and died Oct. 7, 1957. He is survived by his wife, two daughters, his parents, one brother, and three sisters. He was a member of the Cedar Rapids church. Services were held in the Brosh chapel by the undersigned. —Russell Burriss, Cedar Rapids, Iowa.

McIntosh, Sadie Imes, daughter of David and Sarah Berkebile, was born near Delta, Ohio, Oct. 15, 1873, and died Oct. 23, 1957. She was married to William Imes on Oct. 26, 1893. To this union four children were born. He preceded her in death on March 24, 1921. She was married to Carl McIntosh in October 1927. Surviving are one daughter, two brothers, seven grandchildren, and seven great-grandchildren. She was a faithful member of the Swan Creek church.—Mrs. Pearl Haller, Delta, Ohio.

Metz, Omer C., son of George D. and Melissa Himes Metz, was born Dec. 19, 1885, at Mill Creek, Pa., and died Dec. 5, 1957, near Martinsburg, Pa. On Sept. 15, 1920, he was married to Belva Snowberger. He is survived by his wife, three sons, and eight grandchildren. He was a member of the Martinsburg Memorial church. Funeral services were held at the K. R. Miller funeral home by Bro. Roy S. Forney. Burial was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Murray, Ezra S., was born July 15, 1869, at Camden, Ohio, and died Dec. 1, 1957, at Omak, Wash. He united with the church in his youth and was the last surviving charter member of the Omak church. In 1902 he was married to Allie Mohler. Surviving are two sons, three daughters, nine grandchildren, and four great-grandchildren. Funeral services were conducted by Charles P. Grier. Interment was in the Omak Memorial cemetery.—Florence L. Breshears, Omak, Wash.

Musselman, Martha, was born Nov. 22, 1885, and died in Claysburg, Pa., Oct. 14, 1957. She was a member of the Church of the Brethren for many years. Surviving are her husband and nine children. Funeral services were held in the Carn funeral home, Claysburg, by Bro. O. J. Hassinger. Burial was in the Riverview cemetery.—Mrs. O. J. Hassinger, Claysburg, Pa.

Nolt, Edna, daughter of Mr. and Mrs. Benjamin Mohler, was born at Ephrata, Pa., Aug. 12, 1906, and died Nov. 11, 1957. She was active in the church as a teacher, director of children's work, and organist. She served faithfully with her husband as a deacon. Surviving are her husband, Willis, one son, her parents, two brothers, and two sisters. Funeral services were held in the Mountville church by the local ministers. Burial was in the Silver Springs cemetery.—Norman K. Musser, Mountville, Pa.

Nyart, Mary L., aged eighty-two years, died in Mt. Vernon, Ohio, Nov. 20, 1957. She was a member of the North Bend church, Danville. Surviving are two sons, a grandson, four great-grandchildren, and one sister. Funeral services were held by Bro. Robert Hoover of the North Bend church. Burial was in Zion Lutheran cemetery near Jelloway, Ohio.—Anna Belle Workman, Danville, Ohio.

Peebler, George B., was born Jan. 31, 1862, and died Sept. 9, 1957. On Feb. 4, 1886, he was married to Ida L. Hill, who preceded him in death. He was a member of the Libertyville church, Iowa. Surviving are three daughters, two sons, ten grandchildren, and twenty-one great-grandchildren. Funeral services were held at the Libertyville church by Bro. Harley Yates. Burial was in the Brethren cemetery.—Mrs. C. B. Morgan, Batavia, Iowa.

Reeder, Daisy, daughter of Abraham and Mary Bowman, was born on April 4, 1876 at New Germantown, Pa., and died on July 22, 1957, at Palmyra, Pa. On May 18, 1897, she was married to

John Calvin Reeder, who preceded her in death. She was a long-time member of the Church of the Brethren. Surviving are four sons, two daughters, six grandchildren, and four great-grandchildren. Funeral services were held by Bro. Glen Gingrich, Rev. Nevin Smith, and the undersigned in the Spring Creek church, Hershey, Pa. Interment was in the Blain Union cemetery.—J. Herbert Miller, Hershey, Pa.

Reid, Kenneth Elwood, seven-month-old son of Julian and Jean Reid of Broadway, Va., died Dec. 7, 1957. He is survived by his parents and one brother. Funeral services were held in the Linville Creek church by Brethren Glenn Garner and Cecil Hartman. Burial was in the church cemetery.—Mrs. Roy Kline, Broadway, Va.

Repine, George, son of Thomas and Martha Kinter Repine, was born Nov. 5, 1883, in Cherry Tree, Pa., and died Nov. 29, 1957, at Windber, Pa. He was a member of the Grace Lutheran church, Rummel. He is survived by his wife, Mollie, three sons, four daughters, and twelve grandchildren. Funeral services were held in the Shank funeral home by Bro. A. Jay Keplogle. Interment was in the Richland cemetery.—Mrs. L. Ernest Ott, Windber, Pa.

Rexroad, Minnie Jane Barley, was born in Clearfield County, Pa., Aug. 14, 1866, and died Sept. 21, 1957. She was married to William W. Rexroad on Feb. 25, 1886. Surviving are three sons, two daughters, six grandchildren, nine great-grandchildren, and two sisters. Funeral services were conducted by the undersigned.—James H. Beahm, Wichita, Kansas.

Roop, Margaret Julia, daughter of William A. and Emma C. Roop, was born Feb. 14, 1875, and died Nov. 10, 1957. She was a member of the Westminster church, Md. Funeral services were held at the Myers funeral home by Bro. Glenn C. Zug. Interment was in Pipe Creek cemetery.—Rebecca Ann Petry, Westminster, Md.

Ruhl, Harry H., was born Oct. 7, 1888, and died Nov. 22, 1957. He was a member of the Richland church, Pa. Surviving are his wife, Anna, one daughter, one son, three brothers, and three sisters. Funeral services were held in the Richland church by the undersigned and Jacob Fahnestock. Burial was in the Millbach Community cemetery.—Michael Kurtz, Richland, Pa.

Rupp, Abraham D., was born Nov. 2, 1916, and died Dec. 4, 1957. He was a member of the Conestoga congregation at Bareville. He left no survivors. Funeral services were held by Bro. J. Lester Buckwalter. Interment was in the Bareville cemetery.—Mrs. John N. Kniss, Bird-in-Hand, Pa.

Shank, Jacob N., son of Samuel and Sarah Shank, was born Sept. 24, 1868, and died Sept 15, 1957. In 1894 he was united in marriage with Mary Luetta Ulrich. He was an aetive member of the Fresno church, Calif. Surviving are eight children, six sons, two daughters, seventeen grandchildren, and twenty-one great grandchildren.—Mrs. Rhoda Hoff, Fresno, Calif.



R. E. Mohler says

"As a retired man and steward of the things he possesses, it is time to test his words with deeds. It is very foolish for one to expect those who remain after him to take very seriously things he may have said concerning his faith in and love for his church, if in the distribution of his possessions he fails to remember the church in his will, or in the distribution of his accumulations."

Excerpt from the Gospel Messenger of January 19, 1957

Will YOUR WILL reflect the Christian purpose of your life?

To remember the far-reaching work administered by the General Brotherhood Board this form is suggested.

"I give and bequeath to the General Brotherhood Board—Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever the sum of .....

dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

H. Spenser Minnich
Financial Representative
GENERAL BROTHERHOOD BOARD
Elgin, Illinois

BRETHREN UNDER THE LORDSHIP OF CHRIST

PLEASE SEND TO ME FREE

—Ways People have used in Making Gifts
—Logical Steps in Will Making —Different Kinds of Tax Deductions

NAME .....

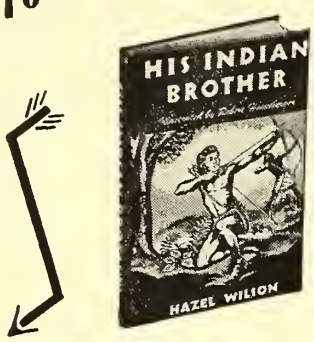
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Church News

Florida, Georgia and Puerto Rico

Miami—Bro. Jack Tretten was guest minister during the absence of our pastor, Bro. Dorsey Rotruck, at Annual Conference. Our CBYF had charge of several evening services and entertained the MYF from the Methodist church. Two children attended the Camp Ithiel junior high camp. We also furnished two instructors from our church. A church fellowship night is held once each month under the leadership of Brother Lehman. Bro. Paul Henz, director of visitation, meets every Thursday evening with those who make visits. The Dade County hymn sing was held in our church on Sept. 15. Bro. Guy Wampler, executive secretary of the Southeastern Region, was guest speaker at a meeting of all board members on Oct. 7. Bro. Russell Showalter met with members of the trustee and finance-improvement boards before our every-member canvass which was held in January. Brother Rotruck was moderator of and Mrs. Paul Henz and Mrs. Hester were delegates to district meeting at Camp Ithiel, Oct. 10-13. In August at a retreat for all church and Sunday-school boards the church program and calendar for 1957-1958 was planned. A workday, sponsored by the Willing Worker's class, is held at the church the first Saturday of the month. Bro. Rotruck was speaker at Noon Chapel on Station WPST-TV, a 15-minute devotional

For Boys and Girls



HIS INDIAN BROTHER

Hazel Wilson

This narrative is based on early American historical fact. Boys and girls will find it highly interesting. A young American boy would have starved alone in the Maine wilderness without the help of an Indian boy who showed him how to be at home in the woods. It is a memorable story of courage and companionship between the two races. **$2.50**

Church of the Brethren
GENERAL OFFICES
Elgin, Illinois

service. Two have been baptized and eight received by letter. The films, A Tip or a Talent, Leap to Heaven, You Are the Church, and The Difference have been shown.—Mrs. George Arnold, Miami, Fla.

Tampa—Our young people had a banquet for those of the group who graduated this spring. Our two-week vacation Bible school was held at night again; it included a class for adults. The women of the church sponsored a family birthday supper. We had a mother and daughter tea at which former missionary, Mary Schaeffer, was guest speaker. On two occasions we met on Sunday afternoon after a fellowship dinner for council meetings. We re-elected Bro. A. D. Crist elder and Sister Marion Gunn church clerk, both of whom have served in the same capacity for a number of years. We have enjoyed the filmstrip of our church activities. Our pastor is conducting a membership class, composed of several juniors. Bro. Guy Wampler, our regional secretary, gave us an encouraging talk prior to our district meeting. Several members helped the Red Cross in preparation of sending their T.B. stamps. Our young people helped the children celebrate Halloween in collecting for UNICEF. We had a love feast on Jan. 5. We invite any tourists or members in our vicinity to worship with us.—Mrs. Hazel Cox, Tampa, Fla.

Eastern Maryland

Blue Ridge—Mrs. C. L. Green and Bro. Philip Kulp attended the district conference in Washington in September. Two additional communions during the coming year were approved by the fall council. David Hanawalt spoke at our home-coming and rally day service on Oct. 6. During November a number of Sunday-school teachers and the pastor attended a leadership training course in Frederick. Our church united with the other denominations of Thurmont for World Community Day and Thanksgiving services. The ladies' aid collected clothing and bedding for World Community Day and is now sending baby nursing bottles to an African mission station. Bro. C. Reynolds Simmons, pastor of the Pipe Creek-Union Bridge congregation, is our new moderator. During December and January we had an every-member enlistment, looking forward to a full-time pastoral program for the coming year. We began the celebration of the 250th Anniversary Year with an inauguration service on Jan. 5.—Mrs. Philip M. Kulp, Thurmont, Md.

Middle Maryland

Broadfording—At our fall council meeting, Bro. D. R. Petre was re-elected elder for a three-year term. The finance, pastoral, and Sunday-school advisory boards were all enlarged with definite terms of office established for them. It was decided to elect three new deacons at our next council meeting. Bro. Wilmer A. Petry held evangelistic services, Sept. 16-29. Eight persons were baptized. Our pastor, Bro. J. Stanley Earhart, conducted a week of services in the Snake Spring Valley church, Oct. 6-13. He also served as moderator at district conference held at the Fahrney-Keedy Home, Oct. 16-17. Various groups in our church have recently planned important programs for future months. Guest speakers have been Charles Weaver, Jr., of Manheim, Pa., Bro. Quinter Showalter of Duncansville, Pa., and Mrs. Arthur Scrogum of Hagerstown, Md. Since it was not possible for us to have our love feast at the regular time because of our enlargement program we held it in connection with the 250th Anniversary observance on Jan. 4.—Mrs. Edith Myers, Hagerstown, Md.

Western Maryland

Cherry Grove—Bro. Daniel J. Whitacre, our former pastor, closed his three-year term in our congregation in the spring. Bro. W. J. Hamilton, who came as an interim minister, accepted our call to the pastorate. Vera Merrill was our delegate to the Annual Conference. Our delegates to the Western Maryland district conference were Mary Durst, W. J. Hamilton, Rose Wilhelm, and Gladys Wilhelm. We improved our church basement this summer by ceiling it and painting the walls. We also purchased folding tables and folding chairs. In July we had our first vacation Bible school with an enrollment of forty-three. On July 28 we had a home-coming in observance of the 110th anniversary of the organization of the congregation. Twenty-one churches were represented and several former pastors were present. Bro. Guy S. Fern of Baltic, Ohio, held our revival in September. Three were baptized. Forty-one communed at the love feast on Sept. 30. Our pastor planned for a "membership roll call" on Oct. 6. Forty-five members answered out of a total of fifty-six. Our Sunday-school and church worship attendance, as well as our offerings, have increased over those of last year.—Rose Wilhelm, Lonaconing, Md.

Brethren Placement and Relocation Service . .

This column is conducted as a free service in the interests of placement and relocation. It does not provide for the advertising of goods or property for sale or rent. Information on rates for paid advertising may be obtained from the Brethren Publishing House.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

Nursing and Medical

No. 330. Doctor: Young medical doctor wanted to take over the office of a Brethren physician. Eye specialist preferred; general practitioner acceptable. Strong Brethren church in the community. Position open for immediate placement. Contact: Mrs. S. S. Conner, 147 West King Street, Waynesboro, Pennsylvania.

Farm Work

No. 325. Wanted: A 36-year-old unmarried man with 12 years of farm experience, desires work on a farm or in a farming community. Has his own car. Can operate most tractors and machinery. Direct queries to Lawrence E. Cook, R. 3, Albia, Iowa.

No. 331. Jobs for dairy and general farming in the Elkton, Md., area. Good salary, house furnished, and other considerations. Write, giving information about yourself, to the Immanuel Church of the Brethren Placement Committee, Clyde Nafzinger, Chairman, Chesapeake City, Md.

Frostburg—During the past year our attendance has continued to grow. Our pastor, Bro. Herbert Alford, held our evangelistic services, Sept. 15-22; these were followed by the love feast on Sept. 23. Since our last report twelve have been baptized. A new basement has been built under our church and a new baptistry was built which was used for the first time on Nov. 3. Bro. Clarence Moyer was elected moderator in place of Bro. B. B. Ludwick, who resigned when he went to live in Florida. Brethren Owen Preston and Charles McFarland, student ministers, filled our pulpit when our pastor was at Annual Conference, on vacation, and holding evangelistic services in another church. Mrs. Bertha Finzel was guest speaker at our family night service. Our church temperance director and women's work director had charge of a Sunday night service. The guest speaker was from Alcoholics Anonymous. Our women's work group has sent CARE packages to our adopted family in Yugoslavia and clothing and grease to New Windsor for relief. Several of our children attended the community Bible school and five attended Camp Galilee. We have one family of five generations, all of whom are active members of the church.—Mrs. Grace Conner, Mt. Savage, Md.

Eastern Virginia

Arlington—On Dec. 22, members and friends of the Arlington Church of the Brethren first occupied their newly erected church structure which had been under construction for less than a year. The three-story structure, which at present includes a sanctuary, social hall, parlor, kitchen and a separate educational wing, has exceeded the originally quoted price of $140,000. Organized work committees helped with the finishing processes daily for the preceding month so as to have the building in order for services on Dec. 22. Mr. Carl Williams organized the crews of workers which prepared the sanctuary and classrooms for the early opening. The new church is located on a hill overlooking the county and nearby Washington, and was designed by Eimer Capplemann of Arlington, Va., and constructed by the Coles Construction Co., of Alexandria, Va. Ground for the church was broken on Jan. 20 and the cornerstone laid on Oct. 20. The 214-member congregation, which was chartered as an 80-member group on Feb. 7, 1953, had been meeting in the Stonewall Jackson elementary school. The new church is located at Third and North Montague streets in Arlington. Bro. Glen Weimer is pastor.—Joyce M. Clements, Arlington, Va.

Newport News—Sunday evening services during the summer were held jointly with the Parkview Presbyterian and Parkview Methodist churches. Three women attended the workshop and retreat at Bridgewater College. The women's work is in the process of redecorating the church kitchen. A vacation Bible school was held for one week in the evening. Two of our junior highs attended Camp Bethel. Pastor Minor Myers and Mrs. Myers and two members of women's work attended district women's meeting at the Manassas church on Sept. 17. Bro. D. D. Fleishman of Boones Mill, Va., conducted a revival meeting, Oct. 13-20. Lawrence Rice brought the message on Sept. 22. Three boxes of clothing were collected for relief. On Nov. 3, Harl Russell of Elgin, Ill., brought a message on stewardship. Approximately fifteen young people attended the district Halloween party at Manassas, Va. Bro. M. M. Myers brought the message at the Union Thanksgiving service at the Central Baptist church. Pastor Myers had devotions over our local radio station on Dec. 13-19. The 250th Anniversary Year was inaugurated on Jan.

Spiritual truths from slang expressions

Don't Kid Yourself

by Roy L. Smith

A noted religious writer here analyzes modern American slang—revealing to us the spiritual truths that are to be found in these common, everyday phrases.

Dr. Smith feels that the original phrase may have been the result of a clever effort to express an elusive idea, but unthinking use of slang has denuded it of its true meaning and it has become merely a substitute for intelligent conversation.

In these pages the author has taken ten of the most common of these prefabricated phrases and interpreted them in the light of Biblical truths, showing the true Christian thought behind each of the common expressions. The phrases are: Who do you think you are? What's going on here? Make mine the same, How are you doing? Where's the fire? Where do you think you're going? So what? Do you think you own the earth? Don't kid yourself! What's the big idea?

Here are some good sermon subjects, ideas for devotional talks, camp discussions, and personal devotional reading, with added color and flavoring. **$2.00**

Church of the Brethren, General Offices, Elgin, Illinois

Music

for the Protestant Church Choir

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644 anthems described and listed by title, first line, topic, and occasion; author, composer, textual and musical sources; voice parts, difficulty, length, and publisher.

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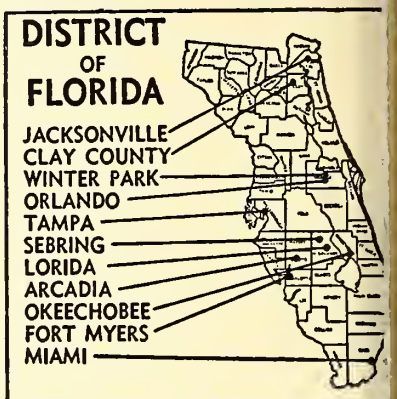
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5 with a message and the love feast in the evening. Phyllis Kingery and Ann Haynes visited our young people's group on Nov. 26.—Mrs. Hazel Warlitner, Hampton, Va.

First Virginia

Norfolk—We are a mission church which was started by a handful of Brethren less than five years ago. Under the leadership of Bro. L. Blackwell, a beautiful church building was erected, which we have been using for two years. In 1955 we had a membership of thirty-four. When Brother Blackwell left, Frank Williar came as our pastor. Since his coming we have been growing steadily in membership and Sunday-school attendance. During the past year we received twenty-eight new members bringing our total to seventy-four. On World Communion Sunday thirty-three partook of the love feast.—Emily Devey, Norfolk, Va.

Riehmond—Since our last report our pastor and his family, Bro. Raymon Eller, are comfortably situated in our new parsonage that was dedicated last May. Immediately following, our church completed plans to serve as host church for the Annual Conference in June. In July, our church held its first daily vacation church school in our new location. The response was good and we are looking forward to another next year. On Oct. 6 we held a communion service in our chapel building. We also had a special communion service on Jan. 5, to begin our 250th Anniversary celebration. Each month, we hold an all-church fellowship meeting in the chapel with a covered-dish supper and a program constituting the evening. Several of our members left us after graduation last June; however, we are happy to report that new people coming to our city have offset this loss. Our church has decided to partially support one of its members who is now preparing to enter mission work in the near future. Plans for our new fellowship hall are nearing completion, and we hope to begin it this year.—Bertie Kellison, Richmond, Va.

First West Virginia

Sandy Creek, Mountain Dale—Our Sunday school was well attended this year. We took part in the Sunday-school convention held at Valley Point. Mr. and Mrs. Melvin Slaubaugh gave a talk on stewardship. We have pu chased a new electric organ. We en joyed a week's meeting held on Sep 1-8 by our pastor, Bro. Owen Horto This was followed by a love feast. Br Ray Showalter gave us a talk concern ing Bridgewater College.—Mrs. Ruc Rodeheaver, Hazelton, W. Va.

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Church of the Brethren, GENERAL OFFICES, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
FEBRUARY 22, 1958



David Corson from Devaney

Sharing the News

A conversation with a close friend is something of a private matter, but there are moments when the news is so vitally important that it has to be shared immediately. At such times you do not really object to an extra ear listening in on your personal private line. There is something about good news that just has to be repeated at once. You cannot keep your happiness to yourself. You want others to know, and often they are made just as joyful as you.

From the beginning days of the Christian church the good news of Jesus Christ has been shared by friends who could not keep to themselves what they had found in their Lord. "And the word of the Lord spread abroad throughout all the region." The news spread quickly when men discovered a new kind of power in the church. Why should not the telephone—and every other means of communication—buzz often with the good news that Jesus Christ can make all things new?

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

A Billion for Peace

In the President's speech to Congress he asks for 1.3 billion more for defense. Can he be serious? There should be a giant wave of protest from all thinking people as our legislators prepare to vote more recklessly than ever for weapons of mass destruction. He was wise in saying Russia's main threat is her economic thrust. Why then contradict with more money for nonproductive missiles?

A billion dollars is a staggering sum. And for killing and crippling. This should jar the Christian conscience of every baptized believer of the Prince of nonviolence. But we have become immune. Secretary Wilson once said, "I am still impressed with the size of a billion dollars." We heard a radio announcer on this subject and he said it would take eight and one half years of solid counting to count that high. And we have spent seventeen billion already for missiles—for research and development. Is there no limit to our heady spending for that which will exterminate us and our brothers?

A billion dollars would build a million-dollar church for each congregation in the Church of the Brethren, including Bean Settlement, Marble Furnace, and Barren Ridge. But we have over 1,000 congregations, so we might have to omit Elizabethtown and Fresno, since they have beautiful new edifices of which we can at last be justly proud as a denomination.

But I forgot. The increase is 1.3 and that 3 tenths is a lot of dough. So let's remember our colleges which are in desperate need. But the need is perhaps greater for pastors' salaries and college teachers' salaries. We couldn't use the staggering sum wisely without its going to our heads, but should not our government be urged to think in terms of cancer research, helping Mexico with her eight and one-half million retarded Indians, and of a thousand areas of human poverty and ignorance rather than massive retaliation? The new president of the National Council spoke wisely of a need for massive reconciliation.

This era may be known, as someone has said, as the Golden Age of Waste. If we have 1.3 billion for keeping us out of war, I'd much prefer we would give it to the United Nations, for its armed truce teams.—Don Snider, Dixon, Ill.

Not a Matter of Opinion

When we say that certain things are wrong for us to do, we hear someone say that this is a matter of opinion. My question is, where can we find in the Bible that we are allowed to pass our opinion on God's word? The Bible says we cannot serve God and mammon. Is that a matter of opinion, what it means to serve God, and what it means to serve mammon? God plainly tells us what to do, and what we should not do. If we give our hearts to the Lord and trust Him, and follow Him as our guide, we will not have a need to say, that anything is a matter of opinion. He will guide us in the right way . . .

If we study our Bible, and do the things that He tells us to do, we will not want to bring worldly things in the church. We are told to let our light shine before men that they may see our good works, and glorify our Father in heaven Matt. 5:16. He did not tell us to let another's light shine.

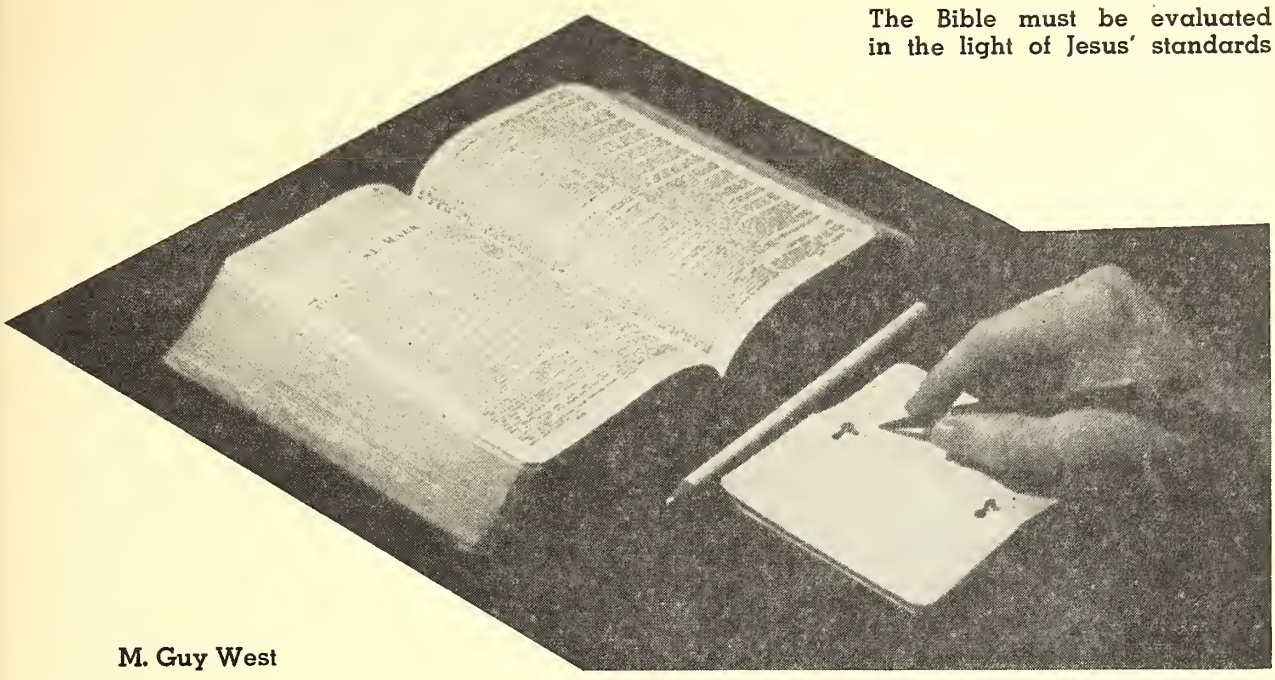
Do we not try to let anothers light shine, when we dramatize the life of another? Does the Bible say that the drama or movie of another's life will cause any one to glorify our Father in Heaven? Then why have dramatizing and movies in our church? If we keep our light shining, we will not have time for these worldly things. . . .

If we are gathered together in God's name and worship Him in spirit and truth, and Jesus is in our midst, it would take the spirit of worship away to have an object or an image of any kind in the church.—Almira J. Utz, Brightwood, Va.

Excellent and Timely

The article, "Unforunate Fortunates" (Nov. 23) was a most excellent and timely one, an inspiration to the minister in his professional life, and timely for all lay members as well. Protestants, and we Brethren in particular, need to remember and respect the profession of the ministry and the minister as a professional man. In our "democratic"

Continued on page 18



The Bible must be evaluated in the light of Jesus' standards

M. Guy West

Does the Bible Sanction War?

SINCE the beginning of the Church of the Brethren 250 years ago, the basic principle from which all of her beliefs and practices devolved has been the acceptance of the Bible, particularly the New Testament, as the sole basis for faith and practice. This has been her only creed and through the years the devotion of her members to the teachings of the Book has been such that there used to be a well-known saying that "If you show it to a Dunker in the Bible, all argument is ended."

This being true, it follows that any serious consideration of the Christian's attitude toward war must begin, at least for Brethren (and it would seem for all Christians), with a careful examination of the teachings of the Bible on the subject. Does the Bible sanction war, or does it lay upon God's people an inescapable obligation to be peacemakers? That sounds like a simple, easy approach to the problem. But the answer is not simple, nor is it easy to discover, for there is much in the Bible on this subject which seems to be flatly contradictory.

The Old Testament concept of God is, largely, that of a "national deity" who cares for the Hebrew people and has little concern for others. So he leads his people in war, fights on their side, and if they are obedient, he delivers them and often directs them in ruthless destruction of their enemies. A couple of examples will suffice.

In the 20th chapter of Deuteronomy, beginning with verse 10, we read: "When you draw near to a city to fight against it, offer terms of peace to it. And if its answer to you is peace, and it opens to you, then all the people who are found in it shall do forced labor for you and shall serve you."

So the Children of Israel, invading the Promised Land, are to offer terms of peace to the occupants of the walled cities.

If their terms are accepted, then no blood is to be shed. Rather, all the people are to become slaves. But if the city refuses to surrender then these are God's instructions to his people: "If it makes no peace with you, but makes war against you, then you shall besiege it; and when the Lord your God gives it into your hands you shall put all of its males to the sword, but the women and the little ones, the cattle and everything else in the city, all its spoil, you shall take as booty for yourselves; and you shall enjoy the spoil of your enemies which the Lord your God has given you."

Is that clear? If the people will not surrender and become slaves, then God's people are instructed to lay siege to their cities, and when God delivers the enemy into their hands they are to kill all the men, and take the women, children, and possessions to do with them as they choose. So they are to treat all the people out on the fringes of the Promised Land.

But what about the people living in the territory where they are to settle? Your answer is in verse 16: "But in the cities of these people that the Lord your God gives you for an inheritance, you shall save alive nothing that breathes, but you shall utterly destroy them." How is that for peacemaking instructions? Through the years the Church of the Brethren has been known as a "peace church," and her members have been urged to be pacifists. But if showing this to a Dunker in the Bible is supposed to end all argument, then perhaps it is not surprising that a large majority of our people are not conscientious objectors to war. For this is a part of our Bible.

Turning to the hymnbook of the Hebrew people (the Book of Psalms) you find some of the same spirit of vengeance and destruction. For instance, "Happy shall be he who takes your little ones and dashes them against the rocks!" (Ps. 137:9). But surely this is enough to illustrate the problem. All of this is in our Bible, and if you show it to a Brethren in the Bible, all argument is supposed to be ended. Are we to be pacifists or militarists?

This is not the whole story! The Old Testament which is rather militaristic has some notable exceptions. There is the fifth commandment, "Thou shalt not kill" (Ex. 20:13), and the majestic words of the prophet, "They shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war anymore" (Micah 4:37).

Turning to the New Testament, with few if any exceptions, we find a clear, consistent call to nonviolent peacemaking. "Blessed are the peacemakers," we hear our Lord declaring, "for they shall be called the children of God" (Matt. 5:9). "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, do not resist one who is evil. But if anyone strikes you on the right cheek, turn to him the other also; and if anyone would sue you and take away your coat, let him have your cloak as well. And if anyone forces you to go one mile, go with him two miles" (Matt. 5:38-41). "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you."

Forgiveness, Jesus taught, should be without limit—"seventy times seven" (Matt. 18: 22). Turning to his disciples who had lived close to our Lord and knew his spirit, we hear

Continued on page 8



Austin Cooper holds a copy of a declaration of Brethren peace principles which was reprinted in the Gospel Visitor of 1862 when youth were faced with bearing arms against their neighbors. Written by Benjamin Hershey, a Mennonite minister, it was signed by a number of Brethren elders and teachers and presented to the House of Assembly on November 7, 1775

EDITORIAL

More Than Conquerors

AT THE age of twenty-two a young man led his victorious armies out of Macedonia and crossed from Europe into Asia near the ancient city of Troy. He was the conqueror who would be known as Alexander the Great. At the plains of Troy he visited the tomb of his ancestor, the Greek hero Achilles, and took from its temple the sacred shield of Ilium, which he carried into battle against the Persians.

When Alexander died ten years later, he had subdued the armies of his opponents, and nearly all the civilized world was at his feet. He had gone as far east as India, and he was recognized as the pharaoh of Egypt. As a result of his conquests, Greek culture and language were spread throughout the world. But his was primarily a career of conquest. In his own pagan way he felt he was guided by a sense of divine mission. As a boy he had studied under one of the greatest of Greek philosophers, but the teachings of Aristotle, while they must have whetted his curiosity and sparked his ambition, never brought his restless spirit under control. Still a young man, he died of a fever in the ancient city of Babylon.

Almost four hundred years later another young man stopped at Troas, near the ancient city of Troy. He too had studied at the feet of a great teacher, and he too had a sense of divine mission. He was Paul of Tarsus, not a conqueror in any military sense, but one who believed that men can be "more than conquerors" through the love of Jesus Christ.

At Troas Paul heard a call to reverse the course that Alexander had taken. The call came from Macedonia, where Alexander had lived as a boy. A man from Macedonia was calling for help. So Paul, the conqueror for Christ, crossed from Asia to Europe, carrying no shield but the shield of faith. He had no phalanx of trained soldiers, but he had a gospel that could literally turn the world upside down. He went unarmed, glorying not in his military powers, in stolen wealth, or in an empire taken by force; but glorying rather in the power of God and in the strength of faith he sought to take the world for Christ by the preaching of the gospel. That gospel in due time, thanks in part to Paul's teaching and writing, would bring to the Roman world a new culture, more universal than the philosophy of Plato and Aristotle.

Like Alexander, Paul pushed ahead as one obsessed with a world vision. His passion took him to Rome, to the center of wealth and power in his time. His death was that of a prisoner, not the death of a conqueror; yet his cause continues and his name commands far more universal respect than Alexander could have dreamed of.

Apparently the lessons of history are not easily learned. The way of Alexander is still set before us as the way to victory and achievement. But it is a bloody, passionate, selfish way, and the end result is death and destruction.

The way of Paul is far less dramatic, perhaps as dangerous, and fully as difficult. But it is never a lonely way, and it is never a futile way because it is God's way. There are calls from Macedonia waiting to be heeded. Who will take the shield of faith and discover what Alexander in his world conquest never found, how to be "more than a conqueror through him who loved us"?—K. M.

How Jesus Looked

NO ARTIST has been able to paint a portrait of Jesus that will satisfy Christians everywhere. If he is pictured with the characteristics of any one national or racial background, he may seem alien to others who think of him in terms of their own understanding. If artists try to describe him in more universal terms, their pictures become abstract and symbolic, losing touch with more human qualities.

Too many artists, says Harold Ehrensberger, professor of religion and creative arts at Boston University, make Jesus look as if he won first prize in a beauty contest. The professor would have artists emphasize Jesus' heroic and manly qualities. But it could be that in picturing Jesus as an aggressive "man of action" we are trying to Americanize our concept of him, seeking to make him after our image.

What is wrong with picturing Jesus as a citizen of the Middle East who lived much in the out of doors? In physical appearance he must have looked like other Hebrew carpenters and teachers. But whatever qualities are sought in a portrait of Christ, the artist's supreme challenge is to show us "the light of the knowledge of the glory of God in the face of Christ." — K.M.



"Hallowed Be Thy Name"

H. Armstrong Roberts

John C. Middlekauff

WHEN we pray to God our heavenly Father, what should be uppermost in our hearts and minds? Certainly not something for ourselves; certainly not the physical and the material. Jesus said that the first thing we ought to do when we pray is to ask God that his name be reverenced, that God will cause us to glorify him, that he will cause men to respect his holiness, love, and mercy. "Our Father . . . hallowed be thy name."

In reality, the first petition in this prayer is the same we find in John 12:28 when Jesus prays, "Father, glorify thy name."

What is the significance of a name? When we ask that question, we probably recall that Shakespeare, in Romeo and Juliet, has Juliet say when she discovers that her lover is a Montague: "What's in a name? that which we call a rose by any other name would smell as sweet."

Well, what is in a name? Is it only a tag of identification so teachers can give us grades, the mailman will know how to deliver our letters and bills, and parents can call their children in from play? They do serve the practical purposes of identification, but they are more than that. Our names stand for what we are: our characters, personalities, accomplishments, ideals and attitudes.

The name *Abraham Lincoln* brings to mind a man who was born in a log cabin in Hardin County, Kentucky, February 12, 1809, and who became the sixteenth President of the United States and who was assassinated by John W. Booth on April 14, 1865. We think of his appearance, his attitudes towards slavery and the South, his compassion, his humility, his faith in the Union, his dependence upon God, and the words he spoke at Gettysburg. His name stands for the man and what he was.

In our day, we do not attach as much significance to names as the ancients did. We give our children names that sound well or we name them after rich relatives or prominent personalities. But the ancients attached great significance to the names they gave to their children. Hannah named her son Samuel—"asked of the Lord"—for she said, "I have asked him of the Lord" (1 Sam. 1:20).

David named one of his sons Solomon which means "peaceable" because he anticipated that his son would have peace and quietness in his reign in contrast to David's stormy life. And Joseph and Mary named their first son Jesus—"Jehovah is salvation"—because the angel said, "You shall call his name Jesus, for he will save his people from their sins."

God's name stands for God himself. So that, when Jesus taught the disciples to pray, hallowed be thy name," he was not only teaching them to reverence God as an abstract idea but as One having specific characteristics, One who has revealed himself in a definite way and who can be distinguished from other deities men worship.

It makes a world of difference how you think of God. If you think of him as one "oblong blur" or the impersonal First Cause or an offended, vengeful deity, then your religion will be one thing. If, on the other hand, you think of him as a loving, heavenly Father, the God Jesus Christ revealed, then your religion will be something vastly different.

On our coins we stamp, "In God we trust." That is a pious statement but it is not true. In reality, we trust in atomic weapons, jet bombers, military training for every able-bodied man who reaches eighteen, and the greatest industrial potential on the face of the earth. We would not publicly say it as bluntly as the statesman who said, "God is always on the side of the heavier battalions" but in reality, that is the kind of a God in which Americans trust.

Jesus bids us trust in a God who loves, who forgives, who seeks the lost and erring in tender mercy, who wills that men should live together in brotherhood, righteousness, and justice. This is the God Jesus called Father and this is the God we are to hold in holiness and reverence.

Since this is a prayer for reverence, it seems to me that there are at least four areas in life where reverence must be applied.

First of all, as this prayer suggests, we need to have reverence for God's name. Since God's name stands for God's person, his being, let us avoid using his name in any way that would suggest that we are profane or irreverent. But since his name represents himself, just to avoid profanity is not enough. We must reverence God himself. And this, it seems to me, can best be done by living as a son or daughter. A son best honors his parents by a worthy life, by obedience to his parents, by caring for them when they are in need. The best way to reverence God is to be the kind of person he wills for us to be, to do the things which please him, to so live that the values of his kingdom of love and righteousness are given priority in our lives. It is not enough to honor God with our lips; we must honor him with our lives.

In the second place, we need to show reverence for God's house. A church building is different from any other building in the community. A church is the only building in a community that has been dedicated to God's glory and set apart as a house of prayer for all people. Because it is God's house, we ought to conduct ourselves with reverence every time we enter it, and we should teach our children to do the same.

So frequently, people are thoughtless and careless about the house of God. Across the years, I have been hurt time and time again by workmen who smoke while working in the building, by children eight, ten, twelve years old — old enough to know better — who use the church as a playground, by men coming into the sanctuary during the week and keeping their hats on. One of the most embarrassing experiences of my life was to be in St. Peter's in Rome several years ago, a member of a party of Americans taking a tour of that great church, and having a priest come up to one of the men and asking him to take off his hat. Even though he was a Protestant in a Roman Catholic church, yet it was the house of God and out of reverence he should have bared his head without being told.

One of the few times that Jesus became indignant was upon the occasion of his cleansing of the Temple. Coming to the center of the worship of God—the Temple in Jerusalem —Jesus found that they had turned it into a market place for the sale of animals and the

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WINTER'S BEAUTY

MAY ALLREAD BAKER

God's world is very wonderful
This tingling winter day.
For flashing gems of ice
transform
The landscape dull and gray.
A thousand diamonds lend their
fire
From every hedge and bush,
And gnarled old maple limbs are
furred
With frost as thick as plush.
Even the common beggar weeds
Fine coats of silver wear,
The pines seem made of crystal
now,
With snow wreaths in their hair.
Spring and summer have their
beauty—
And glorious the fall.
But winter, with its frozen
whiteness,
Is loveliest of all!

exchange of money. As he drove out all who sold and bought in the temple and overturned the tables of the moneychangers and the seats of those who sold pigeons, he said to them, "It is written, 'My house shall be called a house of prayer'; but you make it a den of robbers" (Matt. 21: 12ff).

The church in our day has often been made over from a place of prayer to a market place. It is one thing to have a fellowship supper in the church or to serve a dinner for a group of church men or church women. But it is something vastly different to sponsor bingo, to have card parties, bazaars, and dinners to which the public is invited and which are held for the sole purpose of making money for the church. The church needs money—always more than it gets—but let its members who love the Lord give it out of love, give it sacrificially, give it systematically, and not ask the world to pay for God's work. Let's increase our reverence for God's house.

In the third place, let us reverence God's Word. Think how Jesus reverenced God's Word! He read it; he stored its truths in his mind; he lived by it. When he was tempted, he resisted the insidious wiles of the tempter by quoting from God's Word. When he defended his ministry, he did so by quoting from God's Word. When he hung on the cross, he found solace and peace by recalling the words of the psalmist, part of the Jewish Bible.

The Bible is the most widely translated book in the world, and it outsells, by far, any other piece of literature that the world has ever known. And, yet, there is much evidence to back up the frequently heard statement that it is the least read book among the best sellers. All of us own a copy of the Bible but how many of us read it? Some read it every day; others keep it on the living-room table where it gets dusted once a week along with the other bric-a-brac but as far as being read, it just is not.

We reverence God's Word, not by buying a Bible or by displaying it in our homes but by reading it and by living by its truth.

Finally, we ought to reverence God's children. Despite the fact that Christ died for all men, human life is still held by some to be cheap. On Aug. 28, 1955, two white ex-soldiers—J. W. Milan and his half brother, Roy Bryant—murdered in cold blood, a fourteen-year-old Negro boy from Chicago, Emmett Till. The boy was accused of wolf-whistling at Mrs. Bryant. These two men frankly admitted the murder, but because of the nature of the offense, the color of the boy, and the nature of things in Mississippi, they were promptly acquitted.

Several months ago, a magazine sent a reporter to interview the two men, to see how they felt about the matter after a year had gone by. They admitted murdering the boy but are puzzled because their white neighbors shun them and because the Negroes will not work for them. But they showed no remorse; they felt no guilt. The boy was a Negro and that made the difference. But when we pray, "Hallowed be thy name," we are praying for reverence, reverence for God and his children.

If you ever cross the ocean on a ship, each day at noon, if you are near the bridge, you will see one of the officers "shoot the sun." You might be tempted to say, "Why bother looking at the sun; let them keep their eyes on the wheel." But good seamanship requires the captain to fix his position each day if he wants to avoid the shoals, the rocks and to reach his destination in safety.

This business of living requires us to fix our position in terms of God's will for our lives. To do this requires reverence. Moffatt's translation of Ps. 25:12 is a forceful reminder of this value of reverence. "Whoever reverences the Eternal, learns what is the right course to take."

Does the Bible Sanction War?

Continued from page 4

such words as these: "Repay no one evil for evil" (Rom. 12: 17). "Do not be overcome by evil, but overcome evil with good" (Rom. 12:21).

Yes, there are a few passages in the New Testament which have been used to sanction war. But when you take the life and teachings and above all the spirit of Jesus Christ, then there is a clear and unmistakable call to nonviolent reconciliation.

But while this is comforting to those who find Biblical support for pacifism, it presents a problem to the man who would take the Bible as the sole basis for his faith and practice. For here in the Book which we acknowledge as God's Word we find conflicting points of view. On the one hand, war is not only endorsed, but the most ruthless and cruel treatment of captive peoples is carried out in the name of and at the direction of God. On the other hand, even defensive warfare is prohibited and God's people are commanded to love their enemies.

Perhaps it is not surprising that Brethren, who have tended to interpret the Bible literally and have a long heritage of

taking it as their final source of authority, have often found themselves confused and uncertain when confronted by the problem of war. Could this be true of other Christians as well, and if so, what is the solution to this perplexing dilemma?

It is my contention that there is a solution and that it is found in an understanding of the nature of the revelation which we have in the Bible.

Some people believe that God either wrote the Bible himself or else dictated it letter for letter and word for word. Moses and Matthew and others through whom he spoke acted, according to this view, as a typewriter, writing what they were directed to write without any initiative on their part. They were "instruments" in the hands of God to record his message.

This point of view makes all parts of the Bible equally authoritative. There are no high peaks where men saw the will of God more clearly, and no low places where their insights were limited. Consequently, the bloody counsel of Deuteronomy and Samuel are as binding upon God's people today as the Sermon on the Mount.

On the other hand, there are people who understand that revelation involves both God and man and that God has always been limited in what he could reveal of himself by the ability of man to grasp and understand the revelation. This being true, some parts of the Bible present a more mature and authoritative revelation of God than others. Instead of being on a dead level, the Bible slopes upward. Or to express it in another way, the Bible is a progressive revelation of the heart and mind and spirit of God, culminating in Him who was God incarnate.

In Spirit and in Deed

VELTA MYRLE ALLEN

To live by faith each single day
Is, O dear God, the greatest way
To know thee better.
So with each hour I breathe a prayer
That my associates may share
The Spirit with the letter.
For faith must demonstrate with deed
To fill each day with every need,
And if we trust him as we should
We find we share in all that's good!

And this point of view is confirmed by the Bible itself. In the opening lines of the Book of Hebrews we read, "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, . . . He reflects the glory of God and bears the very stamp of his nature" (Heb. 1:1-3).

To me that statement says that it is only in and through God's Son that we have a perfect revelation. Through others he spoke as clearly as he could, but in Jesus Christ we have "the very stamp of God's nature." Jesus himself said, "He that hath seen me, hath seen the Father" (John 14:9); "I and the Father are one" (John 10:30). Nobody else ever made such a claim. Moses and Isaiah were men of God, but neither they nor any others ever claimed to be "one with the Father." Only in Jesus, therefore, do we have the perfect revelation of God.

This truth is further confirmed by the fact that Jesus unhesitatingly corrected Old Testament standards when they were out of harmony with his superior insights. Throughout the Sermon on the Mount you have this repeated statement: "You have heard that it was said . . . , but I say unto you."

So God has always revealed himself to people as fully and as completely as he could, but he was able to do it perfectly only in and through Jesus. Consequently, the rest of the Bible must be evaluated in the light of his standards.

Neither war nor bloodshed and destruction represent his will, even when sanctioned by Moses and Samuel in confidence that in so doing they were being led of the Lord. Jesus must have had them in mind when he said, "You have heard that it hath been said, 'An eye for an eye and a tooth for a tooth,' but I say unto you."

His message, make no mistake, is always one of love, sacrifice, self-denial and forgiveness. And since in him we have the climax and perfection of God's revelation, it follows that everything else must be judged in the light of his spirit.

This does not mean that we reject the Old Testament. We accept it as the inspired word of God—inspiried as fully and completely as God was able to reveal himself to the people who wrote it. But we do not turn back to it for our standards of conduct if and when those standards fall far below the perfect revelation of God in Christ.

Consequently, the Bible need not leave us confused and uncertain, even of a difficult subject such as war. For, once the nature of revelation is understood, then the Sermon on the Mount, and not the instructions of Deuteronomy, become binding upon God's people. In the light of this fact one can understand the statement attributed to a high official of Selective Service: "I cannot imagine how a Jew could be a conscientious objector nor how a Christian could do otherwise."

The Role of the Rural Congregation

Donald Royer

DURING this anniversary year our attention will be focused on two communities where Brethren history was made—Schwarzenau and Germantown. Little attention will likely be paid to the Conestoga country in Lancaster County, Pennsylvania.

Yet, when one assesses its importance to Brethren development over the past 250 years, the Conestoga country in general and the original Conestoga congregation in particular, must rank with Schwarzenau and Germantown in significance.

Says Floyd E. Mallott in Studies in Brethren History: "Germantown has long carried the title 'mother church' among the Brethren. Claim to the title rests on such bases as priority of date, the cultural importance of Germantown for German Americans, the personalities residing there, and the fact that the first Brethren meetinghouse was built there. The growing center of the church was elsewhere—in the Conestoga country (Lancaster County). The Brethren multiplied, not in an urban, but in a rural setting."

It was in November 1724, one month after the Coventry congregation had been organized, that the Conestoga congregation came into being, the result of a visit by the Germantown Brethren. Beginning with less than twelve members in 1724 the congregation grew to thirty-five by 1730, despite the competition of the Beissel movement at Ephrata.

By 1748 there were 200 members and by 1908 the original Conestoga congregation had been divided and subdivided into 20 congregations with nearly 5,000 members. Today, the 20 congregations include over 7,500 communicants.

The importance of the original Conestoga congregation, however, lies in the fact that it was the forerunner of what we might call the stable rural congregation, the type of congregation which for over 200 years was the heart and soul of the Church of the Brethren. In fact, it was the Church of the Brethren.

True, there was a scattering of urban congregations, but when we celebrated our two-hundredth anniversary in 1908, nine out of ten congregations were of the stable rural type.

Let us look, then, at the characteristics of the stable rural congregations of which Conestoga was the "mother church," and which had been the foundation of the Brotherhood for over 200 years.

Like the original Conestoga congregation, the *hundreds of stable rural congregations which followed it always established themselves in fertile soil areas.* Whether in the fertile limestone valleys of southeastern Pennsylvania and western Virginia, or on the deep black prairie soil of northern Indiana or Iowa, these congregations always had a good productive land base.

In fact, this is one of the reasons why we call them stable. Their wealth was in their top soil which they conserved with remarkable care. After generations of such stewardship they have left the earth as rich or richer than when they first settled on it.

Because of this fact, the stable rural congregation has always been self-sufficient financially, has never been a mission church, and has given to the total church program far out



The stable rural congregation established itself in fertile soil areas and developed deep roots and families with sturdy character

of proportion to its numbers.

Because they were such good stewards of the soil, over the generations these stable rural congregations and the families in them developed deep roots, accumulated much wealth, but, with it all, a sturdiness of character which has colored the Church of the Brethren down to the present day.

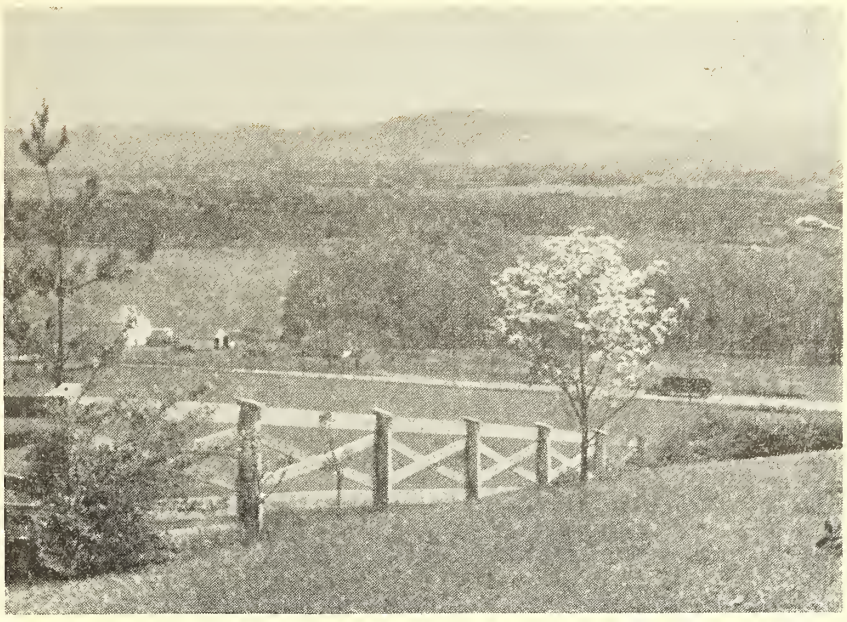
Driven deep into each growing child was a strong sense of responsibility for his life, his talents, his waking hours; and awareness that a Dunker's word was as good as his bond, a sense of dedication to the task at hand. He learned to respect property, his own and other people's too.

Practically all of the traits, strong and weak, which make up the Church of the Brethren and its members today were cradled and developed in these stable rural congregations of the past—the Conestogas, the Meadow Branches, the Pine Creeks, the Panther Creeks.

It will be another generation, at least, before the Brethren character and church organization will cease to be dominated by the rural heritage which was at the core of our Brotherhood for over 200 years.

Today in the Central Region one out of three congregations is still stable rural with more than half of the members in each case receiving most of their income from farming. These fertile soil areas contain approximately 100,000 or two thirds of the 160,000 Brethren living east of the Mississippi River.

Stable rural congregations which have their roots deep in the past include White Oak (formerly part of Conestoga) in Eastern Pennsylvania; Meadow Branch in Eastern Maryland; Mill Creek in Northern Virginia; Painter Creek in Southern Ohio; Pine Creek in Northern Indiana; Milledgeville in Northern Illinois; and Panther Creek in Middle Iowa. These are but seven of possibly 600 stable rural congregations in the Brotherhood.



The Shenandoah Valley was a productive land base for many rural congregations as were the Pennsylvania valleys and the Iowa soil

From the time of the original Conestoga congregation down to the present day *the stable rural congregation has been composed largely of German stock.* Pennsylvania - German was a sacred language. In fact, up until the present generation, the Brethren who really belonged in the deepest sense of the word to these congregations were those who could speak the Pennsylvania-German dialect.

Many of the members of these congregations learned Pennsylvania-German at their mother's knee and their English from the schoolteacher.

When the stable rural congregation was in need of a minister it could "call" one from its midst. It was stable, therefore, in terms of leadership. Partly for this reason, the stable rural congregation was the last one to abandon the free ministry.

Indeed, as with its wealth so with its leadership, the stable rural congregation has contributed ministers, teachers, and missionaries to the Brotherhood far out of proportion to the number of such congregations throughout the nation. The fact that our fathers and grandfathers prayed, preached, sang, conversed, and learned their nursery rhymes in Pennsylvania-German explains in part why these stable rural congregations were so closely knit and were able to pass on so effectively the traditions of the church for over 200 years.

Another outstanding characteristic of the stable rural congregation, whether in Pennsylvania, Ohio, Illinois, or Kansas, *has been its ability to grow its own leadership.* It has never had to depend on the district to supply it with either ministers or elders.

Finally the *stable rural congregation has through the generations been the chief conserver of the basic beliefs, doc-*

Continued on page 18



At hand to greet the volunteer and to guide him through his training period were Fran Clemens, seated left, the acting director of the program, and three assistants, from left, Royce Roesch, Gordon Fishburn, and Carol Anstine.

Volunteers in Training

Sometime around September 1 of last year the one-thousandth person to enter the Brethren Volunteer Service program unpacked his (or her) bags at New Windsor. Since the fifty-seven members of the thirty-seventh unit, one of the largest in BVS history, arrived practically en masse, no one could figure out just who deserved the honor of being number 1,000. Besides, no one volunteer, however photogenic, could experience all the activities of the BVS program, whether in training (these pages) or on project (see next two pages). You simply have to follow several volunteers at one time. So here they are, volunteers who have finished their apprenticeship at New Windsor and who are now scattered around the world in twenty different projects.







Right, top to bottom

In many projects volunteers will work as teachers and counselors with children. From a Holy Land Treasure Chest they acquire information and techniques for teaching the Bible to children and youth.

Volunteers learn to master a number of simple crafts, not only for their own enjoyment, but for use in connection with their assignments on project.

The "quiet room" at the New Windsor center provides a place where volunteers in training may retreat for devotional reading, meditation, and prayer. Glen and Marlene Born were one of the two married couples in the September unit.



All sorts of recreation—including this taffy pull—are involved in a volunteer's training. In many he develops skills for future leadership. Study and play go together.



Concentrated study for half-day periods is an important part of BVS training. Floyd Mitchell was the leader for a week's study of personal devotions and worship.

Volunteers come from communities all over the United States – and a few have come from other countries. Most of them are young in years – but a few older persons have participated. Most of them have been members of the Church of the Brethren – but other denominations have been represented in almost every unit. Following his training period in New Windsor a volunteer is assigned to one of twenty-seven projects in the United States, Puerto Rico, Asia, Africa, or Europe. For a glimpse of volunteers at work in home mission centers, community service, and foreign assignments turn the page . . .

Volunteers spend half days at New Windsor on work projects, in most cases in the relief clothes processing room. Some will later distribute clothing.



While they study, work, and play together volunteers know that they are contributing directly to help someone in need, and preparing for later service.

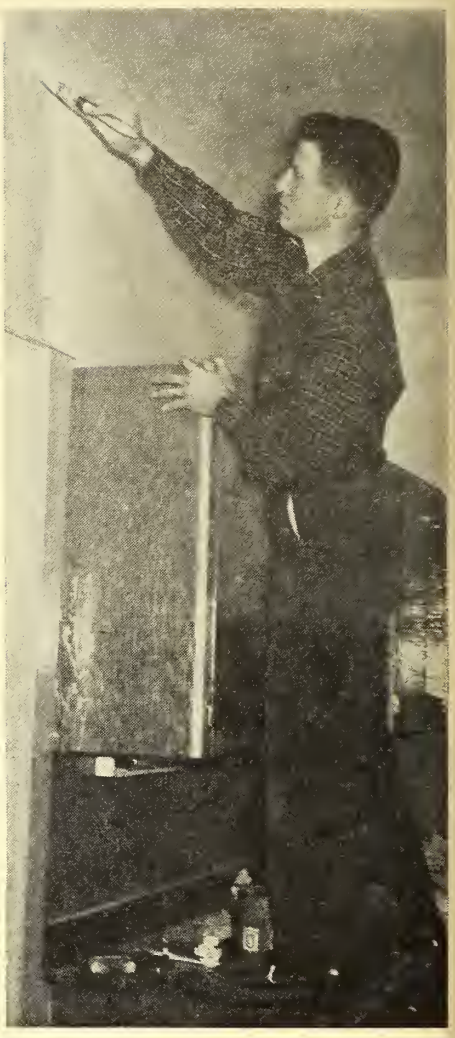




At the end of the training period each volunteer confers with Ora Huston, Brotherhood staff representative, concerning his forthcoming assignment to the project where he will spend the next ten months.

Volunteers on Project

Glen Born, an agriculture and engineering graduate who plans to make industrial arts his lifework, is serving in BVS as an alternative to military service. His project at New Windsor involves responsibility in the maintenance work at the center. Here he is at work on the remodeling of a center apartment.



Teaching religious education to the children one half hour each week from August until Christmas and home visitation one day each week is on the schedule of BVS'ers Ann Louise Hummer and Elaine Groff, who are at the Flat Creek church, Kentucky.

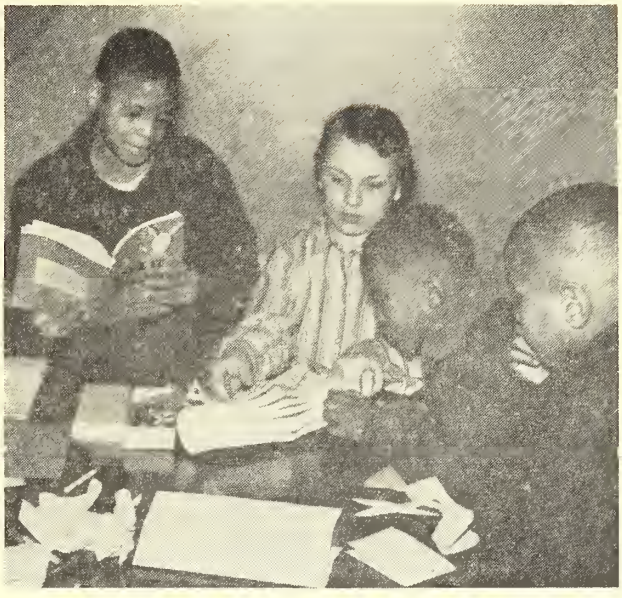




Eunice Whitacre plays on the teeter-totter with some of the children at the community center at Modesto, California, to which she was assigned.





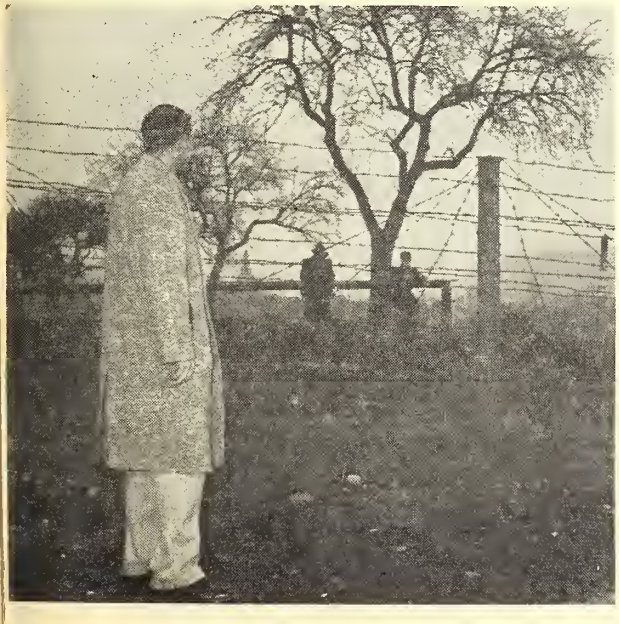


Don Judy is helping a Negro contractor in Baltimore rebuild a brick wall for a widow (left). Sylvia Bucher makes good use of her craft experience in a Baltimore community center.



Arlene Coy is the schoolteacher for the children of the continentals who are on the staff of the project at Castaner, Puerto Rico; she has five continentals, and one Puerto Rican girl, besides two continentals in kindergarten.

Barbed wire separates this volunteer from the East German police at the border. Each volunteer is taken to the border as part of his orientation when he arrives in Germany for his two years of service. One of the things a volunteer does is to check the boxes of material aid as they come into the warehouse.





KINGDOM GLEANINGS

Surprise in Reverse!

Treasurers and individual contributors were perhaps overconfident about January's outcome as Brotherhood Fund "check-up" month. In place of last January's encouraging gain, this January's giving total was $44,052 less than that of a year ago, a surprise decrease of twenty-five per cent.

As pressing obligations face the General Brotherhood Board in sustaining this year's expanded ministries and services, treasurers and others are urged to send funds to the Board's treasurer. Please include the name of the church and the district.

A regional student exchange meeting of the Kassel area on Jan. 18 and 19 brought together at the Brethren House over twenty former German exchangees and seven American International Christian Youth exchangees spending their exchange year in the Kassel area.

E. S. Hollinger, pastor of the Buck Creek church, Southern Indiana, died at the Wayne hospital, Greenville, Ohio, which he had entered just four weeks before for X rays and examination. A memorial fund is being set up to assist in the preparation of future ministers.

On March 2 the commission on ministry, home missions, and evangelism of Second Virginia is planning a conference for pastors and local church men's work chairmen to discuss the responsibility of all church leaders in the recruiting of new church leaders. The meeting, to be held in the Pleasant Valley church, will begin with a fellowship dinner at 6 p.m.

Word has come to the Gospel Messenger office that Rufus Jacoby, a member of the University Park church, Eastern Maryland, has two contributions in the traveling religious art exhibit, God and Man in Art. A silversmith as well as a teacher at Calvin Coolidge High School and Catholic University, Brother Jacoby is exhibiting a chalice and a candelabrum. A news story about the traveling exhibit appeared in the Jan. 18 issue.

1958 Laboratory for Peace Workers

The second Brotherhood-wide laboratory for peace workers will be held from July 27 to Aug. 3 at Camp Mack in Indiana. Sixty delegates—half from Central Region, half from fifteen other districts—may attend. Districts are urged to send a team of workers. The cost will be $25 per person plus transportation. For more information write to Galen Lehman, Regional Office, North Manchester, Ind., or Dan West, R. 1, Goshen, Ind.

Plans for solicitation of funds on the island of Puerto Rico for the new community hospital at Castaner are being completed in anticipation of funds from the Hill-Burton Act.

Sunday-school secretaries please note: Lesson leaflets for adults will not be available for the April, May, and June quarter. These are listed on the Sunday-school order form by error. Do not order.

The daily vacation church school conference of the Central Region will be held at Manchester College, Ind., on March 7 and 8. The program will begin on Friday at 7:30 p.m. and close at the end of the afternoon sessions on Saturday. Workshop training will be provided for each age group, with separate sessions for the beginning and the advanced workers.

Training conferences on local church evangelism will be conducted in the districts of Missouri, Feb. 24 to March 2. They will be held at the following churches: Feb. 24, Rockingham; Feb. 25, Kansas City; Feb. 26, Warrensburg; Feb. 27, Osceola; Feb. 28, Carthage; March 1, Cabool; March 2, St. Louis. The conferences will be under the direction of Stewart B. Kauffman and Ralph Skaggs.

Experience in shipping Share Our Surplus products has revealed that more than 300 pounds of cost-free foods have been shipped overseas and distributed for each dollar given. There is yet need for funds to fulfill our budgeted allocation for shipping and distributing SOS foods. Please include name of church and district for Brotherhood Fund credit when remitting to the General Brotherhood Board, Elgin, Ill.

Fire at the Brethren Service project building in the migrant camp at Belle Glade, Fla., on the week end of Feb. 1 completely destroyed the equipment of the Brethren Service unit and the personal belongings of the unit members, but no one was injured. This loss further aggravates the emergency situation prevailing among the migrants because of the cold and rainy weather there this season. An article, written before the fire occurred, which describes this situation, will appear in the March 1 issue of the Gospel Messenger.

Changes in Anniversary Travel Plans

Commercial airlines will be used for travel to Europe this summer instead of the chartered planes originally planned. Block space has been reserved as follows: eastbound, June 13, June 26, July 20, July 27 westbound, Aug. 17, Aug. 20, Aug. 27. In addition space is available at any date most satisfactory to those planning for this program. The Shultz tour will travel eastbound June 26 and westbound Aug. 20. Announcement of dates for the historical tour to be directed by Don Durnbaugh will appear later. Information is going to those who have applied for space. Arrangements should be made immediately. Anyone who desires further information or is unclear about arrangements should write to the Brethren Service Commission General Brotherhood Board, Elgin, Ill.

Brotherhood Theme: Brethren Under the Lordship of Christ

The Modesto Brethren Service and Church World Service Center at 919 Emerald Ave., Modesto, Calif., will be dedicated on Feb. 23. Open house is from 2:00 to 5:00 p.m., and the dedication ceremony begins at 3:00.

Clergy Fares Available to Conference

The Eastern, New England, and Southern associations have agreed to co-operate with the Western Passenger Association in arranging to sell through round-trip clergy tickets to Des Moines for the Annual Conference. These tickets may be sold from June 9 to 16 inclusive upon presentation of clergy certificates good in origin territory only. Such tickets will be good for a period of thirty days in addition to the date of sale, and the fares will be computed on the basis of the one-way first-class fare for the round trip according to the route traveled. In addition, the Western Passenger Association is authorizing the use of diverse routes within western territory on the basis of one half of the applicable fare via the route of travel in each direction.

Report on Youth Seminar

The ninth annual Brethren youth seminar was held in Washington and the United Nations, Feb. 3-7, with 256 persons in attendance from sixteen states. The largest group, 116, came from the Central Region; they came in three chartered busses. Almost ninety attended from the Southeastern Region and forty from the Eastern Region. The Western Region sent thirteen.

Several exchange students were among the participants. They were Young Kim from Korea and McPherson College, Annigret Stuerve from Germany and Washington, D.C., Sigrid Lueders from Germany and Bridgewater, Va., and Siegmar Roth from Austria and Lombard, Ill.

Under the theme, Government Is the Christian's Business, the seminar offered an opportunity for Christian youth and their adult counselors to study the United States government and the United Nations at first hand. Directors of the seminar were Ralph E. Smeltzer, director of social education, Brethren Service Commission, and Ed Crill, director of youth work, Christian Education Commission. Washington seminar arrangements were handled by C. LeRoy Doty and Alfred Nyce of the staff of the National Service Board for Religious Objectors. New York seminar arrangements were handled by James D'Amico, pastor of the Calvary Church of the Brethren, Brooklyn, N. Y.

An address, The Christian Basis of Political Education and Action, opened the seminar on Monday. In the afternoon the seminar attended meetings on disarmament and foreign aid at the Department of State. Visits followed to ten different foreign embassies. A Monday evening dinner meeting evaluated America's disarmament proposals.

On Tuesday the seminar divided into small groups for visits to legislators, committee hearings, the Senate, the House, the Supreme Court, and the White House. The Tuesday evening dinner meeting heard Glenn Everett, Washington correspondent for Religious News Service. The Wednesday program consisted of discussions on racial integration, labor-management relations, effective political action, and the draft.

On Thursday and Friday in New York the seminar attended sessions of the United Nations, visited foreign delegations to the United Nations, and was addressed by Andrew W. Cordier, executive assistant to the secretary general. Dr. Cordier is also a Brethren minister and a former chairman of the Brethren Service Commission.

One of the high points of the seminar was the opportunity each person had to visit his own congressman or one of the senators from his state. Some were able to have only a visit of ten or fifteen minutes with their legislators, but others were given an hour or more.

Another high point was the closing session in New York. Each person had an opportunity to evalute the seminar on a form provided for that purpose. Then several told how they planned to interpret the seminar to the folks at home. The seminar closed with an inspirational worship and commitment service.

The Church Calendar

February 23

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Church at Worship. Matt. 18: 19-20; John 4: 23-24; Acts 1: 12-14; Col. 3: 12-17. Memory Selection: He said to them, "It is written, 'My house shall be called a house of prayer.'" Matt. 21: 13 (R.S.V.)

Feb. 23 Commitment Sunday

March 3-7 Adult seminar, Washington, D. C., and New York City

March 7-8 Central Region daily vacation Bible school conference, Manchester College, Ind.

March 16 One Great Hour of Sharing

March 30 Palm Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Elmer Hoover of Elizabethtown, Pa., in the Swatara Hill church, Pa., March 2-16.

Bro. Russell G. West of Wiley, Colo., in the Ashland church, Ohio, March 16-23; in the Poplar Grove church, Ohio, March 24-30.

Bro. C. O. Brubaker of Lima, Ohio, in the Pitsburg church, Ind., March 23-30.

Bro. Roy McAuley of Elizabethtown, Pa., in the Pleasant Hill church, Pa., March 30—April 3.

Bro. Burton Metzler of McPherson, Kansas, in the Marsh Creek church, Pa., March 30—April 6.

Bro. William Longenecker of Mount Joy, Pa., in the East Petersburg church, Pa., March 31—April 6.

Bro. Donald Miller of East Berlin, Pa., in the Manheim house, White Oak congregation, March 23—April 6.

Gains for the Kingdom

Three baptized in the Blue Ridge church, Thurmont, Md. **Two** baptized and three received by letter in the Morgantown church, W. Va.

Two baptized in the Salunga church, Pa.

Five baptized in the Sugar Creek church, Ohio. **Five** baptized in the Bethany church, Ind. **Three** baptized and three received by letter in the Alliance church, Ohio.

The Role of the Rural Congregation

Continued from page 11

trines and traditions of the church. It is through the Meadow Branches, the White Oaks, the Mill Creeks that we have been able to keep intact an unbroken heritage for over 200 years.

This type of congregation, though always conservative, has always had a healthy skepticism of the fundamentalist, on the one hand, who regarded the whole Bible as infallible, and of the liberal, on the other, who would strip Jesus of all his divinity. These rural congregations, deeply devoted to historic Brethren beliefs and practices, have never fallen captive to extremist ministers or pastors who flouted the basic beliefs of our Anabaptist-Pietist heritage.

At times the stable rural congregation has seemed to lose the inner meaning of Brethren beliefs and practices because of its stress on outward form. It is true that in the past the Brethren in the Painter Creeks, the Panther Creeks and the Conestogas have lived in a small world which sometimes gave them a narrow vision. Yet, fundamentally they kept the Brotherhood in touch with the salt of our heritage—our peace witness, our sense of democracy and equality, our belief in simplicity in worship and daily life, our undergirding of strong family life.

These stable rural congregations more than any other have kept us in touch with our heritage because the brethren and sisters at Milledgeville, White Oak, or Pine Creek trace their Brethren ancestry back at least three generations, and in many cases five or six generations. They have had a sense of continuity with the generations of I. W. Taylor, John Kline, George Wolfe, and Alexander Mack.

It follows, therefore, that in this anniversary year the Brethren heritage has a somewhat deeper meaning for those who have had their roots in the countless stable rural congregations. Those who have grown up in any one of the twenty congregations in the original Conestoga country, in Meadow Branch, Maryland; Mill Creek, Virginia; or Painter Creek, Ohio, have not only thought about their heritage, they have felt it and lived it. They will not easily give it up, for, beyond the purely sectarian aspects of that heritage, they see something of value for all people everywhere.

Readers Write

Continued from page 2

ways of daily living, we make far too much of the "Good Joe, one of us" aspects of our minister's service, and minimize the respect and authority he needs and deserves to do his best in his profession.

And, above all, he needs the right to live his (and his family's) personal life, choose his friends, plan his hobbies and recreation, and plan his professional life without the subtle interference of those church members he would try to serve.

Of all professional men, the minister most lives in a "goldfish bowl." Any traits of character or activities that would just be considered odd or unusual in a Christian physician, teacher, or businessman are likely to be roundly condemned in a minister. Any intimate friendships, so vital to the well-being of all hard-working professional people, are too often criticized as "partiality," or even more devastating, being, to say the least, of a very unacceptable social nature.

Let us rather rally behind those courageous souls who beckon us to the high calling in Christ Jesus, and give to them helping hands and willing hearts. This may mean sacrifice on our part too—in time and money, or just in not saying and doing pernicious thoughts and acts. Then our ministers (and our churches too) can regain the respect and admiration of their communities for their lives of Christian service. — Robert W. Smith, M.D., Cresson, Pa.

Family Fun Fare

Introducing a new feature in which our readers share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Co-operative Dinner

MY AUNT'S family and ours have always lived quite close and so we have many good times together. Sometimes we invite another family or two with children; we ask them to come earlier than the usual time for the meal. We all gather together, either at my aunt's house or at our home, and begin work. Assignments are made to each individual as determined by drawing notes from a hat. Younger children are often teamed up with some adult to work along with that person. At these family get-togethers, we always seemingly have two things on the menu—French fries and ice cream. While some people are peeling potatoes, others are getting the chili or hamburger prepared. Of course, the menu varies from time to time. However, ice cream and French fries are traditional. Our families have found this kind of an evening enjoyable and recreative once or twice each year.

This idea could be expanded for a church program to include persons in family gatherings that are new to the church family. Thus, they would invite some of the newer members into their homes and have them share in this experience. The meal must be planned and the materials bought with easy preparation in mind. A co-operative dinner is practiced quite freely in the islands of Hawaii. In a Hawaiian feast, the whole family has a part in the preparation as well as in the serving of the dinner.—*Submitted by Marlene Moats.*

News and Comment From Around the World



Three deacons of the Broadfording church, Middle Maryland, celebrated their golden wedding anniversaries in one year. Left to right, they are the Raymond Buterbaughs, the Emmert Niswanders, and the Russell Ockers. Together they have served the church a total of 102 years; the Niswanders were elected in 1916, the Buterbaughs in 1917, and the Ockers in 1936. The Broadfording church has been serving the community for over 100 years. In 1955 Stanley Earhart became the first full-time pastor. Two years later an educational unit was added to the church building

Report Chinese Protestant Leaders "Silenced"

Five Chinese Protestant leaders were denounced at a recent meeting in Peiping for their opposition to the Communist government plans for setting up state-sponsored "independent" churches, according to reports in Hong Kong. The Peiping People's Daily said the five critics had been "silenced." The paper did not specify what that meant.

The men were said to have sounded their objections to government policies at a seven-day meeting sponsored by the standing committee of the National Protestant Churches.

Religious Literature Withheld From Lutherans in Siberia

Protestant sources in West Germany have reported that religious books and literature sent to Lutheran congregations in Siberia are no longer reaching the addressees. The material has been sent to Siberia in great quantities during the past several months and letters from the addressees have complained that they have stopped getting it.

Letters reported that Soviet authorities have meanwhile distributed to the former recipients a list of other German publications to which they may subscribe. These range from the Communist Party organ to East German sports magazines, and do not include religious publications. Letters arriving from Siberia confirm the fact that thousands of Lutheran families formerly living on the Volga River and in the Caucasus Mountains and other regions of Russia had maintained a church life despite their isolation and distress of the past twenty years.

There are an estimated one million persons of German ethnic origin in Siberia and many of them have kept up their Lutheran tradition.

East German Communists Intensifying Antichurch Campaign

Evidence that the Communist regime of East Germany is planning an intensified antichurch campaign is found in several incidents reported recently. Informed sources believe these indicate that Soviet zone officials have given up on their effort to show that Communist-sponsored youth dedication ceremonies are reconcilable with Christian teachings.

Protestant sources in West Berlin reported increasing numbers of incidents in which Soviet zone school authorities have refused young people admission to high school and colleges on the ground that they failed to participate in youth ceremonies. In several Soviet zone schools teachers are compelling children to write essays on hotly controversial subjects dealing with relations between the Protestant churches and the East German regime.

An East German woman teacher was dismissed from her post for writing a Bible verse in the autograph album of one of her pupils. She was informed in the course of a seven-hour interrogation that she had "connected church and state in an inadmissable way."

CO Given Jail Sentence for Refusing Alternative Work

A twenty-four-year-old member of the Old Order Amish Mennonite community at Hazelton, Iowa, has been sentenced to a year and a day in jail for refusing to accept alternative work assigned to him by his draft board in lieu of military service. He said his religious scruples forbade him to use electricity or other modern conveniences. The bishop of his Amish community who appeared in court with the young man said employment in a public place or use of any modern convenience such as electricity was forbidden by the Amish religious beliefs.

The case marks the first time in several years that Old Order Amish members have come into conflict with draft authorities. Most sect members have been accepting alternative service even where it has involved taking up temporary residence in large cities.

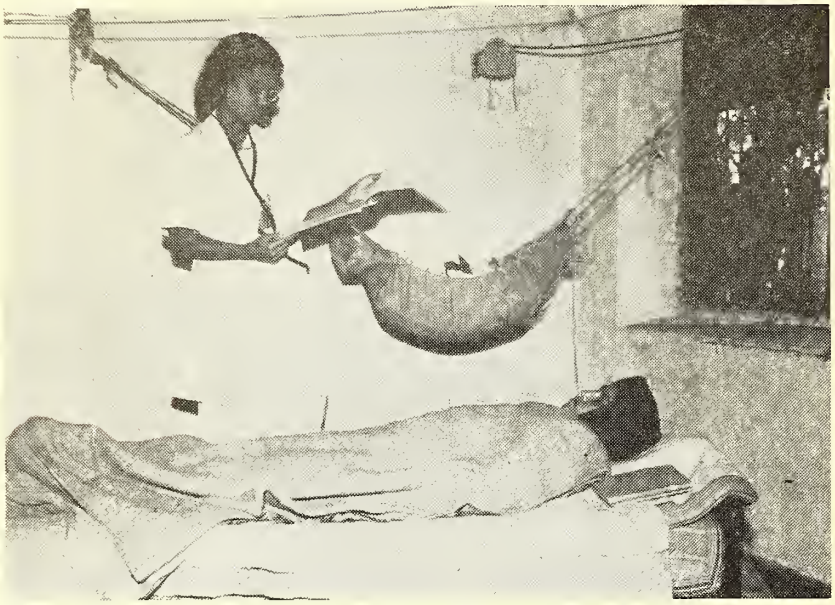
News Briefs

An Ontario Appeal Court has ruled that the Canadian Broadcasting Company must stand trial on a charge of putting its staff to work on Sundays in spite of the company's appeal that it was a government-owned firm and an agent of the queen. The judges of the Appeal Court said the CBC was bound by the Lord's Day Act of 1906, which forbids Sunday work except that "of necessity."

A series of evangelistic missions will be held by Moravian churches in this country beginning Feb. 16. The aim of the missions is to increase church membership and reclaim inactive members. Last year churches of the denomination celebrated its 500th anniversary.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Christian nationals are assuming responsibility for prevention and cure of disease around the world. But provision must be made for training and equipping them

NIGERIA, WEST AFRICA

BEFORE BREAKFAST

Lena Wirth, R. N.

THE morning light awakens me without an alarm clock when I sleep outside on the bed veranda at Lassa. A look at my watch; yes, it is time to get up! Downstairs I prepare to go to work.

I walk down to the hospital a few minutes before six-thirty. On the way I meet laborers who are going to work in the orchard or on other projects on the mission compound. I may meet a carpenter with his toolbox strapped on the back of his bicycle. Hospital workers pass me as they ride on their bicycles. I can see other hospital workers walking across the field from the village.

At the hospital I work on the medicine order sheet for the ward until it is time for morning prayers at six thirty. A hymn is sung, a scripture is read, and then there is a prayer asking that the doctor and the nurses might have God's guidance during the day and that all who work in the hospital might show to the pagan and Muslim patients a Christian witness.

After prayers the doctor goes to the ward with Malam Fali, our Nigerian registered nurse, to make ward rounds. I go to the drug room to make sure that the drug box for the dispensary is properly filled. There will be others wanting supplies from the drug room but Yohanna will be able to care for routine requests.

When we have patients in our maternity ward, I then go over there. We have a pleasant maternity ward at Lassa. More and more women are coming in to deliver, for which we are glad. In the ward I greet the mothers and see that they have the necessary clean linens. I take the babies into the delivery room, bathe them and prepare them for their day. The mothers stay in the hospital a week after delivery. The babies are weighed at birth and several times during the week to be sure the mothers are feeding them properly.

Most of our women are from Lassa or nearby villages. Some come to Lassa as much as a month before delivery, staying with friends until time to come to the hospital. Unfortunately, there are some who do not come in ahead of time. Some wait at home until they are in real trouble. Then we may lose a baby and sometimes both the baby and the mother. Often we think that had they come in two or three days earlier we might have helped them.

Well, the maternity ward seems to be settled. While I was there a couple of mothers dismissed earlier in the week brought their babies in for me to check. I changed abdominal dressings and put on clean bandages. In the Lassa area many children born at home die of tetanus. Therefore, we are glad to care for these little ones until they are about two weeks old and the danger of infection is passed.

Over in surgery I make sure they have everything they need to begin their day. There is a short discussion as to the type of cases we will be doing after breakfast. There may be some routine procedure for Kutariju, the head surgical attendant, to care for. One of the surgical attendants is also the hospital tailor. I may need to give him material for new sheets. We may need to confer over the state of some of our linens. Can we patch them or shall we use them for cleaning rags or bandages?

I then go to the ward. The doctor has about finished his rounds. I may check to be sure that sheets have been changed in the proper wards. It may be that there is something for me to do for some of the ward patients. As I walk along the ward I greet the patients. I then return to the drug room where it is necessary to get some drugs from the locked cupboard for the worker who is giving medicines in the ward.

It would now appear that the work day at Lassa hospital has started satisfactorily. Now it is time

to go home for breakfast. As I go out the gate I am joined by an older African woman with a baby on her back. He is an orphan, her grandson. His mother died at the hospital when he was three days old. Since then the grandmother has cared for him and I have fixed his formula. She walks along home with me and picks up a bottle of milk for her grandson's breakfast.

INDIA

Youth Take the Pledge

Mrs. Harlan J. Brooks

WHAT is new about "taking the pledge"? Nothing! Every American school child pledges "allegiance to the American flag," every doctor on graduation pledges the ancient Hippocratic promise, and every Christian at baptism "covenants with God."

So when the opportunity was given to Vyara youth to "promise with God's help to abstain from liquor of all kinds and tobacco in all its forms," forty-one boys and young men, and twenty-five young girls stepped forward before the gathered congregation. As they faced the public assembly each was given a pledge card and some final instructions; then a heartfelt prayer for God's strength and guidance and blessing was prayed upon each by our pastor, Bro. Peter D. Thakor.

The response was so large that there were not enough fountain pens available at the moment, but the congregation gladly shared theirs on dismissal and our youth went home carrying their pledge cards in their Bibles.

Through a period of years, a steady program of temperance teaching and World Temperance Sunday observance has preceded this pledge taking. A most interesting temperance program was given by the local community youth on that Sunday. There were special songs, temperance stories, largely chosen by the young people themselves, a *garbo*, a chart demonstration showing the great usefulness of alcohol outside the human body. "Alcohol, as you may know, is next to water, the most useful liquid in the world."

Alcohol, even in small quantities, was shown to be injurious to man's marvelous mechanism, the body. The youth who signed followed their highest convictions, for they had faced many facts. Our Scriptures say, "Let us cleanse ourselves from everything that contaminates either flesh or spirit" (2 Cor. 7: 1).

There are a tremendous pile up of scientific facts and plenty of startling data in other fields such as sociology, economics, criminology, etc., against the use of both of these proved body poisons, that is, alcohol and nicotine. How convincingly are these facts relevant to youth being channeled to them? How many of our churches, high schools, even our church colleges, not to mention our state universities, have a teaching program against narcotics for adolescents, youth, and young marrieds? In the words of a well-known West German Protestant minister, "Christians must act."

"Will God Hold It Against Me?"

Marianne Michael

ONE Easter afternoon our communion and fellowship meal was attended by several hundred Africans. It extended into late afternoon. Leaving the church at almost dusk to go home, I met one of my little school friends, Dawa. I was surprised to meet him on the path because I knew that he was baptized and I thought he would have been at the meeting. I said, "Dawa, have you stayed away from church?"

He looked up at me, his face small and thin in the twilight, his big eyes dark and serious. "We haven't had any food for two days in our home, and I had nothing I could bring to the love feast. Do you think God will hold it against me that I didn't go?"

I have no knowledge of theology. I don't know what God thinks of our observance of the sacraments. I would not want to give an answer for God. But as my mind tossed around the problem of his failure to partake of the remembrance of Christ's death until he comes again, I pictured the simple home from which Dawa came, broken now by his father and one brother being in the leper colony. The mother tried as best she could to feed the family of small children from what she farmed with her primitive hoe. I said, "No, I don't think God will hold it against you."

And I gave him what corn meal and peanuts I had, and sent him on his way. No, Dawa and millions of others like him cannot be held accountable for needs which are deeper and more basic than they alone will be able to meet. But my thoughts went on, too, to the homes I had known in America, for thousands of miles from east coast to west, where children grow up in no fear of want, and where granaries are taken down to make way for larger. I know that it is we who will be held accountable for withholding the cup of blessing from those who have none.

In Nigeria today one looks out on a kaleidoscopic scene of the old and the new, the colorful and the drab, progress and stagnation, tossed and tumbled about on the waves of a new nationalism.

Looking back upon centuries of fear, superstition, ignorance, and poverty, Nigeria hopes to leap ahead within a matter of years while other cultures were centuries in the process.

The changes come too quickly to be entirely easy. In some ways the changes come too slowly to be pleasant. Our mission hopes to lead, and not only to lead but to train leaders for the task. Only as Nigeria finds for its people food, learning, a Savior, can they hope to move ahead.

It is said, "An army moves on its stomach." So do countries. A country cannot hope to accomplish much whose people are living on a bare subsistence level, never knowing what it is to have enough to eat.

Your messengers have taken the message of salvation to those who sat in darkness. Schools have dotted the landscape wherever a Christian mission works. A promising rural development program hopes to meet the problem of increased food production. In these simple acts is the real communion. Here is the body of our Lord broken that all might become whole. Yours is the gift which sends that message. In your hands is the power to extend that work.

LOCAL CHURCH

Church Year Dramatized

John D. Long

WHEN lay people are asked to participate in a program, they often express the fear that they cannot talk in public. However, on the last Sunday night of the calendar year, lay people in the Lancaster church rose to speak, one after another, without the customary apprehension. This was true because they spoke about something in which, for an entire year, they had lost themselves.

For the last Sunday night in the year, the Sunday evening program committee planned a review of the church year in a novelty setting. The chairman of each committee within the entire church program was asked to give a report of what he and his group had done during the year. Though the reports were limited to ten sentences each in order to complete the story in one hour, many of the speakers became so engrossed in the story of their particular work that they forgot time, even as they forgot themselves in the greater joy of their year's work. The reports were dramatized in a courtroom scene.

The question before the Court of Church Work was this: Has the Lancaster church fulfilled its mission sufficiently in the past year to justify its continued service in the new year? Harold Z. Bomberger, the regional secretary, was present to act as the Judge of the New Year. It was his duty to listen to the various representatives of the church as they were brought in and introduced as witnesses by the passing Old Year. Then he turned to the jury for a decision after the various church officials had testified.

After a brief worship service at the beginning, the audience was instructed in their duty as jurors—to act and to decide the question before the court in the dignity of the high office to which they had been selected. Judge Bomberger, dressed in judicial robes, seated himself in his place behind the bench, called the court to order, and presented the case before the high court of church works. The bailiff brought in the witnesses, one by one.

The church's moderator, Dr. Paul Rummel, began by making an appraisal of the spiritual mind of the congregation, their willingness to forbear in Christian love, and to move forward under the Lordship of Christ. Following him to make presentations were the church clerk, the chairman of the church board, the various commission chairmen, and representatives of the age-group activities, the Sunday school and its extensive organizations, the pastor, the building committee, and others.

Reports Visualized

Some of the witnesses brought exhibits to clarify their statements. An aid society officer brought in a quilt, reported on the number of quilts completed (even the number of spools of thread used), and the other projects which the aid society had supported. In like manner, the stewardship report of the church was visualized.

Curriculum materials used in the Sunday school were presented as exhibits for the court record. The pastor gave an annual pastor's report, humanizing it with stories from his pastoral ministry and giving emphasis to the spiritual growth which he had seen in his members, many of whom, under strain and crisis during the past year, had found the church a place of support and guidance in the will of God.

In some cases, the judge asked direct questions of the witnesses in order to clarify the mind of the jury. In other cases, he instructed the church in matters in which the work was not in harmony with New Testament standards, or not keeping pace with modern trends in church development. He also made commendatory statements about the program in certain areas. The entire approach aimed to picture to the jury, the congregation in attendance, the strengths and weaknesses of the congregational program during the preceding year. For this reason it was profitable to have an outside church administrator to look objectively at the local program.

The reports were interspersed with some humor between the judge, who was not too eager to have the church pass into the New Year without scrutiny, and the bailiff who represented the Old Year and who was sleepy and tired and eager to keep the witnesses moving rapidly so he could retire. When all of the witnesses had been summoned, the entire testimony was summarized by the judge.

The foreman of the jury, who was a layman previously selected, was instructed to rise and present the verdict of the jury. The foreman's statement was one of serious challenge: God had led this congregation through the past year, had blessed it abundantly, had forgiven it for its stumbling and failures. Therefore, the congregational jury was moved that this congregation be given consent by the Court of Church Works to enter into the new year with enthusiasm and faith. He called upon the entire assembly to rise to this decision, and the court was dismissed by the judge after singing the hymn, Forward Through the Ages.

Program Not a Business Meeting

This program was not a business meeting. Its purpose was to give lay people an opportunity to tell of their work in the church over a year's period, and to afford the congregation opportunity to see, in a graphic and palatable form, a report of the various activities of the church which their prayers, services, and offerings had supported throughout the year. But this type of annual report and annual appraisal gathered together more people than the customary council meeting of the church when business is officially transacted.

In this particular program a court scene was used. A schoolroom might be used, with the principal calling the teachers to bring forward their students for examination to see if they have learned the basic materials of the year under his instruction. A called meeting of stockholders to hear the reports of the directors might be used.

The setting might be an excursion in which the boat captain queries his staff members before he will allow the passengers, the congregation, to embark on the voyage for the new year. If one would wish to appeal to the younger, space-minded generation, this could be an occasion

for the launching of a space ship into the new year ahead in outer space. The pilot would screen his crew carefully, determining their competence in the work of the past year before admitting passengers to board the space ship. Then the signal would be given to launch the ship into outer space, 1958.

The work of the church is hard work; it is serious work; it touches deeply the lives of people. All the dignity of the ages is in the message of the church. All the tears and toils and sweat of the centuries is in her activities, reaching out into the world. Yet new ways of telling the good news, of testifying to the dramatic work of the church must be utilized. The vehicles must be kept trim, efficient, and relevant so that people cannot miss the zeal and fresh zest of the church in this generation.

This idea to use a timely method to present a timeless story was used by Jesus long ago when he spoke from the thought patterns of his culture and walked in the familiar paths of his day. If the church does not continue its appeal in forms which motivate the people of this generation, then we fall under the indictment of the most perceptive Teacher of all time, who said, "The children of darkness are wiser than the children of light."

Prepare now for

The Anniversary Lessons

A. Stauffer Curry

LEARNED in ten easy lessons" is the common approach to study of a specialized subject by amateurs who are not particularly interested in developing complete skill in the field, but who want to know about it. In a way, we wish we could promote thirteen easy lessons for the Anniversary Series in 1958. As editors we had the choice of the easy approach to our history and doctrine or a more comprehensive look at our heritage. It has become quite apparent that the rich heritage and tradition of our beloved church could not be described adequately by the easy approach.

These special lessons will be somewhat more difficult and will take more time to prepare than the regular lessons, on the part of both the teachers and class members. Therefore, we are making the following suggestions to local churches in the hope that this study will be as enriching as possible to the whole church.

Study the Basic Materials

To begin with, neither teachers nor class members may depend only on the time in class to do the job. Instead, it will be necessary for all to read the materials in advance from week to week. There will be a 128-page combined youth and adult quarterly which will have several features. First, there will be the basic historical materials written by Don Durnbaugh and Floyd Malott, with the final lesson written by Dan West. Another column entitled Then and Now has been written by Lorell Weiss and Ira Frantz, while still another, The Lesson in Bible and Doctrine, was prepared by William Willoughby. An editorial by either the youth or adult editor will accompany most lessons. These columns should be read carefully by both class member and teachers.

In the Bible Study Monthly (after May in the Church of the Brethren Leader) there will be extensive helps for teachers of youth by DeWitt L. Miller, and similar extensive helps for teachers of adults by Noah Shideler. There will be another column by Eldon Burke and Don Royer on the general cultural aspects of our history entitled Brethren Backgrounds. The lessons in the Monthly and Leader will not be duplicates of the Adult Quarterly as is the case with the regular lessons. Therefore, the teacher will need to avail himself of both.

Extra Class and Discussion Time Needed

Because of the comprehensive materials available for each lesson, it seems certain each church should arrange extra study and discussion of each lesson. This can be done in several ways. First, in church schools where the usual class period is twenty to thirty minutes there should be a lengthening of this period to at least fifty minutes or an hour. This can be done by beginning Sunday school earlier, or in some cases by shortening the opening worship. Often this service simply duplicates the morning worship services anyway.

Another way to extend the time is to schedule evening or week night forums on the lessons. For instance, the CBYF can easily arrange their evening programs as a continuation of the morning sessions. In fact, two units in the current CBYF Program Kit are on the heritage and background of the church, one of them written by Don

Continued on page 26



The Story of Our Church and The Story of the Brethren are resources for the Anniversary lessons



Birge Roese, a German exchange student, is spending her year with the Boynton family of Glen Ellyn, Illinois



The other half of the exchange features Sylvia Boynton (second from right) with Birge's family, the Roeses, in Germany

STUDENT EXCHANGE

We Traded Daughters

Esther Mohler

"THIS is the best thing that has ever happened to our family," volunteered Dr. Ben Boynton, when we visited in their suburban Chicago home.

"The fact that this is a direct home-to-home exchange means so much to us that we two families actually traded daughters for a year," he explained further. "Our both being doctor's families gives us much in common, too."

How was such a trade possible? It all happened through ICYE, International Christian Youth Exchange, an interdenominational program which works to create better world understanding through cultural exchange.

Sylvia Boynton applied for a direct exchange to ICYE through her own denominational headquarters. The Boyntons were overjoyed to learn of Sylvia's acceptance into the program and awaited word of who their new daughter would be.

In Germany, Birge Roese heard about the exchange program through her school, Melanchthonschule, which is sponsored by the Protestant church. After she was chosen by a selection committee, her parents expressed their willingness to receive a student in return. When they learned that Birge would be going to the Boynton home, they were delighted at the opportunity of having Sylvia Boynton come to their home.

When Birge arrived at New Windsor, Md., in July with a group of fellow exchangees, the Boyntons drove from Illinois to meet her. There the exchange sisters, Sylvia and Birge, met for the first time. They enjoyed a brief period of getting acquainted at this orientation center before Sylvia set sail with the other American exchangees for Europe and Birge started "home" with her new parents.

Birge is now happily engaged in the thousand-and-one activities of a typical American teen-ager. She is active in the church youth group, participates in girl's athletics at school, sings in the church choir, takes voice lessons, and rated the top choir at school. Besides this she is constantly called upon to give talks about Germany to church, school, and civic groups. She says she scarcely has time to breathe, let alone get homesick.

She is especially thrilled by the opportunities her music teacher has given her to attend such cultural activities as operas, symphony concerts, plays, and art exhibits in Chicago.

She finds church life in the U.S. quite a bit different from that in Germany. She misses a little the strict reverence in a German church and was somewhat surprised at the wide variety of activities that take place in an American church building.

In a letter to a friend Birge writes: "The longer I am here, the more I like the exchange program, and the more I believe that the aim is a good one and that it can be reached. The longer I stay with this family, the more I think that we have more similarities than differences.

"I think that all people, no matter whether they live in Asia, Africa, America, Europe, or Australia, are much alike and have similar problems and joys."

A Year in Europe

Sylvia's new family, the Dr. Julius Roeses, met her at the port in Germany and took her with them to a vacation on the Baltic Sea, a never-to-be forgotten experience. She has now taken her place at the Melanchtonschule, in Ziegenhain, Germany, which two other American ICYE exchangees are also attending. She finds the school work very challenging and feels that this experience is giving her a greater desire to study and to learn.

In addition to her studies, she sings in the school choir, joins in the active girls' athletic program and participates in the church youth group. She also has given a number of speeches about America.

At home she finds some time for sewing. Sometimes she goes along with her German father on surgery calls.

"It's amazing how much the little things count," writes Sylvia. She is very much impressed by the kindnesses shown her by the student council and other students and teachers. "They are very understanding and always try to help."

Her progress in the German language has been striking. When she

arrived, communication was a major struggle. Now she often finds it easier to talk in German than in English. For example, one day she was in too much of a hurry to shift her thinking to English to write home, so wrote in German for Birge to translate to her parents.

Frau Roese writes to the Boyntons concerning Sylvia, "We enjoy so much hearing her tell about life in America. We are especially interested in what she says about American people being so active in church life. As an European, I must admit that here everything is so theoretical. We sit for hours and talk about religious problems—we ought to do something. This is one of the many things I have already learned from the exchange."

Mutual All the Way

Both families have taken seriously their commision to make their new daughter a real part of the family for this year. They even decided that the daughters should receive their family Christmas presents from their new families, rather than by mail.

They know they are going to find it hard to part with their new daughters at the end of the exchange year, but they'll be looking forward to having their own come home again too.

Wanted

Fifty high school students to spend a year abroad and 125 host families to receive students. Brethren will want to provide their full share. Make application now. First progress report is due March 1. All arrangements should be completed by May 1. Write to Student Exchange, Brethren Service Center, New Windsor, Md.

Both families feel that a direct simultaneous exchange is the ideal arrangement for an exchange project. When their own daughters return they will understand what has taken place in their lives, for they too will have experienced something of the life of the other country and what it means to practice international understanding. They know beyond a doubt that this exchange business is no one-way street—that there is so much that we have to learn from one another.

Mrs. Roese summarizes the feelings of the two families about the exchange as she quotes the words of John H. Eberly, director of the ICYE program, when he visited in their home: "First we exchange the student, then we'll exchange the families, then the nations, and then we'll discover that the whole world wants only to live together in peace."

National Council Asks

Aid to Refugees and Immigration

THE General Assembly, in a resolution concerning refugees, emphasized that its member churches in the last decade had helped provide placement for 150,000 refugees in the United States. It urged enactment of some flexible provision for admitting refugees to the United States "in order that there may be no further necessity to employ the parole provision utilized in the Hungarian crisis.

"The General Assembly of the National Council of Churches calls upon its member churches to give public endorsement of the position that the United States Government has an obligation to support effectively the United Nations programs for refugees without necessary limitations to percentage of support by other governments. In this connection, the National Council of Churches stresses the urgency of adequate support for the United

Birge is a real "big sister" to Melbourne (Butch), 12, and Elizabeth, 10, while their other sister is away in Germany. The two older brothers, Lynn and Irvin, are away at school, studying medicine and theology respectively



"How could one get homesick with two 'sisters' like Vita (left) and Uta (right) to work and play with?" wonders Sylvia



Nations Refugee Fund and the United Nations Relief and Works Agency for Palestine Refugees, and the need to replenish immediately the now tragically depleted funds for the transport of European refugees in the Far East to the countries which are offering them asylum.

"Since the manifold problem of ministering to refugees is so integrally related to our basic Immigration Law, the General Asembly of the National Council of Churches calls to the attention of all its member churches the importance of amending the Immigration and Nationality Act of 1952 to eliminate discrimination based on race, color and sex, to revise the national origins quota system, and to provide more adequately for the admission of relatives, and of refugees, as well as of other immigrants who qualify for admission to the United States."

The Anniversary Lessons

Continued from page 23

Durnbaugh, who also writes in the Quarterly. Alert CBYF's can integrate morning and evening sessions to the greatest advantage.

Similarly, adult forums should be arranged for Sunday evenings or week nights. There is enough material in each lesson to extend into these extra periods without any difficulty. In fact, the average teacher will probably be more than happy for extra time at night. It would not be necessary, however, for the same teacher to lead the discussion in the evening, although this may be desirable.

Another way to extend the time would be to take several extra months for this study. There seems to be no reason why a number of churches could not extend these lessons into July, August, and even September. Simply take two or more Sundays for a given lesson where necessary; in other cases perhaps one Sunday will do. In fact, the very best educational techniques now recognize the need for flexibility so that each class can "proceed at its own rate."

It seems another very excellent way to extend the morning session would be for the pastor to preach on some phase of the lessons, especially on the implications of the lessons for current religious life and for our own 250th Anniversary year.

Secure Especially Prepared Teachers

We believe that all of our adult and youth teachers will be able to prepare the lessons adequately with additional expenditure of energy and time. However, there may be some cases where persons especially trained in church history and background might be available, and should be secured. There are various college and seminary professors, district and regional officials, many pastors and numerous laymen who are well equipped to teach a historical unit. In some church schools their services might be engaged for all or part of the quarter. While we would not usually recommend combining classes, perhaps some or all of the adult classes could be combined in certain churches to benefit from the services of a teacher who has an especially good background. Perhaps you could secure the services of your own pastor for this quarter. He in turn might want to integrate his sermon materials with his teaching of the anniversary lessons.

Arrange Audio-Visual and District Emphasis

The editors, in co-operation with the audio-visual department, arranged for the reproduction in color of the Camp Mack mural filmstrip, narrated by Dr. C. E. Davis, to be made available in considerable quantities for use in connection with the lessons. The murals are by Medford Neher. We are recommending that a "fourteenth" lesson be arranged for use of this film. This film is very captivating and gives a bird's-eye view of our entire history as no other medium can. **We suggest you order at once, as the supply is limited.**

It was impossible to include much history on individual districts in the over-all lessons; however, it is suggested that teachers study their own district's history in a lesson or two. Many districts have their own historical volumes.

Secure Special Resources Early

In addition to the Quarterly and Monthly, each teacher should secure three books at once. Local Sunday schools and churches should be responsible for financing these resources for each youth and adult teacher, it seems to us. They are the recent revision of J. E. Miller's book, Story of Our Church; Floyd Mallott's Studies in Brethren History; and Mrs. Virginia Fisher's new book for juniors and junior highs, The Story of the Brethren. They can be secured at a nominal fee from the General Offices, Church of the Brethren, 22 S. State St., Elgin, Ill.

Each pastor and superintendent has already received an outline of the youth and adult lessons in a brochure. Extra copies of these are available for all who so desire by writing to the above Elgin address.

While the quarterlies and monthlies will not reach most churches more than a week or two before April 1, they will be off the press about March 1. As soon as they are off the press one copy will be sent through the pastors' packet. Ask your pastor to lend you his advance copy.

Set Up Area and District Training Institutes

Some districts have already found considerable value in calling together their youth and adult teachers, and other Sunday-school officials, for an afternoon of discussion of the lessons. Elgin staff personnel, district and regional personnel, and others would be available in many cases for this purpose. These should be scheduled for the month of March.

There will also be an elective unit for juniors and junior highs to be used wherever local churches choose, based on Mrs. Nevin Fisher's book entitled, The Story of the Brethren. This book is divided into thirteen chapters as indicated below.

To guide junior and junior high teachers we have prepared special comprehensive Leader's Guides, with work books and packets, written by Howard Royer for junior highs and Hazel Kennedy for juniors. These lessons can be used in summer camps, vacation church schools, Sunday evening forums, and other points in the total church program as elected by local boards of Christian education or their equivalents.

Following are the lesson topics for youth and adults:

(1) Development of the Church to 1700

(2) Conditions in the Germanies in 1700

(3) Pietism

(4) Origin of the Church of the Brethren

(5) Expansion of the Early Brethren

(6) Persecution and Emigration

(7) The New World

(8) Colonial and Revolutionary Days

(9) Expansion in the 19th and 20th Centuries

(10) A Study of the Polity of the Church

(11) The 20th Century Church

(12) The Unique Function of Our Church Today

(13) Looking to the Future.

The lesson topics for juniors and junior highs, in the elective units for these age groups, are as follows:

(1) How the Church of the Brethren Began

(2) The Brethren Come to America

(3) The Church in America Is Organized

(4) "For the Glory of God and My Neighbor's Good"

(5) Westward the Brethren!

(6) Brethren Publications and Schools

(7) Our Church in Lincoln's Day

(8) Changes in the Church

(9) The Brethren Go to Other Lands

(10) The Brethren and the World Wars

(11) Our Annual Conferences

(12) What the Brethren Believe and Practice

(13) How the Church Works Today

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Foundation of American Freedom.** A Mervyn Davies. Abingdon, 1955. 253 pages. $3.50.

The author shows how John Calvin—in spite of the fact that it has been said of him, "If John Calvin ever wrote anything in favor of religious liberty, it was a typographical error!"—founded a movement which opened the doors to democracy and the American Constitution. The history of Calvinsim is given considerable attention. It is a vivid reminder that our nation's strength rests ultimately on a rugged religious faith. "That alone is true faith which the Spirit of God seals in our hearts" are words of Calvin always to be remembered.—*Carl W. Zigler, Polo, Ill.*

***Letting God Help You.** John A. Redhead. Abingdon, 1957. $2.00. 125 pages.

Persons are often disturbed because they are told they should have faith, pray, or find some other solution to a problem without being given the "how" to do that which would help them. This book, by one who "practices the presence" of God, places its emphasis on the steps by which one can "let go—and let God."

Believing that God will supply power for every task and that such strength is available to every person, Dr. Redhead draws heavily on personal experiences of others and of himself to help the Christian see how to relax, pray, and let the channels of our lives be open to the strength of God.

If you want to know how to let God into your life more fully, you certainly will find help by practicing the steps outlined by this pastor.—*James Renz.*

***Read-Aloud Poems.** Compiled by Marjorie Barrows. Illustrated by Marjorie Cooper. Rand McNally, 1957. 72 pages. $2.95.

This book deserves a place on every child's bookshelf, declares the publisher, and this reviewer heartily agrees. For here are favorites and favorites-to-be, rollicking poems for playtime, and poems for every mood and experience, awakening the child to awareness of beauty and drama and leading to wonder and joy.—*Hazel M. Kennedy.*

Daily Bible Readings. Harold Lindsell. Harpers, 1957. $2.00

The flyleaf on this little book states that this is the first and only book of its kind based on the Revised Standard Version. Integrated selections of Scripture centering around a theme for each day of the year is the method of the author. There are no comments; the selections speak for themselves. The sources of Scripture are listed at the bottom of the page in each instance. A page is given to each day. This is a splendid book for personal devotions as well as for family devotions. There are inspiration and stimulation for spiritual growth in the content of the Scripture for each day. The size of the book makes it handy to carry with one on journeys. This book would make a cherished gift.—*Rufus B. King.*

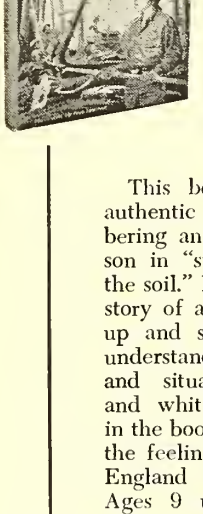
***Christianity and Symbolism.** F. W. Dillistone, Westminster, 1955. 314 pages. $4.50.

Symbols, symbolic acts, persons, and language convey the deepest meanings of life to man. This thorough study points up this significant fact. It is a book to be read and reread. For it is one of those foundational studies that a minister, church school teacher, or layman will want to turn to many, many times. For not only does the author trace the meaning and use of the symbolic in common life, but he shows how basic symbols, sacraments, and signs are in the Christian life, in the practice of both Catholic and Protestant groups. It is a timely call to the use of the symbolic—to the enriching of our worship through symbols and sacraments. It is a fitting study for Brethren at this anniversary period. For it is through the symbolic that the deepest truth of God is conveyed to man—yes, it is through the symbolic that God's presence is channeled to man. This study would enrich our faith, devotional life, worship, and service.—*Glen Weimer, Arlington, Va.*

The Improved Funeral Manual. William H. Leach. Baker, $2.00. 224 pages. 1956.

The author, who is editor of Church Management, has given us a new funeral manual which combines several excellent features. Under "professional conduct," he discusses "the place of the funeral," "compensations," and "funeral processions." He gives a very helpful discussion of how to prepare one's own service, using the best of the historic liturgies and adding the local color or personal touch. The Protestant Episcopal, United Lutheran, and Presbyterian U.S.A. liturgies are given in full. Then follow classified Scripture readings, benedictions, committals, prayers, texts, and homiletical suggestions. It will be found very useful.—*Charles E. Zunkel.*

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Church of the Brethren
General Offices
Elgin, Illinois

Anniversaries

Mr. and Mrs. Enos E. Brumbaugh of Union, Ohio, celebrated their sixtieth wedding anniversary on Dec. 15, 1957. They have four children, five grandchildren, and five great-grandchilden. —Hazel Brunbaugh, Union, Ohio.

Mr. and Mrs. James Dunbar celebrated their golden wedding anniversary on Oct. 6, 1957. They have two children, four grandchildren, and one great-grandchild.—Alice Blohm, Adrian, Mich.

Mr. and Mrs. D. H. Fouts of Waterford, Calif., celebrated their sixtieth wedding anniversary on Dec. 29, 1957. They have three sons, two daughters, thirteen grandchildren, and five great-grandchilden.—Mrs. Clifford Paul, Waterford, Calif.

Mr. and Mrs. Morgan Horner of Somerset, Pa., celebrated their sixty-second wedding anniversary on Nov. 11, 1957.—Mrs. L. A. Bowman, Stoystown, Pa.

Mr. and Mrs. C. C. Miller of Roann, Ind., celebrated their fifty-sixth wedding anniversary on Dec. 8, 1957. They have one son, five daughters, fifteen grandchildren, and eight great-grandchildren. — Howard D. Breneman, Roann, Ind.

Mr. and Mrs. Harry Rupert celebrated their golden wedding anniversary on Sept. 8, 1957. They have three children and five grandchildren.—Mrs. Carl Rupert, Reedley, Calif.

Mr. and Mrs. George U. Snyder of Bunker Hill, W. Va., celebrated their fifty-second wedding anniversary on Dec. 27, 1957. They are members of the Mountain View church. They have twelve children, twenty-six grandchildren, and two great-grandchilden.—Mrs. Charles Walker, Inwood, W. Va.

Mr. and Mrs. Henry Ward celebrated their sixty-third wedding anniversary on Christmas Day. They have two children, three grandchildren, and five great-grandchildren.—Mrs. Roy Gerhard, Ottawa, Kansas.

Mr. and Mrs. J. M. Ward celebrated their fifty-eighth wedding anniversary on New Year's Day. They have eight children, fifteen grandchildren, and eleven great-grandchildren.—Mrs. Roy Gerhart, Ottawa, Kansas.

Obituaries

Shank, Maude, daughter of Philip and Anna Neff, was born March 31, 1886, and died Sept. 28, 1957. She was married to Charles Shank, who preceded her in death. She was a faithful member of the Lower Miami church and a member of the official board. Surviving are two daughters, a brother, and a sister. Funeral services were held in the Lower Miami church by Bro. Edward Angeny. Burial was in the Lower Miami cemetery.—Mrs. Lulie Laprad, Dayton, Ohio.

Shank, Vera, daughter of Marion and Mary Yost, was born May 15, 1911, and died Oct. 18, 1957. She was a faithful member of the Lower Miami church and a member of the official board. She was married to Raymond Shank. Surviving are her husband, four daughters, two brothers, two sisters, and two grandchildren. Funeral services were held in the Lower Miami church by Bro. Edward Angeny. Burial was in the Lower Miami cemetery.—Mrs. Lulie Laprad, Dayton, Ohio.

Sheets, John William, was born Feb. 18, 1901, at Acme, Pa., and died at Mount Pleasant, Pa., Oct. 8, 1957. Services were held by the undersigned in the Mount Joy church, where he was a member. Burial was in the adjoining cemetery.—John M. Geary, Mount Pleasant, Pa.

Simmers, Joseph, son of John W. and Lydia Simmers, was born near Harrisburg, Pa., in 1874, and died Nov. 18, 1957. He is survived by his wife, Ada, two daughters, and three sons. Funeral services were held by Brethren I. C. Senger and Glenn Garner in the Linville Creek church, of which he was a member. Interment was in the cemetery near the church.—Mrs. Roy Kline, Broadway, Va.

Smeltzer, Wilburn Leslie, son of Amos and Eva Miller Smeltzer, was born near Nappannee, Ind., on Feb. 27, 1891, and died Feb. 9, 1957, at Gary, Ind. He was married to Ella Stong on April 12, 1916. Surviving are his wife, three brothers, one sister, two sons, three daughters, and nine grandchildren. Much of his early life was spent near Cando, N. Dak. where he was an active member of the Church of the Brethren. Most of his professional life was devoted to bridge engineering throughout the nation. Funeral services were conducted at the William and Burns funeral home, Gary, Ind., by the Rev. Allen Meredith and the undersigned. Interment was in Calumet Park cemetery, Gary, Ind. —Ralph E. Smeltzer, Elgin, Ill.

Smith, Lewis Ellisworth, was born June 30, 1866, and died Nov. 19, 1957. He was the husband of Eliza Jane Smith. He was a long-time member of the Westminster church. Surviving are nine children, and twenty-four grandchildren. Funeral services were held at the Bankard funeral home by Bro. Glenn C. Zug. Interment was in the Meadow Branch cemetery.—Rebecca Ann Petry, Westminster, Md.

Smith, Margaret E., was born Feb. 18, 1879, in Mogadore, Ohio, and died Sept. 21, 1957. Early in life she united with the Church of the Brethren and was a member of the Hartville church. She is survived by one daughter, two grandchildren, four sisters, and three brothers. Funeral services were held in the Hartville church by the undersigned and Bro. Perry Hoover. Burial was in the Mt. Peace cemetery.—C. G. Hesse, Hartville, Ohio.

Snively, Emma, daughter of Lewis X. and Elizabeth Stoner Bonebrake, was born Feb. 9, 1872, and died Nov. 25, 1957. Her husband, Joseph Snively, preceded her in death. She was a member of the Church of the Brethren for sixty-one years. She is survived by one daughter. Funeral services were held in the Grove funeral home in Waynesboro by Bro. George L. Detweiler. Burial was in the Green Hill cemetery. — Lillian R. Good, Waynesboro, Pa.

Sweitzer, Carol, daughter of LeRoy and Doris Sweitzer, was born Feb. 6, 1945, and died Oct. 17, 1957. She is survived by her parents, two brothers, and three sisters. Funeral services were held at the Frank funeral home in Lanark, Ill., by Bro. Merle Hawbecker. Burial was in the Cherry Grove cemetery.—Mrs. Lulu Sword, Lanark, Ill.

Sweitzer, Edward K., son of Daniel and Amanda Sweitzer, was born May 30, 1887, in York County, Pa., and died Oct. 19, 1957. On Jan. 18, 1919, he

was married to Edna Applegate. He was a faithful member of the Cherry Grove church. Surviving are his wife, one daughter, five sons, one sister, one brother, and fourteen grandchildren. Funeral services were conducted by Bro. Merle Hawbecker at the Cherry Grove church. Burial was in the adjoining cemetery.—Mrs. Lulu Sword, Lanark, Ill.

Terwillegar, Essie M., daughter of Charles and Sallie Meador, was born April 17, 1876, near Bedford City, Va., and died Sept. 9, 1957, in Wichita, Kansas. She was married to W. L. Terwillegar on Feb. 7, 1904. Surviving are one daughter, three stepdaughters, nine grandchildren, seventeen great-grandchildren, and six great-great-grandchildren. Funeral services were conducted by the undersigned and Fayette Fields.—James H. Beahm, Wichita, Kansas.

Torgler, Eugene, son of Emil and Lena Aeschbacher Torgler, was born May 6, 1912, in New Philadelphia, Ohio, and died Nov. 15, 1957. He was married to Violet Lahmers. Surviving are his wife, his mother, one son, three sisters, and two brothers. Burial was in the Evergreen burial park.—Marjorie H. Landes, New Philadelphia, Ohio.

Trexel, Amanda B., was born Jan. 17, 1881, and died Oct. 5, 1957. Funeral services were held by the undersigned at the home of her daughter. Burial was in the Maple Spring church cemetery.—John M. Geary, Mount Pleasant, Pa.

Wampler, Earl F., son of Hobert and Ruth Higgs Wampler, was born Oct. 10, 1927, at Timberville, Va., and died Nov. 30, 1957, near Broadway, Va. He was a long-time member of the Linnville Creek church, serving on the financial board and as assistant youth counselor. Surviving are his father and two sisters. Funeral services were held at the church by Brethren Glenn Garner and Cecil Hartman. Interment was in the cemetery near by.—Mrs. Roy Kline, Broadway, Va.

Waters, John Allen, son of John and Anna Waters, was born April 24, 1880, in St. Paul, Nebr., and died Oct. 17, 1957, in Hermosa Beach, Calif. He was married to Lydia Spare on Nov. 30, 1905. He was a loyal member of the Church of the Brethren for many years and served in the office of deacon. Surviving are his wife, one son, three grandchildren, two sisters, and two brothers. Funeral services were conducted by Bro. W. T. Luckett in the Leiland's Chapel of the Flowers, Redondo Beach. Interment was in the Pacific Crest cemetery.—Mrs. Merton Wolf, Redondo Beach, Calif.

Weaver, Alonza L., son of Abraham and Mary Stutzman Weaver, died Nov. 6, 1957, at the age of seventy-two years. He is survived by his wife, Lydia, seven daughters, three sons, seventy-five grandchildren, one great-grandchild, four brothers, and one sister. Funeral services were held by Bro. Clyde Carter in the Walnut Grove church, Pa., of which he was a member. Burial was in the Richland cemetery.—Mrs. S. L. Lehman, Johnstown, Pa.

Weaver, Cora G., daughter of Elam and Mary Shirk, was born May 21, 1875, in Groffdale, and died Nov. 9, 1957, in Baumstown, Pa. She was married to David W. Weaver on Oct. 2, 1894. She was a long-time member of the Church of the Brethren. Surviving are four daughters, five sons, thirty-one grandchildren, thirty-nine great-grandchildren, one sister, and two brothers. Funeral services were held at the Mohr funeral home in Birdsboro and the Weaverland Mennonite church by Brethren Harold Bowser of Reading and Clyde Weaver of Lancaster. Interment was in the Weaverland cemetery.—Mrs. Paul Phillips, Birdsboro, Pa.

Weybright, Nettie, daughter of Jacob and Rebecca Culler, was born Oct. 22, 1883, in Elkhart County, Ind., and died Oct. 6, 1957. She taught school for two years and graduated from Manchester College in 1908. In 1909 she was married to Charles F. Weybright. She and her husband served in the office of deacon and were active members of the Rock Run church for many years. Always active, her interests were many and covered all phases of our Brotherhood work, reaching out beyond to community and national concerns. She visited our mission fields in Africa, India, and Puerto Rico. Surviving are one son, one daughter, three sisters, and twelve grandchildren. Funeral services were held in the Rock Run church by David Wieand and the undersigned. Burial was in the Solomon's Creek cemetery.—Kenneth G. Long, Goshen, Ind.

Wright, Mabel Mae, daughter of John and Irma Hulsey, was born July 27, 1898, and died Nov. 27, 1957. She was a member of the Mt. Morris church, Ill. Surviving are her husband, Lloyd, one son, one daughter, two brothers, one sister, and one grandson. Funeral services were conducted by Bro. Carl Myers. Burial was in the Chapel Hill Memorial Gardens at Dixon, Ill.—Mrs. Robert Fridley, Mt. Morris, Ill.

Zobler, Hermie Warren, daughter of Abraham and Hosea Eyster Hershey, was born in Adams County, Pa., and died Nov. 15, 1957 in Gettysburg, Pa., at the age of seventy-three years. She was a member of the Church of the Brethren and had been active in church work for many years. She was married to Robert Crawford Warren, who died in January 1917. Her second marriage was to William N. Zobler, who preceded her in death also. Surviving are one son, one granddaughter, and one sister. Funeral services were held at the Bender funeral home by Bro. Robert Knechel. Interment was in the Evergreen cemetery.—Mrs. John E. Trostle, Gettysburg, Pa.

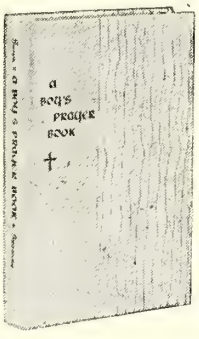
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CHURCH OF THE BRETHREN
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Church News

First Virginia

Blue Ridge—Bro. Alvery Parr came as our pastor on Sept. 1. Installation services were held on Sept. 22 at the morning worship. Brethren Lawrence Rice, E. J. Jacobs, and J. S. Crumpacker officiated. The seventieth anniversary and home-coming were held on Nov. 10. The morning service was conducted by our pastor, and Edward K. Ziegler of the Williamson Road church, Roanoke, Va., had charge of the afternoon service. A special service was held on Thanksgiving Day, and an offering was taken for missions. At our last council meeting Bro. Ned

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Church of the Brethren
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Crumpacker was elected to the ministry. An installation service for all Sunday-school officers and teachers was held on Sept. 29. A goodly number attended the district meeting at Daleville.—Hallie Foster, Blue Ridge, Va.

Cloverdale—Mrs. Anna Mow was guest speaker at a meeting of the area churches held in our church. Our board of deacons is active in the under-shepherd plan of service. The Home-builders class recently dedicated a heifer for relief. Our pastor had a week's program over our local TV station on the subject of The Influence of the Christian Faith. Serving with him were Mrs. Dotty Murray, Dr. Max Bertholf, Mr. James Trettle, Dr. Lowell Wine, and Dewitt Miller. The special Thanksgiving offering of $1,348.16 was sent to home and foreign missions. Bro. Leonard Carlisle of Perrysburg, Ohio, held a two-week evangelistic meeting. Eighteen were baptized and four received by letter. Brother Carlisle also spoke to the men, to the women and to the youth. Our pastor is teaching a membership class. Our church was host to the district ministers and their wives. The subject of intemperance or undisciplined living as seen by the employer, the teacher, the merchant, the minister, the youth, and the law enforcement officer has been presented to our group during the past quarter. Each presentation was followed by a discussion period. The men's organization sponsored a family night supper. The film, Split Level Living, has been shown.—Mrs. W. K. Murray, Roanoke, Va.

Northern Virginia

Mathias—During the month of January we had our school of missions with the largest attendance we have ever had for the school. Our church co-operated with the local churches in a vacation Bible school. Brethren Stanley Wampler, James Eshelman, and E. E. Muntzing were the guest ministers for our preaching mission. Our pastor, William Kinzie, died of a heart attack in June, and his son, William G. Kinzie II, was supply pastor until Sept. 1. Other ministers who helped in the pulpit ministry were Joseph Miller, James Bryant, Thorton Miller, Olen Landes, W. C. Mathias and H. A. Halterman. Thirty-one comforters and other donations for relief were given by the women's work group. Twelve young people from this community attended Camp Bethel during the camping season. Bro. Carson Key conducted our revival services, Aug. 25—Sept. 1. Three were baptized and six were received by letter prior to the meeting. The Christian education committee selects religious films to be used twice a month. The girls' quartet from Bridgewater College and the saxophone quartet gave a program during the year. —Mrs. Sadie Hinegardner, Mathias, W. Va.

Second Virginia

Staunton—We started our building campaign under the direction of Carr Associates on Oct. 7 and continued through the month. It was a great success and we plan to start our new church next spring on the previously acquired lot in the northern end of town. We sent delegates to the district conference at Blue Ridge Chapel in October. Bro. H. Lawrence Rice of Roanoke, Va., conducted our evangelistic services on Nov. 10-17. As a result, ten were baptized and two will come by letter after a period of study. The district commission on Christian education met in our church Nov. 18 for a time of planning. Our pastor, Roy K. Miller, will serve as chairman of this commission this year. He also held evangelistic services at the Beaver Creek church, Md. In his absence, Dr. Joe Glick brought the Sunday morning message. The choir had charge of the music at the union Thanksgiving service at which the president of Mary Baldwin College was the speaker.—Mrs. W. Elton Cline, Staunton, Va.

Summit—The attendance from our

Brethren Placement and Relocation Service . . .

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Medical

No. 333. Young surgeon desires location to practice alone or in an association with other doctors in a city with a Church of the Brethren. Contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

Miscellaneous

No. 332. Wanted: Position by woman over 60, preferably in Central States. Light housework or as companion. Interested in church. Has been Bible teacher. Write: Mrs. Edith Kindley, Astoria, Ill.

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church at Camp Bethel was the second highest in the district. Several of our members helped with the various camps as leaders. William Willoughby of Bridgewater College was a guest speaker at a Sunday evening service. Mrs. Pauline Landes and Brother and Sister Smith attended the home and family life conference at Bridgewater College. Brother and Sister Orvin Knicely and Brother and Sister Roy Evers were elected to the office of deacon at our recent council. On Aug. 25 we laid the cornerstone for our new church. The building is progressing nicely and is now under roof. Jacob Replogle of Bridgewater College was our evangelist for the fall revival. Five were baptized. Our women have gone well over the top with their pledge of $1500 for the building fund. They have contributed also to the national, regional and district projects as well as to several community ones. The men's work has been doing some needed repair jobs around the parsonage, and have given much free labor on the construction of the church. Our young people have entertained youth groups from the neighboring congregations in Meet Your Neighbor projects. We have a German exchange student in one of our homes again this year. Mrs. Effie Glick and Mrs. Lena Wright were our delegates to district conference at Blue Ridge Chapel. We had a school of missions during the month of November, directed by Mrs. Eva Bowman. A Negro minister from Staunton, Rev. James Scott, and Anna Warstler of Elgin, Ill., were guest speakers.—Mrs. Roy C. Wright, Mt. Crawford, Va.

Valley Bethel—The chorus from Blue Ridge Chapel presented a program of hymns and spirituals one Sunday. Bro. Edgar Stauffer and Bro. Ernest Wampler of Bridgewater, Va., brought inspiring messages during the summer months. Bro. Earl Hammer, student pastor at Bridgewater College, and his wife, are with us during the winter months. Bro. Edgar Stauffer, our elder, preached on Sept. 29, and in the afternoon we held our council meeting. On Oct. 12, we held our love feast. Brother Stauffer and his wife, Bro. Adam Miller and his wife and Bro. Earl Hammer and his wife were with us for this service. E. W. Bussard and his wife were delegates to district meeting at Blue Ridge Chapel.—Mrs. Eutis Bussard, Bolar, Va.

Southern Virginia

Christiansburg—Our church school rally day was held on Oct. 6. We had a Christian workers' conference on Oct. 10 to consider matters relating to the work of teachers, officers, and members of the Christian education commission. Three have been baptized. The preliminary plans have been accepted for our new church and we hope to begin construction in early spring. Bro. Ralph M. Spradlin was licensed to the ministry on Oct. 6. Brethren L. D. Bowman and Cecil Reed had charge of the service. In the absence of our pastor, Bro. Edgar S. Martin, who was holding a revival meeting in Johnson City, Tenn., Brethren Ralph Spradlin and Martin Spangler filled the pulpit.—Sallie B. Bowman, Christiansburg, Va.

Fairview, Rocky Mount—Our Bible school offering went for missions. A successful crop was gathered from the Lord's Acre. Our revival was held in August by Bro. Maurice Strausbaugh. Four were baptized. Our pastor and five junior highs attended the overnight camp at Topeco on Aug. 16-17. Two attended Camp Bethel. At our council meeting on Sept. 8 new officers were elected for the coming year. Our guest speaker on Sept. 15 was S. H. Flora. Six women attended the district women's meeting at the Brick church on Oct. 15. Our home-coming dinner was on the second Sunday in October; Bro. Eugene Lenker was the speaker in the afternoon.—Inez J. Layman, Rocky Mount, Va.

Fraternity—A second women's circle has been formed and is holding regular monthly meetings. Eight babies were dedicated in a special service. We had delegates at Annual Conference, the children's workers laboratory school, the regional women's conference, and the regional youth conference, all but the first held at Bridgewater College. Our pastor and the music director led a community hymn sing at Tanglewood Park. Bro. Fred Dancy held our revival. Three were added to the church. The juniors and junior highs visited the

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Brethren Hillcrest Homes has at this time a few openings for SENIOR CITIZENS for life. Write: Rev. W. Earl Breon, 2700 Magnolia Ave., La Verne, Calif.

Brethren Heritage Tour: Traveling through seven countries by chartered bus, equipped with snack bar, reclining seats, toilet facilities. Tour includes Anniversary conference in Kassel and Schwarzenau. Leave New York by air (K. L. M.), July 7. Return to New York, Aug. 11. Complete cost $995. For further inquiry write: Brethren Heritage Tour, Manchester College, North Manchester, Ind.

Jewish temple in Winston-Salem. We had a successful church camp near Lenior, N. C. Miss Anna Warstler, national women's work director, visited in our church. Bro. Paul R. White, our pastor, was ordained to the eldership by the district ministerial board. He also appeared on WSJS-TV and is preaching twice a month at the Maple Grove church, which is without a pastor. Our attendance is growing; October was a record month with an average attendance of 176. Because of this increase a committee is busy laying plans for a new church building.—Mary B. White, Winston-Salem, N. C.

Galax—Bible school for our church was held in July; Alma Sue Webster of Calloway, Va., was the director. Rev. Floyd Holyfield of Winston-Salem, N. C., held our revival services Aug. 4-18. The ladies' aid of our church made its final payment on an organ it had purchased several years ago. On Oct. 12 our pastor, Bro. Otte Utt, conducted our love feast. Bro. Thomas Cox of Floyd, Va., was the guest speaker on Nov. 17.—Brenda Utt, Galax, Va.

First West Virginia

Greenland—On Oct. 1 the Greenland congregation began a full-time pastoral program under the leadership of Levi Ziegler. Bro. Carl Zigler of Polo, Ill., held a two-week meeting at the Brick church. We had an every-member canvass in January. The Brick church was one of the five churches included in a community vacation Bible school held at the Maysville schoolhouse. We had a home-coming at the Brick church on July 7. A new pulpit Bible was recently dedicated. The young people gave a Christmas play.—Mrs. Virgie Sites, Maysville, W. Va.

Petersburg Memorial—Since our last report we have bought new pews for the church and other improvements have been made. We had two one-week meetings during the past year. Eight were added to the church. We had a two-week vacation Bible school. Our Sunday-school attendance has been very good; several teachers as well as pupils had perfect attendance for the year. The men have done quite a bit of work in and around the church. Mrs. Helen Slaubaugh, district president of women's work and Anna Warstler, the national women's work director, were guest speakers at women's work meetings in the past year. The women have made comforters and also several baby comforters. The children gave a short Thanksgiving program on Nov. 24. At the morning service on Nov. 24 the choir gave a musical program.—Grace A. Shreve, Petersburg, W. Va.

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Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

MARCH 1, 1958



Monkmeyer

A Boy and His Dog

THE boy's name is Tun Myint. He attends a mission school near Rangoon in Burma. He goes there not only for schooling but for treatment for leprosy. He is one of around 200,000 leprosy sufferers in his country, but thanks to a widespread educational campaign and to the use of sulphone drugs, many of these patients who might once have expected only to be ostracized now can look forward to normal treatment and an early cure.

The fight against disease brings together Christian doctors and nurses, working in co-operation with government health agencies around the world. Because of such Christian programs of healing, many boys' faces are smiling where once there was fear and pain. And the dog, as every boy knows, is an important part of the cure.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Food for Thought

I am writing to congratulate you on the wonderful articles you are publishing in the Messenger. They are food for thought. "Bible Preaching," by J. M. Blough, in the Dec. 21 issue, is what our churches have fallen out of line with, teaching and preaching the true word of God.

I was lifted up in spirit when I read this article to know someone had courage to speak up for the Lord. May this article lift up the Spirit of the laymen, that the church as a whole may realize their duty as well, to worship the Lord and him only.

I felt I must write you and congratulate you on this and many other articles that are being published in the Messenger, for the glory of God.—Mrs. A. B. Jackson, Covington, Ohio.

Need of Repentance

The recent Messengers contain interesting thoughts on Christmas and "Can Brethren Repent?" Let us look with open minds and hearts to see what we need to repent of.

Whether it be pride, fear, prejudice, or unconcern, we will all need to repent. When we look at the life we are living and compare it to the teaching of Jesus we can see our need of repentance and know that his words, "He that is without sin among you, let him cast the first stone," means me too.

Because we are human, have physical desires and temptations we need constantly to seek forgiveness in order to grow toward perfection, but surely Christmas, the birthday of our Savior, as the Messenger points out is the time for decision, for renewal, for dedication. — Mrs. Timothy Cannaday, Bassett, Va.

Weep or Applaud?

One cannot be sure whether to weep or applaud at the article, "Can Brethren Repent?" (Oct. 12 issue) Mrs. Long has said some truths which need to be said. But the absence of compassion could be cause for tears. The prophets of old not only proclaimed the faults but, with loving hands, pointed the way to right them. A good surgeon not only cuts at the cancer but he mends the incision. Mrs. Long has successfully operated, but has left the repairing to another.

One could hope that an equally skillful pen will bind up the wounds. —Earle Fike, Jr., Chicago, Ill.

Refreshing

My heart rejoiced and was made glad by the Spirit-inspired article, Bible Preaching, by Bro. J. M. Blough, that appeared in the Dec. 21, 1957, issue. In these days when so much that is shallow and superficial appears in our religious magazines, Brother Blough's article is a spring of refreshing water to the thirsty soul.

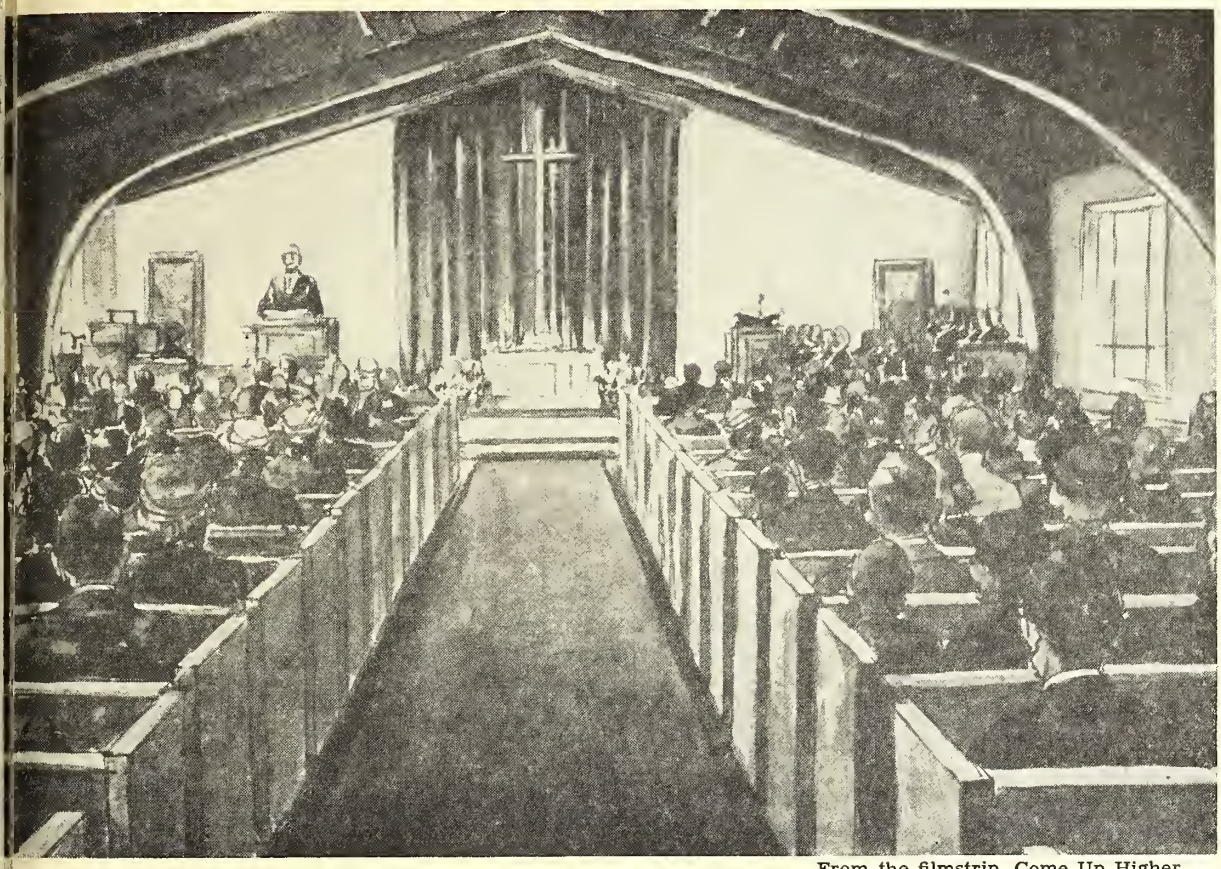
We have come to a day when a professional ministry is being exalted. As a result we have seen the high calling of preaching the gospel reduced to the state of a mere job. We have exalted intellectual ability above spiritual enlightenment. This has resulted in the fulfillment of the Scripture as we find it in the Book of Jude, the sixteenth verse: "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

"These, never having learned the initial lesson of subjection to God, soon find the path of outward obedience to his word unspeakably irksome. The result is that they continually object to the plainest precepts of the Holy Scriptures. They aim only to please themselves; they walk unblushingly after their own lusts, using their sacred calling as a ladder to worldly gain and ecclesiastical preferment. Great swelling words fall from their lips as they boast of human progress and accomplishments, while forgetting the fact that man's will, until subdued by divine grace, is as much opposed to God as it was in the past.

Truly as Brother Blough has said: "Personal workers know by experience that it is the word of the Scripture which the Holy Spirit uses to convict men of sin. The words of men are worthless." Until there is more Bible preaching, inspired and undergirded by the Holy Spirit,

Continued on page 21

In daily living and work the laity are Christ's ministers



From the filmstrip, Come Up Higher

The Ministry of the Laity

Warren S. Kissinger

THE concept of the ministry of the laity or the common priesthood of believers has always been central to our Protestant tradition. The medieval pattern prior to the Reformation regarded the calling of a clergyman or a monk as higher or superior to the general calling of all men to become Christians.

But with Martin Luther and with certain mystics during the latter part of the Middle Ages, a conception of vocation emerged which rejected the difference between the ordinary life of the Christian and the monastic life. Vocation now became applicable to the entire sweep of civil and political life and to all areas of a man's activity.

It is this conception of vocation that Luther singled out and gave a direct connection with the common priesthood of all believers. This means that in whatever work one is called to serve men and God, he may recognize the voice of God and may regard any ordinary, useful, worthy work as Christian vocation.

Within recent years, and be-

ginning especially with the first Assembly of the World Council of Churches at Amsterdam in 1948 and continuing at Evanston in 1954, a renewed and concerted effort has been made to rediscover the role of the laity as the church's representatives in the world. The phrase *the ministry of the laity* serves to express the privilege and the responsibility of the whole church to share in Christ's ministry to the world. As part of this ongoing interest and concern for the ministry of the laity, the Central Committee of the World Council of Churches has recently commended to the churches for their study and comment an excellent statement entitled The Ministry of the Laity in the World, which reads as follows:

The Department on the Laity has been drawn by it work to consider not merely what the church ought to be doing, but what the church is. We have come to see that the whole church shares Christ's ministry in the world and that the effective exercise of this ministry must largely be by church members, when they are dispersed in the life of the world. As was said in Evanston: "The real battles of faith today are being fought in factories, shops, offices, and farms, in political parties and government agencies, in countless homes, in the press, radio, and television, in the relationship of nations. Very often it is said that the church should 'go into these spheres,' but the fact is that the church is already in these spheres in the persons of its laity." There is nothing new in this conception—for our Lord said "Ye are the salt of the earth . . ."—but it is a truth which has been obscured over many periods of the church's life.

The salt fulfills its function only if, after having been assembled and cleansed, it is scattered again to be dissolved. Likewise the church lives by a process of assembling and scattering. It is brought together from all peoples, occupations, and groups for worship and for other recognizable "organized activities." It is scattered as its members, and predominantly its lay members, disperse themselves in the life of the world. As salt fulfills its function only when scattered and dissolved so an indispensable part of the ministry of the church is exercised when the church is in its scattered phase. This process of withdrawal and return, of being assembled and being scattered, is not accidental but essential to the church's life.

When the church is assembled it is then a token of the communion of saints, rendering praise and intercession to God on behalf of the world. Yet when the life of the church is brought under the judgment of God's Word, we have to recognize that this judgment must fall on its whole life—scattered as well as assembled. One test of the life of the church in its assembled aspect — in worship, church government and organizations—is how this part of its life contributes to the life of the scattered church. Thus it is the task of the pastor and other professional church workers not only to be concerned with the assembled church, but to prepare the laity for their distinctive ministry.

None of us fully understands, in our complex modern world, what this ministry of the laity really is. God reveals it to those who listen; every situation in his world can speak to us. But it is becoming clear that one of the main tasks of the church, when it assembles its scattered members, is to listen to them speaking of their trials and difficulties, hopes and fears, opportunities and needs, and even simply about the facts of life in the world. The assembled church cannot become a teaching church until it listens. We urgently need a church that will teach out of the experience of listening.

Certain signs of this kind of teaching are emerging: (1) a growing body of Christian teaching about work, in the light of the gospel and of an understanding of the facts of work in our world; (2) the adaptation of instruction on prayer and personal devotion to meet the actual conditions in which the scattered church lives; (3) a more serious and continuous effort to discern where, in the modern world, the church can and must, in obedience, fight for justice, mercy, freedom, and truth.

This statement raises a number of fundamental considerations one of which is the relationship that does and should exist between worship and work — work and worship. In daily living and work the laity are not mere fragments of the church who are scattered during the week and then are brought together again for worship on Sunday. Rather they are the church's representatives and they are ministers of Christ no matter where they are. It is the laity who draw together work and worship; it is they who are so deeply involved and committed to this dialogue between worship and work — work and worship. It is they who bridge the gulf between the church and the world, and it is they who manifest in word and action the Lordship of Christ over that world which

Continued on page 9

Teach Us to Live

JIM ROSE

I spoke quite shortly to the lad
Whose muttered curse
Profaned the fellowship
We might have had.
His answer, terse
And curt, was like a whip
Slashed down in fury on
My trembling soul.
Why did he answer thus?
I cannot say.
Had he been whole—
(Had we been whole)—
Had he been loved by us . . .
But that's the way
We are—insensitive
Until the moment's gone.
God, teach us more to live.

EDITORIAL

New Words for Missions

MANY Christians today have an uneasy conscience concerning the traditional ways in which we have viewed foreign mission work. We have inherited a number of concepts that carry with them a kind of spiritual imperialism we now reject. So we are embarrassed by the words we use to describe missionaries and their work. Yet we know that the missionary cause is still urgent and that we need more than ever to become a missionary church.

Consider the term *foreign missions.* We have tried to stop talking about "foreigners" in the condescending tone once so common because we realize that no one likes to be regarded as a foreigner and because we believe that we have no claims as a nation to any superiority or status from which we can belittle another country. Yet the word *foreign* carries along some such connotations whether we like it or not.

And even the good word *missions* has some liabilities. Too often it suggests distant outposts of our American churches, provided by American funds, staffed by American leaders, and managed on American principles. It has been helpful to distinguish between a "mission" and a "church," to recognize the indigenous nature of the church at the same time that we accept it as a part of the body of Jesus Christ. We look forward to a time, but perhaps not as speedily as we should, when "missions" in the conventional sense will be replaced entirely by indigenous churches.

Another pair of terms has come into disrepute. We used to think of the home church as the *sending* church and the overseas churches as the *receiving* church. We still recognize the imperative of "sending" in terms of sharing our resources and personnel, but we know that no church, however desperate its need, wants for long to be on the receiving end of donations from abroad. As a matter of fact, there is much that distant churches can do for us. We have much to learn, and we need also to discover the grace of receiving.

Even the common distinction today between *older* and *younger* churches comes in for its share of objection. There are churches in Asia and Africa so old that they go back almost to apostolic times. Some of the youngest churches may be just around the corner from where we live.

Or take the splendid phrase *partnership.* Here is another excellent concept that has to be handled carefully lest it seem that there are junior and senior partners in this great Christian enterprise.

The whole problem boils down to the fact that we have a universal Savior who has brought us into a universal church. There is nothing national or sectional or racial about Jesus Christ or in the essential character of his church. But we find it difficult to rise above national and sectional viewpoints, and our prejudices are thereby reflected in the words we use and the methods we pursue.

We doubt if there is any easy answer to the question of what terminology to use. One denomination, in rejecting the words *foreign missionary,* has designated their personnel abroad as *fraternal workers,* a term which may be inoffensive but which surely lacks something of the sense of mission we ought to preserve.

Along with an uneasy conscience we have, however, gained some basic convictions about the Christian mission in the world today. It is a mission that is one and the same wherever the church is, at home or abroad. It is the mission that concerns all of Christ's disciples wherever they live, because to each one comes the great commission to go, teach, baptize, make disciples.

We know also that the church of Jesus Christ, whether its congregations are young or old, near together or far apart, is still one body loyal to one Lord. It is the church that counts, and the sooner we recognize what is essential about the church, the sooner we will cease to think of our own national ways in terms of superiority. The Christian mission still confronts us with a gigantic unfinished task of proclaiming the gospel *everywhere* and of strengthening the church *everywhere.* There is plenty of work for missionary Christians, by whatever names they are called. — K. M.

A New Feature

■ Turn to page 19 for a new feature in the Gospel Messenger. John Barwick, writing from Saigon, has sent us the first Overseas Report, the beginning of what we hope will be a fairly regular feature of our news pages. Look for similar reports from India, Ecuador, and Central Europe.—K. M.

THY KINGDOM COME

John C. Middlekauff

WHEN you come to know Jesus – his concerns, his interests, the chief values of his life – you are not surprised that, after he taught men to reverence God, he should teach them to pray for God's kingdom: "Thy kingdom come."

The kingdom of God was the passion of his life. One hundred seventeen times in the Gospels Jesus talks about the kingdom of God or the kingdom of heaven. It was the first thing he preached about following his baptism: "The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel" (Mark 1:15).

All during his ministry, he talked to men about the kingdom. In the Upper Room, just before the betrayal, he spoke to the disciples about the kingdom. Before Pilate, he talked about the kingdom. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36). To the penitent thief, he talked about the kingdom. After the resurrection, when he talked with his disciples, it was still about the kingdom – for Luke tells us in Acts 1:3: "To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God."

What is this kingdom that Jesus talked about so much and for which he gave his life? To answer this question, we must first see what it is not. To the crushing disappointment of the Jewish people, Jesus said that the kingdom was not political. For hundreds of years, they had been dominated by pagan foreign powers, and they desperately longed to be free and independent. Several times, they had revolted, and each time they had been defeated with heavy losses. Still they longed and plotted for freedom.

Through the centuries there had grown up the idea that the Messiah would be a military leader and that he, by the power of God, would restore the kingdom to Israel. Jesus' early popularity with the people may be explained in part by their false idea that he would lead a successful revolution against the Romans. John tells us that after the feeding of the 5,000, "Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the hills by himself" (6:15).

Many people believe that the explanation for the betrayal by Judas was an attempt to force Jesus into a situation where he would have to lead a revolt in order to save his own life. Even the resurrection raised this false hope among the disciples for Luke, in the opening chapter of the Acts, says: "So when they had come together, they asked him, 'Lord, will you at this time restore the kingdom to Israel?'" (1:6).

Now, if there is anything clear about the kingdom as Jesus revealed it, it is that God's kingdom is not temporal and political. That is, it is not confined to a specific time in history nor is it to be identified with a specific nation or political system. The Jews thought that God's kingdom was equated with the descendants of Abraham and had as its capital Jerusalem. We Americans know that they were wrong, for we believe that the kingdom of God is American democracy and is made up of white Anglo-Saxons who belong to the Protestant tradition. But to try to confine God's kingdom to any place, any race, any political system is to fail completely to understand what Jesus meant by the kingdom of God.

There are those who would equate the kingdom with the church. This is especially true of the Roman Catholics. The Church of Rome teaches that the kingdom is the church which Jesus founded on Peter and which he endued

with power on the day of Pentecost. Those who are in the Church of Rome are in the kingdom and those who are not in the Church of Rome are outside the kingdom. But this contention cannot be supported by the words of Christ.

As far as the gospel writers are concerned, we have only two occasions on which Jesus used the word *church:* in Matt. 16:18, where he said, "On this rock I will build my church" and in Matt. 18:17, where he talked about the church in connection with the reconciliation of those who have been offended. Nowhere does Jesus say anything that would lead us to believe that the church is the kingdom.

There are others who confuse the kingdom with the second coming of Christ. In this group there are two diametrically opposed views represented. One group says that with the passing of the years, we will gradually eliminate the evils of this world and at last, in some far-off day, we will create God's kingdom on the earth, and to this kingdom Jesus will return to reign over it. The other group says that the world will grow more and more wicked and perverse as the years pass, and at last, when everything looks lost, Jesus will come. He will destroy the powers of wickedness and claim his own who will rule with him. Different as they are, both agree that the kingdom is in the future and that it is associated with the Lord's return.

Suppose we turn to the words of Jesus to see if we can come to an understanding of what he meant by the kingdom. First of all, we ought always to remember that it is God's kingdom, and so we pray, "THY kingdom come." We may play our part in its coming; we may identify our lives with it but in the final analysis it is God's kingdom.

He sets the standards for admission to it; he decides its nature; he controls and guides its destiny in our world. We need to be reminded of this fact for so often man in his pride struts and swaggers through the world as if he is in command, as if God has retired from the board of directors and placed man in the manager's chair.

The second thing we ought to understand is that the kingdom has not yet arrived. That is why we pray: "Thy kingdom COME." But having said that, I must hasten on to add that Jesus proclaimed the beginning of the kingdom with his coming into the world. For example, the very first thing he said as he began his public ministry was to announce the coming of the kingdom into history: "The kingdom of God is at hand." Later in his ministry, he was accused of being in league with the prince of demons because he had cast out the evil spirits from a man. And he said to those who had accused Him, "But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you" (Matt. 12:28).

From these two representative passages, it seems fair to say that Jesus did not think of the kingdom as some far-off divine event towards which all creation moves – something reserved for the unknown future. Rather, the kingdom has come into the world with Jesus Christ and it is still present in the world, but its fullness, its completion, its perfection have not yet been realized.

That the climax of the kingdom is in the future is also taught in the New Testament. In one of the stirring portions of the Book of Revelation, John tells of the seventh angel who blew his trumpet and the loud voice from heaven which proclaimed: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever" (12:15).

Jesus introduced men to the kingdom in his day but until that day when evil is overthrown and all the works of wickedness are banished to eternal darkness, the kingdom will not be seen in all its completeness and beauty.

The kingdom was introduced by Jesus. It is now present to a limited degree – for Christ is not everywhere known and obeyed. The kingdom is growing, quietly, slowly, and at last, in God's good time, it will triumph over all evil and wickedness.

Since the kingdom is not a political state, the church, or a distant event connected with

CONVERSION

CARROLL M. PETRY

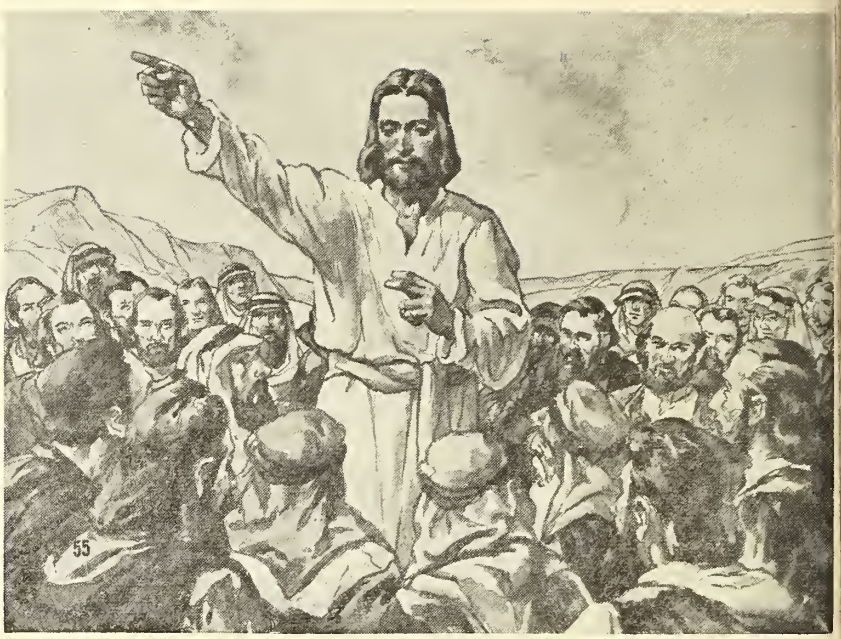
I heard His call and yet I stood
Pretending;
I felt convicted, yet I kept
Defending;
I answered faintly, somewhat
Condescending—
But peace came not; my Spirit needed
Mending.
Great sorrow came to me—it was
Depressing.
Again conviction came, and I,
Confessing,
Answered clear His call, and heaven,
Blessing,
Sent peace unto my soul; no more
Distressing.

the second coming of Christ, what is it? If it is not a realm bound by time and space, how can it be defined? May I suggest a homemade definition that has helped me? The kingdom of God is the reign of God in the hearts and lives of men; it is the introduction of Christ-like attitudes, ideas, and ways in all our human relationships, in our institutions, in our world. Where God is loved, obeyed and trusted, there is the kingdom. The man who does God's will is a member of God's kingdom. The man who gives his allegiance to God as King of kings, that man is a member of God's kingdom. And each man who sincerely serves God brings closer the final consummation of God's total and complete reign over all the world.

When you think of the kingdom in these terms, you begin to understand what Paul meant when he wrote to the Romans: ". . . the kingdom of God does not mean food and drink but righteousness and peace and joy in the Holy Spirit" (14:17), and again to the Christians in Corinth: ". . . the kingdom of God does not consist in talk but in power" (1 Cor. 4:20).

Thinking of God's kingdom as the heart where God reigns and not a physical realm, may I make several observations about this petition, "Thy kingdom come."

In the first place, it gives birth to the hope for a better day; it makes for optimism for the future. But if the kingdom exists wherever men are ruled by God and if the kingdom is like yeast which a woman hides in flour and it spreads throughout all the loaf, then can we not say that there is hope for a better world? If we are true to Christ's commission to teach and preach the Gospel in all the world, will not his influence spread and make itself felt in ever increasing areas of life? History confirms this hope.



From the filmstrip, Come Up Higher

If we are true to Christ's commission to teach and preach the gospel, his influence will spread and be felt in increasing areas

My second observation is this: This prayer for the coming of God's kingdom is a dangerous one. Do you know what it would mean in our lives if God's will were to be done? Are we ready to make the changes that would have to be made if Christ ruled our lives and the life of our nation? If the truth were told, many of us would be like St. Augustine who once prayed: "Lord, make me pure, but not now!" We say we want God's kingdom to come, but not right away.

Most of us have enough insight to know that adjustments would have to be made, that there are changes that would have to take place. There are things we now do that we would have to stop, habits we would have to give up, money spent on self that would have to be spent on others, time given to self that would have to be given in service to our fellow man.

If God's kingdom would come into our lives, we could not eat cake when our brother had no bread to eat, and that kind of sacrificing is beyond us at this point. If God's kingdom were to come into our hearts, we would have to refocus our lives, and that is so difficult that we would rather not tackle it just now. Tomorrow — maybe, but not today. But the prayer is: "Thy kingdom come." When? Now. This day!

This is a dangerous petition because you cannot pray it and remain selfish; you cannot pray it and remain lazy. It will displace self as the center of life and place God on the throne; it will put us to work, doing God's will instead of doing those things that please us.

Finally, this petition has to do with the whole problem of priorities. With most of us, our besetting sin is that we major on minors. We waste our time, our energy, our money, our powers on things that hardly matter, and neglect the essential, the first rate. Dean Briggs of Harvard used to tell, with great indignation, of the Amer-

ican tourists he saw in Rome, who, when surrounded by all the treasures and glories of that ancient city, settled down every morning in the hotel lobby for a long morning of bridge. All of us are in danger of giving our first-rate loyalties to third-rate causes, of putting the inconsequential ahead of the worthwhile, the enduring, the thing of priceless value — collecting paste pearls and turning our back on the pearl of great price. Thus it is that we need to listen anew to Jesus as he says, "But seek first his kingdom and his righteousness, and all these things shall be yours as well" (Matt. 6:33).

The Ministry of the Laity

Continued from page 4

demands so much of their time and energy and labor.

St. Bernard expressed this relationship between worship and work when he said, "One must see God and then go feed the beggar at the monastery gate." Prof. Robert L. Calhoun says, "As worship seeks issue in work, so work, again and again, requires refreshment, redirection, renewal through return into the mood of worship. Religion involves full contemplation and action; either apart from the other is a fraction and not the whole."

If this dialogue between worship and work — work and worship is so vital, and if, as the Evanston Assembly stated, "the real battles of the faith today are being fought in factories, shops, offices, and farms, in political parties and government agencies, in countless homes, in the press, radio and television, in the relationship of nations," then we must ask certain very pointed and pertinent questions: Does the teaching and preaching given in our churches provide the laity with an adequate preparation for their ministry in the world? To what degree do the activities of our churches prepare their members for, or divert them from, their ministry in the world? Is it true that the salt has seemingly lost its savor because the gospel in spite of the present revival of religion is not making an appreciable difference in our society and in the world? Obviously these are serious and far-reaching questions — questions which should haunt us and stir us as we preach and teach and organize our church programs.

If we are to be faithful to our calling as ministers to the world, then we need to resist certain subtle pressures and influences that prey upon the American church especially. If we are to be the "salt of the earth" we may need to break through the narrow conception of the "church-building-centered" or the "church-kitchen-centered" or even the "church-parlor-centered" conception of the church. Instead of being a light to the world, a church-building-centered church becomes too easily a "religious country club." It begins to lose itself in all its busy activities and programs and has no leaven for the world.

Then, too, if the ministry of the laity in the world is to be fulfilled, we may need to take another look at much of the preaching and teaching which we do in our churches. For too long we have been content with our individualistic and moralistic interpretation of the Christian gospel. We have been satisfied with simple, one-shot answers to our complex social, political, economic, and international problems.

It may be a very painful experience and may come as quite a jolt for many of us to realize that being kind and faithful in the family, or pleasant and generous among one's vocational associates, or a friendly next-door neighbor does not add up to effective influence in the centers of power where policy is made and being made — policy that determines for good or ill the patterns of our society. Being kind to my wife and children and to my dog and greeting everyone with a broad smile is not the last word to be said about the problems of international justice and goodwill. Indeed, it may be no relevant word at all.

If, as John Wesley said, the world is our parish, then we need to push back our horizons; we must be converted from spiritual isolationism to spiritual internationalism. Our churches may have to be converted from religious country clubs into communities of fellowship and concern which transcend the barriers of race and class. In our churches we will have to seek anew (painful and disillusioning as the experience may be) to relate the Christian gospel to all areas of human activity, be they individual, social, political, economic, international. The Evanston Assembly said: "Our world is characterized by unprecedented technical, organizational, and scientific achievements and at the same time by disillusionments, cynicism and fear of final self-destruction. The church must not become an escape for those who do not dare to look such a world in the face. The church cannot offer men security in this world, but because she preaches the cross and resurrection of Jesus Christ, she brings hope to men. It is for this reason that Christians can never abandon the world."

Great Masterpieces by Master Painters

Russell G. West

PROBABLY the greatest exponent of Christian art which this country has ever produced was the late Dr. Albert E. Bailey. For years he visited the great art galleries of the world and studied firsthand the priceless treasuries of Christian art. With all the great supply houses in the field of Christian art reproductions he was familiar. Besides his extensive tours to the art centers of the world he was constantly lecturing, teaching and writing on Christian art. His books are classics in this field.

While serving as pastor in Indianapolis I had the privilege of taking a number of courses under Dr. Bailey in Butler University. At that time he possessed thousands of glass slide reproductions of Christian art. He took great pride in the fact that many of them were accurately hand colored. Through these slides we were able to take many excursions into the great art centers of the world. In living with these great masterpieces of Christian art one comes to think of them as intimate friends. Naturally, one comes to have a deep desire to share them with others.

Christian art may take many forms. Dr. Bailey defines art this way: "When a human soul expresses itself in terms of beauty, that expression is art." Art, therefore, may take the form of poetry, music, architecture, sculpture, pottery, painting, and the like. (Probably the highest form that art can take is that which is expressed in noble Christian living!)

It has been said that "a picture is worth ten thousand words." If that be true, then this puts the painter in a class by himself. How important it is then that we choose carefully the pictures upon which we meditate! On the wall of an eastern farm home I saw a lovely picture of the Great Falls of the Yellowstone River. To the lady of the house I said, "You have visited Yellowstone Park?" "Yes," she said, "but we did not buy this picture. This was given us by a friend long before we ever thought of going. Then one day, after looking at this picture for a number of months, we found ourselves packed up and on our way. So, you see, we did not get the picture because we went, but went because of the picture."

It was the judgment of Dr. Albert E. Bailey that eighty per cent of all paintings have no message in them except to show the skill and the technique of the artist. The other twenty per cent have within them, over and above their beauty and glory, a profound spiritual message which stirs the human soul! Truly the men who have produced these great paintings were unusual. They were endowed by nature with qualities of insight and understanding which few men possess.

Sensitive souls, indeed, were those men who could retain a clear image of an idea in their memory over long periods of time and clearly reproduce it on canvas. Their devotion to duty inspires us. Their program of discipline and training amazes us. Their long hours of toil would probably kill us! And, literally, many of them would choose to starve or die in poverty rather than to compromise or to be satisfied with anything less than their very best.

Surely, if one of these great men were willing to train for twenty-five or thirty years, then spend ten or fifteen years in careful research and study, then possibly five more years painting a picture for us to enjoy, we ought to take a little time to see what he is trying to tell us.

From time to time over the past twenty-five years I have been giving programs on Christian art. I have often been amazed at the hunger of people for an understanding of these great paintings. From grand old saints in our homes for the aged to the little tots in our schools and Sunday schools there seems to be a universal interest. I once gave a program, by the use of slides, in a grade school. That week I received twenty-three letters of appreciation from the children.

A little girl wrote me as follows: "Dear Mr. West: I want to thank you for the picture on 'Praying Hands.' In our home we had stopped praying. At supper I told daddy and mother about the picture and showed them how to hold their hands. Daddy said to mother, 'You know, Mother, we ought to start having prayer.' Then daddy prayed for us. Mother and daddy were crying, but we are all very happy since we have started to pray."

In my work in evangelism I am learning anew how hungry people are to understand, appreciate, and make use of these great paintings. Ten minutes before the time for the service to open, in a sanctuary transformed by dim lights and soft music, the people sit quietly in meditation and silent prayer before one of these great paintings. Promptly at the hour of service a brief interpretation of the painting becomes the opening feature of the evening's worship.

I would recommend this procedure for the opening of the Sunday evening worship service at intervals across the year. Most churches have the necessary projection equipment. Slides on Christian art are now available, and in the years to come they will be more plentiful. For churches not equipped for dimming the lights, a portable powerstat with clamp-on lights for the windows would not be very expensive, and would add greatly to this type of program. For churches not having an organ a record player with a few well-chosen long-playing records of organ music would be very desirable. Why not make full use of one of the greatest avenues in the understanding of the Bible and the Christian way of life – great masterpieces by master painters!



Perry Picture

"They found him in the temple, sitting among the teachers, listening to them and asking questions" (Luke 2: 46)

Christ Among the Doctors

An interpretation by Russell Greene West

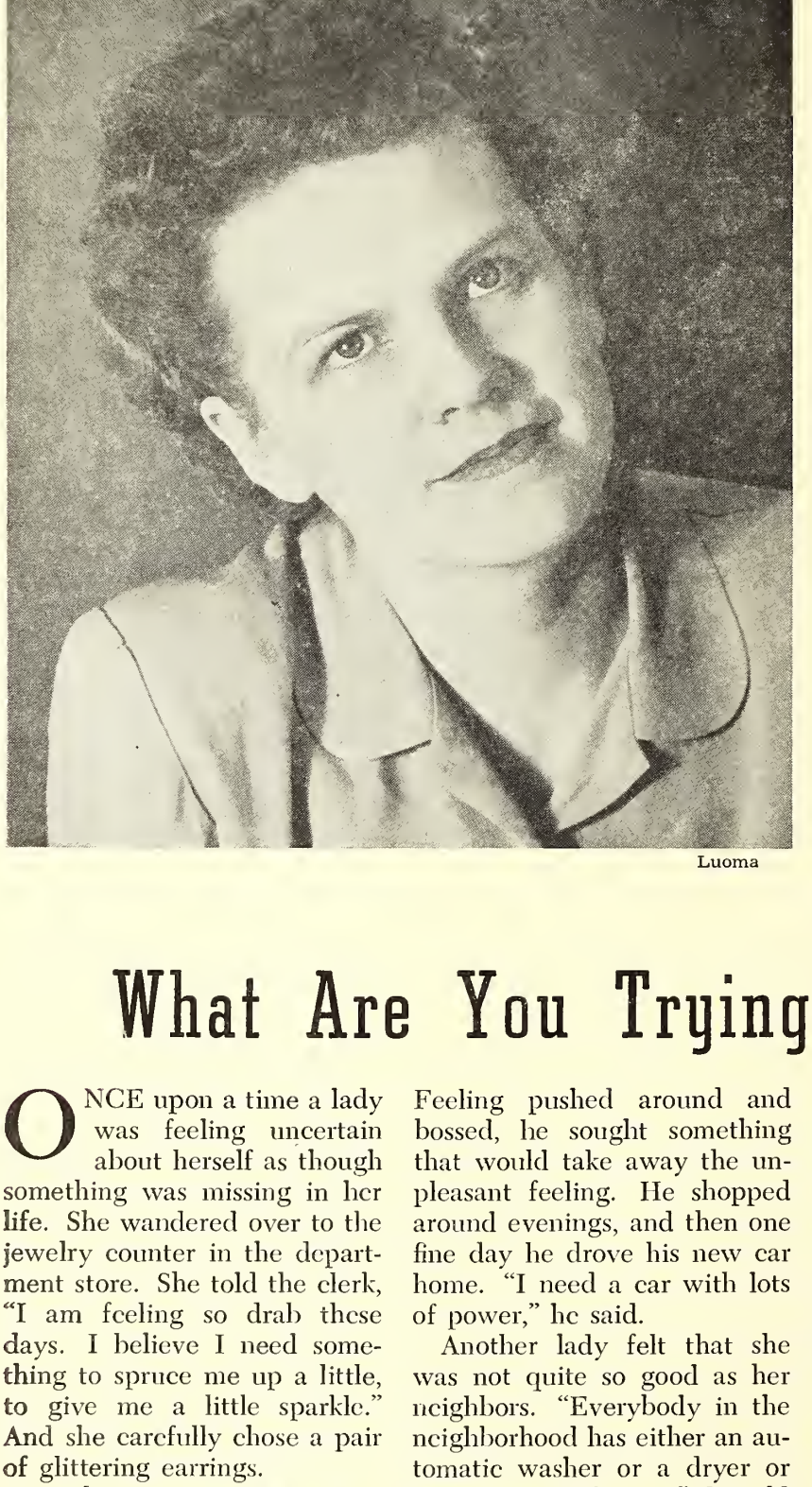
■ Hofmann was a German artist who died in 1902. He was a prolific painter over a long period of time. Three of his paintings are universally known and loved: Christ and the Rich Young Ruler, Christ in Gethsemane and Christ Among the Doctors. This last-named picture is Hofmann's version of Luke 2: 41-51. The twelve-year-old Christ is the center of interest. He was "listening to them and asking them questions; and all who heard him were amazed at his understanding and his answers."

To understand this painting study carefully the hands and the eyes. One hand of Jesus points to the Bible thus transferring our interest from the people to the discussion. The man seated—"in Moses' seat," note the "star of David," or "Solomon's Seal" carved on the arm of the chair—has his fingers between the leaves of the Bible and his right thumb pinning down a definite verse. Thus would Hofmann tell us that the boy Jesus has him going back and forth in search for "a little solid ground."

Back of the seated man is a "brilliant doctor of the law" eager for an opportunity to get in a word. Back of him the old man leaning on his cane is already fossilized but still drawing his salary. In the left background stands the janitor of the Temple, not interested in the outcome of the argument but thrilled by the excitement.

Now we come to the key man of the painting—the keen-minded figure leaning on the pulpit. He has rolled up his scroll and tied it in a hard knot. In deep meditation he holds onto his chin. With eyes thrown into neutral he gazes into empty space! Clearly Hofmann is telling us that this is Nicodemus, a ruler of the Jews, who later came to Jesus by night and said to him, "Rabbi, we know you are a teacher come from God." Already, according to Hofmann, Nicodemus is convinced that Jesus is right and that the Jewish officials have missed the road. According to Jesus religion centers in life, life lived in conformity to the will of God! According to the Jewish officials religion consists in the strict observance of rituals, laws, and ceremonies!

I like this painting because it is the transition from the Old to the New Testament! It is the combination of a dusk and a dawn, a sunset and a sunrise all blended into one glorious picture!



Luoma

Has adding to your possessions brought poise, a sense of belonging, peace of mind to you?

Frances Bowman

What Are You Trying to Buy?

ONCE upon a time a lady was feeling uncertain about herself as though something was missing in her life. She wandered over to the jewelry counter in the department store. She told the clerk, "I am feeling so drab these days. I believe I need something to spruce me up a little, to give me a little sparkle." And she carefully chose a pair of glittering earrings.

In that same city a certain man was bitter. His boss was a tyrant, and when he came home at night his wife pouted if she did not get her own way. Feeling pushed around and bossed, he sought something that would take away the unpleasant feeling. He shopped around evenings, and then one fine day he drove his new car home. "I need a car with lots of power," he said.

Another lady felt that she was not quite so good as her neighbors. "Everybody in the neighborhood has either an automatic washer or a dryer or a disposal or a freezer," she told her husband. So they went out together one evening, just to "look around." But the next day a deep freeze was installed in their basement.

These incidents are repeated day after day and year after year in thousands of American cities and towns. Most of us do not give them a second thought. But perhaps a second thought would be in order.

I honestly believe that when most of us want to become sparkling and vivacious persons, we would prefer our "sparkle" where we can get at it at any time—deep inside ourselves—not inside a jewelry box in the top drawer of the dresser. When we need power and strength and forcefulness, we would like to have it close by where we can tap it immediately, not parked in our garages.

When we need to feel on a

level with all other men, to know that we share our humanity equally with every other person in this world, we want our equality right on the spot, and we do not want it down in our basements masquerading in the form of one or another of modern living's gadgets, such as a deep freeze. We do not want to have to take a survey of the neighborhood to determine what is the average number of gadgets and then see whether our family's figure comes up to the average. That is a lot of arithmetic to go through in order to try to determine whether or not we are equal.

It boils down to this question, "What are we trying to buy anyway?" Day in and day out, year in and year out, we go out to buy certain intangible values such as poise, belongingness, love, friendship, security, peace of mind. And we come home and unwrap our packages only to be disillusioned, for we find we have purchased substitutes, cheap reproductions which give us a kind of hollow feeling. Yet it appears that we never learn anything, for the race goes right on just the same. "Money mad," we say of this generation. But does it really say anything about us to say that we are money mad? Is it not more helpful, more accurate, to say that we are desperately eager for something to meet our insatiable hunger for a full life?

We try anything, and we usually end up trying everything. Then when we find that these things symbolized by the jewelry, car, and freezer in our stories, leave us as empty, as unfilled as before, we may be ready to try out, to test some of the intangible values that money alone cannot buy.

If money alone cannot buy them—poise, power, peace of soul, and zest for living, where and how do you get them? At this point in my query I become intensely thoughtful. My mental struggle is intense. Suppose that you cannot "get," that you cannot acquire intangible values? Is it possible that you have to let the intangible values "get" you, possess you?

It is a hard thing, but the problem will unravel for me only as I do turn it the other way around. I must let the intangibles "get" me, possess me. Let us examine the problem a little more closely.

The only way to get real value from something is to give yourself to that something. The Bible says it like this: "Present your bodies a living sacrifice." "He that would lose his life (give his life) will surely find it." It is actually a matter of "throwing your life away" by throwing your whole self into the arena of life and the things which are a vital part of it.

Watch a mother giving herself in joyous creativity to cooking for her family, delighting in choosing the flavorings, colors, textures, and fragrances which make up the artistry of an attractive meal. Here is a woman who is getting real value from her food dollar. Or watch a child giving himself to the new airplane he has bought with his own money. It is exhausting to an adult just to watch his

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor

I am a boy, seventeen-years-old, and most of my friends I run around with are a year or two older than I am. My parents are against my running with them since they smoke and go out quite a lot. I myself do not smoke and do not even care to. I have some wonderful times with these boys and we never do anything which would get us into trouble. They know that I don't care to smoke and they never try to talk me into it.

How can I get my parents to believe and trust in me enough, so that they won't think that I'm going behind their back in doing something wrong? Everyone needs his parents to believe in him, but why can't they just trust us?

Young Man.

Dear Friend,

What seems like a lack of trust may be the deep concern which parents have for their children's welfare and happiness.

Your age would indicate that you are in high school and your friends are older. Probably they are out of high school and your association, therefore, presents a situation somewhat unusual. It may be quite true that you "never do anything which would get us into trouble" and yet what you say is not pointed in that direction. "Birds of a feather do flock together." You may excuse your friend's activities as being uninteresting to you, but it will not be so for long. One of four things will happen: (1) you will tire of them; (2) they will abandon you; (3) you will become like them; or (4) there is a chance that they may become like you.

If your parents disapprove of smoking and going out quite a lot it is easy to see why they are uneasy when you are with those who do not share your values. These things in themselves may not be fatal. Smoking is one thing, but it borders on other things, which border on other things. The real danger is often in the trend we follow rather than in the specific thing we do.

In the end the only way to convince your parents of your trustworthiness is to give them no occasion to doubt what you do. Quite probably this could not be done with your present companions.

Harry K. Zeller, Jr.

running, zooming, flying, crashing, roaring, and soaring. But he has given himself to that plane, and in so doing he has brought the toy to life and value and importance as no adult could ever do.

The child and mother are getting their money's worth by giving themselves. They have not made purchases, they have not made investments. They put themselves with whatever they buy and come out with something bigger and finer than they had in the beginning. This is simply the forever old and forever new art of creating, giving birth, bringing something ever new and unique and different into the world.

Or, if you prefer hard arithmetic to poetry, then this is what happens: The thing which I buy, plus the part of myself that I put into it, equals real ownership, the deeply satisfying feeling that this is mine. The dress I searched for in the shops for many days, and finally found is not just a dress. It is my dress, and this is an entirely different matter. In a sense we are all like King Midas. For everything we touch in a vital, personal, real way does turn to gold; that is, it becomes eternally valuable because we have put a touch of ourselves into it.

If we must put something of ourselves into the things we buy in order to secure value from them, we shall have to be careful that the things we buy are the kinds of things we really want to give ourselves to. "Where your treasure is, there will your heart be also."

A sure way to find out where a man's heart is is to look over the record of his yearly expenditures, his check stubs. Can you analyze those expenditures? Can you really give your best selves in joyous abandon to that new car, to the three-bedroom house, to four new pairs of dress shoes? To foreign missions, your local church building fund? To friendly hospitality, good food, stimulating books, music, TV, labor-saving devices?

Only you can decide. Are these things really big enough to hold your best self? Or is there yet something finer to pour yourself into, into which you can empty yourself? The Bible says, "Choose ye this day whom (or what) you will serve."

Perhaps after you look over last year's expenses you will feel that you still do not know where your heart is, for you may find you have scattered your little bit of treasure all over kingdom come. You may find there has been no plan to your spending, no rime or reason, just as there is little sense to what the horseman did who "hastily mounted his steed and galloped rapidly off in all directions."

When we say we never have enough money, is it because we care about too many things? Or is it because we really do not know what to care about, and, therefore, just to be safe we care terribly about everything.

Are we like the little child who wants to go to bed because he is so terribly sleepy but who also wants to stay up because he cannot bear to leave his play? The child nods a minute over his teddy bear, rouses himself, though whining, to recommence his play, only to doze again and reawaken in violent protest at being carried off to bed. Just as the little child is thoroughly miserable, so are we, for all of our buying. We must decide what we really want. Do we want to go to bed? Or do we want to stay up?

For our money is like our time; it is usually precious and

Juvenile and Adult Loneliness

Kirby Page

JUVENILE crime is increasing and constitutes one of our most ominous problems. Sometimes revolting offenses are committed by boys and girls from respectable homes, often to the complete surprise of parents who had lost intimate contact with their children. When questioned these young criminals frequently reveal a feeling of loneliness and seem to have no sense of responsibility, except to their own gang. To this group they give their loyalty and for it they will lie or steal or kill. That is the way it is with human beings, all of us seek escape from loneliness and the feeling of not being wanted, and all of us have a craving for something to which we can give ourselves.

Deep are the resources of religion upon which we can draw as we confront the dual problem of juvenile delinquency and parental delinquency. Reflect upon a momentous truth which we Christians accept—we need God and God needs us. The good society cannot be built by the Eternal alone or by unaided human effort. Our Father's purpose is the establishment of his home of love, and since only free individuals can love, God never treats us as puppets or mechanical instruments. God is love and love is always a two-way relationship. Thus our Father needs human affection and requires human help—in feeding the hungry, in healing the sick, in teaching the ignorant, in providing for daily human needs, in maintaining right human relationships, in building the good society.

Here is the cure for loneliness and irresponsibility—work with God and with people in building the beloved community.

certainly limited, no matter how wealthy we may be. I am faced with the necessity of finding out what is important for me in my life by virtue of the very fact that I am alive. Because I have a life I must "spend" it; that is, I must spend the time, the hours which make up my life. I cannot do everything in my little bit of allotted time on this earth, so I must do only the things that are most important to me. Even so I must "spend" my money, and since I can't buy everything, I must choose what I want most.

It is a shattering thing to discover that if you do not know where you are going in life you cannot use your money to take you there. It is often true that a person acting from inner emptiness, traveling without a compass, has to have everything. Conversely, a person acting out of inner fullness is often satisfied with very little. The person who "has everything" is still unsatisfied, for his hunger, his starvation, is for life itself, not things.

"How shall I find out what I want to buy?" can be an agonizing question. We live in a world in which it is immensely difficult to find out what we really want. We live in shells that are outwardly beautiful and well cared for, but our inner selves, the very core of us, the soul and heart of us, is ignored, evaded, neglected, bypassed.

Your money can do whichever of these things you want it to do. It can make up for your inner poverty by outer splendor. Or in outward ways it can express your inner joy in outward ways also. Certainly we can hobble about in our new cars, our new homes, and our new clothes. Or we can walk in newness of life, allowing our possessions only to reflect and mirror something far more important—our inner joy.

It all depends on what you are trying to buy anyway.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Pleasant Hill.** Ethel Weddle. Brethren Publishing House, 1956. $3.00. 259 pages.

This is a well-written volume full of human drama that reveals the development of church and community life in an area of central Illinois, from its early settlement by Brethren to modern days. It is not necessary to be personally acquainted with the characters of the book to find it interesting and profitable reading. Here is a volume that has true historical reading in connection with the 250th Anniversary of our church. One will have a much clearer understanding and appreciation of the basic pattern of thinking and conduct within the church as the pioneers moved westward, while at the same time sensing the factors that made for evolution and change within the Church of the Brethren during the past century. This volume deserves a wide reading.—*Galen T. Lehman, North Manchester, Ind.*

According to St. Paul. H. F. Mathews. Macmillan, 1957. 110 pages. $1.50.

This is a study course covering the thirteen New Testament letters commonly accepted as Pauline.

The author's method is first to list the scriptural materials for study and then to discuss in survey and summary fashion the passages under consideration. Where there are parallel materials from Acts these are included to provide a background for study and discussion. Finally each chapter is concluded with a number of suggestions for discussion.

In the first chapter the entire course is introduced by relating Paul and his letters to the wider setting both in the first century and within the New Testament. The last chapter sums up the legacy of St. Paul's letters, capping the whole with Paul's own words in 2 Cor. 5:20: "We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech you on behalf of Christ, be ye reconciled to God."

Here is a conservative, judicious, and essentially reliable guide to the Pauline materials of the New Testament. It is hoped that the reader will use this as an aid to the study of the Scripture and not as a substitute for it.—*David J. Wieand, Chicago, Ill.*

Cyril of Jerusalem and Nemesius of Emesa. William Telfer. Westminster, 1956. 466 pages. $5.00.

This is volume four of the Westminster Library of Christian Classics. In itself this series is a notable venture. The project aims to make available to Christians today the thought, faith, and writings of Christian souls in earlier periods of church history. This study is a translation of the thinking and teaching of two bishops of the fourth century of our era. The first is a series of Lenten lectures, by Bishop Cyril of Jerusalem, to those who are ready to become members of the church. His teachings are the final ones given to those ready for baptism. These lectures are appropriate studies for those who want to deepen the meaning of membership in the body of Christ.

The second and smaller part of the volume is a treatise on The Nature of Man, by a Bishop of Syria of the same period. It is a fine and thoughtful piece of writing. It shows the Christian mind and spirit at its best and sheds much light on the life atmosphere of the time. This is a book to be pondered and read slowly, but it will be rewarding.—*Glen Weimer, Arlington, Va.*

Andy and Mr. Wagner. Gina Bell. Abingdon Press, 1957. 32 pages. $1.25.

Andy wanted a dog. He already had a name for the dog and he knew just how he would look. But Mother said, "You will just have to wait." And then a little yellow dog with a stubby tail found Andy. Even Mother couldn't send him away, and so the little dog became Andy's dog, Andy's Mr. Wagner. — *Hazel M. Kennedy.*

KINGDOM GLEANINGS

The Old Order Brethren will hold their annual conference, May 24-27, about twelve miles west of Garnett, Kansas.

An International Committee on Alcohol Problems was recently organized with the ratification of a constitution by thirteen Protestant churches and church organizations. The new organization is for the purpose of co-ordinating efforts in dealing with national and international temperance issues. James Renz, Brotherhood director of social welfare, was elected secretary.

A White House Conference on the Foreign Aspects of U. S. National Security was convened by the President in Washington, D. C., on Feb. 25. W. Harold Row, executive secretary of the Brethren Service Commission, attended the meeting. The following day he attended the fifth National Conference on International Economic and Social Development also held in Washington.

Four churches in Eastern Pennsylvania, Lititz, Lancaster, Elizabethtown, and Harrisburg, are co-operating in bringing five outstanding preachers to their congregations for the last five weeks in Lent, beginning March 4. Each speaker will be in each church for one night during the week he is in the district. The ministers scheduled are M. Guy West, Duane Ramsey, James H. Beahm, Harry K. Zeller, Jr., and Russell G. West.

Local church applications for summer pastors to serve during the months of June, July, and August, 1958, are now being received by the Department of Ministry, 22 S. State St., Elgin, Ill. Any local church desiring to have a student minister or a summer assistant to the pastor, may secure application forms by writing to the Church of the Brethren General Offices, Elgin. All applications must be received by April 14.

The tenth National Interdenominational Institute on Racial and Cultural Relations for the benefit of leaders of local churches and districts desiring training in developing interracial churches and integrated communities will be held July 21-25, 1958, at McCormick Theological Seminary in Chicago. Further information and scholarship help is available from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dedications

Ladera church (formerly Calvary), Los Angeles, Calif., dedication of the new building on Palm Sunday, March 30. The morning service at eleven o'clock will be televised on the program, Great Churches of the Golden West. The church is now located at 5707 Shenandoah Avenue.

Denton church, Mardela District, will have a home-coming and dedication of the new fellowship hall on Sunday, March 23, at 2:30 p.m. Bro. Jacob Replogle, director of development program and alumni secretary, will be the speaker.

A copy of the book, Some Who Led, by J. H. Moore, is wanted by Omar Garst, 1130 E. Holt Blvd., Ontario, Calif. If anyone has a copy he wishes to dispose of, please get in touch with Brother Garst at the address given.

Standing Committee Delegates

Southern California and Arizona: Mrs. Ida Studebaker, Stanley G. Keller; alternates, Mrs. Mava Bartron, Lynn Blickenstaff.

Western Maryland: Clarence Moyers.

Eastern Pennsylvania: Robert O. Hess, R. W. Schlosser, Carl W. Zeigler.

Southern Virginia: Rufus McDannel, Everette Reed, Maurice Strausbaugh.

Oregon: Ralph D. Bowman; alternate, George Romine.

Western Pennsylvania: Glenn H. Bowlby, Clyde L. Carter, William L. Gould.

Licensed and Ordained

J. Ross Eshleman was ordained to the ministry in the Florin church, Eastern Pennsylvania.

Elmer Brubaker, licensed in the West Conestoga congregation, Eastern Pennsylvania.

Robert Blair licensed in the Everett church, Middle Pennsylvania.

Henry Kettering, licensed in the East Petersburg church, Eastern Pennsylvania.

Franklin Boggess, licensed in the Morgantown church, First West Virginia.

M. Ibrahim Mdirmbula, licensed by the Chibuk church, Nigeria, West Africa. He is the eighth local Christian to be called to the ministry by the District of Nigeria.

John W. Moyer and Ralph Z. Moyer, licensed in the Indian Creek church, Eastern Pennsylvania.

New General Offices Building

The Building Committee appointed by the General Brotherhood Board met Feb. 8 and took action on the awarding of contracts for the erection of the new Church of the Brethren General Offices building in Elgin. The general construction contract was awarded to Lamp Construction Company of Elgin. Groundbreaking ceremonies are being planned for March 21 in connection with the regular meeting of the General Brotherhood Board. The new building with a total of approximately 95,000 square feet will be erected in northeast Elgin at the southeast corner of the intersection of Dundee Avenue and the Northern Illinois toll road. Construction and landscaping costs will total approximately $1,500,000. Construction is expected to require about fifteen months.

The one-story building will be constructed of brick and stone with a generous use of glass for walls and windows. The area housing the offices will have two inner courts and will be joined to the printing area by a wide connecting link. Facilities will include also a cafeteria, multiple conference rooms, library, and employees' lounge. A chapel for employee worship will be constructed in an eliptical design of local granite stone. A bookstore and film library and preview room will also be developed.

Brotherhood Theme: Brethren Under the Lordship of Christ

Thirty churches were represented by 310 people in the training conferences on local church evangelism that were held in the districts of Kansas, Jan. 26-30. The conferences were held at Quinter, Hutchinson, Parsons, Sabetha, and Ottawa. Leaders were Gorman H. Zook and Stewart B. Kauffman.

For those interested in obtaining undated copies of Meditations on Brethren Life, these will be available sometime in the spring. A reprinting is being done on this devotional booklet written especially for our 250th Anniversary. Watch for this announcement in the spring issues of the Gospel Messenger.

Juniata College

The son of Dr. Sartono, acting president of Indonesia, is a student at Juniata College. Gunardi Sartono, known as Tony to his student friends, is a freshman. Tony was graduated from the American School at Pasay City, Manila, in 1956, with a good command of the English language. After completing his work at Juniata, young Sartono intends to obtain a master's degree at some university while staying at the Indonesian Embassy in Washington. He then hopes "to go home and serve my people."

Juniata College's thirty-two voice choir opened its twenty-sixth season with a ten-day tour of Eastern Pennsylvania and New Jersey beginning Jan. 24. They participated in a television appearance on WGAL-TV in Lancaster on Feb. 1, and a radio broadcast over WCAU, Philadelphia, on Jan. 25.

Morley Mays, dean of Juniata College, has been appointed a member of the evaluating committee for the Middle States Association of Colleges and Secondary Schools to visit Jersey City State Teachers College Feb. 16-19.

Two new courses and an expansion of a former course are being offered at Juniata College in the spring term. The new course in sociology, Treatment of the Offender, is described as a practical course designed to provide an understanding of the offender as a person, and of the techniques employed in his correction before, during and after institutionalization. The course known as Rural Sociology has been revised and expanded and will be called the Community. Emphasis will now be shifted from rural to rural and urban. Art Studio is another new addition to the curriculum, which will provide individualized direction in various art media. Drawing and painting courses have been fused into studio where the students will work progressively in these various lines.

Everett M. Fasnacht, Church of the Brethren missionary to India, was on the Juniata campus for interviews on Jan. 22. The Fasnachts have been in India since 1940.

Dr. Frederic K. Miller, president of Lebanon Valley College, Annville, Pa., was the guest speaker at Juniata College's midwinter convocation on Jan. 29. The convocation will mark the beginning of the spring term at Juniata. Classes begin the same day.

Juniata College is one of fourteen privately supported colleges in Pennsylvania which has been awarded a grant of $4,000, by the DuPont Company "to help maintain their records of strength in chemical or technical education." The grant, announced by the E. I. DuPont de Nemours and Company, consists of $2,500 for chemistry teaching and $1,500 for other courses. This marks the sixth straight year that Juniata has been named a recipient of the DuPont grant.

Remodeling of the ground floor at Founders Hall, Juniata College, to provide a new location for the office of admissions is now under way. Work began during the holiday recess on replacing old flooring and covering heat line. When this is completed, workmen will locate the admissions office on the south side, provide a lobby for guests, a ladies' lounge, and storage space. Most of the work is being done in the area formerly used as rooms for women resident students. Use of these rooms was discontinued when Juniata's new dormitory opened last fall.

The Church Calendar

March 2

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: One in Christ. Luke 9:49-50; John 17:20-26; Eph. 4:1-16. Memory Selection: He is our peace, who has made us both one, and has broken down the dividing wall of hostility. Eph. 2:14 (R.S.V.)

March 3-7 Adult seminar, Washington, D.C., and New York City

March 7-8 Central Region daily vacation Bible school conference, Manchester College, Ind.

March 16 One Great Hour of Sharing

March 30 Palm Sunday

April 6 Easter

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ollie Hevener of Lititz, Pa., in the Upton house, Back Creek congregation, Pa., March 16-30.

Bro. Cecil O. Showalter of Woodstock, Va., in the Front Royal church, Va., March 16-23; in the Round Hill church, Toms Brook, Va., March 30—April 6.

Bro. Robert Faus of Chicago, Ill., in the Spring Creek church, Hershey, Pa., March 30—April 6.

Bro. Paul Shrider of Lombard, Ill., in the Douglas Park church, Ill., March 30—April 6.

Bro. Earl Brubaker of Sipesville, Pa., in the Sipesville church, Pa., April 1-6.

Bro. H. H. Hendricks of Howe, Ind., in the English Prairie church, Ind., April 1-4.

Bro. Curtis Dubble of Canton, Ohio, in the Chambersburg church, Pa., March 9-16.

Gains for the Kingdom

Two baptized in the Shafa church, Nigeria. Two baptized in the Garkida church, Nigeria.

Four baptized in the Palghar church, India.

Two baptized in the Codorus congregation, Pa. Eight baptized in the White Oak congregation, Pa. Fourteen baptized in the Clover Creek church, Pa.

Eleven baptized and five received by letter in the Peoria church, Ill. Seven baptized and two received by letter in the Ashland church, Ohio. Eleven baptized and three received by letter in the Oakland church, Ohio. Ten baptized in the English Prairie church, Ind.

Two baptized in the Verdigris church, Kansas.

Five received by letter in the Sunrise Community church, Albany, Oregon.

News and Comment From Around the World

East German Pastors Told Not to Leave Parishes

Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany, has urged Protestant pastors in East Germany to stand fast against Communist antireligious measures and not to forsake their parishes for refuge in the West. He said there were some cases in which the church management recognized the necessity for a pastor to leave his post in the Soviet zone. However, the church believes in general that a pastor is bound by his duties to stay with his parish.

Bishop Dibelius said that only about 100 of a total of 6,000 pastors in the Soviet zone had gone to the West, with or without permission from church superiors. He added that, although Germany has been divided politically, the church intends to "maintain its unity under all circumstances."

Evangelical Lutherans Set Goal for New Churches in 1958

Twenty-three new congregations will be established during 1958 by the Evangelical Lutheran Church, according to the church's director of home missions, Dr. Philip S. Dybvig. He said that the church would begin new parishes in nine states, Canada, Mexico, and Norway through loans from its church extension fund.

Since 1944 the church has established more than 325 new congregations through its home missions program with the total value of church extension loan funds now in effect amounting to more than $7,500,000.

Establishment of Religious Centers in Cities Urged

A city-planning expert told a national convocation on the city church that the establishment of religious centers in modern cities would help to provide not only a place for worship, but also for the presentation of religious dramas, music, art, radio and TV programs. He said that a religious center like Rockefeller Plaza and the United Nations Plaza, both in New York would restore a sense of community and give proportion to the city.



Wilbur E. Mullen, director of the Brethren Service Commission's international work camp program in Europe, is pictured above attending the UNESCO-sponsored eleventh Conference of Organizers of International Voluntary Work Camps at New Delhi, India. The group includes, l. to r.: an American student in New Delhi; Mr. Mullen, Mrs. Henri de Cock, of a Catholic work camp organization in Belgium, and Dr. K. L. Shrimali, minister of state in the Ministry of Education and Scientific Research in India. Dr. Shrimali gave the inaugural address at the conference, stating that no country could ignore the spirit of voluntary work which was the basis of democratic living. Over seventy delegates attended the conference

Catholics Report Gains in England and Wales

Adult conversions to Roman Catholicism in England and Wales numbered more than fourteen thousand last year, according to the Catholic directory published in London. This was an increase of 1,000 over the previous year's record total. The directory estimated that the Catholic population of Great Britain and Northern Ireland now exceeds more than four and one-half million.

Religious Pacifists Plan New Protest Against Nuclear Tests

Two religious pacifists, both Quakers, plan to sail a thirty-foot ketch in the Pacific Ocean area, where the United States intends to test nuclear weapons in April, as a protest against the experiments. An independent group known as Non-Violent Action Against Nuclear Weapons announced that the two men would sail for the area early in February. Two other crew members are yet to be named.

The group sponsoring the voyage is headed by Dr. George Willoughby of Philadelphia, executive secretary of the National Committee for Conscientious Objectors. He was chairman of a group which held a prayer and conscience vigil in Washington last November to seek an end to nuclear weapon tests.

Educators Urge Tax Credit for College Tuition

A proposal that individuals be given tax credit for payment of tuition and other fees to private and public colleges was adopted by the Association of American Colleges at its forty-fourth annual convention. Supporters of the resolution pointed out that under the proposal federal aid would be to the individual taxpayer and not to the schools.

CWS Rushes Aid for Expellees From Indonesia

Church World Service is rushing 40,000 pounds of clothing and 1,500 pairs of shoes to the Netherlands for thousands of Dutch families expelled from Indonesia. Many of the Dutch settlers from the Far East are arriving in Holland by ship and plane, carrying only hand luggage.

They were forced to leave the islands virtually overnight and many have only the tropical clothing they were wearing at the time. Emergency shipments were made from warehouses in New Windsor and Nappannee.

News Briefs

The Methodist Board of Education has allocated more than $1,000,000 this year to the denomination's ten theological seminaries. The money will be drawn from the world service fund raised by local churches. Two additional theological schools are now being established, one in Kansas City, Mo., which will open in 1959, and another in Delaware, Ohio, scheduled to be ready in 1960.

Protestant churches in America will seek more than ten million dollars this year to support the worldwide programs of assistance to homeless, hungry, and destitute people in other lands. The major emphasis of the United Appeal will be the One Great Hour of Sharing observances on Sunday, March 16.

A "chain of prayer" has been launched among 300 congregations of the International Convention of Christian Churches (Disciples of Christ). It will conclude at sunrise on Easter, April 6. The congregations are holding prayer services consecutively for periods of up to twenty-four hours eaeh.

Overseas Report . . .

from South Vietnam

by J. W. Barwick

Saigon.—It seems superfluous to add "South" to Vietnam because most readers will ask where is Vietnam? And is there a North Vietnam? Vietnam was divided at the 17th parallel by the Geneva Conference of 1954, the Communist Viet-Minh to the north and the non- and anti-communists to the south of that line. More than twelve million people live in the south, of which the politically dominant element is Christian, the great majority of whom are Catholic. There are also many Buddhists but the uncompromisingly anticommunist element is motivated by Christian prineiples. Many of them left wealthy communities in the north such as Hanoi and Haiphong, carrying their total worldly assets on their backs and, under the arrangements made by the commission set up by the Geneva Conference, settled in the south.

Until a few years ago it was part of Indochina, which also included countries now known as Laos and Cambodia, and was a French Colony. America recognizes the world importance of this little country and has poured a large share of our foreign aid into it to make the people self-supporting and content with their lot, realizing that their anti-communistic sentiments are far more deeply seated than is true of any other country in Asia.

However, there are many Christians left in North Vietnam, there from choice or because the Communist Viet-Minh prevented them from fleeing, and there are some Communists in South Vietnam, where there are areas of chronic unrest. Life is very uncertain in such places but on the whole the country enjoys peace and abundant opportunity to get ahead if one really wants to. One wonders what would happen if the strong and capable President Diem were to be taken away suddenly. His vigorous support of world policy by developing the vast, unpeopled plateaus of Central Vietnam, thus containing the Communist world within a ring of contented countries, rather than a ring of forts, promises more genuine progress than the people of the U.S. realize.

Our teams of agricultural workers, sent out and maintained by the International Voluntary Services, are a part of the implementation of this policy. We are helping some of the 600,000 refugees from the North to get started anew in their homes hewn out of the forests and jungles of these fertile plains. Their achievements are little less than miraculous. In a year or a little more some of these villages have become self-sufficient, built their homes of bamboo and thatch, cleared a dozen acres of land and with the chickens, pigs and ox furnished by the government, eke a bare living, but it is a living, out of their little plot. They are both industrious and intelligent and deserve all the help they can get. The contrast between the farmers here and those in the Arab refugee camps, where we worked in Palestine is startling.

Much of this hinterland is as yet unexplored, peopled by savage tribes many of whom the French never subjugated. Most of them are Polynesian or Malayan in origin and in appearance contrast sharply with the Vietnamese who show their Chinese ancestry quite plainly. The tribespeople of the area in which we work are a friendly, happy-go-lucky, primitive people. The climate here is never too hot or too cold, and their simple wants are amply satisfied by the bountiful harvests Nature showers all around them, luscious bananas by the millions, and other delicious fruits of which you have never heard (nor had I one year ago), game of all kinds and sizes (and almost no game laws), allowing them to live in luxury twelve months for only three months' work. There is a growing friction between them and the Vietnamese who are coming into their domain by the thousands, clearing the forests and planting the fields they once thought of as theirs only. It remains to be seen whether they will do anything about the invasion.

This vast program of draining off the surplus population of the dense coastal areas onto the fertile high plateaus in agricultural colonies and communities is vital to the future of the country. It is a rich, promising young country that could mean more to us than the United States realizes, the only "Christian" country bordering on Communist land and giving every indication of remaining anticommunist whatever the rest of the world does, the most stable of the rather volatile new nations in Southwest Asia and the friendliest to us of the West, who must seem brash and overbearing at times.

Yesterday the President came to visit these agricultural colonies where we live and the affectionate welcome they gave him must have rewarded him for the long dusty trip up here to see his pet projects, projects that if executed as well as they have been conceived will guarantee wealth and happiness to millions in this strategic spot.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Architect's drawing of Bethany church, Detroit, Michigan

CHURCH EXTENSION

Young Church Develops Program

Don L. Stern

THE city of Detroit is known around the world as a center for manufacturing automobiles. Those who labor in its many sprawling industrial plants know of it as a rapidly expanding city of sweat and steel—a city with millions of good people confronted with the same problems and needs in daily living as people the world over.

In the year 1916, when the auto industry was still very young, the Church of the Brethren began its work in a store front on Mack Avenue. Today there are three active, growing congregations in the city of Detroit. The youngest of these is Bethany church, located at 1525 East Twelve Mile Road (Royal Oak area), organized in the spring of 1955.

Brethren activities in Detroit centered at the First church until 1952. In that year the old First church building on Lafayette Street, in the heart of the city, was sold; and two new churches were built, Trinity in west Detroit and First in northeast Detroit. It was immediately evident to district leaders that even with two congregations the church could not adequately minister to the members of the Church of the Brethren whose homes are scattered throughout Greater Detroit, an area which measures over twenty miles from east to west and over fifteen miles from north to south.

In the summer of 1953 the Michigan District initiated a survey to discover potential for a third congregation in the northwest section of Detroit. The findings were encouraging to the extent that in the summer of 1954 the Ministry and Home Mission Commission of the Brotherhood sent Matthew and Barbara Meyer to the area to investigate further the possibility of starting a new church. As a result of their efforts, fellowship meetings were started. Delegates to the Michigan district conference approved financing the purchase of a building site for a new church.

In January of 1955, Robert McFadden came to Detroit to help guide the small fellowship in the setting up of a temporary organization and in explorations for a suitable building site. After comity approval was secured from the Detroit Council of Churches, a building site, which included a brick home to be used as a parsonage, was purchased with the support of the district and the help of a $15,00 loan from the Brotherhood.

The District of Michigan purchased a temporary building for use as a meeting for the new fellowship. Together, the members renovated the temporary building, completely redecorated it, and secured necessary equipment such as tables, chairs, office and kitchen equipment, songbooks, and a piano.

In the spring of 1955 William Kidwell was called to be their pastor. Under his fine leadership the Bethany church has made many very significant strides forward. Twenty-nine charter members were received into the church.

The congregation adopted the four-point stewardship program recommended by the General Brotherhood Board. This includes: (1) an adequate budget covering local and world-wide program; (2) the envelope system of giving; (3) an annual every-member canvass for the financial program of the church; and (4) a program of stewardship education for the total church membership.

Since the church's beginning there have been marked gains in attendance. During the last quarter of the summer, 1957, attendance averaged nearly seventy. Membership has continued to increase with a total of fifty at the end of the past fiscal year.

Per-capita giving has remained relatively high. Last fall the church employed the services of Carr and Associates, and as a result of that effort nearly doubled their giving, which was already, according to Pastor Kidwell, the highest per capita in the district.

A very fine first unit of the building is presently under construction. The pastor writes, "The last two years have not been years of waiting, but rather years of diligent work and preparation for the unlimited opportunities that lie ahead. The excellent response of the congregation in attendance, in the stewardship of time and money, and in an evangelistic concern for people has been most encouraging."

To help make possible the building of this first unit, Bethany church has received a grant of $8,000 from the General Brotherhood Board.



The walls of the first unit rise



View of the Timberville church showing the new educational unit on the right

New Unit Dedicated

DEDICATION services for the recently completed educational unit of the Timberville church in the District of Northern Virginia were held on Jan. 17. Bro. Paul H. Bowman was the speaker for this occasion. Other participants in the day's program were Houston Newman, president of the Newman Building and Materials Corporation; I. W. Diehl, building committee chairman; Stanley Wampler, moderator of the church; and Joseph M. Mason, the pastor.

The newly completed unit contains fifteen new Sunday-school rooms, a modern kitchen, and rest rooms on each of the three floor levels. Several of the Sunday-school rooms are equipped with modern-fold partitions to provide larger assembly rooms for the various departments of the Sunday school. Improvements in the original building included enlarging the fellowship hall and the building of a new pastor's study on the church's ground level.

The Timberville church was the first Church of the Brethren to conduct an organized Sunday school in the then Second District of Virginia, which included an area from Staunton on the south to the Maryland and West Virginia lines on the north and west. This was done in 1879 under the leadership of John F. Driver.

National Council urges

Extension of Trade Agreements

EXTENSION of the reciprocal trade agreements program "for at least another five years without weakening amendments" was urged by the general assembly of the National Council of Churches in St. Louis, Dec. 2-6.

It also declared that technical and economic aid "should not be primarily for political and military associations but for the purpose of helping people to help meet economic and social needs and opportunities."

"Oneness in Christ across the nations requires mutual aid and trade," the council said. "As Christians we feel compelled to give our special support to the further development of foreign economic policies of the United States which will reflect our interest in man's welfare in other countries as well as in our own. We believe that constructive policies of international aid and trade are essential to the creation of conditions of peace with justice and freedom."

As far as the reciprocal trade agreements program is concerned, the council urged "less emphasis on reinforcing trade barriers and more on expanding trade."

The delegates endorsed United States participation "in the international machinery necessary for efficient and orderly administration of the reciprocal trade agreements system such as is planned for in the proposed Organization for Trade Co-operation."

Noting that extension of the reciprocal trade system might bring certain adverse local results, the council called for government programs of special assistance to areas, industries, and people adversely affected.

They would thus be aided "in adjusting to the new conditions brought about in efforts for the larger good in an interdependent world."

For economically underdeveloped countries, the council urged assistance in long-time capital loans on favorable terms and capital grants on a more limited basis. "This Assembly advocates balanced, expanding programs of international aid and trade to the end that in this interdependent world its various peoples, all created and cared for by God, may have a more abundant life, with more well-being, knowledge, justice, freedom, and peace."

From the Mailbag

The clinical phase of the work at Calderon is slowly expanding and continues to open new doors for the follow-up work of the church and school. The effects of this work are invaluable and far-reaching. Dr. John Horning is kept busy in the medical program, working at the daily clinic as well as making house calls in the community. Recently many trips were made to Quito to have chest X rays made of the school children; T.B. is very prevalent among the people here.—Don and Shirley Fike, Ecuador.

Readers Write

Continued from page 2

sin will continue to dominate the lives of men. We may gain in the field of church membership, but we will certainly lose ground in the realm of Spirit-born men. May God bless Brother Blough and continue to use him as his mouthpiece in holding forth the Word of truth.—John M. Geary, Mount Pleasant, Pa.

MATERIAL AID

Destitution in Florida

The following report from Julian and Ruth Griggs, directors of the Brethren Service unit at the Osceola migrant camp, Belle Glade, Fla., written on Jan. 12, describes the emergency resulting from the unusual rains and cold weather which recently hit Florida.



This season's unusual cold weather in Florida has caused suffering to migrant children such as these whose clothing and housing is designed only for warm weather

IN THE first place, we always have a critical period for migrants between December and February because of a normal between-season slump. There is a bean crop in October and November requiring many pickers and packers. The spring crop of beans does not come in until February.

In the second place, we had a freeze in mid-December which slowed down or damaged other crops like cabbage, celery, and radishes. The sweet corn was killed in the freeze. Then we had days and days of rain which flooded some fields in spite of day and night pumping to get the water out of the Glades. Around Pahokee water birds still are enjoying the ponds which had been corn and bean fields.

Thirdly, because of frost damage on the coast, the normal flow of Negro labor from the Glades to the coast was not needed. The freeze in the citrus belt added to the unemployment picture, although temporarily they are using labor to strip the trees. Immokalee has a large number of migrants unemployed because tomatoes were frozen. Surplus food commodities for a month's supply were distributed to 1,000 needy families in that area. Redland and Homestead will have 5,000 unemployed shortly. Florida Placement Service predicts 15,000 unemployed from Feb. 1 to March 15. By mid-March spring plantings will be ready to harvest.

Belle Glade has a lot of work going on through all the cold and rain, in the potatoes, celery, radishes, and other leaf crops little damaged by the cold. However, there are spots of critical need. The colored bean pickers, the white bean pickers, and the fringe laborers with no previous employment here, no relationship with a grower to depend on, and no credit—these three groups are destitute.

At the Jan. 5 meeting of the Belle Glade Interracial Council a committee was appointed to plan needed community action. This interracial committee, The Emergency Migrant Advisory Committee, of which Ruth is chairman, has appealed to the civic clubs and churches of the community for money to meet the most critical needs, has worked closely with the Employment Service to find temporary employment for the destitute, has secured the help of the Scouts and Rainbow Girls to collect clothing and blankets, has secured volunteers among both white and colored to do case-by-case investigation of everyone applying at the two centers for help. U. S. Sugar opened up jobs for 500 Negro men cutting cane, which is a very tough job, by the way. A few citizens of Belle Glade have given a day or two of work for several men. Three cars of men went to Lakeland to pick oranges and grapefruit. We still need to find jobs for women, because there are many homes in which the mother is the breadwinner.

Monday night the committee is meeting with growers, public health workers, county and state welfare people, and Representative Emmett Roberts, who is also camp manager at the Belle Glade white and colored housing projects. We hope to make further plans for the greater crisis yet to come when citrus picking is over Feb. 1. Surplus foods may be necessary if it gets beyond our ability to handle locally.

BVS Gets New Training Director



Mock

■ There is rejoicing in Brethren Service circles as the March Brethren Volunteer Service unit begins training at New Windsor, Md., under the leadership of a new director, Robert G. Mock.

He follows a line of three former training directors and two acting directors in this position. First BVS training director was Ed Crill, who served from 1948-51. He was followed by Rodney Davis, who lead the units for a year. From 1952-53 Dale Aukerman served as acting director. Ivan Fry began as director in 1953 and continued until 1957. At that time Frances Clemens stepped in as acting director from her position of assistant director and has bridged the gap up to now.

Others who have served as assistant directors since the beginning of BVS have been Genevieve Crist, Rachel Garner, and Grace Trimmer Lefever.

Bob Mock comes to this work from Pennsylvania, where he has been pastor of the Ligonier and Everett congregations. He has been active as a camp leader and as a member of the National Recreation Committee. For two years he was district youth counselor in Middle Pennsylvania. He is a graduate of Juniata College and Bethany Seminary.

He and his wife JoAnne and their two sons arrived in New Windsor in February. We wish them divine blessing and guidance as they begin this work which is so influential in the molding of future leaders of our church.

MATERIAL AID

Project-of-the-Month for March

Books for Hillcrest School

Hillcrest School is the boarding school in which the children of our missionaries in Nigeria receive their elementary education. The devoted staff at Hillcrest School are doing a very commendable job of educating the children who have been left in their charge, but there are many handicaps. One of the primary handicaps has been the lack of an adequate library.

During the past several years the staff at Hillcrest has been compiling a list of books with the hope of establishing a library at Hillcrest. Now that an expanded program in Hillcrest School is a recognized need, the library becomes more than ever necessary.



Children at the Hillcrest School for the children of our missionaries in Nigeria, Africa, pause for evening worship

Address a card to Director, Material Aid Services, Brethren Service Center, New Windsor, Md., to receive a copy of the list of books needed at the Hillcrest School.

Replenish the Blankets

In response to a call from Julian Griggs to meet the emergency situation described in the article on the opposite page a supply of blankets, comforters, and quilts was sent to Florida from the New Windsor, Md., center. In order to meet future emergencies and to meet the ongoing needs of the overseas programs, individuals and groups are urged to contribute and replenish the supply.

Schwarzenau Comes to Life

Allen Weldy

Allen Weldy and his wife, Nina, of Elkhart, Ind., arrived at the Kassel Brethren Center in December of 1957, where they are serving as house parents. They had spent the past six years as directors of the Flat Creek mission in Kentucky.

FOR a number of years it has been our privilege to work among the churches of America in the interest of men's work, young people, Christian education, ministry and home missions, Brethren Service, and various other areas of the total program of the Church of the Brethren. All these experiences have been exceedingly enriching and, we trust, profitable to ourselves and others of similar interests. During these years, much has been read and oral reports have been heard from those who have visited the program of our church in Europe, as well as other parts of the world, and all this information has been most interesting as well as encouraging.

Since arriving at Brethren House in Kassel, Germany, we have been greatly impressed by the effectiveness and the outreach of the program as well as by the consecration of the workers in the various phases of Brethren Service in Europe. True enough, we were somewhat familiar with the Heifer Project, student exchange, material aid, international work camps, as well as with other areas of Brethren Volunteer Service as we engaged in church work in America.

However, as we are now a part of that volunteer service program as house parents here at Brethren House, we are in much better position to observe and to make firsthand acquaintance with these various departments and their significance and outreach. It is indeed heartening to know that the church constituency of the entire Brotherhood has become more and more aware in recent years of the world-wide need and has accepted these areas of service as an integral part of their spiritual responsibility to the total program of the church.

Many of us have been interested in church history in general, and especially the history of the Church of the Brethren. Because of this interest, we have read Brumbaugh's *History of the Church, Studies in Brethren History,* by F. E. Mallott, and more recently and more specifically, have we read and re-read *Schwarzenau Yesterday and Today,* by L. W. Schultz.

Continued on page 25



Choral Speaking

Irene Van Dyke Fierheller

CHORAL speech means the blending of voices in groups to interpret literature in much the same way that a choir interprets music. The voices are sorted as to quality and pitch, so that when they are used alternately, a distinct difference in tone is heard. The use of these groups, interspersed with a solo voice, is similar to the use of different instruments in an orchestra, or to the four parts in singing harmony. The leader must, then, study his selection of literature carefully, so that he may give it the most natural, and at the same time, the most artistic interpretation.

The best number of voices to begin with is from twelve to twenty-five. More or fewer can be used if necessary. The voices should be divided according to natural range of speaking voice: "light" or "heavy." If all women's or all children's voices are used, a division into two groups is enough. If the group contains men's voices, they may be used either as a third group, or divided into third and fourth groups. From each of these groups one solo voice should be chosen to use when called for.

In arranging the positions of the voices, always avoid a straight line. Bank the voices, so that each group is compact. In many cases it is advisable to put the strongest voices at the back instead of at the front, so that they will carry support and confidence to the weak ones.

In selecting the solo voices, be sure to use a voice that is clear and firm, so that it will be a contrast to the group voices, and yet not be out of balance.

At each rehearsal, it is well to begin with some easy rhymes, to gain flexibility of tone, and to develop a sense of timing, so that all will speak in unison, without ragged effects. Simple nursery rhymes, given with a variety of expression and timing, will be very practical to use for this.

In choosing the literature to be interpreted by a speaking choir, the leader must make his selection with care, and study it so thoroughly that he can hear in his mind the audible effects he wants. There are many possible forms to use with a speaking choir, but I will list only the most simple. When one has really learned all the art of using the simple forms, more elaborate and pretentious forms will naturally present themselves. The following forms of interpretation may be used:

1. *Refrain Speaking.* A solo voice speaks the verse, and the whole group gives the refrain. For instance, in Psalm 136, where the refrain occurs, "For his mercy endureth forever."

2. *Antiphonal Speaking.* This is given by two groups (light and heavy voices), contrasted and used alternately, as in question and answer.

3. *Cumulative.* Beginning with a few voices, more voices are added, until the climax is reached.

4. *Variety* may be brought into all of these foregoing forms by the addition of solo voices, to contrast with the group voices.

Techniques of Choral Conducting

A few suggestions may be directed to the conductor of the choral group. On him, of course, rests the responsibility of unifying some twenty or more separate voices into one artistic whole, much as an orchestra director molds many tones of instruments into a harmonious whole.

The conductor of a choral group uses motions of hand and arm, but somewhat differently from a musical conductor. Instead of moving up and down, the hand—usually the right hand—moves from left to right, in a horizontal motion out and back to show the flow of the lines of thought, raising or lowering the plane of movement to show pitch. The left hand is used to indicate the entry of another group, change of thought or tempo, or to supplement the right hand as needed. Every gesture of the conductor should be meaningful to the choir, yet at the same time so inconspicuous that it will not detract from the effectiveness of the rendition. The eyes of the choir should be directed at all times to the director, so as to focus the attention of all, audience and participants alike, on the production itself.



In practicing for variety of speed and pitch, again I refer you to the well-known nursery rhymes, which a skillful conductor can use to get many different effects.

The material used should never be memorized until sufficient practice has been done to establish proper inflection and pauses; for as every one knows, speech tunes once learned are hard to change, and an incorrect interpretation once started is very hard to correct. However, when the proper pattern has been set, it should be memorized, so that the final rendition may be given with freedom and joy. Children speak with more understanding if they know the words by memory.

Choral Readings From the Bible, by Heltman and Brown, $1.00, gives guidance in selecting Bible passages for use by choral groups. Another book by the same editors, *Choral Readings for Fun and Recreation,* $1.00, provides material on the lighter side.

1958 VACATION CHURCH SCHOOLS

THE vacation church school theme for 1958 is "Jesus." Excellent materials are available on the different age levels, kindergarten, primary, junior, and junior high.

A detailed order form, giving the titles of three different series of vacation church school texts and their corresponding prices, is available from the Church of the Brethren, General Offices, Elgin, Ill. Directors of children's work in each local church should have received a copy of this order form in a recent mailing. Additional copies may be requested, free of charge.

NOW is the time for local churches to be planning their Christian education program for the summer. Teachers should be selected early, so that they may avail themselves of training opportunities in the community or district.

The vacation church school can serve the church as one of the most significant and effective opportunities for giving Christian teaching and experiences to its children and youth. Children of nonchurch homes often participate in the vacation school program and consequently they and their parents become active members of the church fellowship. More time for Christian teaching is available for our boys and girls during a two weeks' vacation church school period than is used in the average church in a half year or more of the Sunday morning church school sessions.

In keeping with the 250th Anniversary year, the only project material promoted by the children's work department is the Let's Fly With Jim and Jane. The vacation church school kit includes eight stories and pictures about the work of the Church of the Brethren around the world. Through this project the juniors and junior highs can help tell younger children about our church and all can share in extending the Christian message around the world. (Cover of the descriptive flier is shown on the opposite page. Copies may be ordered from the Church of the Brethren General Offices, Elgin, Ill.)

The interdenominational vacation church school project is Stories of Jesus for Children Everywhere. This project, sponsored by the World Council of Christian Education, provides booklets which contain eight stories and pictures about Jesus written in different languages. One dollar will send twelve booklets to any country in which your group is interested. If no country is named, booklets will be sent where they are most needed. A sample of the book being sent will be mailed to the contributing vacation church school by the World Council.

Contributions for either of these projects should be directed to the General Brotherhood Board, Church of the Brethren, Elgin, Ill., with a clear indication that they are vacation church school gifts. Be sure to specify which project is supported. The General Brotherhood Board will then forward the money for the interdenominational project to the World Council of Christian Education.

Church School Absenteeism

IN THIS industrial age, people who work away from their homes report their absences from work to the office or factory immediately. This same sense of urgency in reporting absence to the church school teachers is not felt. Often people miss one Sunday and from outward appearances "they weren't missed." Succeeding absences are made more easily. Such situations need to be halted before a serious pattern of nonattendance is developed.

What can the church school do to right such circumstances? Try some of these ideas.

When folks are absent from a church school class (or church service), it would be well that someone be assigned the duty of checking on the absence very early in the week following, so the people realize that their presence was missed. By surrounding everyone with a warm spirit of friendliness the church will become a stronger influence in the lives of individuals and of the community. Mail and telephone calls can be effectively used, too, to follow up on absenteeism, but they can never replace the personal face-to-face visit.

This is an untried field for many of us. True, the pastor and teachers should visit more. But so should others! Active member families of the church should visit one another more often. Active member families should include a program of visiting nonmember families. Older persons should be visited by younger people. And older people ought to, by some means, be provided the opportunity to visit friends of their own age. Even children can participate in some program of systematic visiting. Some class groups visit shut-ins. Children readily visit in one another's homes.

If the church school and church puts on a real effort of friendship, warm, genuine, and sincere, we will soon see better results in church growth. Why not try some plan in which your church people in reality become brethren to others? Through these efforts others will be won to Christ.

Schwarzenau

Continued from page 23

For many persons, history is quite dead as far as the printed page is concerned, and to a large degree that has been true in our case. But for us today, Schwarzenau is no longer something that has been read about from the printed page—it is a reality. It was our privilege several weeks ago, in the company of M. R. Zigler and others, to spend a most profitable day in this beautiful and "peaceful valley" of Wittgenstein, some ninety kilometers from Kassel, where our church was born two hundred fifty years ago.

As we walked along the shore of the Eder River and paused at that sacred spot where Alexander Mack and those other seven pious souls were supposed to have gone into the water for baptism, we removed our hats for a moment of silence in memory of that sacred occasion. As we visited the historic places, the old Alexander Mack mill, the

Continued on page 27



In a pre-literate society, many influences tend to take students out of school. Christianity, bringing new insights of human worth, motivates education in many lands

NIGERIA, WEST AFRICA

"Don't Leave School"

Irven Stern

THIS evening a senior primary boy named Damana came to me to say that he would have to leave school as he had just learned that his mother died two days ago. His home is more than a day's journey away.

I told Damana that I was sorry about his losing his mother and asked him more about his family and why it was absolutely necessary that he leave school. He said that his father had died in 1952. According to their custom his father's brother took the deceased man's wife and family and Damana's mother died day before yesterday in childbirth.

There are five children in the family, a sister older than he and a sister just younger. There are two smaller brothers. He is about twelve or thirteen. We have been helping him by giving him some work from time to time so that he could get money for his food and fees. But now we are leaving and will not likely return to Lassa.

He has no one to support him; no work here to do. He just figured that with the sorrow of losing his mother and the disorganization that would come to his family he ought to go home to help out with his younger sister and brothers in any way he could.

Now Damana is a very clever boy in school. In fact, the work is too easy for him to present much of a challenge most of the time. He is the kind we do not like to leave school if there is a way at all for them to stay. So I talked with him some time and prayed with him. I told him, "Yes, go and greet your family but come back to school soon so that you can finish out this year of work. Perhaps we will find work for you to do that you can earn enough money outside school hours to buy your food and clothes and fees for school. Do not leave school too easily. God has given you an unusually keen mind. You must cultivate it and stretch it and dedicate it. Then your life will be not only more useful to your younger sister and brothers but to many other people as well."

He decided to stay in school and now I must find a way to help him stay. Damana really needs help (The Sterns have returned on furlough now.)

"Walk

Marianne Michael

He who says he abides in him, ought to walk in the same way in which he walked 1 John 2: 6.

IN A land whose wide savannahs are crossed from border to border by a maze of footpaths leading from home to home, from village to market, from farm to center of trade, the footpath has become a symbol of that link between a person and his world. Here is where the real business of living takes place. Here on bare feet walk the men and women whose simple daily decisions may influence for good or evil a culture half the world away.

If we as Christians are to step out in paths of service, we must walk in a way blazed long ago by a simple Carpenter in Galilee. If we say we abide in him, we ought to walk in the way in which he walked.

I want you to meet a few from among the people with whom we work in Africa who we feel are walking in that Way.

Humility

Because our Lord came to us in lowly surroundings and took the form of a servant and humbled himself before men, I would list first the path of humility if we are to follow him. I want you to meet a walking saint in Garkida who has not the faintest idea that she is anything but a simple peasant woman.

Auta was born into a simple home, early disrupted when her mother was admitted many years ago as the first patient of the beginning leper colony of the Church of the Brethren in Nigeria. She grew up beside her mother a devout Christian. They lived in a thatched mud hut, slept on the ground, carried water from the river, and were nourished not only by the sim-

e Way"

ple mush and greens of their traditional diet but also from the word of God in a Christian environment.

In that early school, Auta, the little one, became acquainted with a young schoolboy, also a patient in the leprosarium, and in time, because they were very much in love, the mother consented to their marriage—a really Christian marriage based on mutual respect and love and companionship, a fairly rare thing in West Africa even today.

After leaving with her young husband for his training as a medical dispenser in a city some distance away, she lost her mother by death, but soon became engrossed in the rearing of her own family. In time her husband was called to outvillage work as a preacher-teacher-dispenser in a village where not one Christian lived or had heard the Word.

There, far from a doctor, one daughter succumbed to whooping cough and shortly later the illness of her husband was diagnosed as tuberculosis. For the past nine years he has been isolated in a hut in their compound. Auta has had the care of the children and the living to make by her simple farming. During that time, their home has continued to witness to the light they saw and which they reflect so graciously. Never a day goes by but what she is asked to help in some Christian capacity among the women. Persecuted for the religion to which she holds so faithfully, and when, like Job, they do not see the way ahead but only know that God is faithful, they walk as nearly as they know in the Way in which the Master walked.

(To Be Continued)

Schwarzenau

Continued from page 25

church, the school houses (both old and new), the bridge, the bakery, *Huttental*, the *Gasthaeuser*, and other places of historic interest and then called to mind the names of Mack, Becker, Sower, as well as those who were baptized on that memorable day, the name *Schwarzenau* has really taken on new life.

Our visit and coffee with the village leaders, the Burgermeister, schoolteachers, and pastor assured us of their interest and co-operation in behalf of the anniversary celebration this coming August.

Yes, Schwarzenau is alive and will become more alive for us and within us, as we acquaint ourselves more thoroughly through visits and through reading and study during the months and years ahead. Aug. 6, 1958, should be the day that will really make Schwarzenau more alive for all who will be privileged to be present for the anniversary celebration.

Obituaries

Arrick, Homer, son of Charles and Leota Fiant Arrick, was born June 14, 1889, in Waltz Township, Ind., and died Dec. 21, 1957. He is survived by one son, two daughters, five sisters, and one brother. Funeral services were held by Bro. Jacob Smith at the Wabash Country church, of which he was a member. Burial was in the Converse cemetery.—Mrs. Pearl Hasty, La Fontaine, Ind.

Carter, Isaac Edgar, son of Isaac and Mary Hoffmaster Carter, was born April 12, 1896, and died Oct. 23, 1957, in Brunswick, Md. He was married to Margaret Lauretta Brunner. He was a member of the Brownsville church. Surviving are his wife, one son, one daughter, and three grandchilden. Funeral services were held by Bro. Newton Poling in the Brownsville church. Interment was in the adjoining cemetery.—Norma Jean Shelby, Keedysville, Md.

Colvin, Marian, daughter of Charles and Lydia Stonecipher Paddock, was born Feb. 18, 1925, and died Oct. 9, 1957. She was a member of the Nettle Creek church. She was married to Allen Colvin, who with four children, her father, four sisters, and one brother survive her. Funeral services were held by Bro. Lester Fike in the Nettle Creek church. Burial was in the adjoining cemetery—Mrs. O. D. Werking, Hagerstown, Md.

Crist, Corda E., was born Oct. 29, 1882, in Miami County, Kansas, and died at Middleburg, Fla., Dec. 16, 1957. She had been a member of the Church of the Brethren since she was twelve.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Homemade Games

A NUMBER of games can be made by merely drawing small courts upon the floor. These are called deck games. First, draw a four-foot square upon the floor, divide it into smaller squares, and number these. The numbers which you give them might well indicate the score such as five, ten, fifteen, twenty points. This game can then be played by fixing a foul line some distance from the squares. A rubber heel tossed into the air towards the square allows one to score his points. Each person takes his turn and a hundred points is the game.

Another game may be made by driving large nails into a board which is about two feet square. Write at the side of each nail a number which is equal to the point value of that nail; hang the board up, and toss rubber jar rings at the nails. A score can be kept similar to the rubber heel toss as above.

A number of other games such as a ring toss set can be made by using wire rings and a protruding point made by a lath or nail or some sharp pointed object. Darts can be a lot of fun and a dart board can be made by using some of the presswood boards and painting on a target for them. *Suggested by Loreen Gayer.*

On Dec. 25, 1904, she was married to A. D. Crist. To this union were born four daughters and one son. Surviving are her husband, three daughters, one sister, two brothers, and seven grandchildren. Funeral services were held by John W. Meyers in the Middleburg Methodist church, Fla.—A. D. Crist, Middleburg, Fla.

Frantz, Mary Magdaline, daughter of William and Mark Baker Pully, was born Jan. 3, 1874, in Grant County, Ind., and died Dec. 21, 1957. She was married to John F. Frantz on Aug. 15, 1891. He preceded her in death in April 1954. She was a member of the Wabash Country church. Surviving are three daughters, one sister, eight grandchildren, and eighteen great-grandchildren. Funeral services were held by Bro. Charles Oberlin of Peru at the Hoover-Miner funeral home. Burial was in the Vernon cemetery.—Mrs. Pearl Hasty, La Fountaine, Ind.

Garrison, Henry M., was born near Flora, Ind., Aug. 28, 1869, and died Oct. 19, 1957. On Feb. 7, 1897, he was married to Anna Bell Stinebaugh, who died in 1952. To this union were born two sons and two daughters, who along with eight grandchildren and ten great-grandchildren survive. Funeral services were held by Bro. Dolar Ritchey of the Bachelor Run church, of which he was a member. Burial was in the Maple Lawn cemetery.—Mrs. Ada Booth, Flora, Ind.

Goar, Wayne L., son of Ralph and Clara Wantz Goar, was born June 18, 1906, and died Dec. 21, 1957. He was a member of the Nettle Creek church for thirty-six years and served as a deacon for eleven years. He was married to Olive Dilling in 1928. Surviving are his wife, one son, one daughter, his mother, and one sister. Funeral services were held by Bro. Lester Fike in the Nettle Creek church. Burial was in the adjoining cemetery.—Mrs. O. D. Werking, Hagerstown, Ind.

Hawbaker, Caryl, was born Jan. 6, 1926, in Sidney, Ohio, and died Dec. 4, 1957, in South Bend, Ind. She was a member of the First Church of the Brethren. On Oct. 22, 1949, she was married to Maurice Hawbaker. Surviving are her husband, one daughter, one son, her parents, two brothers, and four sisters. The memorial service was held in Sidney, Ohio, with burial in the Pasco cemetery.—Lucile V. Sanders, South Bend, Ind.

Hendriekson, Ira, was born near Robinson, Ill., Nov. 15, 1870, and died Dec. 22, 1957, in Elgin, Ill. He was married to Addie Windle, who preceded him in death. Surviving are one son, one daughter, and several grandchildren. Funeral services were held in the Finch funeral home at Mt. Morris by Bro. Carl Myers. Burial was in the Oakwood cemetery.—Mrs. Robert Fridley, Mt. Morris, Ill.

Leatherman, Mary May, was born Sept. 22, 1896, and died in August, 1957. She was blessed with a family of fifteen children. Six sons, three daughters, and four grandchildren survive her. She was a member of the Black Swamp church. Memorial services were held by the undersigned. Interment was in the Lake Township cemetery.—Leonard B. Carlisle, Perrysburg, Ohio.

Linebaugh, Charles, was born Nov. 22, 1880, in Greenville, Tenn., and died Dec. 13, 1957. In 1902 he was married to Eule Evans, who preceded him in death in 1949. He was an active member of the Fresno church, Calif., for many years. Surviving are one daughter and one sister.—Mrs. Hild Nielson, Fresno, Calif.

Moore, Lily Catherine, daughter of Raphael and Lucinda Baker, was born Oct. 12, 1877, and died Sept. 24, 1957. She was married to John L. Moore, who preceded her in death. She is survived by one daughter, five grandchildren, and five great-grandchildren. She was a member of the Allegheny church, Bismarck, W. Va. Funeral services were held by the undersigned and Bro. A. R. Showalter of Bridgewater. Interment was in the family cemetery on the home farm at Bismarck.—Levi J. Ziegler, Maysville, W. Va.

Myers, Victoria E., daughter of Richard and Eliza Luttrell, was born Oct. 7, 1873, and died Oct. 8, 1957. She was married to Charles Myers. She was a member of the Brownsville church. Surviving are two sons, one daughter, six grandchildren, two great-grandchildren, and one great-great-grandchild. Funeral services were held at the Brunswick funeral home by Bro. Newton Poling. Interment was in the Park Heights cemetery, Brunswick, Md.—Norma Jean Shelby, Keedysville, Md.

Nichols, Octavie Wimmer, died Nov. 2, 1957, at the age of eighty-one years. She had been a member of the Copper Hill church for forty-seven years. Funeral services were held in the church by Brethren Mark W. Wolfe and Frank Wimmer. Burial was in the Cross Roads church cemetery.—Mrs. O. L. Hollins, Copper Hill, Va.

Rau, Alice Elnora, daughter of Samuel E. and Elma Lindower, was born Jan. 10, 1867, in Wood County, Ohio, and died Dec. 10, 1957. She was married to Henry A. Rau on Feb. 11, 1892. She had been a member of the church since early youth and served as a deacon's wife for many years. Surviving are her husband, two sons, six daughters, fifteen grandchildren, nineteen great-grandchildren, two brothers, and one sister. Funeral services were conducted in the Beaverton church by Brethren Carl Hilbert and Arthur Whisler. Burial was in the Dale cemetery.—Grace Rau Ward, Beaverton, Mich.

Royer, Emma Van Buren, was born April 3, 1871, at Shabbona, Ill., and died Nov. 14, 1957, in Geneva, Nebr. She was married to William A. Royer, who preceded her in death in May 1935. During her early years, she was a member of the Methodist church but later joined the Church of the Brethren. She is survived by one daughter, one son, three grandchildren, and five great-grandchildren. Funeral services were held in the Methodist church at Davenport by Bro. William Albright and the Methodist pastor, Reverend Monkhern. Burial was in the Davenport cemetery.—Mrs. J. E. Nedrow, Davenport, Nebr.

Rubeck, Carrie C., daughter of Albert and Cora Bowers, was born July 2, 1894, and died Dec. 29, 1957, near Mercersburg, Pa. She was married to Luther Rubeck. She was a long-time member of the Broadfording church, Md. Surviving are her husband, two sons, two daughters, ten grandchildren, one brother, and one sister. Funeral services were held in the Broadfording church by Brethren D. R. Petry and J. Stanley Earhart. Interment was in the adjoining cemetery.—Mrs. Edith Myers, Hagerstown, Md.

Saunders, Littleberry Davis, was born Aug. 13, 1860, and died Oct. 5, 1957. He was the oldest resident of the community and was known as Uncle Berry by everyone for miles around. Although he never connected himself with the church, he raised a large Christian family, some of which are members of the Saunders Grove church. Surviving are one brother, three sons, four daughters, twenty-six grandchildren, fifty-four great-grandchildren, and thirty-one great-great-grandchildren. Funeral services were held at the Parris Chapel Methodist church by Bro. H. N. Whitten of the Saunders Grove church, assisted by Bro. H. C. Spangler and Rev. G. C. Smith of the Parris Chapel church.—Mrs. E. G. Wade, Vinton, Va.

Saylor, Mae. daughter of Marcellus and Lydia Gossard, was born May 12, 1891, near Sedalia, Ohio, and died Nov. 9, 1957. She was married to Wilbur Saylor on Oct. 6, 1923. In 1936 she joined the East Dayton church, Ohio. Surviving are her husband and one sister. Funeral services were held in the East Dayton church by the undersigned.—Edgar G. Petry, Dayton, Ohio.

Shorter, Pearle King, died Nov. 16, 1957. She was a member of the Copper Hill church for many years. She also attended the Mt. Union church. Funeral services were held at Mt. Union by Brethren Mark W. Wolfe and Frank Wimmer. Burial was in the King cemetery.—Mrs. O. L. Hollins, Copper Hill, Va.

Snader, Nellie H., daughter of A. S. and Martha Sprenkle Heefner, was born Sept. 9, 1882, and died Dec. 16, 1957. She was married to Warren J. Snader in 1907. She was a member of the Waynesboro church, Pa. Surviving are her husband, and one sister.

Funeral services were conducted by Bro. George L. Detweiler at the Grove funeral home. Burial was in the Burns Hill cemetery. — Lillian R. Good, Waynesboro, Pa.

Wampler, Bessie, widow of Clarence Wampler, died Dec. 2, 1957, in La Mesa, Calif. The body was cremated and the ashes were returned to Hagerstown, Ind., to be buried in the Locust Grove cemetery. She is survived by one daughter.—Mrs. O. D. Werking, Hagerstown, Ind.

Weller, Arminta Jane, daughter of Daniel and Sarah Rodgers Prowant, was born Sept. 24, 1876, and died in Fostoria, Ohio, Dec. 18, 1957. On Oct. 3, 1897, she was married to D. P. Weller, who preceded her in death on April 13, 1943. She was a member of the Dupont church, Ohio. She served with her husband in the pastoral ministry for forty-five years. Surviving are two daughters, three sons, twelve grandchildren, eighteen great-grandchildren, four sisters, and one brother. Funeral services were held in the Dupont church by Brethren Robert L. Heeter and Roger Sappington. Interment was in the Fairview cemetery.—Gladys S. Prowant, Dupont, Ohio.

White, Mary Ethel, was born Jan. 20, 1881, and died Dec. 21, 1957, at Haskell, Texas. She was a faithful member of the church. She is survived by her husband, six sons, and four daughters. Funeral services were held in the Nocona church by Bro. Edward L. Murray. Interment was in the Nocona church cemetery.—Mrs. Theulie Whitten, Nocona, Texas.

Williamson, Billie Overlin, was born Oct. 16, 1920, and died July 24, 1957. He was a loyal and active member of the Saunders Grove church, Va. He had been married to Lucille Stevens for seventeen years. Several days before his death, he called for the anointing service, at which Brethren H. C. Spangler and Sam Butterworth officiated. He is survived by his parents, his wife, and one daughter. Funeral services were held at the church by Brethren H. N. Whitten, H. C. Spangler, and Sam Butterworth. Interment was in the Vinton cemetery.—Mrs. E. G. Wade, Vinton, Va.

Witter, May, daughter of Monroe and Nancy Barnard, was born Jan. 10, 1882, and died Sept. 21, 1957. On Nov. 29, 1902, she was married to Date Witter who, with three daughters, two sons, six grandchildren, and one sister survive. Funeral services were held by Brethren Lewis Deardorff of North Manchester and Dolar Ritchey of the Bachelor Run church, of which she was a member. Burial was in the Maple Lawn cemetery.—Mrs. Ada Booth, Flora, Ind.

Wise, Clarence, son of Henry and Ella Lewis Wise, was born Oct. 3, 1890, and died Oct. 16, 1957. He is survived by his wife, Martha. Funeral services were held in the Nettle Creek church, Ind., by Bro. Lester Fike. Burial was in the adjoining cemetery.—Mrs. O. D. Werking, Hagerstown, Ind.

→ALCOHOLICS ANONYMOUS←

Comes of Age

by a co-founder of Alcoholics Anonymous

To write in an interesting fashion about the history and growth of an organization is no easy task. To have an interesting work about which to write is a real blessing. To have the gift of penmanship and leadership plus experience as a co-founder of the movement is a combination rarely found in any person or age.

The author leads one into the inner recesses of the historical archives and permits the reader to see and sense the moving events, the personalities, the strains and stresses, the joys and sorrows, that have forged the wonderful movement known as Alcoholics Anonymous.

One cannot read this volume without seeking ways to adapt the teachings from AA experience to situations existing in church, home, and community. Recommended reading for all church workers. **$4.00**

Church of the Brethren General Offices . . . . Elgin, Illinois

Church News

Northern California

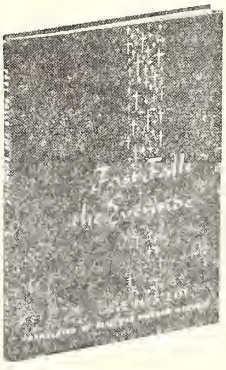
Reedley — Thought-provoking talks were given by two of our young men and our pastor on the theme, Should a Christian Go to War. During the pastor's vacation, Rev. Marvin Thiesen and Rev. Dan Schellenberg brought the messages at our morning worship services. Bro. Herbert Ruthrauff, public relations representative of La Verne College, was our pulpit guest on Sept. 29. A large group of our members attended the Northern California district meeting at Empire. LeRoy Clark and Don Miller were our delegates. The local Gideons delivered a message from our pulpit on Oct. 27. Our Sunday-school juniors collected money for chicks for Ecuador on Halloween. Our missionary director, Mrs. Harvey Hostetler, and Mrs. John Robert were hostesses for the fall missionary luncheon. —Mrs. Carl Rupert, Reedley Calif.

Southern California and Arizona

Glendale, First—Our love feast was held on Nov. 10. The annual all-church picnic was held on Nov. 17. Mrs. Harold Fasnacht of La Verne showed slides and talked of her recent trip around the world at the women's work program on Nov. 19. The Panorama City church was invited as guests. W. David Albright, of Nampa, Idaho, was the guest speaker for the music and preaching mission which began on Dec. 2. That night a music workshop was held. Regular services were held Tuesday through Sunday night when the meeting closed. On Dec. 15 we had our Christmas musical program.—Ena I. White, Glendale, Calif.

Devotional readings for those who are older

FAST FALLS the EVENTIDE



OLLE NYSTEDT

An excellent book of thirty deeply devotional readings written especially for those who are older. Even the type accommodates readers whose vision may not be as strong as in earlier years. This devotional book also merits wide use even beyond the age group to whom it is primarily directed. **$2.00**

CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

Vacation Church School in Christian Education

Elsie Miller Butt

A leadership education text describing what makes up a good vacation church school. First-hand accounts are given of actual visits to a kindergarten and a junior department, showing the principles that should apply in working with children at various age levels. Guidance is given in helping teachers see what part special events play in relation to a well-rounded vacation church school program. Other chapters show how the vacation church school belongs to the church, to the community, to the home, and what its past history has done to lay a foundation for the present and the future. Practical guidance is given to show how to discover and enlist, train, and supervise leaders. **$2.00**

CHURCH OF THE BRETHREN
GENERAL OFFICES
Elgin, Illinois

Glendora—Our women were invited as guests of the Pasadena women to hear Rev. Carl Doss, father of twelve adopted children of mixed races. We sent a large box of bedding and clothes to the migrant center in Modesto. An offering of $320.35 climaxed our imaginary bazaar. Forty jars of fruit and jam were gathered for the Hillcrest Homes. Our pastor, who is director of the district department of Christian education and several other couples attended the youth cabinet meeting at Camp La Verne. A Boy Scout troop has been organized in our church. Ninety-two attended the father and son banquet on Nov. 19. Our young people were host to the district youth round-up on Nov. 24. Union Thanksgiving services were held at the Nazarene church. Our harvest offering was enough to pay all the indebtedness. The church has been recently organized under the commission plan. We are looking forward to enlarging our class-room capacity. Six members have been added to the church.—Alice Manchester, Covina, Calif.

Idaho and Western Montana

Fruitland—The harvest festival was considered a success judging from the good attendance, the fine program and the exhibit of fruits and vegetables and generous offering. A number of meetings have been held in different homes, giving every member an opportunity to hear the program of the church interpreted. The men's brotherhood has been active in numerous ways, sponsoring the father and son banquet, and assisting stricken members with crops and work. One day each month small groups of women visit the sick or shut-in members and others in the community. The youth had a drive for relief clothing. The union Thanksgiving service was held in the Fruitland church. Family night is being observed monthly, with food, fun and fellowship. Several members participated in the dedication service of the Mountain View church in Boise, Idaho. All the local public school teachers were invited to worship with us one Sunday and a social hour followed, giving the parents and teachers an opportunity to become acquainted.—Reina Downing, Fruitland, Idaho.

Nezperce—At our church council on Nov. 3 church and Sunday-school officers were elected. Bro. Clifford Johnson was chosen moderator for the year. Several attended the meeting at Camp Stover. Two of our Sunday-school scholars were baptized recently. We had our love feast in August. We have decided to request a summer pastor.—Mattie E. Thomas, Nezperce, Idaho.

Washington

Olympia, Community—Our church observed its fiftieth anniversary on Nov. 17. This date also marked the first anniversary in our new location in Lacey. The district meeting was held at our church on Nov. 7-10. Our new parsonage is almost completed and ready for our pastor.—Mrs. Ada Giese, Olympia, Wash.

Seattle, Olympic View Community—During the absence of our pastor, Bro. Dewey Rowe, we have had as speakers, Bernard Suttle of the Covington church and Ralph Turnidge, who is with the planning committee of the Council of Churches. Our teen-agers had a rally and a dinner on Nov. 17, and on Nov. 22 the Mr. and Mrs. group had a dinner. A union service was held on Thanksgiving day. Reverend Backer of the Evangelical United Brethren church was the speaker. Various groups had Christmas programs.—Mrs. Calder Muirhead, Seattle, Wash.

Middle Iowa

Des Moines Valley—As a result of the every-member canvass sixty per cent of the commitment cards were signed and many asked for offering envelopes for the first time. Our attendance is also better and our giving has increased. We received eight new members this year. Several babies have been dedicated since our last report. Dean Reynolds directs the church choir. A number of improvements have been made on our church building, many made possible because of gifts. The board of administration prepared a church calendar on which all church activities were listed. Regular teachers' meetings, guest speakers, and filmstrips aid in the growth of our teachers. Several women attended the sectional women's work meeting at Stover Memorial church in October. The youth built and painted a sign for Camp Pine Lake. We are looking forward to Annual Conference which will be held this year in Des Moines. The month of November was set aside to study the

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history of the Church of the Brethren in anticipation of the 250th Anniversary year. We held our school of missions in January.—Mrs. Elsie Knight, Elkhart, Iowa.

Southern Iowa

Libertyville—Mrs. Abe Oliver had charge of our Bible school this summer. The district meeting was held in our church in September. Bro. Dolar Ritchey of Bringhurst, Ind., held our evangelistic services the first week in November. Six were baptized and our love feast was held on the evening of Nov. 17.—Mrs. C. B. Morgan, Batavia, Iowa.

Northeastern Kansas

Buckeye—Three members were received by letter. Sept. 29 was promotion day and the time for installing new officers for both church and Sunday school. One of our girls has been chosen president of the Christian youth group of our county. While our pastor, Earl M. Frantz, was speaking at a church anniversary in Iowa, his son, Merlin Frantz of McPherson filled our pulpit. Bro. Robert Mohler of McPherson was the guest speaker for our annual home-coming service on Oct. 20. Once a month we have family night, a community service for all. On Nov. 24 Bro. C. A. Zook, executive secretary of the district, preached. A Thanksgiving day service was held.—Mable Kreider, Abilene, Kansas.

Southeastern Kansas

Gravel Hill—At our council meeting Bro. Charles Miller was elected elder for another year. He preaches here every Sunday through the summer and first and third Sundays during the winter. Anna Warstler was guest speaker at the Southeastern Kansas district women's meeting held at our church. Miss Clara Kaufman, a member of our church, is district president. A number of our folks attended camp and Clara Kaufman and Mrs. Deloris Winterscheid and Alfred Alling helped. Our district meeting delegates were Esther Richardson and Gladys Alling. Annual meeting delegate will be Alfred Alling. We sent cans, bedding, clothes, shoes, and other articles for relief. During winter the women's work meets once a month with the men for a covered dish luncheon and special program. Lorene Clark brought us a message and showed pictures of her European trip. The third Sunday of each month the church has a birthday dinner. Bro. G. A. Zook showed pictures on church extension one Sunday. At a later date he brought the morning sermon. The Verdigris church joined us for dinner on that day and in the afternoon Brother Zook showed pictures of church life. We have a 100% Gospel Messenger Club. We had a Thanksgiving day dinner at the church for those who had no other place to go.—Gladys Alling, Gridley, Kansas.

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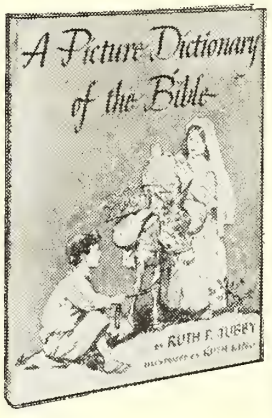
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Northern Illinois

Naperville—The church celebrated its one hundred and second anniversary on Oct. 20 with an all-day service. Bro. Chalmer Faw, member of the Bethany Biblical Seminary faculty and elder of our church, brought the morning and afternoon messages. In the late afternoon the regular quarterly council was held. On Oct. 27 the Christian education commission sponsored a Sunday-school teachers' breakfast at which Rev. Quentin Lansman was the speaker.

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On Oct. 29 the men and boys enjoyed a pancake supper. The parent-teachers night was observed on Nov. 3. The families visited the respective classes of their children, and enjoyed together the film, Split Level Family. A series of meetings was held Dec. 1-8 by Bro. Earle Fike, pastor of the First church, Chicago.—Mrs. Hazel Wine, Naperville, Ill.

Middle Indiana

Eel River—A goodly number of campers and camp leaders attended Camp Mack. We held a day camp for juniors and a vacation Bible school for primary and kindergarten pupils. One of our members, Mrs. Loren Tridle, attended a training camp at Bradford Woods, Martinsville, Ind., sponsored by the National Council of Churches. Nineteen teachers and church workers were present at the district leadership training school at Manchester College held during October and November. The women's work group canned for Mexico Home and made a number of clothing packets and comforters for relief. Dr. Clinton Marsh of Indianapolis was the guest minister at our harvest homecoming meeting. Bro. Hubert Newcomer of North Manchester was our evangelist at a series of meetings in September. Our annual family night service was held on Dec. 1.—Mrs. Glenn Tridle, Claypool, Ind.

Huntington—Bro. Samuel A. Harley of North Manchester, Ind., held our evangelistic meeting on Nov. 3-10. Nov. 14 was the date of our father and son banquet. The Sunday school gave a Christmas program on Dec. 22. A baby consecration service was also held on that day. On Jan. 5 we observed a love feast as the beginning of the 250th Anniversary year. The four Sundays following we had our school of missions at which we studied Japan. Our annual birthday supper was held on Feb. 11. The building fund is growing.—Mrs. Wendell Hite, Huntington, Ind.

Northeastern Ohio

Eastwood—The Goodyear Heights union Thanksgiving services were held at our church. The pastor of the Emmanuel Evangelical and Reformed church was the speaker. The CBYF is purchasing a movie projector for use at the church and the Truth Seekers class is securing the screen. Bro. H. Q. Rhoades of Pennsylvania was the guest speaker on Nov. 3. About thirty boys and girls of our Sunday school went begging for coins for UNICEF on Halloween.—Mrs. John G. Miller, North Canton, Ohio.

First Virginia

Copper Hill—We have organized a CBYF at Copper Hill and one at Mt. Union since our pastor, Mark W. Wolfe, came in September. The officers have been installed. The Mt. Union members are remodeling their church by making a full-sized basement to provide Sunday-school rooms. Bro. Mark Wolfe preaches at Mt. Union on the first and third Sunday and at Copper Hill on the second and fourth Sundays of each month. We have Sunday evening services at Copper Hill the first and third Sunday and at Mt. Union, second and fourth Sunday. Bro. Frank Wimmer will have charge of the service at Copper Hill the third Sunday.—Mrs. O. L. Hollins, Copper Hill, Va.

Daleville—The district conference was held at the Daleville church, Sept. 6-8. The editor of The Gospel Messenger, Bro. Kenneth Morse, addressed the wives of the pastors, elders, and moderators on Friday afternoon. He also preached on Sunday morning and gave talks on Sunday afternoon and Sunday night. The men's work group has put in a retaining wall and driveway and also rearranged the parking space. The ladies' aid has made many improvements on the two rest rooms. Women's work donated fifty dollars to the hospital in Africa and fifty dollars to the mission in Ecuador, South America.—Mrs. J. M. Newton, Daleville, Va.

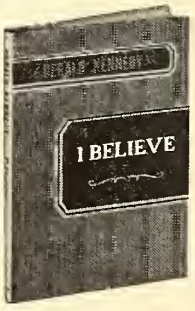
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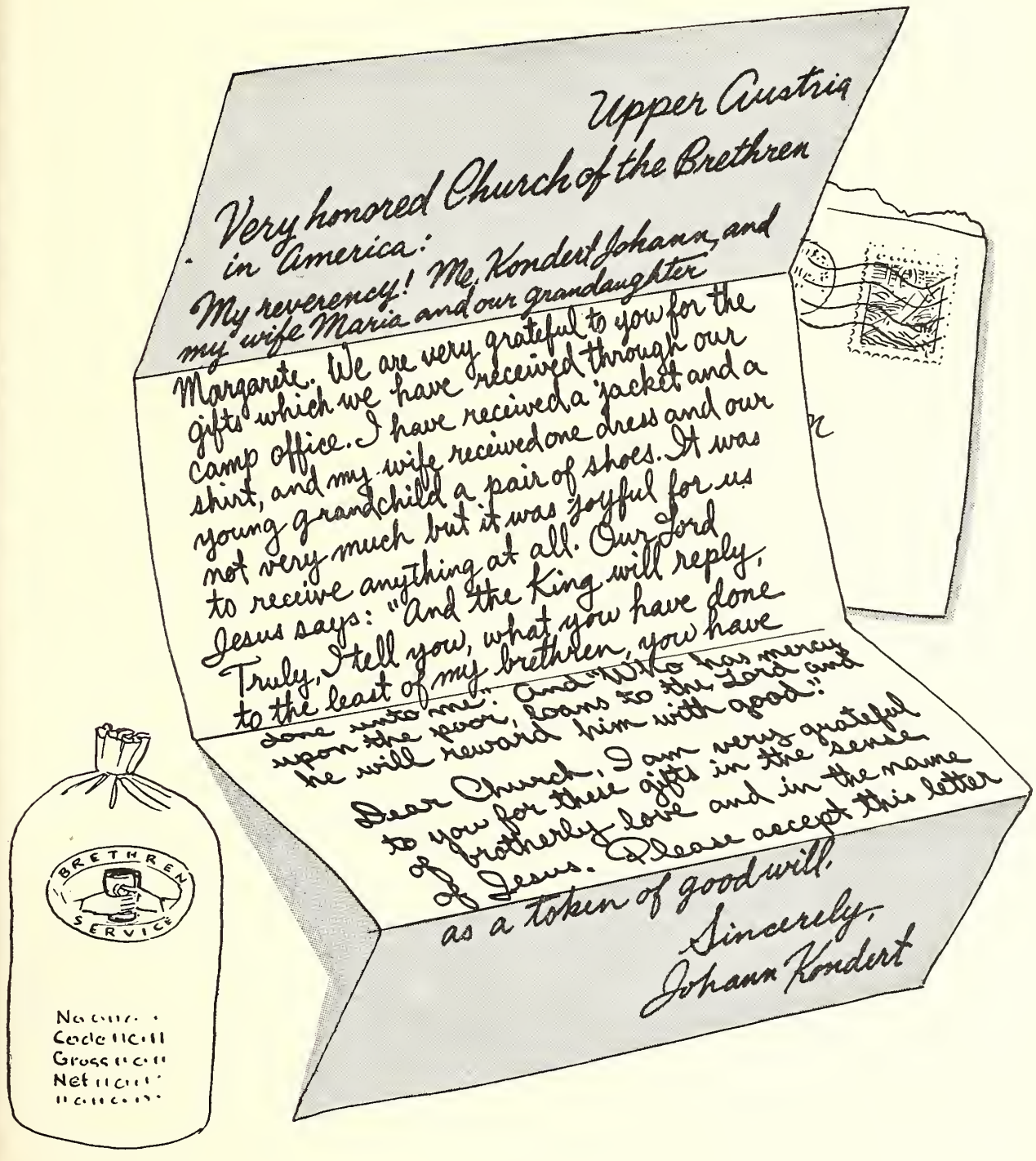
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Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

MARCH 8, 1958



Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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The spontaneous feeling of brotherhood is a mark of human maturity. — Oveta Culp Hobby.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Travel and Bread

Having been the recipient of generous bounty over the Christmas holidays, both spiritually and materially, I have been made to think about those parts of the world where a man's existence is spent in poverty and malnutrition. Are sentimental pilgrimages to religious meccas to be construed as luxuries, the money for which would much better be spent for bread for the starving? Are these trips out of line with the Christian principle of selflessness, except where one travels to work in certain areas or where one can be exceptionally inspired to produce concrete, brotherhood-building results at home and abroad? Travel broadens man's understanding of other men, but is not bread the best ambassador to a starving man or population?—Myron C. Horst, York, Pa.

Overdue Warning

Brother Long's article, The Sin of Technique, in the November 9 issue sounds a warning which is timely, not to say overdue.

Perhaps the real sin of technique, however, is the worship of the results which technique is used to achieve; the tangible, measurable results which make the technician look successful by the standards of the world. Have we evolved for ourselves a neat little system of works-righteousness?

Surely not I alone am distressed at every church workers' training session, every program emphasis meeting, every church business conference, by the inevitable parade of statistics; the red "thermometers" which are supposed to indicate progress. It is as if we were saying to God,

"Lord, Lord, have we not done many wonderful works in thy name? Thou hadst better believe we have, because we've got the figures to prove it. And this is only a starter. Just wait until we get all the bugs out of our machinery. Then shalt thou see marvels: truckload after truckload of elegant fruits rolling off our assembly lines—beautiful plastic fruits that shall never fade nor wither. Then we shall prepare a comprehensive statistical progress report for general distribution throughout the organization. And we shall print sufficient copies to supply every interested outsider. Of course, we shall also send thee a copy—for thy enlightenment and thy guidance. And we shall expect thee to be properly grateful, for we shall be saving thee much time and trouble. In the day of judgment, thou needest not bother to evaluate the results of our efforts, as we shall have already done so!"

Besides the element of self-praise, there is also more than a trace of fear in our behavior. Our high regard for statistics is evidence of how seriously we have become infected with the disease of our time, the mania for security. Some of our evangelistic zeal is born of the desire to outnumber our enemies. Our fear has tricked us into thinking that the war between good and evil is a struggle for supremacy between rival organizations—in our day, between organized Christianity and the organized "isms," such as communism. (If only we can round up enough recruits and "condition" them to think as we think, we shall succeed in making the world safe for us Christians.) Woe to us, when we seek safety in numbers. How much longer will we prostitute ourselves to the worship of the adding machine?

The real war between good and evil has always been the ceaseless, truceless life or death struggle within each individual human personality. No man has ever found salvation in joining an organization or in being absorbed in a cause. The "union card" a man happens to carry is not a pass to paradise. We seem to have forgotten that there are no Christians in heaven and no Communists in hell. We have forgotten that God is fully equipped to print his own labels.

It is true, of course, that Christian love is a special kind of relationship *between persons*, and the Christian life is meaningless apart from the *community* of believers. However, we seem to accept without question the erroneous premise that organized Christianity and the body of Christ are identical, from which we draw the false corollary that the expansion of the Church of the Brethren is equivalent to the extension of the Kingdom of God.

Item: In about four out of five

Continued on page 27

FOR SUCH A TIME AS THIS

Desmond W. Bittinger

WHAT shall come forth from a gigantic celebration of our 250th year? Shall we labor mightily and bring forth nothing, or nothing more than some pleasant rhetoric, some nicely worded admonishing resolutions? Will this be worth our expenditure of money, our efforts to go to Germantown, to Des Moines, to Schwarzenau?

Will praise of our forefathers with major emphasis on their good points, of which there were many, and an easy passing over of their shortcomings, of which there were some, really be of much benefit in 1958? It will help some; it will not be enough. But there can be a great good outcome of our 250th anniversary if we have the courage to press for it.

Students of the growth of civilization or of culture say that when two things occur simultaneously, there can be a spectacular, almost miraculous spurt forward in the level of civilization or culture. Culture jumps upward from plateau to plateau, rather than growing upward in a steady climb.

We surely are ready for a jump upward to the next plateau; this plateau should be a higher level of civilized living than we have ever achieved since our Garden of Eden beginning. In fact, we are under compulsion to move upward or we will most certainly plunge downward, likely very far downward. This is the story of growth, of history, of all life: grow or decay, advance or stagnate, move upward or die. This will hold true for our American civilization, for world order, and for the Church of the Brethren. The order of providence is clear: advance or deteriorate, grow or die.

The two things which, when coming together, can lift a culture to its next plateau are easy to define: an idea "whose time has come" and a leader who can dramatize or signify that idea. This sometimes thrusts such a leader into the historic and cultural role of a great national or world hero; history may almost deify him. This happened with Lincoln, Gandhi, and others. Or there may arise some within the group who will persecute or even kill him. This, also, happened to Lincoln and Gandhi. The persecutors can never destroy the work of such a leader, however.

In this pattern of idea and man coming together, we have a Moses who "led his people out" to a new religious plateau for all the world, a Mohammed who also began a new religion, a Gandhi who set his people free, a Lincoln who set humanity against the idea of slavery anywhere in the world, a Jesus who brought salvation from heaven, an Alexander Mack who charted a religion of peace.

Now, as at no other time within decades or even centuries, it seems to me, all culture—all the world—is waiting for this new idea and for this man, this leader. We are ready and praying for him to come and to "jump" us to our next plateau of living. We are ready to be moved from darkness to light, from despair to hope, from certain destruction to a prolonged and richer personal, religious, and cultural life.

At the worst, we may be standing near to our end as a culture and as a world people. This has happened to civilizations of the past. But it need not be so; we can be standing very near to life and hope if we have the courage and the leadership to lay hold of this future which unquestionably is awaiting us.

Is there anywhere a new idea which can emerge in the darkness? Who knows this new idea?

There is such an idea! It is not new. It came long ago from heaven. It was in the angels' Christmas song. It was in Christ's life and words; it was in Lincoln; it was in Moses; it was in every leader who has moved us upward. It is the idea that can and will lead us to the next plateau of living. It is glory to God or recognition of God; it is love, respect, and service to our fellow men.

I think this idea is really the present urging of scientists, of diplomats, of Russians and Americans alike. All want to follow it, but all lack courage. We want it, we recognize its validity, but we are afraid of it.

To follow this idea will require unusual courage; the man who leads must be a big man, humble, willing to suffer, totally without fear. Among some of the things he must advocate, always with America offering to lead the way are:

- Cessation of atomic bomb testing.
- World-wide inspection of atomic weapons, probably by a group in which neither Russia nor America are represented.
- Presently, the complete destruction of all atomic weapons.
- Reduction of other weapons to the amount needed for domestic purposes only.
- A military establishment for domestic policing only, gradually becoming nothing more than a civilian police force.
- A reduction of our national debt.
- A reduction of federal spending presently by half. The 22c of the federal dollar now spent for domestic affairs should be doubled at least, thus absorbing some of the 70c now spent for military affairs. This money should be spent for the welfare of people, rather than for machines useless without war.
- Significant, "no strings attached," aid for needy world areas.
- An overcoming of the race problem everywhere in the world.
- War economy to give way to a peace economy focused on hospitals, public health, schools, libraries, homes, roads, conservation, educational and cultural exchanges, studies, researches, and experiments in the ways of peace.
- World law and a world court.
- A United Nations with real power; a world police force capable of bringing to arrest and justice national leaders who violate world law—including our own leaders—thus lifting the focus of attention from entire nations when they happen to have wrong leaders.
- A growing respect by every religion for every other religion, in order that they may share with one another their insights into deity and their revelations from God. Those of us who know other religions know that "God has left himself, nowhere without some witness" and that no followers of a religion have wandered further from him in the matter of war and wholesale murder than those who label themselves Christian.
- An easy exchange of people of all the nations of the world. Money, passport, and visitation restrictions made reasonable.
- A freer movement of goods among the peoples of the world, lessened tariffs.
- An easier sharing of the natural resources of the earth; God made them for the use of all.
- An easy exchange of students, professors, ministers, business people who wish to study and to share information and knowledge.
- A world relationship based on faith and trust, never again on fear.

It is too easy an argument to say that the Russians would never hear to any of these things. Read their proposals; they may be more ready for some of the above than we realize; in some of them, the Russians are ahead of us; it is we who hold back. We help no one when we call other people names without trying to understand anything they say.

What American will seek public office, even

Continued on page 11

EDITORIAL

Music Instead of Murder

A CHARACTER in Carl Sandburg's novel, Remembrance Rock, makes this remarkable affirmation: "Man is a changer. God made him a changer. You may become the witnesses of the finest era known to mankind. The nations over the globe shall have music, music instead of murder. It is possible."

Unfortunately, the sentiments that Sandburg expresses are not popular today. Even our poets do little dreaming about man as a changer, and our theologians are more interested in observing how man is changed than in how God can make him a changer. The popular words are realism and compromise. The unpopular words are idealism and conviction. It is not surprising, then, that we have come to accept murder as a normal part of our inheritance. The hero of our times is a man like Winston Churchhill who, on December 8, 1941, wrote an extremely courteous note to the Japanese ambassador in London informing him that their countries were now at war. Said Churchill, "When you have to kill a man, it costs nothing to be polite."

Ever since 1941 we have listened to Christian leaders as well as politicians explaining, sometimes politely and sometimes impatiently, why, in spite of what is so clearly laid upon the Christian conscience by the New Testament itself, they believe we must go on finding new ways to kill a man. Music still gives way to murder because so many persons, including most churchmen, insist that Sandburg's character is mistaken. They maintain that it is impossible for the nations over the globe to have music instead of murder.

Impossible? Yes, if man tries in his own power and by his wisdom to bring order out of chaos. Yes, if God has only given us standards of perfection without providing any means by which we can improve our lot. But certainly not impossible if the New Testament means what it says, that there is a Holy Spirit moving in our midst, that "God is at work in you," that we are called not to contend against flesh and blood but against spiritual hosts of wickedness, and that we are not to be overcome by evil, but to overcome evil with good.

Under God's direction man can be a changer. With God's help and by his Spirit we can have music instead of murder.—K. M.

David Who?

THE conversation at the dinner table happened to turn to a familiar Old Testament story—or at least it was familiar to the parents who had heard it often when they were children. Imagine their surprise, however, when they asked their small son if he knew of the story of David and Jonathan and he replied nonchalantly, "David who?"

His innocent question forced his parents to admit that their son, like millions of others, was practically illiterate so far as the Bible was concerned. They decided at once to send him to Sunday school and to give him encouragement by reactivating their own church membership.

The real tragedy is not that so many children are unacquainted with Bible persons and places. Their ignorance of commonly known facts may be only one indication that they have no experience at all of the faith, the religious meaning and the spiritual power that is associated with reading and pondering great passages of the Bible.

One does not have to be an expert in answering Bible questions in order to be conversant with the profound themes that run through its pages. But every person needs to know enough about the contents of the Scriptures that through its pages he comes face to face with Jesus and recognizes the claims he makes upon us.

Biblical illiteracy is often blamed on Sunday-school materials and methods, but chiefly it must be attributed to indifference on the part of Christian parents. The Hebrews were encouraged, or rather commanded, to give first place in their homes to the Torah and especially to the great commandment that put God at the center of their loyalties. Christians should be urged to do no less. If we allow a generation to grow up ignorant of Jesus Christ, we are unworthy of the blessings he affords us. The Bible is essential in any education that deals with the issues of life. We cannot afford to ignore or neglect it, lest in so doing we close our own ears to the Word that means abundant life. — K. M.

"Great peace have those who love thy law;
nothing can make them stumble."—Ps. 119:165.



The waiting for weeks and months with nothing to do demoralizes many a refugee. Clothing grows ragged, shoes wear through, and the young become discouraged, cynical, and prematurely old

Twenty-two Weeks in West Berlin

Bernhard Ohse

It was just an average day at the refugee reception camp in West Berlin, and Wilhelm Bender was one of four hundred men, women, and children who had arrived there and were waiting. He crouched in the overcrowded room —overtired, overstimulated, wide-awake.

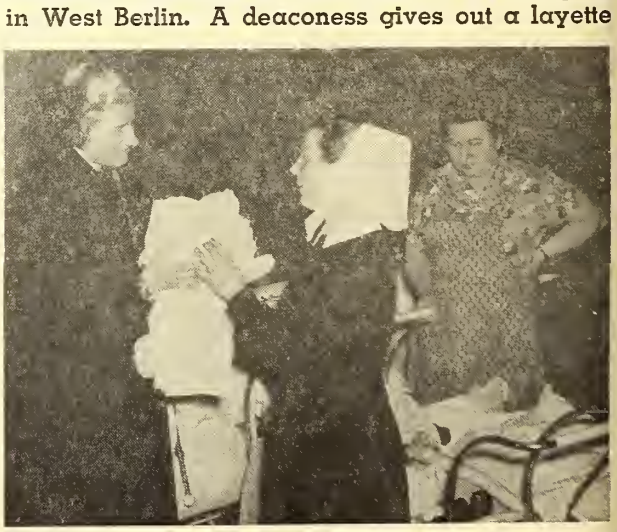
Yesterday in Dresden he had learned that three members of the political police of the German Soviet Zone had appeared at his parents' home and were waiting to arrest him. Was it because he had said the currency reform was a state-organized theft? Was it because he sometimes mentioned the Hungarian revolt? He could not afford to wait to ask questions.

Wilhelm had rushed by train from Dresden to East Berlin and across the border to the safe island of West Berlin. Now he was safe. Tomorrow he would start his life anew.

The first thing to do, Wilhelm knew, was to establish himself as a political refugee, rather than to become one of the 40,000 nonrecognized, second-class refugees living in West Berlin. Unable to vote or to work, sometimes for years, they live in special settlements, in shacks, in railroad stations, in the halls of stations—unrecognized, because their reasons for flight did not suffice to give them the rights of political refugees.

And yet, the question often puzzled Wilhelm, what was the difference, really? All these people had lost their means of livelihood through Communist measures. They had lost their shops, businesses, professions. A farmer might lose his farm because he could not fulfill the delivery quota, teachers lost posts because they could not in conscience teach the "Com-

Clothing collected and sent overseas by the American churches is distributed to the refugees in West Berlin. A deaconess gives out a layette



munist spirit." Forty per cent of them were under twenty-five years old.

Every morning Wilhelm traveled from the waiting camp at Volkmarstrasse to the examination board in the suburb of Marienbad. For two weeks, three weeks, he returned each night disheartened, meanwhile adjusting reluctantly to the life at Volkmarstrasse.

There, in a former factory hastily converted with pasteboard walls into a refugee camp, three thousand refugees lived and, like himself, waited from day to day. As many as eighty slept in a single whitewashed room jammed with double-decker cots—women, girls and children in one room, men and boys over twelve in another. A few pfennigs a day provided carfare, but not enough to buy clothes.

There was nothing to do but wait, wait and hope that some day there would be plane passage to the Federal Republic, an apartment, and a job. The dream they all shared was that soon they might begin to live again and work in a world where the stores would be laden with merchandise and everyone would be free!

In each of the forty-two refugee camps of West Berlin, ministers, deaconesses and teams of laymen are working to provide a spiritual stronghold and material aid for the thousands adrift and homeless. Clothing is distributed. A girl needs a blouse, a mother needs clothes for her baby. A man needs a winter overcoat, a pair of shoes. Christian communities from many countries are sharing with the needy refugees who have no other help.

Near the bigger camps, the churches have erected barracks, simple places of rest, where

Continued on page 11



In a bare, whitewashed room, jammed with double-decker cots, as many as eighty refugees are housed; women, girls and children together in one room; men and boys over twelve in another room

Photos by Church World Service

Here a chapel service is being conducted in a center established near a larger refugee camp by the churches, to make available spiritual aid



A Norwegian pastor holds the rapt attention of three refugee lads in a social center maintained in West Berlin by interchurch funds



Thy WILL Be Done

In love God wills for man only that which contributes to his well-being, growth, and happiness.

John C. Middlekauff

A FARMER once had a fine ewe which gave birth to twin lambs. When one lamb died the farmer remarked, "Well, I'd rather have one fat lamb than two skinny ones." Still later, the other lamb died, and he reflected, "Well, it's all for the best. Now the ewe won't be bothered with them." When a week later the ewe died, the farmer was still philosophical. "Well, it's all for the best, but I'll be blamed if I can figure it out."

When it comes to the will of God, we are like that farmer. We say, "It is for the best but I can't figure out how or why!"

We come to this conclusion because we assume that everything that happens—particularly the unpleasant, the disagreeable, the evil – can be traced to the will of God. A mother gives birth to a baby that is deformed, and she says, "It is the will of God." A young father is killed in an accident while at work, and a friend attempts to comfort the bereaved wife by saying, "It was the will of God." Lightning strikes a house and burns it to the ground, and we say, "It was the will of God." Cancer cuts short the life of a mother, and friends say, "It was the will of God."

Now let us agree with Paul, who said, "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" (Rom. 11:33). The mind of man is a marvelous thing and man's intelligence enables him to think, to discover truth, to understand, and to reason. But man is not God, and man must admit that the infinite mind of God is beyond the comprehension of the finite mind of man.

There is great truth in the ancient phraseology which spoke of "the inscrutable decrees of an all-wise Providence." This terminology brings to mind the story which is told of an illiterate, backwoods preacher who referred in one of his sermons to God's "unscrupulous decrees."

While we cannot be dogmatic about all the aspects of the will of God, several things are certain.

The first thing we can be sure about is that *God's will for us is good.* We frequently blame God for all the tragedy, the heartache and the suffering of life. And when something disagreeable faces us, when we are placed in some situation in which the outcome is inevitable, we say, "Thy will be done." But we say it reluctantly, with a spirit of loveless resignation. We would rather God's will would not be done, but since there is no way out, we might as well get it over with. And so we say to God, "Thy will be done," with the same enthusiasm a little boy takes a dose of castor oil.

But to blame God for all the tragedies and suffering of life is to forget that God has created a world of law and order and that we must co-operate with his laws or pay the penalty for disobedience. If a man abuses his body by using alcohol and tobacco, by his unwise eating habits, overwork, failure to get sufficient rest—in short, breaking all the laws of health, at fifty he has no right to moan piously: "Thy will be done," when his abused body breaks down and he suffers pain and distress or dies prematurely.

During the Middle Ages, Europe was ravaged time and time again with plagues, and men described them as being God's will. But we now know that the so-called "Black Death," which killed about 25,000,000 people or one fourth of the population of Europe in the 14th Century was the bubonic plague and that it was caused by the terrible unsanitary and filthy habits of our ancestors. All their filth and garbage were thrown in the streets, they con-

taminated their water and food so that epidemics were common. But it was not God's will that people should live under unsanitary conditions which few animals would tolerate.

Ever since the day that Adam shifted the blame to God for giving him Eve who tempted him, man has been blaming God for misfortunes which really belong to himself because they result from wrong choices. I heard a minister say not so long ago that World War II was the will of God. Why blame God for all the bloodshed, suffering, destruction, and expense of a war which we brought on ourselves because of our selfish, sinful choices? Is it fair to blame God for all the destruction of a war when Jesus said, "It is not the will of my Father who is in heaven that one of these little ones should perish" (Matt. 18:14)?

To blame God for all the tragedy and suffering of life is to forget that we are all bound up in this thing we call life and that our deeds have repercussions for good or evil in the lives of other people. A good friend of mine was killed in an automobile accident while on church business. His car was struck by another car which roared through a stop sign at a speed estimated to be about seventy miles per hour. The driver of the other car had been drinking.

There were some who said, "It is the will of God." But I emphatically deny that God wills for men to get intoxicated in the first place. And certainly God does not will that a man who has surrendered his power of judgment, blurred his vision and deadened his responses with alcohol should get behind the wheel of a high-powered car and go out on a crowded highway and break all the laws which have been enacted to protect those who travel on them.

But because God has created us free to choose between good and evil, to obey or disobey, we must be prepared to accept the consequences, not only of our own choices but also the choices of others. And so, if I am killed by a drunken driver or by the recklessness of another, I don't want people saying, "It is the will of God," for God is not to be blamed for the consequences which come into our lives because we are a part of the family of men.

On the basis of all we know about God and all that we have experienced with God, we can affirm that his will for us is nothing but good. The best possible thing that could happen to us as individuals or to the nations of the world would be the doing of God's will. In love, God wills for us only that which contributes to our well-being, our growth, our real happiness. If we really understood God's intentions for us, instead of facing God's will with reluctance and resignation, we would embrace it with all possible joy and enthusiasm. "We know that in everything God works for good with those who love him, who are called according to his purpose" (Rom. 8:28).

There is a second affirmation that I would like to make about the will of God. Not only is it good but *it is also the secret of the Christian life.* Christianity is not a matter of the feelings or the emotions; it centers in the will. A Christian is one whose faith in Jesus Christ leads him to obey the will of God. "Not every one who says

A NEW HEART

OLIVE WISE

Lo, God, see my heart.
Today it is not a praying heart;
'Tis not a trusting heart;
It is a lonely heart.
Vague feelings of doubt, sadness, and fear
Shove me into darkness, hold me aloof from my fellow
Clean up the untidy edges of doubt,
Untie the knots of fear,
Rend the veil of sadness
That thy spirit of hope, love, and trust
men;
Yea, even thou art veiled from sight.
God saw my heart.

Dear God, take my heart.
Might free me into thy light, bring in the comradeship
of man
Yea, bring me close to thee.
God took my heart.

My God, a new heart!
So transformed by thy love,
So joyous in thy hope,
So filled with thy fellowship
That I sing praises to thee eternal,
Rest in thy peace, for now, O Lord,
Thou hast renewed a praying heart within.
God, 'tis thy heart.

to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven" (Matt. 7:21).

The doorway to eternal life is marked, not by a great emotional experience, not by an intellectual acceptance of certain doctrinal beliefs but by obedience to the revcaled will of God. The key which unlocks the door which leads to salvation and the abundant life is labeled: SURRENDER. Paul found this to be true on the Damascus road when he surrendered his life completely to Christ and said: "What shall I do, Lord?" (Acts 22:10).

From that moment on Paul was a new man. His goal in life was new; his ambitions were new; he had a new set of values; he had a new source of power. He surrendercd his life to the will of God and found life—life that was victorious, life that was meaningful, life that was eternal.

What Paul found to be true 2,000 years ago, millions have found to be true today. I suppose that the most terrible bondage with which most of us are acquainted—not by experience but by observation—is the bondage of alcoholism. All of us have friends and neighbors who are slaves to drink.

Several years ago I heard one of the founders of A.A. tell the story of his emancipation. A prominent physician, he became an alcoholic through social drinking and then as a means of relaxing from all the tensions of his busy life. Before he knew it, alcohol had him enslaved. He told about the cars he had wrecked, the money he had squandered, the embarrassment he caused his friends, the loss of his wife who divorced him, his professional disgrace, repcated attempts to take the cure—all to no avail.

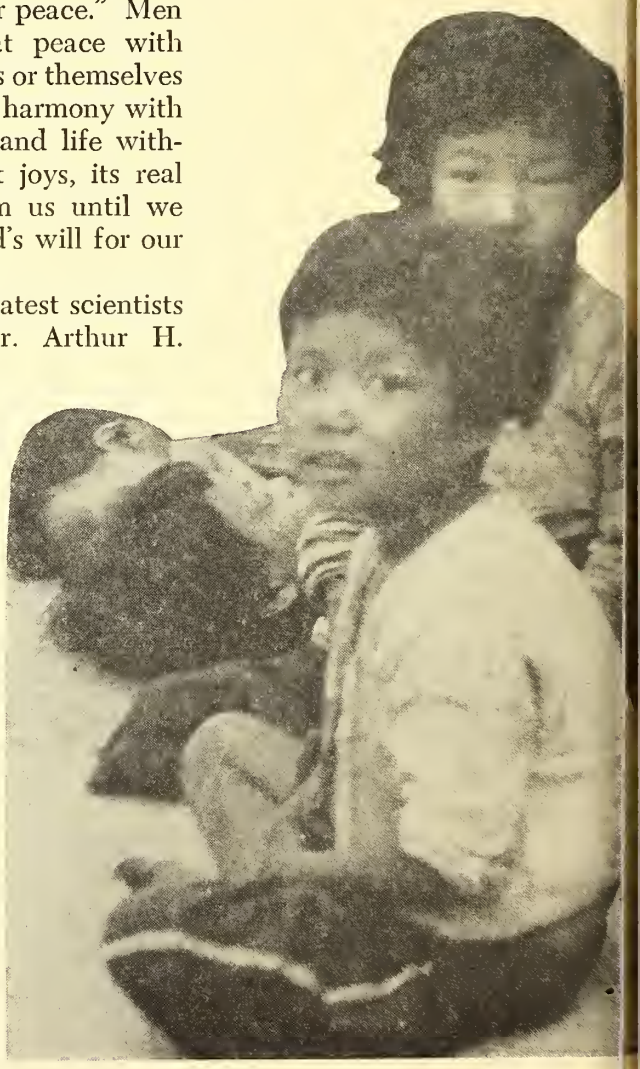
Finally, he turned to God and in complete surrender confessed his inability to handle his problem and prayed for God's help. The help he sought came, and in his surrender to the will of God, he found life and victory. William James once said, "The whole development of Christianity in its inwardness consists in little more than greater and greater emphasis on the crisis of surrender." And surrender to God essentially is not a matter of the emotions or of the intellect but of the will.

Permit me to make a third observation about *the will of God:* it *is the secret of peace, happiness and satisfaction.* Matthew Arnold said that the greatest line in poetry is Dante's "In his will is our peace." Men will never be at peace with God, their fellows or themselves until they are in harmony with God's purposes, and life withholds its deepest joys, its real satisfactions from us until we are living in God's will for our lives.

One of the greatest scientists of our day, Dr. Arthur H. Compton, has written: "I doubt whether there is any objective for life that is ultimately more satisfying than trying to live the life that a man comes to feel his God wants him to live, thus doing his proper part in carrying through the great plan. This is why Jesus placed Love the Lord thy God with all thy heart as the first commandment.

For, if that love is present, living a life according to his plan will be one's greatest joy.

To pray "Thy will be done" is not only a recognition that God's will is good, that it is the secret of the Christian life and the secret of genuine joy but it is also a confession that we have failed to do God's will. All the problems, tensions, conflicts, and tragedy of our world



It is not the will of God that children should be homeless and hungry

Church World Service

can be traced to man's refusal to obey God's will and to put into life those principles God has revealed for man's good. We have war, crime, vice, corruption in government and labor, millions of displaced persons, hunger, the liquor traffic, etc., not because God wills it but because man refuses to obey God.

Shortly before his crucifixion, Jesus cried out, "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you! How often would I have gathered your children together as a hen gathers her brood under her wings and you would not! Behold, your house is forsaken and desolate" (Matt. 23:37). These two phrases: "How often would I" and "You would not!" are among the most tragic he ever uttered. Christ stands over our broken, divided, suffering world and says: "How often would I" and "You would not!" To pray, "Thy will be done," is a confession that we have not obeyed it.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

Along with numerous other families, our family will be moving to a new community. That means that we must find a new family doctor, dentist, and oculist. Moving is not new to us and finding this type of professional help by trial and error hasn't always been pleasant.

To find a grocery store is not difficult; you can buy at several and determine where you like best to shop. When you need a doctor, the situation is quite different, and you want to go to one you feel can handle the situation. We have moved quite a bit and since we have a child who has to have frequent and immediate care, we have had to hunt doctors while en route from one home to the next and while on vacations so that we have been to many diffcrent doctors.

Just what is the best way to find a good doctor in a new community?

A Mover.

Dear Mover,

I would recommend the following ways to find a good doctor. (1) Consult a minister in your new community. He has an unusual opportunity to know professional people. (2) Ask your present doctor for recommendations before you move. He may either know someone personally or he can consult the American Medical Association Directory for you. (3) Consult a leading layman or friend in your new church or community.

You seem to feel uneasy about this third suggestion. You may be a bit too defensive when you ask for help. When you seek the help of the above-mentioned qualified people, do the following: (1) Say thank you. (2) Make your own decision. (3) If you're not pleased with the recommendation, ask for another name. (4) If you do not follow the recommendation, this does not impair your relationship to the friend who made it, unless you make an issue of it.

Finally, if you have some special requirements that you want in a doctor, be sure to mention them to the persons from whom you seek a recommendation.

Paul S. Hersch.

Twenty-two Weeks in West Berlin

Continued from page 7

one may read books and play games, mend clothing, sew and iron, and above all, relax in an atmosphere of hope and faith.

To Wilhelm, the Hollanderheim center was a haven. He came to the healing realization that here were people who cared about refugees, who worked for others, who shared.

Here he found courage to carry on, to finish the time of waiting. Twenty-two weeks in all.

Finally at the Tempelhof airport in West Berlin, Wilhelm was on his way. One moment only of reflection, for he was eager to get on with life and the future. He had been lucky, for the inactive waiting demoralizes many a refugee. But he was going back into the world to become a worthwhile citizen, thanks to the helping hand of the churches.

"As long as there are people like that, it is worthwhile to keep going—"

He leaped to his feet as the loudspeaker boomed, "Passengers for Hanover—this way to the exit, please."

For Such a Time

Continued from page 4

the Presidency, on a platform with at least some of the above things in it? He would be called many names, but he might be elected!

We Brethren are celebrating a 250th year under the call, "Brethren Under the Lordship of Christ." Does this call mean any of the above things? Is this the year for us to speak and act with more Christian clarity and courage than we have ever dreamed of using before?

In this 250th year, can we have 250 youth dedicate their lives, without reservation, to getting Christ's way of life operative at all levels of our world life?

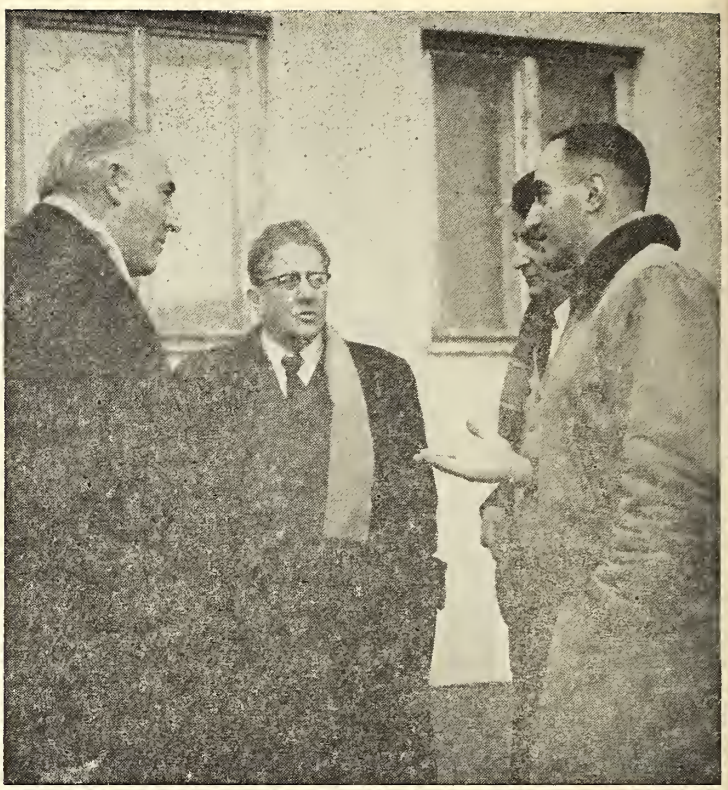
Can we have 25,000 families dedicate themselves wholly to his way?

Can we have 250,000 persons, ourselves and others, say, "Here am I, Lord, make me big enough to be used for big things"?

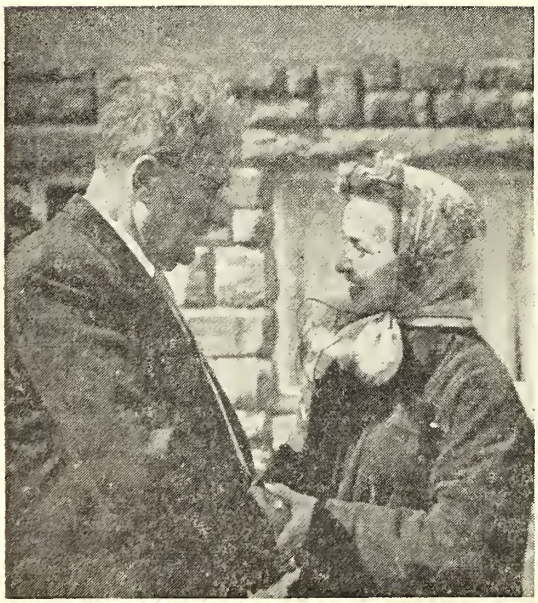
Brethren Service workers are serving in the refugee camps in West Berlin

European Director Fills Many Roles

The activities of M. R. Zigler, director of the Brethren Service program in Europe, show the manifold opportunities for Christian witness and service which are open to our church in other parts of the world.

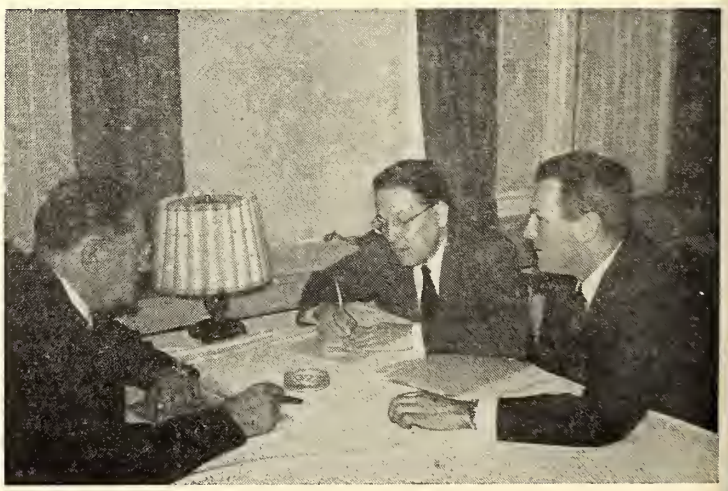


As Church of the Brethren representative, he works closely with the World Council of Churches in exploring and carrying out co-operative peace and service projects. Here he and Dr. Leslie Cooke, director of the Division of Inter-Church Aid and Service to Refugees of the World Council, visit a Methodist church converted into a home for young refugee boys during the Hungarian crisis



He serves as a spiritual father to our young people who go to Europe to work, to serve, and to learn, inspiring them through talks and counseling to meet the full challenge of their opportunities. Here he wishes Godspeed to Beth Royer, Dayton, Ohio, as she leaves Brethren House, Kassel, to live among the German people

Administering such a program calls for careful and prayerful planning. Here he meets with W. Harold Row, executive secretary of the Brethren Service Commission, and Don Snider, at that time director of Brethren Service in Germany, to lay the groundwork for future activities

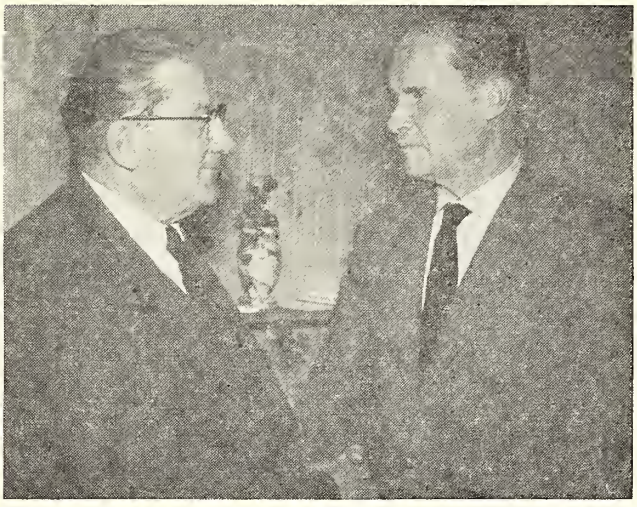




In their Geneva apartment he and his wife Amy are host to countless visitors from the home church in America and from around the world. They help these visitors to get a firsthand view of Brethren Service work and to understand better the role of the Church of the Brethren in the World Council of Churches and the important place of the World Council in the affairs of our world

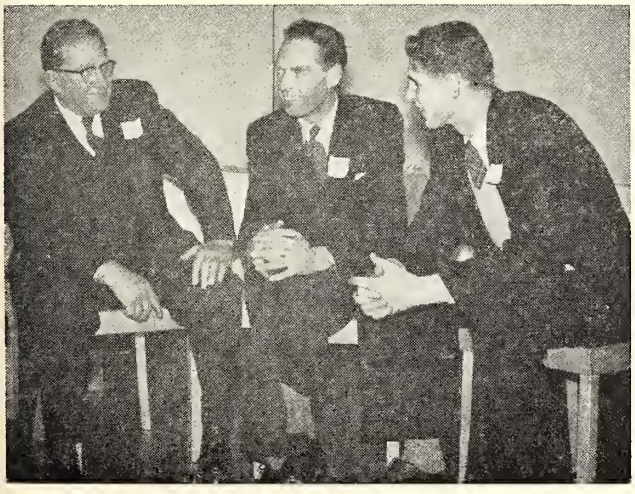


Within the busy schedule of appointments, time must be found to handle the large volume of administrative correspondence with the home office and the various projects. Letters to church and government leaders, individual volunteers, and others carry the message of reconciliation when a personal visit cannot be made



A very important task is witnessing to government leaders on peaceful alternatives in international relations. Here he is pictured with the German Consul General, who has just formally expressed the appreciation of the German people for the work of the Brethren in their country

He helps plan and participates in conferences of European peace leaders. Here he shares with leaders of the historic peace churches and the International Fellowship of Reconciliation





He represents the Church of the Brethren in an official capacity at many important public occasions. He spoke at the dedication ceremony of the new Alexander Mack School in Schwarzenau. Here he talks with Pastor Mueller of Schwarzenau

Tractor Troubles

Mechanization of farms has produced more but has reduced the farm population

R. E. Mohler



Religious News Service

THE introduction of the tractor has brought about a major revolution in American agriculture. Every revolution creates genuine trouble for those involved. It is now at the place where every farmer must be, in addition to one who toils long hours in his fields and in caring for his livestock, a skilled mechanic, able to operate large machinery.

With the coming of the tractor there has come a struggle for larger farms and for more tillable acres. Millions of acres of hilly and stony ground, not suitable for tractor farming, have been retired to grazing land or abandoned.

In a like manner, even a larger acreage that was formerly used for growing feed for the animals required to produce the power needed on the farm, is now producing human food. The end result of more power, better tillage, and more acres for the production of food for man has resulted in a problem that is taxing the best minds of our government and of agriculture.

Tractor trouble does not end with the production of surplus foods. One of the state papers of Kansas recently carried the account of the closing of the Garfield Congregational church in Pawnee County. This county is one of the leading wheat-producing counties in the state. The church was built eighty-three years ago, and represented the oldest religious organization in the county; yet at the time of its closing it had only sixteen members scattered over a large area.

The church membership in Pawnee County has continued to grow through all these years since this first church was organized, and the denomination represented by this church is prosperous in Kansas. What happened to the Garfield Congregational church? It was simply plowed under by the tractor. There is probably little evidence that the people living in that community have become less religious; they have moved off the farm or, as many of them do on Sunday morning, get into their cars and drive to a nearby city or village to attend church.

The Church of the Brethren has until very recent years been almost entirely a rural church and is today very much affected by tractor troubles. Farmers do not quit farming when they have tractor troubles. The wise farmer recognizes the facts and strives for a solution. America keeps on farming, and does a better job because of the tractor, but there are fewer farmers. Many farmers move to the city and seek new employment, and find themselves in new fellowships. Brethren, especially Brethren youth, follow this same pattern.

It would be a tragedy if the farmer, when he moved to the city, failed to find new employment and new friends. Our church situation is no different from that of the American farmer. When youth move to the city (and they are moving that way) and fail to find a Brethren fellowship they either align themselves with some other church group or lose their interest in the church. Either way they are lost to the Church of the Brethren.

There is one, and only one, solution to the tractor problem in our church: the church must be in the city with a virile and active program, ready to welcome newcomers into the fellowship when they arrive.

The Church of the Brethren has active churches in few of our cities today. We have discovered in recent years that we can operate a church in a city, a thing that many of us did not

know until a short time ago. We must spend millions of dollars in erecting new churches in the new developments of our growing cities and assisting these new churches in getting established. We have no other choice: we either follow this pattern, or like many farmers we shall be plowed under with the modern tractor.

What Is Faith?

Mildred Long

THOUGH with my lips I say I have faith, yet in my heart I am worried and fretful, my words are of no avail.

Though I have all of God's promises in my memory, yet fail to know their reality by experience, my faith is in vain.

Though I believe in God's full salvation, yet do not accept it for body, mind, and soul, my faith is but idle words.

Faith is the opening of a door toward God. Faith is the acceptance of what God sends, knowing it is sent in love and for the fulfilling of his plan for my life.

Faith is expecting a better day tomorrow, knowing that the next turn in the road will lead to a brighter scene and more assured victory.

Faith is stepping out in the night with my hand in God's hand. It is smiling through my tears and resting in his love when all is dark. It is sitting confidently in the boat on the stormy sea of life and allowing the Pilot of my soul to steer the course. It is seeing the shore line through the mist and the rainbow in the clouds.

Faith does not come into full bloom over night. It is breathed into us by the Holy Spirit, nurtured by the hearing of the Word of God, watered by prayer, and made strong by the sunshine of God's everlasting and unchanging love.

Faith grows through days of sorrow and nights of suffering, through struggles that seem useless and aspirations unrewarded, through constant looking toward the goal in Christ Jesus and repeated yielding of the will to his will and plan.

When God has made a man of faith, he calls him a branch in the Vine and he produces in his life the fruits of the Spirit and says to him:

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Brethren Publishing House, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

N. F. S. Gruntvig. Ernest D. Nielson. Augustana, 1955. 173 pages. $2.75.

Gruntvig was a man of great spiritual stature. Here is a portrait of the man that will enrich and strengthen faith. The book interprets the man through his writings—stirring theological proclamation, which has much to say to our time. Gruntvig believed in the immediacy of the Spirit. He was acutely conscious of God's intrusion into life, history, and his own personal life. This book in portraying the faith of a great son of the church will renew the sonship of many.—*Glen Weimer, Arlington, Va.*

Psychotherapy and Religion. Henry Guntrip. Harpers, 1957. 206 pages. $3.00.

Dr. Guntrip's own statement summarizes the purpose of this book. He says, "This book seeks not merely to offer some factual grist to the theological mill, but even more to offer useful knowledge to the working pastor." This volume is not a "how to" book on counseling. It is a "why we are as we are" book.

For the reader who has more than a secondhand knowledge of Freud, Guntrip's theory of personality will provide grist for the theological mill. He personalizes the unconscious, though not in a Jungian manner. For example, if one would like to make some psychological sense out of such Biblical concepts as demon possession, this book can be useful in its approach to the irrational side of existence.

Part 2, which is entitled Mental Defences, is helpful in lending dignity to the meaning of irrational behavior. The extent to which a person will go in his struggle to maintain some sense of integrity becomes very complicated. These security operations would be better understood by any professional person who carries responsibility for other persons.—*Paul S. Hersch, La Verne, Calif.*

The Unity of the Bible. H. H. Rowley. Westminster, 1955. 201 pages. $3.50.

Dr. Rowley sets forth the unity of the Bible as a unity in diversity, dynamic, never static. He studies the difference of emphasis between the Law and the prophets; the teachings about God and man; and the differences between the Testaments. In each case he finds an essential unity of emphasis. In the chapter on the cross, he shows the link between the two Testaments in "the Suffering Servant" and the Passover. The sacraments of baptism and the Lord's Supper are analyzed in the final chapter. There is a strong emphasis on adult baptism.—*Carl W. Zeigler, Lebanon, Pa.*

Bill Shaw, Fruit Tramp. Steve Benedict. Abingdon, 1957. 191 pages. $2.50 .

Bill Shaw had an interesting adventure with his family as they traveled from place to place, working in the crops. But there was something that Bill wanted to find. This is the story of his search and his success. Truly a fine book.—*Hazel M. Kennedy.*

I Want to Be a Zoo-Keeper. Carla Greene. Children's Press, 1957. 34 pages. $2.00.

Another of the "I Want to Be" books with simple text in large type and with informative, amusing pictures. A little boy learns about the work a zoo-keeper does and also about the animals in the zoo.—*Hazel M. Kennedy.*

KINGDOM GLEANINGS

Martin Stine, chairman of men's work for the Western Region, has recovered sufficiently to be around on crutches after his severe injury from an automobile accident in December. His complete recovery is in early prospect.

The Continuation Committee of the Friends, Mennonites, and Brethren met at Pendle Hill, Wallingford, Pa., Feb. 28—March 2 to consider the responsibility of the historic peace churches in the nuclear space age with its hysteria and mounting pressure for increased armaments.

Olin Mason, new director of the Brethren Service project at Falfurrias, Texas, visited Elgin over the week end of Feb. 15-16 for consultations with Brethren Service staff members. He was on his return trip to Texas from the BVS project directors' conference held at Camp Swatara, Pa.

The executive committee of the Association of Brethren Welfare Workers, met at Bethany Hospital on Jan. 17. Among their actions were: approval of the idea of a report blank for Brethren homes for the aged and for children and for Bethany Hospital, planning for social welfare luncheon at Annual Conference, approval of idea of a consultation of administrators and trustees of Brethren homes, discussion of plans for promotion of social welfare work as a vocation, and planning for publishing a brochure on the ABWW.

BVS Project Directors Conference

The first meeting of directors of BVS projects to be held for many years took place on Feb. 9-15 at Camp Swatara, near Harrisburg, Pa. The meeting was called by Ora Huston, director of the social action department of Brethren Service, the department which administers the BVS program.

Training for Effective Leadership was the theme of the meeting which was conducted on the basis of a leadership training laboratory. Leaders of the lab were Don Miller, teacher of psychology and counseling; Ralph E. Smeltzer, director of social education, Brethren Service Commission, and Dan West, director of leadership training, Brethren Service Commission.

The laboratory consisted of daily periods devoted to (1) worship, (2) analyzing feelings in the group process, (3) helping members solve their personal problems, (4) practicing leadership skills such as counseling, (5) listening to lectures on leadership principles, and (6) working and playing together.

In addition to the four persons mentioned above, the following BVS directors were present: Frances Clemens, New Windsor, Md., Gordon Fishburn, New Windsor, Md., Bill Hayes, Lybrook Indian mission, Elaine Jamison, National Institutes of Health, Ray Kyle, New Windsor, Md., Don Leiter, Chicago, Ill., Olin Mason, Falfurrias, Texas, Dale Miller, Fresno, Calif., Robert Mock, New Windsor, Md., Ira Myers, Flat Creek mission, Owen Price, Nappanee, Ind., and Dale Ulrich, Baltimore, Md.

The Gospel of Matthew has recently been translated into Pennsylvania Dutch by Ralph C. Wood, who once headed the German department in Muhlenberg College at Allentown, Pa. The new translation has been issued by a publishing firm in Stuttgart, Germany. Anyone interested in purchasing a copy may obtain it by writing to Dr. Ralph C. Wood, 350 Winding Way, Glenside, Pa.

H. Spenser Minnich was honored by the Department of Stewardship and Benevolence of the National Council of Churches on Feb. 6 at a special conference on wills and Christian philanthropy. He received a "citation of appreciation" for his "long and varied service to Christian stewardship, notably in the field of special gifts." In December, Brother Minnich completed six years as chairman of the Committee on Wills and Special Gifts of the department. At the February conference on wills, held in Cleveland, Ohio, the opening message on Springs of Creative Giving, was presented by Harry K. Zeller, Jr. Other Brethren in attendance were R. E. Mohler, Harold Brumbaugh, Clarence Rosenberger, Donald Robinson, and Joseph Shelly.

Anniversary Tours to Europe

The 250th Anniversary program includes a special convocation at Schwarzenau and a conference at Kassel, Germany, the first week of August. The following tours provide opportunity for participation in this phase of the anniversary celebration and for guided travel in Europe this summer. For details, write to: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Brethren Historical Tour: Leave New York on July 1, visit and study in places rich in Church of the Brethren historical interest in Germany, Switzerland, and Holland, attend the celebration. Tour to be conducted by Don Durnbaugh. (See the Jan. 4, 1958, Gospel Messenger article, 18th Century Vacation, pages 16-18.)

Brethren Work Camp Tour: Leave New York on June 13, visit seven countries, attend a Brethren work camp, participate in the celebration. This is the regular international work camp program.

Brethren Shultz Tour: Leave from New York on June 16, by KLM airline. Travel in eight countries, attend the celebration, and return to New York on Aug. 21.

Ashland Seminary Tour: Visit Europe and the Holy Land. Tour to be directed by Rev. Delbert B. Flora of the Ashland Brethren Church. Leave New York June 30, visit Europe and the Holy Land, attend the celebration, and return Aug. 8. Persons interested in visiting in Europe for a longer period of time but desiring also to visit the Holy Land between July 15 and Aug. 1 may join this tour at any point in Europe or leave the tour before the return to New York. All travel is by air.

Gerry Lininger Tour: Leave New York July 2 via KLM airlines, return Aug. 25. Visit eight countries and attend the celebration.

Mac Coffman Tour: Leave New York by air July 7, visit seven countries, attend the celebration, and return to New York on Aug. 10.

Arnold Wilkins, pastor of the Mt. View church of Northern Virginia, died on Feb. 13, according to word received in Elgin.

Securing shipping funds for heifers for family use is a pressing need. During the past ten years the U. S. government financed most ocean transportation for heifers and other animals. Now that such aid is no longer available the treasurer of the General Brotherhood Board will welcome funds for this purpose. Please give name of church and district for Brotherhood Fund credit.

John Root, P. O. Box 171, Rossville, Ind., has copies of Annual Conference Minutes and of minutes of Southern Indiana district meetings he is willing to give to any one who desires them. He has Annual Conference Minutes for these years: 1915, 1917, 1918, 1919, 1922, 1929, 1930, 1937, 1940, 1950; Southern Indiana minutes for: 1896, 1898, 1899, 1901, 1906, 1913, 1914, 1916, 1922, 1923, 1937, and the classified minutes of 1923. If you are interested write Brother Root at the address given.

La Verne College

New Era Banquet and Founders' Day events were announced in error in the previous La Verne College notes. The correct dates should be March 6 for Founders' Day, and March 7, for New Era banquet. Dr. John S. Whale, British theologian, is the speaker at both events.

Ground-breaking ceremonies for the new dormitory and the dining hall are set for the afternoon of March 7, preceding the New Era banquet.

A luncheon for ministers will be held at noon of Founders' Day, March 6, to provide opportunity for ministers of the Pomona Valley and the Church of the Brethren and the Evangelical United Brethren in Southern California to hear Dr. Whale.

A seminar in religious education is being offered during the second semester for students who will serve as deputation teams to churches in the summer. It has also enrolled a number of Christian education workers from surrounding churches. Conducted by H. L. Ruthrauff and Daniel M. Long, youth leaders, musicians, and camp planners also participate in the teaching program.

Several trustees of the college attended the West Coast Conference for Trustees of Church-Related Colleges held in Stockton, Calif., Jan. 24 and 25. In attendance were Frank D. Howell, president; Howard Nordstrom, Loyal Heiny, Jacob Mummert, Charles Baker, and President Harold Fasnacht.

Tuition rates were increased by action of the trustees for the 1958-59 academic year, from the present $275 per semester to $300. The trustees voted also to allocate all the income from this source to faculty salaries. La Verne's tuition will still be among the lowest of the accredited colleges in California.

Dean Paul B. Baum is one of two persons appointed to represent the California Council on Teacher Education on a planning committee for the workshop on teacher education sponsored each summer by the council, the state department of education, and the California Teachers Association.

The chapel choir traveled to Arizona over the week end of Jan. 31 – Feb. 2 to present sacred concerts at the Phoenix, Glendale, and Lynnhaven churches.

Religious emphasis week leader this year, Feb. 9-13, was Dr. Charles R. Bell, Jr., pastor of the First Baptist church of Pasadena.

Leaves of absence for graduate study during the 1958-59 academic year have been granted to Albert F. Herbst, mathematics; Daniel M. Long, philosophy; and Roland Ortmayer, physical education.

The Church Calendar

March 9

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Church's Influence on Society (Temperance). Matt. 5:1-2, 13-16; Acts 19:21-41; 1 Thess. 5:4-8; James 2:14-17; 1 Peter 1:13-16, 22. Memory Selection: Let our people learn to apply themselves to good deeds so as to help cases of urgent need, and not to be unfruitful. Titus 3:14 (R.S.V.)

March 16 One Great Hour of Sharing
March 30 Palm Sunday
April 6 Easter
April 11-13 Eastern Region conference, Walnut Grove church, Johnstown, Pa.
April 12 250th Anniversary Call training meeting, Middle Maryland, Broadfording or Hagerstown
April 12 250th Anniversary Call training meeting, Oregon District, Portland
April 12-13 250th Anniversary Call training meeting, Michigan District
April 14 250th Anniversary Call training meeting, Eastern Virginia, Midland
April 14 250th Anniversary Call training meeting, Northern Indiana
April 15 250th Anniversary Call training meeting, Second Virginia, Barren Ridge

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. George Phillips of Dayton, Ohio, in the Pleasant Dale church, Ind., March 9-16.

Bro. John Ebersole of Williamsburg, Pa., in the New Philadelphia church, Ohio, March 16-23.

Bro. J. Calvin Bright of Richmond, Ind., in the Ft. McKinley church, Dayton, Ohio, March 24-30.

Bro. Charles Whitacre of Waynesboro, Va., in the Ephrata church, Pa., March 30—April 6.

Bro. Albert M. Haught, pastor, in the Germany Valley church, Aughwick congregation, Pa., March 23—April 6.

Bro. Carl W. Zeigler of Lebanon, Pa., in the Greensburg church, Pa., March 17-23.

Bro. Ralph R. Fry of Pottstown, Pa., in the Hatfield church, Pa., March 30—April 6.

Brother and Sister Harper S. Will of Westminster, Md., in the Middletown church, Ohio, April 13-20.

Bro. Stewart B. Kauffman of Elgin, Ill., in the Everett church, Pa., March 9-16.

Bro. Milton Hershey of Penryn, Pa., in the West Conestoga congregation, Pa., March 9-23.

Bro. C. M. Petry of Wabash, Ind., in the Meyersdale church, Pa., March 10-14.

News and Comment From Around the World

Missionary Leaders Turn Spotlight on Africa

■ Africa was in the religious spotlight as Protestant missionary leaders from many countries met there to weigh new opportunities and challenges stemming from changed social, political, and economic conditions throughout the continent.

At Ibadan, Nigeria, two hundred delegates and observers from twenty-one African countries and twenty outside the continent wound up an eight-day meeting by adopting a resolution which called for full recognition of religious and other human rights in "any new constitution for existing and emergent" states in Africa.

The meeting came on the heels of the Assembly of the International Missionary Council at Achimoto, Ghana, during which speakers called for a vigorous lay participation in the churches' work in Africa as well as in other mission areas of the world.

At both meetings, particular stress was placed on the churches' role in fighting racial segregation, and on building up a strong native clergy qualified to "relate the Christian mission to the culture of the people."

Each of the meetings set a precedent. The Ibadan delegates took part in the first All-African church conference ever held on the continent. The sessions at Achimoto marked the first time that the IMC had met in Africa.

The Ibadan conference was sponsored by the National Christian Council of Nigeria. It was opened by Sir Francis Ibiam, council chairman, who said that "by God's providence, Africa is waking up . . . and will contribute her quota to the world, first in Africa and then outside Africa."

The same note was struck by Dr. Alan Paton of South Africa, author of the book, Cry the Beloved Country, who said the people of Africa are "on the march into the modern age." Referring to racial segregation, long a paramount issue in his country, he warned especially of the need for the church to take sides against the evil.

Dr. Paton said the church "must act now on this issue, because in the future it will be called upon to help prevent the excesses and cruelties of nationalism in its worst manifestations and any seeking for revenge."

Other speakers at the conference stressed the importance of Christian leadership in political and social life, and urged the development of church-sponsored programs for youth guidance and the strengthening of family life. They called also for careful study of the problems of migrant labor, underscored church support of measures to raise the economic and cultural standards of workers, and pleaded especially for giving women their proper place in church and social life.

A special plea for Christian unity, particularly in view of the challenge of Islamism in Africa, was made by Sir John Rankine, governor of the Western Region of Nigeria, who said: "More than ever before since the days of the Apostles, the world is in dire need of a well-organized and united Christian church with a disciplined and devoted laity and a fearless and truly divine clergy."

In their resolution, the delegates at Ibadan said, "We give thanks to God for the statesmanlike policy of those governments which have already allowed the dependent territories in Africa to move toward self-determination and self-government."

They warned, however, that in the meantime the land question in the various countries of Africa remains "one of the greatest obstacles to the achievement of racial peace." The need to give Africans greater opportunities to own land was underscored by several speakers.

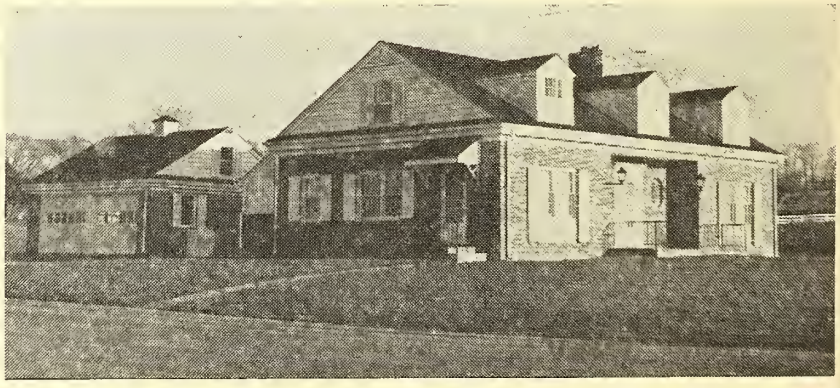
In listing the human rights which it said should be incorporated in the constitutions of the African states, the conference specified particularly "freedom of worship and freedom to propagate the faith," as well as those "to participate in the government of the country and to organize trade unions."

Merger of International Missionary Council and World Council Voted

Two hundred delegates to the International Missionary Council's Assembly meeting in the new African nation of Ghana declared that the Christian world mission is something very different from "spiritual imperialism, whereby one nation sends agents to another."

The delegates represented thirty-five member missionary or national Christian councils and they met for twelve days, beginning on December 28. In addition to the traditional missionary nations of the West, a large number of representatives from the Christian churches of Africa and Asia have played prominent roles in the meeting.

Three new members were admitted to the council. These are the National Christian Council of Ghana, the National Christian Council of Hong Kong, and the National Christian Council of North-



With the dedication of the parsonage on Nov. 24, 1957, the Elizabethtown church completed its present program of building on the edge of the Elizabethtown College campus. Friends and members of the church had an opportunity to see the completed parsonage at two open houses, one on the day of dedication and the other on Dec. 1. Ground was broken for the new church in 1954 and the completed building was dedicated in April 1956. Nevin Zuck is the pastor

ern Rhodesia. Addition of these councils brings the membership of the International Missionary Council to thirty-eight missionary or national Christian councils.

At the conclusion of the assembly, the merger of the International Missionary Council with the World Council of Churches was overwhelmingly approved in principle. Since the creation of the World Council in 1948, the two organizations have had a more or less common constituency and have jointly sponsored such activities as the Commission of the Churches on International Affairs.

The vote approving integration was fifty-eight to seven. The opposing ballots were cast by delegates of the Christian Councils of Norway, Sweden, the Belgian Congo, and Belgium, and by individual members of councils in Germany, Canada, and Great Britain. The integration planned would involve setting up a Commission of World Mission and Evangelism inside the World Council of Churches, with which the existing member councils of the IMC would be affiliated.

A two-million-dollar fund for the advancement of theological education in Asia, Africa, and Latin America was made available to the council by the Sealantic Fund, Inc. A like sum to be contributed in varying amounts has been pledged by eight foreign mission boards in the United States. Grants will be made to approximately twenty seminaries on the basis of location, present work, and plans for development. A textbook program will be designed to improve the condition of the libraries of theological schools in the areas named, and to make possible the translation of suitable theological texts into foreign languages, which are of major importance to the Protestant missionary enterprise.

Dr. Alfonso Rodriguez, president of Union Theological Seminary in Cuba, said that the growth of the middle class in Latin America is laying a foundation of "a pure democracy." He said this meant that the Protestant churches are challenged to become a dynamic force in the social ferment of the movement for a new way of life. According to the Cuban churchman, 47 million of the 154 million population of the Latin American countries are Roman Catholic and 5 million are Protestants, while "over 100 million are untouched and generally unevangelized."

The Rev. Kyung-Chik Han, of the National Christian Council of Korea reported that the churches in South Korea are primarily concerned at present with helping refugees from the Communist North.

A prominent Burmese churchman, U Kyaw Than, secretary for East Asia of the International Missionary Council, stressed that the Christian mission in Asia is a theological one and needs to be undertaken by Asians of steadfast devotion. He added that Christian missionaries in Asia must not put too much emphasis on social welfare work. In Asia, he said, "God calls on the church to proclaim justification by faith, not by works."

A plea for reconciliation between Indonesians and the Dutch was made in a statement issued at the conference, on behalf of the Indonesian Council of Churches. It urged an end to hostile attitudes by the Indonesians toward the Dutch and appealed to the Dutch to continue to work alongside the Indonesians in a spirit of co-operation and goodwill.

A resolution adopted by the Council urged member bodies to "impress upon their governments the responsibility to support the United Nations refugee program in the Middle East." In another resolution, the assembly welcomed the study of the problem of religious liberty initiated by the executive committee of the World Council of Churches last August.

Another resolution condemned racial segregation "because it is contrary to the gospel." This resolution was in line with one in which the World Council of Churches, meeting at Evanston in 1954, called on all its member bodies to renounce all forms of segregation or discrimination.

Jewish Leader to Explore World Religious Conference for Peace

Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, has embarked on a five-month overseas tour, with the purpose of seeking to convene a world conference of religious leaders to further world peace. The Reform Jewish leader said he intended to sound out religious leaders in Asia, Africa, Australia, and elsewhere about such a convocation. He hopes that world religious organizations will jointly sponsor it.

Dr. Eisendrath said, "The role of peace can no longer be left alone in the hands of the militarists and politicians. Religion must exert greater effort in stirring up the moral conscience of the world, especially today when nuclear weapons are being used by statesmen as though they were diplomatic footballs."

Nazarenes Warned Against Becoming Isolated and Exclusive

Delegates to the Church of the Nazarene's national conference on evangelism were warned that the denomination is in danger of becoming "isolated and exclusive" despite rapid growth since its founding fifty years ago. Dr. Samuel Young, a general superintendent of the church, called upon Nazarenes to make a "realistic appraisal" of their work, as they begin "the second half of our first century."

Organized at Pilot Point, Texas, with a union of 288 churches and more than ten thousand members, the denomination now has 4,500 churches and some 300 thousand members in the United States, Canada, Great Britain, and Australia. It conducts mission work in thirty-three areas of the world.

Indian High Court to Weigh Education Bill

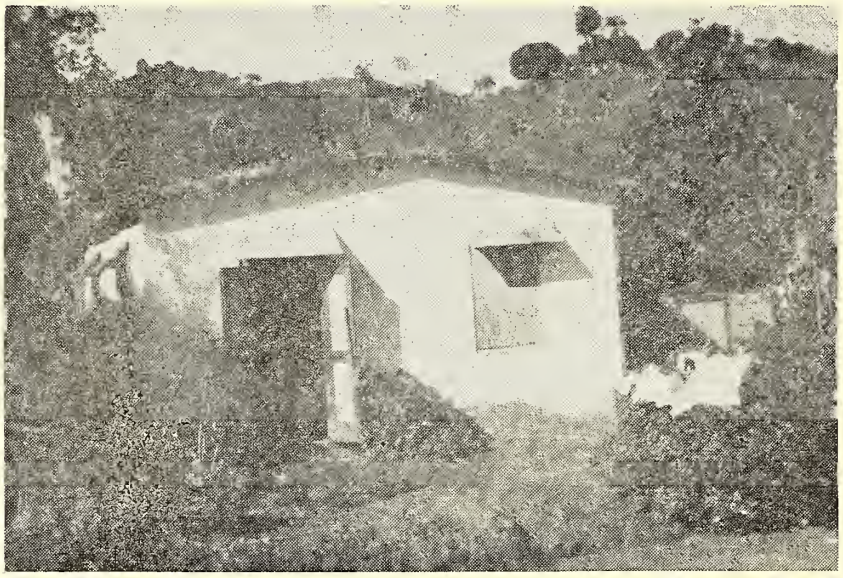
All eleven judges of the Indian Supreme Court are expected to sit as a bench to weigh the constitutionality of the Education Bill sponsored by the Communist government of Kerala in the face of stiff opposition from Roman Catholics as well as from the Indian National Congress. The bill, as recently passed by the Kerala legislature, would place all private schools under state control.

Cumberland Presbyterians Launch Year-long Evangelistic Campaign

A year-long evangelistic campaign has been launched by Cumberland Presbyterian churches across the nation. It will be marked by revival services, youth activities, and enlistment of Sunday-school membership. H. Shaw Scates, stated clerk of the church's General Assembly, said that the church hoped to recapture some of the old-time revival spirit that gave the denomination its start in Tennessee in 1810.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Let's Visit a Castaner Home

WON'T you come with me into this attractive, clean, and well-kept Puerto Rican home?

The outside shows care and the diligent work of a conscientious and industrious Puerto Rican farmer. The house itself looks as if it were a part of its surroundings with its colorful green and red color scheme with white trimming. You will be impressed, as I am, with the newly painted exterior, the neat flower garden close to the front of the house and an abundant and well-cared-for vegetable garden growing on a nearly perpendicular hillside which has been neatly terraced.

As you look around at the homes nearby, you may notice that this is one of the few homes which show care and planning, for its owner has more than the usual amount of industry and concern. While this home may not represent the typical in this community, it is nevertheless a middle-class home and one which the Puerto Ricans are proud for Americans to see.

The Lights Are Low

It is evening and the lights are on, but does it seem a little dim to you? That is because the people of Castañer are used to dim lights owing to a low current of electricity. The lights are shining nonetheless. As is the custom when welcoming friends, the doors are open wide on the porch, which stretches the full length of the house, and the family is waiting to greet us. They are certainly a friendly family, and their cheerful smiles, hearty handshakes, and sincere *Buenas noches* assure us that here hospitality is a way of living.

We Step Inside

Let's go into their home. We glance quickly around and note some of the modern conveniences. There in the corner of the dining room is a very modern refrigerator; a washing machine, sewing machine, electric iron, and radio are here, as they are in many but not all homes in the community. Some of the women still must wash their clothes in the river close by.

Many things are different also. The kitchen sink seems almost to be an afterthought, for it is found attached to the side of the house outside the kitchen window, and the drainage is all above the ground. This is an accepted custom with the very best Puerto Rican homes. The kitchen stove is a large kerosene type with oven. The kitchen, perhaps, shows the biggest difference in our cultures, for it is quite small with a noticeable absence of cupboards and work space.

The bathroom appears to be well-equipped, adequate, and clean, although there are no hot water heaters here and they are accustomed to washing with cold water. The bedrooms are well-furnished with large wardrobes, beds, and knick-knack shelves, but the rooms appear small with the large four-poster beds. The posters facilitate the use of mosquito nets, which are very necessary, since all homes here are without screens. The floors in this home are all concrete with linoleum rugs, which wear best in the year-round warm and humid climate of Puerto Rico.

Let's Sit Down

Come, sit down with us and we will learn more about this interesting and talented family. Who are the members, what do they do, and what are their interests? First of all, there is José, the head of the home and father of four children. He is a farmer, the owner of a medium-sized coffee farm. He is very proud of his Spanish heritage and the fact that his father worked very hard to make a go of his farm.

He is proud of his family, also. You can see them all going to church on Sunday morning in the family jeep, neat and clean in their Sunday best. He is interested in his community and was just recently elected to its Community Committee, a local group of citizens working for the educational, social, and religious betterment of the community of Castañer. He is also interested in our local coffee co-operative and is a member of its board of directors. His main hobby at home is raising and cultivating vegetables for family consumption.

Doña Maria, the mother and wife, is an energetic, hard-working, and

attractive woman. She enjoys her role as mother, teacher, and helper to her children and her duties as a housewife. Her children reflect her loving eare and patient manner, and her home shows her meticulous care and sense of practieality. She loves to sew and makes clothing for herself and the girls. Just recently, she augmented her previous schooling by taking an adult education sewing course in one of the larger cities close by. She also is a member of the Community Home Demonstration Club and has learned a little more about expanding her art of Puerto Rican cooking. Even though José and Maria have had little formal edueation, they are eager that their children be able to finish high school at least and go on to college, if they so choose.

Meet the Children, Too

The children, Margarita, Luz, Pedro, and Miriam are all intelligent and bright-looking children. Margarita, the oldest, is in her senior year in our loeal high school. She has continued to lead her elass in scholastie standing and will undoubtedly go on to eollege, for she hopes to become a teacher. She has talked mueh of getting her training in a Brethren school and returning to Castañer. We are glad to hear this, for it shows she feels some Christian responsibility to help her community.

Luz, the next oldest girl, is a very quiet and unassuming person. She is in the eighth grade and is a big help to her mother around the house.

Pedro and Miriam, the twins, are in the seventh grade and also like school very mueh. Miriam is a pretty girl and takes her responsibilities in the home very seriously. Her mother says she enjoys doing anything and everything. Pedro, being the only boy, will probably follow in his father's footsteps and be a farmer. His ehief responsibilities now are helping his father with the garden, selling candy around the hospital, and attending school during the week. He is quite proud of the faet that he is learning to drive the jeep.

After we have enjoyed coffee and eookies with the family, it is time for us to leave. Has this glimpse into the life of a Puerto Rican family helped you to understand and appreciate them more? I hope so. I hope you feel as we do that there are really no barriers except language and the differences in eultures to keep us from sharing our friendships and Christian experiences with these people.



Remittance Blank

It is for the love of Christ that I share in the Brethren Service ministries of our church through my gift of $ ..... to the Brotherhood Fund.

Name .....

St. or RFD .....

City ..... State .....

Church ..... District .....

(Remit to the General Brotherhood Board, Church of the Brethren, Elgin, Ill.)

BRETHREN SERVICE

News from Europe

Refugee Work

In her work to help refugees in Camps Enns and Camp Asten to emigrate or to integrate into Austrian life, Shirley Neher helps arrange for refugee children to be "adopted" by someone to help give them their education, when the parents are unable to do so. She tells of one ease of a twelve-year-old girl whose mother is siek in bed most of the time. The girl will soon be going to England to study, where a whole town is sponsoring her. During the school holidays she will return to Austria to be with her mother. Until the time she leaves for England Shirley is giving her English lessons.

Vienna

In addition to their regular work at the Karlsschule project Harold Ralston, Tom Pobst, and Lyle Dobson have taken on the "extraeurrieular" activity of helping a group of Bulgarian farmers near Vienna make experiments in their truck garden with different seeds. As a speeial honor the fellows were invited to a banquet in which a large group of Bulgarians eelebrated the Orthodox New Year on Jan. 12.

Eirene

M. R. Zigler left on Feb. 12 to visit the new International Christian Service for Peace project at the government agrieultural experimental station at Oulmes, Moroeeo. *Eirene*, the popular name of this new organization, means peaee in Greek.

Greek Team

Mr. and Mrs. Russell Johnson announce plans to build a new nursery for their work with the refugee children at Ioannina, Greece. Land has been granted by the Bishop of Ioannina, and Mr. Johnson is drawing up plans for the project.

Schwarzenau

Wilbur Mullen spoke to the community of Sehwarzenau at an evening chureh service about his recent trip to India to attend an international work camp conference and about the work of the Chureh of the Brethren. He and Paul Grubb had spent the



Ed Kindley, Brethren volunteer, has charge of distribution of clothing and food parcels to German welfare organizations. He and a German social worker open a crate of household kits

day meeting with Schwarzenau leaders in regard to the 250th Anniversary celebration in Schwarzenau.

Material Aid

Ed Kindley reports that in a recent two-week period Brethren Service turned over the following supplies to three German welfare agencies in Kassel and to Camp Friedland: two bales of cut garments, eight bales of children's clothing, four bales of women's light clothing, five crates of layettes, fourteen bales of household kits, three cartons of shoes, 12 bales of blankets, one carton of plastics, and twenty-eight cartons of soap.

In Austria several Christian relief organizations have formed a co-operative committee to distribute clothing more efficiently to the 3,000 Yugoslavians who live in refugee camps in Upper Austria.

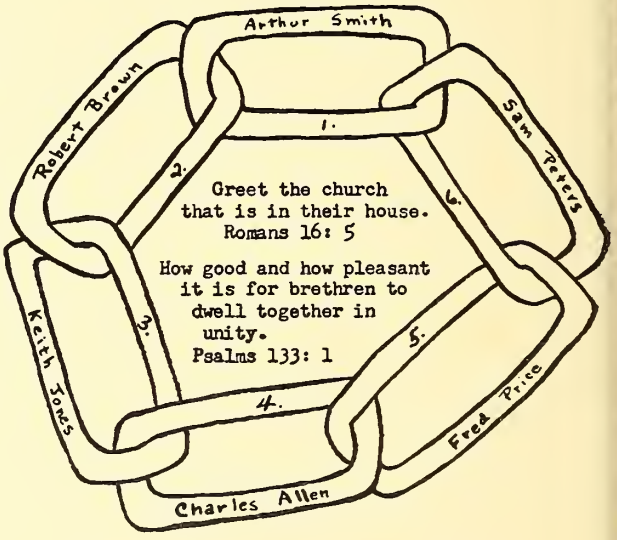
The organizations participating are Caritas, the National Catholic Welfare Conference, the World Council of Churches, the Lutheran World Federation, Evangelisches Hilfswerk, and the Brethren Service Commission.

With a recent arrival of 209 bales of clothing from New Windsor, Md., the Brethren Service Commission is prepared to make effective contributions through this new agency.

HOME AND FAMILY LIFE

Chain of Friendship Visitation

The following letter was sent to the one hundred twenty families of the Union Center Church of the Brethren, Nappanee, Ind., to invite them to participate in an all-church program of visitation. Twenty families served as lead families by starting the chain of visitation and carrying the responsibility of seeing that the families in their "chain" did their visiting, as scheduled.



DEAR FRIENDS:

The first three months of this anniversary year, 1958, is Home and Family Life emphasis across the Brotherhood. As a part of our plans for this, we have arranged this "Chain of Friendship Visitation" and we are inviting you and your family to take part.

You will notice the circle of chains below, each with a number and a family name in it. Note that yours is one of them! The number 1 family will begin the chain of visiting by visiting family Number 2, who in turn will visit Number 3, etc. around the circle. Unless you are Number 1, do not visit the next family until you have been visited by the one ahead of you.

We are counting on you to see that this chain is unbroken. If you find it impossible to visit, please notify the Number 1 family.

We suggest the following six weeks of schedule:

1 visit 2, Feb. 2-8
2 visit 3, Feb. 9-15
3 visit 4, Feb. 16-22
4 visit 5, Feb. 23—March 1
5 visit 6, March 2-8
6 visit 1, March 9-16

Purpose of Visitation:

1. Become better acquainted with each other;

2. Join with all families of the church in this Anniversary Family Life celebration.

3. Witness to each other of the value of the church and your willingness to support it.

Yours in Christ,
The Family Life Committee
Union Center Church of the Brethren

New Literature

In Every Place a Voice, by Dr. Walter G. Muelder, is a study which focuses on the social witness of the "People of God" through the local churches as a part of the ecumenical movement. It emphasizes the need for the church to witness on behalf of those who lack a voice to witness for themselves. It is an interpretation and commentary on a portion of the Message of the Amsterdam Assembly of the World Council of Churches. Recommended for those interested in the church's social and ecumenical witness.

This book, published by the Women's Division of Christian Service of the Methodist Church, is available from the Church of the Brethren General Offices, Elgin, Ill., at 65 cents per copy.

Student Parish Workers

MY FIRST reaction to this pilot project of students working as parish workers is one of unqualified enthusiasm." This quote is the way one pastor began his evaluation report after a team of two La Verne College students had been in his church for six weeks.

It is not unusual for students to work during the summer months, but it is encouraging to have college students going into churches on a six-week assignment as parish workers, for which they received a rather modest income. This is the pilot project of La Verne College referred to by the pastor making his report.

At the 1957 Regional Conference at La Verne there came a call for student teams to serve in the northern states on the Pacific Coast. After talking to the district executive secretary from these states the college administration quickly formulated a plan and within a short time questionnaires were in the hands of interested students. They were asked to state their experiences in church work, local, district, and regional. The students who responded were given a brief period of training and by the close of the spring semester they had received their assignments and were ready to go.

Besides the teams there were several preministerial students who went singly to be assistants to pastors. They remained in their churches for the entire summer and on an occasion or two filled pulpits in the pastors' absences.

It will be of interest to know what these students did for the churches. Most of them began their work by assisting in vacation church schools. One of their main responsibilities was their work with youth. Pastors reported surprising results from their community census endeavors. These students sang in choirs, taught Sunday-school classes, conducted worship services, directed recreation programs, assisted in day camps and summer camps, led prayer meetings, and assisted pastors by doing office work. Their work was appreciated so much that one team was asked to stay an extra two weeks.

Soon after the opening of the fall semester at La Verne there was an evening of sharing of experiences and an evaluation of the summer program by the students. After listening to their enthusiastic reports together with the evaluation reports from the churches, the college administration decided to expand the project and a seminar of Christian education is being offered at the spring semester for interested students who may be looking toward a similar experience in the churches next summer.—*Herbert L. Ruthrauff, director of church relations, La Verne College.*

Recent Additions to the Brethren Loan Library

Classified to conform with the 1957 Brethren Loan Library Catalog

BIBLE, THE
Come and See—Skoglund. 1956
New Testament Wordbook, A—Barclay. 1957

CAMPING—Camp craft
Native 'N' Creative—Stinson. 1957

CHURCH, THE—Church of the Brethren
Story of the Brethren, The—Fisher. 1957

CHURCH, THE—Message and Program
Evanston Speaks. 1954
Every Church and Evanston. 1954

DRAMA
Let's Play a Story—Allstrom. 1957

HOME, THE—Parent Education
If You Adopt a Child—Doss. 1957

HOME, THE—Preparation for Marriage
Grounds for Marriage—Hine. 1954
Your Wedding Workbook—Hine. 1957

LEADERSHIP EDUCATION—General
Church School, The—Vieth. 1957

LEADERSHIP EDUCATION—Primary
Heaven in My Hand—Humphreys. 1950

MINISTER, THE—Children's Story Sermons
Treasury of Story Sermons for Children, A—Wallis. 1957

MISSIONS—Foreign, Junior High
Wide As the World—Griffith. 1952

MUSIC AND ART—Music, General
Building a Church Choir—Wilson and Lyall. 1957

PEACE AND INTERNATIONAL RELATIONS—International Relations
When Americans Live Abroad—Fisher. 1955

PERSONAL ENRICHMENT
How Free Are You?—Hamill. 1956.

RACIAL AND CULTURAL RELATIONS
Story of the American Negro, The—Brown. 1957

RECREATION AND CRAFTS—Leadership
Handy Songs—Co-operative Recreation Association.

SOCIAL WELFARE
Baffling Eyes of Youth—Donohue. 1957
Delinquency—McCann. 1957
Essentials of Social Group Work Skill—Phillips. 1957

STEWARDSHIP AND CHURCH FINANCE
God Expects Our Best—Lee. 1957
Twelve Baskets Full—Applegarth. 1957

WORSHIP—Junior High
Behold God's Love—Hadley. 1957

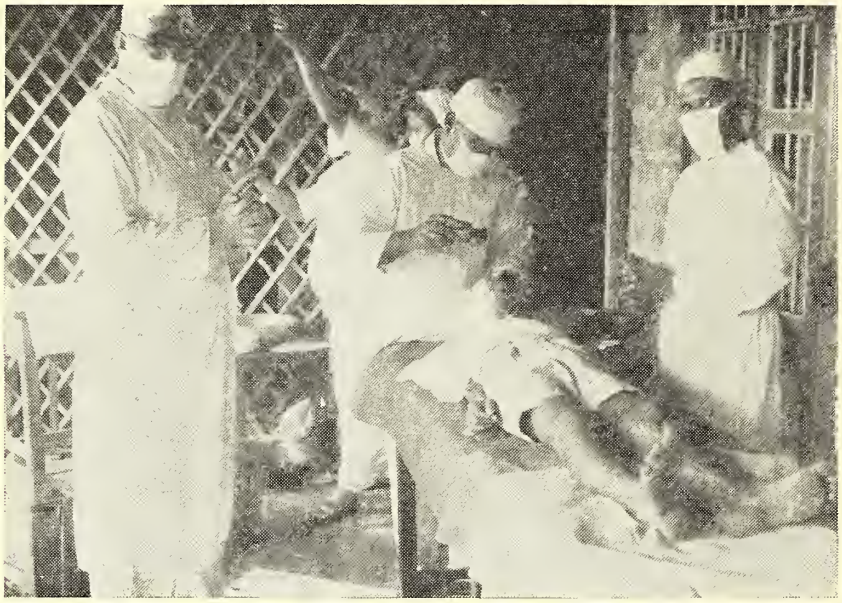
1958 Vacation Church School Texts

Co-operative Series
Kindergarten: Children Learn From Jesus—Lyon
Primary: Jesus Went About Doing Good—Hanson
Junior: Jesus Is His Name—Tilley
Junior High: Fairest Lord Jesus—Hazzard

Judson Series
Nursery: The Three's at Vacation Church School—Hemphill
Kindergarten: Learning About Jesus—Smith
Primary: Tell Me the Stories of Jesus—McDowell
Junior: We Would See Jesus—Ward
Junior High: Jesus, the Great Leader—Swain

Co-operative Broadly Graded Series
Children 4 through 8 years: Learning to Know Jesus—Williamson and Road
Children 9 through 13: Jesus, Friend of All—Ward

This is the fourth supplemental listing to the 1957 Brethren Loan Library Catalog. The other three appeared in the Gospel Messenger on April 13, Aug. 24, and Nov. 16, 1957. These listings could be clipped and attached to the catalog.



Administering anesthesia before tonsil operation

INDIA

Operation OPERATIONS

Ellen Cunningham

THIS boy has enlarged tonsils . . . and this one too. . . . Look at these tonsils, they are so large they practically meet in the center. . . . What do you have here—an epidemic of tonsils?"

"Could that be the reason so many of my school children have colds and sore throats?"

"Not much question about that. I don't believe I have ever seen so many bad tonsils in a group of children."

"What can we do about it? As you see they are, most of them, too poor to pay even their railway fare to the Bulsar hospital, and there is no doctor here in the Dangs that can take out their tonsils."

"Well, now if we could get that lovely medical van I saw advertised a couple of weeks ago perhaps we could load up some of our staff and come out and take out all of these tonsils right here."

So ran a conversation between the mission doctor and Lois Shull some two years ago.

From time to time the conversation had been renewed, but things work very slowly here. So it was not until last July that things began to take on a definite tone of progress. It was then that the doctor said, "During the rains might be a good time to think about doing those tonsils, now that we have our new ambulance and the roads are passable to Ahwa during the rains."

"We have a new collector," said Mrs. Shull; "he has many ambitions for improvement in the Dangs. Maybe he could arrange for you to use the beautiful new government hospital which is next door to the mission compound. If he could, would you be willing to do any surgery that might be required?" And from here plans went forward rapidly.

The collector was contacted and he was most enthusiastic over such a prospect. He felt he could make arrangements for the doctor to use the hospital. The doctor went out to make a survey and after examining over three hundred school children he recommended that ninety have their tonsils out.

Time passed. Red tape grew more and more tangled as the collector worked to arrange for the use of the hospital which stands equipped for surgery, but without a surgeon. Finally, the mission doctor sent word, "We must come next week. We cannot delay longer or our rush season here at the hospital will be upon us and we can't leave. If we can't get the hospital, shall we come and do the school children?"

So it was that on a Monday morning the ambulance and trailer were loaded with surgical instruments, medical supplies, and food. Robert, the lab technician; Robinson, the registrar and handy man; Miss Sayre, Dinabai, and Sumanben, nurses; Dr. Peter, the anesthetist, Mr. Thomas, a surgical scrub nurse; and Dr. Cunningham piled into the ambulance and all were off to Ahwa, some seventy-five miles distant.

Arriving at the mission compound about two o'clock, everyone set to work turning the Shulls' house into a hospital in order that they might begin early the next morning.

It was decided that the operations would be done on the front porch where light was a deciding factor. Two library tables were turned end to end to serve as an operating table. An old typewriter table set upon some packing boxes made a good instrument table. Two primus stoves kept water boiling to sterilize instruments. Directly above the table a sealed beam flashlight, which has been used for hunting, did for a surgical lamp. The lab was set up on a side porch.

The waiting room was a mat thrown down on the back porch. Since the gasoline washing machine, which was also on the back porch had to be run every day in order to keep up the linen supply, this arrangement proved very good for most of the patients had never seen such a washing machine work and while they awaited their turn many had their attention diverted from the ordeal ahead by interest in the washing machine.

The oven took the place of an autoclave. By evening everything was ready. Everyone was briefed as to his or her particular responsibility.

The next morning everyone was up early. Patients began arriving almost as soon as the breakfast bell rang. After a hearty breakfast we paused for a short devotional period before beginning the day's work. At eight o'clock the first patient was on the table. The doctor and his nurse were scrubbing. The pastor had said a prayer. The anesthetist had prepared the patient and had turned for the ether mask, but where was it? "Where is the ether mask?" What a scramble—everyone

looking. "Had anyone unpacked it?" No one had. "Had anyone remembered packing it?" Again there was silence. What were they to do? Obviously this item had been overlooked. Perhaps they could borrow one from the government hospital. So Mrs. Shull and Miss Sayre went over to see. Again there was red tape. They followed through on every lead but it all took time and the doctors saw the minutes slipping by. "Let's see if we can't use a tea strainer," someone remarked. So the biggest tea strainer the kitchen had to offer became an ether mask. By the time the ladies returned with the borrowed ether mask the second patient was on the table.

By the first evening twenty-one pairs of tonsils had been removed. There were still ten school children left for the next day and then they would be finished. Early the next morning, however, the news had spread and Christians began coming in begging the doctors to take care of their children even though they were not in school.

Where could they be put? They could not send them home, but there was a definite need. Many of these children had bad tonsils too: so finally it was decided to turn the schoolhouse into hospital wards. This was easily accomplished, for a schoolroom in India usually has only a teacher's desk. The mats on which the children sit for their classes were soon replaced by sleeping mats.

The end of the second day found twenty-six more patients relieved of their tonsils. Now there were only eight more Christian children to do and the collector had said that since we had not been able to obtain permission to use the government hospital we should take care of only Christian patients.

But the third morning non-Christians began coming. They would not take "no" for an answer. When they were told that the collector had said "only Christians" they went personally to the collector and were soon back with permission from him. So the operative list for the third day began to grow rapidly.

The doctor had announced that general clinics would begin at 2:00 p. m. on Thursday and run through all day Friday. People had come from villages around. One couple had walked thirty miles to see the doctor. Finally, it was decided that they would take only as many cases as they could do by lunch time. At last patient No. 19 was added to the list and Mrs. Shull, who was keeping the list wrote, "The doctor says absolutely no more." A blank space followed and then this note, "Everyone is related to somebody." Patients No. 20-No. 25 were added to the list. Would they never stop coming? The ether gave out at noon but while the staff was eating lunch a new supply arrived from the Bulsar hospital to which an urgent request had been sent for more supplies. Only the very worst cases now were taken but even so it was 2:30 before patient No. 25 was finished.

Rapidly the bungalow was transformed again—this time into a doctor's consulting room. During the remainder of Thursday and all of Friday over two hundred patients were seen in the general clinics.

Saturday morning saw the house set up for more minor surgery during which time six teeth were extracted, two cysts removed and five D and C's done.

The climax came on Sunday following the church service when they asked the staff to come to the front of the church. The young people sang a welcome song and acted it out with garlands. When they finished singing each put a garland around the neck of one of the staff and then from all over the church came the children, who had their tonsils removed, with lovely garlands for the doctors and nurses. It is the Indian way of saying "thank you."

Following that were speeches of appreciation from a number of people of the audience. One said, "Perhaps you would be interested to know what some of the villagers are saying. They are saying what a wonderful doctor! First, he kills the patients; then he cuts something out of their mouths. He then pumps air into them again, turns them over, taps them on the shoulders – and then they come to life again."

For had they not seen with their own eyes (the front yard was always full of curious spectators) the struggles of the patients as they went under the anesthetic, and heard the moans and groans and then all was quiet. Had they not seen the doctor take something out of their mouths and then they had seen the men pumping the suction machine furiously as the doctor held the end of the tube in the patient's mouth. They had seen the doctor

The Path of Purpose

Marianne Michael

IF I were to name another aspect of the Christian's walk in the footsteps of his Master I would name single-mindedness or purpose or direction.

Amshetu was a girl born into a family where there were many wives and many children; there was no opportunity for education or advancement and little regard for the individual except as it was another mouth to feed. As a young girl she met one of the young men of the Christian school. They later married and built their compound near the Christians.

Upon the death of her mother, one of the early missionaries in our area took her a Bible which, he said, she would need now to be her father and her mother. Although she was unable then to read, she remembered this admonition, and when it became possible for her to attend adult literacy classes, she started to read.

Now the mother of seven children and still a young woman, Amshetu puts her tremendous energy behind the program of the church in the same way in which she wholeheartedly set before her the goal of becoming a Christian and becoming literate. Now that she reads sufficiently well to help someone else less able than herself, she has set out to learn to write. After a busy day of heavy work for her family, she has her husband write a line at the top of her exercise book. By the warm glow of lantern light, she painstakingly copies it after him.

Is there church work to be done? Ask Amshetu. To the church she gives all because she feels she owes so much to the Savior who has given her so much, and redeemed her from her lot at such a price.

and nurses turn the patient over and put him on the stretcher, and later they had peeked into the schoolroom to see what was being done with all these boys and girls, and there they had found them very much alive. "What a wonderful doctor!"

Another said, "We talk so much about serving – here this week we have had an example of service." Still another said, "Some of you are asking, 'Why have these people left their work and come out here to work so hard under such inconvenient circumstances to help people they don't even know?' It is because their God is a God of love."

"How can we show our appreciation for what these people have done for our community? We can do it by being of service to someone else who is in need."

Seven Responsibilities of a Pastoral Board

A. G. Breidenstine

IN EVERY local congregation there should be a board or a commission with the specific responsibility of working with the pastor. Such a board is not his cabinet or necessarily a collection of advisers, but rather a company of friends and an extension of the pastor's eyes, ears, and limbs.

Members of such a board may have ideas of their own which they communicate to the pastor, but more generally they should take their cues from the pastor's leadership. Seven areas of responsibilities, according to the limited view of one such board member, should cover at least some of the services and support a pastor has a right to expect from a pastoral board.

1. No Plaster-of-Paris Saint

A pastor and his family should be guaranteed the privilege of living among us and others as decent Christian humans. There are always those who would put the pastor into a class by himself, something neuter, generally divine, and set apart. Not much less is expected of the pastor's family. The pastoral board may have to defend the pastor's freedom to be human, to live among us with his friends, exercising his likes and dislikes. Particularly in the Protestant tradition should we avoid placing our pastors upon pedestals as plaster-of-Paris saints. And this applies also to the pastor's family.

2. The Congregational Pulse

Just how are things going as you see them? Do you observe any pockets of resistance and reaction? As you evaluate your congregation, are many hanging on the brakes? How do you interpret the percentages of attendance, the levels of stewardship, and the spiritual tone of the congregation?

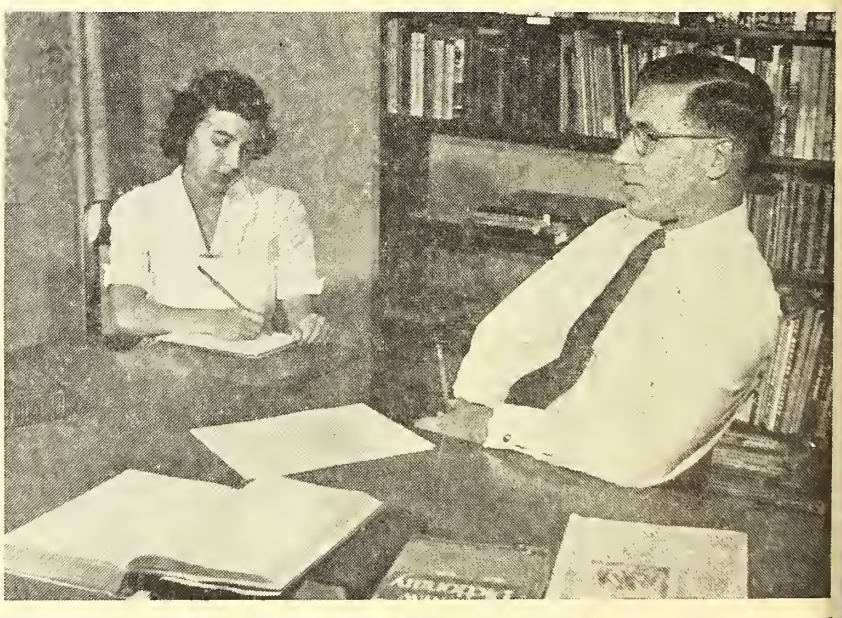
The pastor has his own answers to all of these questions, but often he needs additional eyes and ears to get to the roots of congregational strengths or weaknesses. If things look dark he may want a few shoulders to cry on; these he should find within his board and in the strictest confidence.

3. Hold Up His Hands

In the Church of the Brethren the pulpit has been given a fairly exalted position and rightly so. Yet how often an interest group within a congregation would usurp the pulpit on Sunday morning and on the great holy days of the year! Unless as a part of the over-all plan for the spiritual feeding of the flock the pastor requests a replacement, he should have first claim to the pulpit. And given his rightful place, he must also have the freedom of speech to preach as he is led by the Holy Spirit.

Closely related to the full freedom of the pulpit is a pastor's right of spiritual leadership. Even though we have just said that a pastor is not to be placed upon a pedestal, he should be accorded the respect of being the shepherd of the flock. He is not just another member of the congregation; he has had special preparation for his task and should be honored accordingly. His years of study, devotion to his calling, prayer and inspiration, insights and illumination, may reveal the will of God to a congregation; his leadership should be followed and his efforts multiplied in areas of opportunity. A pastoral board must work unceasingly to assure the pastor a place of spiritual leadership.

In at least one additional way the pastoral board should uphold his hands and free him for his rightful function. A pastor should be given adequate office and secretarial help to free him from dull routines and to save his time and strength



With adequate office and secretarial help the pastor is free to give his time and strength to study, pastoral calling, meditation

for study, pastoral calling, meditation, and recreation.

4. Worthy of His Hire

Each year on a set date the board should review the pastor's contract. Included in such a review should be an over-all scrutiny of salary, vacation time, medical-surgical insurance, hospitalization, social security, pension, number of evangelistic meetings, work load, car allowance, housing comfort and utilities, and any other aspect commonly included in a contract. Since it would be embarrassing to the pastor to attend the meeting at which such decisions are made, an arrangement beforehand should excuse him from attending the meeting.

It is this writer's conviction that a pastor's salary should keep pace with that of professional men having similar years of study, experience, and type of personal outgoing responsibilities. Why should a Y.M.C.A. secretary, a college professor, a welfare worker, a youth counselor, or an educational consultant with four years of college education and three years of graduate work have a higher salary than a pastor having his Bachelor of Divinity degree? If hours of work and demands made by those who are served were to be considered, the pastor would receive more salary than the other professionals listed.

Let us remember that the laborer is worthy of his hire; he is not a creature of our charity. The minister wants to be able to pay his bills, buy his own potatoes, feed, clothe, and educate his children, and on Sunday give his tithes and offerings to the Lord. It should be a generally understood and accepted part of the pastor's income to live in a parsonage rent free and with all utilities paid. This, however, should be calculated modestly, since it is part of the pastoral pattern, generally not to exceed $1,000 per annum. To give a pastor a car allowance of at least seven cents for each mile traveled for the congregation is not a part of the salary and should be considered separately altogether.

5. Shepherd of the Flock

Something more must be said about the pastoral function. Ministers, like other people, have different talents. Some are pulpit men; others serve best as counselors; others are expert as visitors of the sick, the aged, and the total membership. Whatever the situation in a particular pastorate, the board should appraise a pastor's talents (and do so with his help), then augment where necessary. Over and above such considerations, however, it is generally good to use visitation teams whenever possible.

A shepherd wants to know his sheep and he wants them to know him. He wants also to communicate with them frequently. Many have found a congregational paper most valuable as a pastoral aid. Such a paper under the direction of a capable editor appointed by the pastoral board can serve many types of communicative functions. Almost equally important is an annual directory of the membership.

Good shepherds must frequently bind up the wounds and carry the lambs to places of refuge. This function of a pastor's position has been recorded again and again in poem and song, but less often has it been applied to those who are sick of mind, frustrated in spirit, confused in purpose, and in need of either psychological or psychiatric counseling. A pastoral board should encourage the shepherd to seek help for his congregation as he needs it in these more specialized areas of shepherding. A Christian physician, a psychiatrist, a psychologist, a marriage counselor, an educational counselor, or any other specialist should be available as the pastor needs them. If prior arrangements and a mutual understanding include these areas in the pastor's program there is not likely to be a loss of time or direction when a crisis is upon him.

6. White Unto the Harvest

Of near first priority is the evangelistic function of the church. A pastoral board should consider ways and means to help the pastor get this enormous job done well. Perhaps he needs a dozen teams to visit the unchurched—not on their own, but with his leadership. The board could help him set up the teams and implement his plans to garner in those who are white unto the harvest. Other aspects of the program may include evangelistic meetings, Lenten services, Holy Week services, special church-school classes, and age-group programs. Whatever the over-all plan, the job will still be of enormous proportions, and it just is not fair to expect the pastor to do it alone. Pastoral boards which fail in this task are hardly worthy of a place in the church organization.

7. Pray the Lord of the Harvest

We hear again and again about a shortage of pastors. Many reasons are given for these shortages and often, I feel, they are surface reasons. How seriously do the pastoral boards consider this deficit? How do they plan to enlist congregational support to encourage our young persons to enter the ministry? In one congregation known to me, a man willed a fund of over $50,000 as an endowment to assist prospective ministers. This fund is administered by the pastoral board. The pastor counsels with the prospective ministers; arrangements are made with college and seminaries; and when approved, the congregation elects the neophyte and sends him forth. Should any prospective pastor be denied this solid support of those who know him well? Will not their blessing under God's will strengthen him through all of his days?

Such is a brief and sketchy appraisal of the work of one pastoral board. It is not intended to be a model. In each congregation it will be necessary to think through the job to do done in these seven areas, and then plan a work load appropriate to the needs and opportunities. In all cases, however, the pastor deserves the help and counsel of a company of Christian friends, his pastoral board.

Readers Write

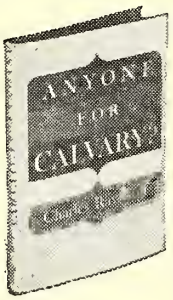
Continued from page 2

issues of the Gospel Messenger, there appears the little feature called Gains for the Kingdom. "Twenty-one baptized and ten received by letter in the . . . church . . ." etc., etc. (Members received by letter are gains for the kingdom? When we take a dime out of one pocket and put it into another, we are richer by ten cents?) But surely, members received by baptism are gains for the kingdom? Are they not? Are they? Who says so? Who has the right to say so? Is God going to consult the Messenger and other denominational newspapers to find out how many persons belong to him? Is God not competent to take his own census? Will we never learn that God pays no attention to our catalogs and pigeonholes?

God judges no man by a statistical average—by the kind of showing the

man makes in a contest. God judges every one of us separately, by the standard of Jesus Christ. Not by the degree of our success in attaining that standard, but by our acceptance or rejection of that standard. God gives us credit for effort, but not for achievement. Do we not reject the standard of Jesus Christ when we compare our performance with an "average?" If we are curious to know how we are doing, we cannot find out by looking around—we must look up. And that affords no opportunity for boasting or complacency. —Christian Bashore, Bradford, Ohio.

Charles Ray Goff



ANYONE FOR CALVARY?

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me," Jesus said. This is the theme of this book, developed in a most unusual way.

Calvary was more than a place of death, emphasizes Charles Goff of the Chicago Temple. It was a place of sacrifice, and it calls us to sacrificial living — the gateway to glory, a portal to Paradise!

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CHURCH OF THE BRETHREN
GENERAL OFFICES
Elgin, Illinois

Obituaries

Arnett, Alice A., daughter of John and Elizabeth Herr Heisey, was born near Potsdam, Ohio, July 28, 1866, and died Oct. 31, 1957. She was a long-time member of the Church of the Brethren. She was married to M. D. L. Hutcheson, who died in 1921. In March 1925, she was married to Jacob Arnett, who also preceded her in death. Surviving are one stepson, three sons, one brother, five grandchildren, and seven great-grandchildren. Funeral services were held at the Salem church by Brethren Forest Bittinger and Harold Helstern. Interment was in the Fairview cemetery, Englewood, Ohio.—Hazel Brumbaugh, Union, Ohio.

Bedel, Bertha Collins, daughter of William and Mary Spall Collins, was born Oct. 2, 1878, in Jackson County, Ind., and died Dec. 27, 1957. On Dec. 24, 1894, she was married to John C. Bedel, who preceded her in death on Sept. 25, 1941. She was a member of the New Hope church. Surviving are one son, two daughters, one foster son, fourteen grandchildren, nine great-grandchildren and four great-great-grandchildren. Funeral services were held at her daughter's home by Bro. Durward Hays. Burial was in the Uniontown cemetery.—Mrs. Bessie A. Carpenter, Clarkesville, Ind.

Burkett, William C., son of John W. and Alice Lamison Burket, died Dec. 30, 1957, near Greencastle, Pa. Surviving are two sons, sixteen grandchildren, four sisters, and four brothers. Funeral services were held in the Coseytown United Brethren church by the undersigned and Bro. J. Lester Myers. Burial was in the adjoining cemetery.—Samuel D. Lindsay, Hagerstown, Md.

Eicher, J. Ward was born Jan. 7, 1876, and died Dec. 5, 1957. He was a member and a deacon of the Washington City church and the church treasurer for over twenty years. Surviving are his wife, Georgia, and two sons. Funeral services were held at the Pumphrey funeral home in Bethesda, Md., by Bro. Duane H. Ramsey. Interment was at the Glenwood cemetery—Ruth Hiser, Washington, D. C.

Engler, Daniel E., son of Solomon P. and Mary Roop Engler, was born March 13, 1875, near New Windsor, Md., and died Aug. 18, 1957, at Boonsboro, Md. He was married to Marianna Royer on Dec. 16, 1896. He was elected to the ministry by the Pipe Creek church on April 14, 1906, and retired ten years ago. Surviving are his wife, four daughters, nine grandchildren, and ten great-grandchildren. Funeral services were held at the Pipe Creek church by Brethren Reynolds Simmons and Clayton Gehman. Interment was in the Pipe Creek cemetery. —Mrs. H. Paul Hull, New Windsor, Md.

Flory, George W., son of Benjamin F. and Sarah Wine Flory, was born Jan. 10, 1862, near South English, Iowa, and died Jan. 1, 1958, at Nampa, Idaho. He was married to Ida Forney in 1892. Following her death in 1916, he was married to Jennie Brower. He was a deacon and a member of the Boise Valley church. Surviving are one son, one stepdaughter, one stepson, and a sister. Funeral services were held in the Nampa church by Bro. W. David Albright.—Utha Wisely, Nampa, Idaho.

Fyock, J. W., son of Abraham and Nancy Varner Fyock, was born near Johnstown, Pa., Aug. 10, 1879, and died Dec. 23, 1957, at Alliance, Ohio. On Aug. 24, 1898, he was married to Annie Strayer. To this union were born two daughters and one son. He began his ministry in the Pine Creek church, Pa., in 1900. He retired from the ministry in 1942, when he was the pastor of the Alliance church. He was also quite active in the Gideon organization. Surviving are his wife, two daughters, one son, six grandchildren and eight great-grandchildren. Funeral services were held in the Walton-Schrader funeral home by the undersigned and Bro. Richard Overly and Rev. Henry Besse. Interment was in the Freeburg cemetery.—J. D. Zigler, Alliance, Ohio.

Ginder, Alice S., daughter of David S. and Susan Shelly Frey, was born in Lancaster County, Pa., Sept. 6, 1876, and died Jan. 1, 1958. She was a member of the Chiques church. She was married to John E. Ginder, who with three sons, three stepdaughters, twenty-one grandchildren, sixteen great-grandchildren, and two brothers survives. Funeral services were held in the Hernleys Mennonite church by Brethren David Gibble and Homer Bomberger. Interment was in the Hernleys cemetery.—Mrs. John K. Stauffer, Lawn, Pa.

Gipe, William Edward, son of Jacob and Hannah Hamman Gipe, was born June 15, 1879, and died Dec. 25, 1957. He was married to Rose S. Reese, who preceded him in death. He was a member of the Blue River church, Ind. Surviving are one daughter, nine grandchildren, and twenty-two great-grandchildren. Funeral services were held at the J. A. DeMoncy and Son funeral home in Columbia City by Bro. Jesse Whitacre. Interment was in the South Whitley cemetery.—Mrs. Wyland Zumbrun, Columbia City, Ind.

Herbster, Albert C., son of Cloyd A. and Zola Oldt Herbster, was born in Lewistown, Pa., May 1, 1906, and died Dec. 24, 1957. He is survived by his stepmother, his wife, Emma, two children, and one brother. Burial was in the Juniata Memorial park.—Mrs. Emma Herbster, Lewistown, Pa.

Hiser, Boyd, son of Mr. and Mrs. Samuel Hiser, was born at Wayne, Ohio, June 13, 1883, and died at Fostoria, Ohio, Jan. 11, 1958. He was married to Edna Amos on July 31, 1904. Surviving are his wife, one daughter, two sons, twenty grandchildren, ten great-grandchildren, two brothers, and two sisters. Funeral serv-

ices were held by the undersigned. Interment was in the Fountain cemetery. —Paul B. Haworth, Fostoria, Ohio.

Hummer, Alvin H., was born near Ephrata, Pa., June 10, 1895, and died Dec. 31, 1957. He was a member of the Springfield church, Pa. Surviving are his wife, Maria, two sons, his mother, two brothers, and five grandchildren. Funeral services were held at the Middle Creek church by Elder John L. Myer. Burial was in the adjoining cemetery. — Loraine Heffley, Stevens, Pa.

Ikenberry, L. D., son of Henry and Catherine Hirt Ikenberry, was born Oct. 1, 1866, near Roanoke, Va., and died Dec. 29, 1957. He was married to Elizabeth Bucher on June 20, 1894. They came to North Manchester in 1900, when he became chairman of the faculty of Manchester College. The next year he became treasurer of the college, a position which he held until his retirement in 1943. He also served the college as vice-president and as a teacher. He was an elder in the Manchester church. Surviving are his wife, two daughters, four grandchildren, four great-grandchildren, three brothers, and one sister. Funeral services were held in the Manchester church by the undersigned and Bro. Hubert Newcomer, with words of appreciation from the college and the community, by Brethren C. W. Holl and A. R. Eikenberry, respectively. Interment was in the Oaklawn cemetery.—H. F. Richards, North Manchester, Ind.

Jenkins, Thomas Edward, was born at Cross Timbers, Mo., April 9, 1874, and died at Jacksonville, Fla., Jan. 1, 1958. He was a member of the Clay County church, Fla., where he had served as a deacon since 1923. Surviving are his wife, Maude, five sons, four daughters, twenty-one grandchildren, and seven great-grandchildren. Funeral services were held in the Jacksonville church by the undersigned.—John B. White, Jacksonville, Fla.

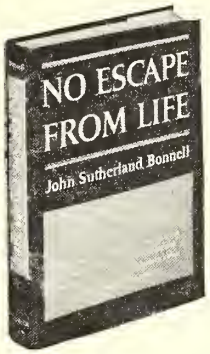
Lambert, Stella Fanny, daughter of W. L. and Loiuse Miller, was born Feb. 15, 1892, and died Dec. 27, 1957. On Aug. 2, 1907, she was married to Milton Lambert, who preceded her in death. To this union were born three sons. She was a member of the Church of the Brethren for many years. Surviving are three sons, nine grandchildren, and twenty-one great-grandchildren. Funeral services were held in the Cedar Creek church by the undersigned and Elder Walter Replogle. Burial was in the Lambert cemetery near Citronelle, Ala.—Glen W. Petcher, Citronelle, Ala.

Miller, John Cleveland, was born May 13, 1880, at Beaver City, Nebr., and died at Weiser, Idaho, Dec. 24, 1957. On Feb. 23, 1909, he was married to Anna Peterson, who preceded him in death on May 14, 1920. He was later married to Emma Kesler, who died Feb. 1, 1956. He was a faithful member of the Church of the Brethren. Surviving are four daughters, two sons, three brothers, nineteen grandchildren, and one great-grandchild. Funeral services were held by Bro. E. J. Glover of Klamath Falls, Oregon. Interment was in the Hillcrest cemetery at Weiser.—Mrs. S. G. Lewis, Weiser, Idaho.

Myer, Charles Isaac, son of Isaac and Sara Brubaker Myer, was born Aug. 5, 1890, in Flora, Ind., and died Jan. 1, 1958. For a number of years, he taught in the public schools in Indiana and was a principal of the schools in Sunnyside, Wash.; he later taught in La Verne College. Surviving are his wife, Tressa, four sons, two daughters, two sisters, and sixteen grandchildren. Funeral services were held in the La Verne church by the undersigned. Interment was in the Evergreen cemetery. —Galen B. Ogden, La Verne, Calif.

John Sutherland Bonnell

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Church of the Brethren General Offices, Elgin, Illinois

Church News

Western Kansas

Garden City—Our pastor, Bro. Eugene Gnagy, held evangelistic services at the North Bethel church, Mo., in November. While he was absent, Bro. Bill Brooks, teacher in the junior college, brought the message. October was designated as stewardship month and an every-member visit was made. We endeavored to do more than get commitments for a budget. We emphasized the entire stewardship program and prepared a questionnaire to determine where each one's ability and interest lay. We felt for the first time that the results were satisfactory. The women's work decided to give out $1 as a talent to all members who would accept the challenge. The talent har-

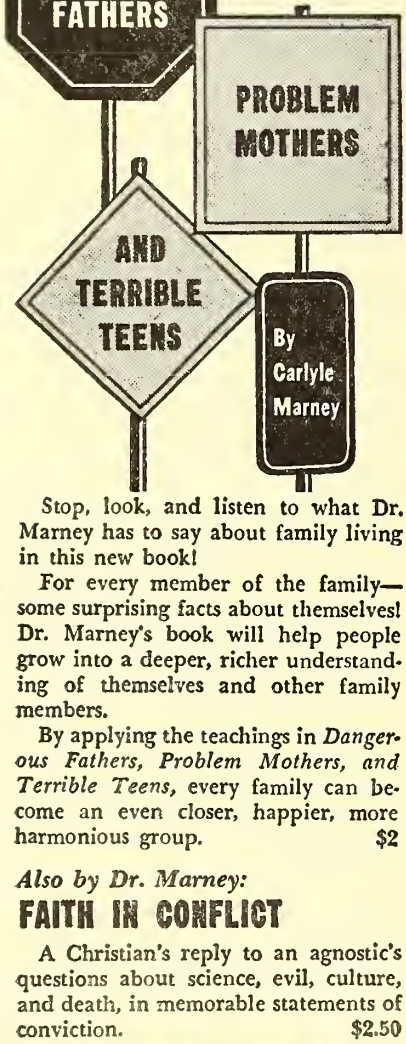
VACATION CHURCH SCHOOL IN CHRISTIAN EDUCATION

Elsie Miller Butt

A leadership education text describing what makes up a good vacation church school. Firsthand accounts are given of actual visits to a kindergarten and a junior department, showing the principles that should apply in working with children at various age levels. Guidance is given in helping teachers see what part special events play in relation to a well-rounded vacation church school program. Other chapters show how the vacation church school belongs to the church, to the community, to the home, and what its past history has done to lay a foundation for the present and the future. Practical guidance is given to show how to discover and enlist, train, and supervise leaders. **$2.00**

CHURCH OF THE BRETHREN
GENERAL OFFICES
Elgin, Illinois

A book of signposts to happier family living...



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For every member of the family—some surprising facts about themselves! Dr. Marney's book will help people grow into a deeper, richer understanding of themselves and other family members.

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THESE THINGS REMAIN

"Ten sermons, the like of which has not been seen for a long time! . . . This reviewer would like to hear the preacher, for the written word suggests a powerful spirit that sings its way along."—*Church Management* $2

VISIT YOUR BOOKSTORE SOON!

ABINGDON PRESS

Publisher of THE INTERPRETER'S BIBLE

vest and dedication will be early in the spring. The young women's guild meets monthly. In December they made stuffed toys and had a mitten tree. A special commemorative love feast was held in conjunction with the morning worship service on Jan. 5 to initiate the 250th Anniversary for our church. Other activities are being planned in co-operation with the Brotherhood program. On Dec. 29 we started our school of missions. An evangelistic workshop was held at Quinter, Kansas, on Jan. 29.—Mrs. Tex Richardson, Garden City, Kansas.

Nebraska

Bethel—Our church was host to the Nebraska district conference. On Nov. 4 we had our annual birthday Sunday with dinner at the church and a program following. Our offering of $87.06 was used for Brethren Service. The junior highs and juniors visited a Jewish synagogue and observed a Jewish worship service. The union Thanksgiving service with our neighboring churches in Carleton was held at Bethel. Rev. Stanley McKin of the Brethren church gave the address. A Christmas program was held on the evening of Dec. 22. During January we had our school of missions. The district board of administration met at Kearney on Nov. 15-16. The Afton church was disorganized on Nov. 30.—Mrs. J. E. Nedrow, Davenport, Nebr.

Texas and Louisiana

Roanoke—A carload of our members attended the regional conference at McPherson, Kansas, in October. On Nov. 10-17 we had a week of evangelistic meetings, with Bro. Edward Murray, pastor of the church in Nocona, Texas, bringing the message. Prayer meetings were held each morning during the week. A union Thanksgiving service was held in our church on Nov. 27. Rev. Wilford Marrs of the Evangelical United Brethren church brought the message. Our church had an every-member canvass the first part of December. We presented the Christmas play, Christmas Began That Night. Terrell Phenice was licensed to the ministry at the close of the morning service on Dec. 15.—Mrs. John Lewis, Roanoke, La.

Northern Indiana

South Bend, First—A farewell dinner was given in honor of Brother and Sister Harper Will. Rosauro Limbo, an exchange student from the Philippines, is making his home this winter with Mr. and Mrs. Richard Reinoehl. In absence of a regular pastor, our pulpit has been filled with guest pastors: Richard Bollinger, Dr. Grove Hartman, the executive secretary of the local Council of Churches, and Bro. Mark Schrock, our district field secretary. Beginning with Oct. 1, Edwin Smith, a student at Bethany Seminary served as interim pastor until Robert Knechel arrived in January. A number of members from our church attended the regional conference at North Manchester on Oct. 23. During the past year, the Truth Seekers class sponsored a Dutch Indonesian refugee family from Amsterdam, Holland, Mr. and Mrs. Herbert Lotz and their daughter, Hedy.—Mrs. Lucile V. Sanders, South Bend, Ind.

Southern Indiana

Kokomo—The church had a special council meeting to inspect and discuss preliminary building plans submitted by the Brotherhood building counselor's office. A local architect is preparing plans for the builders. The men and women's group sponsored a Thanksgiving day dinner in which quite a few church families participated. Anna Mow was the speaker at the week-end retreat for Sunday-school teachers and workers. Monthly teachers' meetings are now being held. The deacons are attempting to restore inactive members to the church. The young people participated in our every-member canvass for the first time. They also sang carols

Brethren Placement and Relocation Service . . .

This column is conducted as a free service in the interests of placement and relocation. It does not provide for the advertising of goods or property for sale or rent. Information on rates for paid advertising may be obtained from the Church of the Brethren General Offices.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

Medical

No. 333. Young surgeon desires location to practice alone or in an association with other doctors in a city with a Church of the Brethren. Contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

Miscellaneous

No. 332. Wanted: Position by woman over 60, preferably in Central States. Light housework or as companion. Interested in church. Has been Bible teacher. Write: Mrs. Edith Kindley, Astoria, Ill.

Farm

No. 334. Brethren couple, forty years of age with four children, desires to rent or purchase for 1959 a farm in the Midwest near a Church of the Brethren. Lifetime experience in general farming. Owns modern equipment. References can be furnished. Contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

with the community youth group and distributed food baskets to needy families. The weekday religious education classes are being held in our church. The Kokomo church co-operated in the World Community Day services, at which Mrs. Marianne Speicher was the speaker.—Rosemary Hoover, Kokomo, Ind.

Northeastern Ohio

Eden— Paul Brumbaugh was chosen to serve on the cabinet at Camp Zion this year. He also had charge of a group one week during camp. Our Lord's Acre project, the building of a new home for sale, is almost finished. Bro. Galen Gerdes of Lawrenceville, Ill., was the evangelist for our revival meeting, Oct. 13-20. Since Oct. 27 we have been having a story for the children each Sunday morning. Union Thanksgiving services were held in the Eden church this year. Rev. H. Fred Zogg of the Evangelical and Reformed Church in Richville preached the sermon. The offering went to CROP.—Mrs. Maud Dayton, Canton, Ohio.

Canton, First—At our business meeting officers for the coming year were elected. Bro. J. C. Inman of Sidney, Ohio, officiated at our communion. Bro. Stewart Kauffman conducted meetings on evangelism, Oct. 18-21. A committee prepared a church directory and the women's work sponsored a birthday calendar and health aid kits. On Nov. 17 Bro. Wilbur Stuckey presented plans and cost of our district's future home for the aged. The white gift offering was presented on Dec. 22. Four have been baptized since our last report.—Margaret Wade, Canton, Ohio.

Maple Grove—On the second Sunday of each month the women's chorus under the direction of Mrs. Maxine Swinehart have an evening of song and worship. Each Wednesday evening we have a prayer and healing service. Merlyn Kettering was the winner of the Prince of Peace contest held at the church on Nov. 17. The Richter family, the German family our church sponsored, have been in our community for one year. Improvements on our church were begun the week of Oct. 14 and are progressing favorably. Most of the work has been donated by the members. The children of the church presented a Christmas program on Dec. 22. A new directory of the church has been prepared for this year.—Mrs. George Schreiber, Ashland, Ohio.

Northwestern Ohio

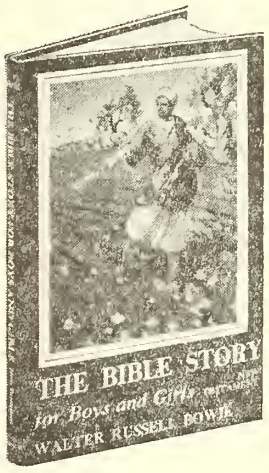
Dupont—Rev. J. Russell Dugan of the Temperance League of Ohio brought the morning message of Oct. 6. Our evangelistic meetings scheduled for Oct. 27-Nov. 3 had to be postponed. Pre-Easter services will be held by Evangelist Delbert Hanlin. The district peace institute was held Nov. 22-23 in our church. The Sunday evening service of Nov. 24 was a worship and discussion period, using the topic, Evangelism Through Fellowship. The deacon and ministerial boards have recommended that we embrace this plan. On Dec. 8 Mr. Alger of Dola, Ohio, attended our evening service to bring the story of our Home at Fostoria. He showed us pictures of the Home and presented plans for its future.—Gladys S. Prowant, Dupont, Ohio.

Lima—The women's fellowship sponsored the father and son banquet. A family night is held every three months at the church. All church school teachers and workers met for a "What Are We Doing?" session one evening. Five have been baptized. Our CBYF and counselors had a week-end retreat at Camp Mt. Lake on Oct. 13. Several

The Bible Story for Boys and Girls, *Old Testament* $2.50

The Bible Story for Boys and Girls, *New Testament* $3.50

by Walter Russell Bowie



These two books belong in every Christian home where there are boys and girls. Together they form a magnificent retelling of the Bible for young readers.

The New Testament book is a simple and beautiful retelling of the most significant story of all time — the story of Jesus and his followers. The Old Testament book tells of such familiar figures as Joseph, David, Moses, Esther, and others and gives a sweep of the centuries of history in Palestine before the birth of Christ. Both books have colorful illustrations.

Church of the Brethren General Offices, Elgin, Illinois

IF YOU ADOPT A CHILD

Carl and Helen Doss

The authors are the parents of twelve adopted children, all of them of mixed racial backgrounds. Because of their efforts and insights, they became lecturers and leaders in the field of adoption and practices related. The story of Rev. and Mrs. Doss' experience with their 12 adopted children is told in the book, **The Family Nobody Wanted.**

If You Adopt a Child is a complete guide for use by the childless couple, the counselor, the minister or social case worker. Guidance is given the couple in determining if they should make application for adoption of a child, how to proceed, problems they will face, and how to rear the adopted child. The second section of the book contains information about the various state laws and the major agencies in each state to contact for adoption of children.

This is a most valuable book for use by those who desire to adopt children. It is a must for the minister, social worker, or other persons who will work with the childless couple. $4.95

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from Lima attended the regional conference at Manchester College in October. On Oct. 20 our pastor, Dean Farringer, attended the dedication of the new Brethren student center at Ohio State University. Our pastor and two representatives from the church attended the meeting of the Allen County Council of Churches. The district meeting was attended by a goodly group from Lima. On Nov. 10, L. W. Schultz of North Manchester, Ind., brought a message at our morning service and in the evening showed pictures of his trip to Schwarzenau. The women's fellowship visited the Mizphah Mission "colored school" and took cookies to the children. On Nov. 17 our pastor, Bro. Farringer brought the message on the WIMA radio program, Effective Living. Miss Ellamae Calvert, field worker for the FOR brought the morning message on Nov. 24. We had a Thanksgiving service on Wednesday evening Nov. 27. Our family night was held on Dec. 2. Bro. C. O. Brubaker presided at our quarterly council on Dec. 4.—Mrs. Clark Anspach, Lafayette, Ohio.

Eastern Pennsylvania

Conestoga—Bro. Ralph Ebersole conducted a two-week evangelistic meeting in November, which resulted in sixteen additions to the church by baptism, five by letter, and one by recommitment. Sister Ethel Myer is giving two years in BVS work in Kassel, Germany, and Sister Elaine Groff is giving one year at the Flat Creek mission, Creekville, Ky. Recent guest ministers have been Brethren Harry Dohner, Harry Enders, Becker Ginder, and James Renz. Bro. Hiram Frysinger officiated at our love feast assisted by Bro. Charles W. Hevener. The district director of home and family life, Mrs. Paul Neff, spoke at a special women's work meeting, at which time our secret prayer partners were revealed. A total of seventy children three years and under are enrolled in our Sunday school. The junior high department contributed $219 to the support of Louise Ann Baldwin in Nigeria. The women of the church completed 109 comforters and 48 layettes this year. The young adult class motored to the Jennersville church and took part in the devotions at the Sunday evening evangelistic service. Furniture, food, clothing, and money were given to help establish a family after they were evicted during a slum clearance in our city. The Conestoga male quartet is witnessing in spiritual songs in various churches in the community and adjoining congregations. Our women participated in a community mission study. The CBYF district fellowship was held in our church on Dec. 1.—Mrs. John N. Kniss, Bird in Hand, Pa.

Little Swatara—Our revival was conducted by Bro. William Longenecker of Florin. Seven were baptized. Brethren Howard Merkey and Harold Fahnestock were present at our love feast. One Sunday evening we had Bro. Robert Young of Hershey as speaker. Bro. Wesley Martin with the Akron Ladies' Octet presented a program at Schubert. Bro. Curtis Ziegler spoke at the program at the Neffsville Home. Brother and Sister Jacob Merkey gave Echoes from Annual Conference. Bro. Joseph Moyer of Vernfield held evangelistic meetings at Schubert. At our fall council meeting Brethren Conway Bennett and Mark Keeney were ordained to the eldership. Brother Bennett was also elected elder in charge. Brother and Sister Mark Keeney and their family left for the mission field in Nigeria on Sept. 3. Bro. Ray Kurtz of Richland was the speaker at the harvest home service.—Mrs. Carl Brightbill, Myerstown, Pa.

Stimulating Devotional Readings for
Junior High Young People

Behold God's Love

HAZEL MASON HADLEY

Guiding Junior High boys and girls in personal daily worship, this book links Bible insights to everyday experiences. It gives inspirational content and chances for self-expression; it stimulates thought.

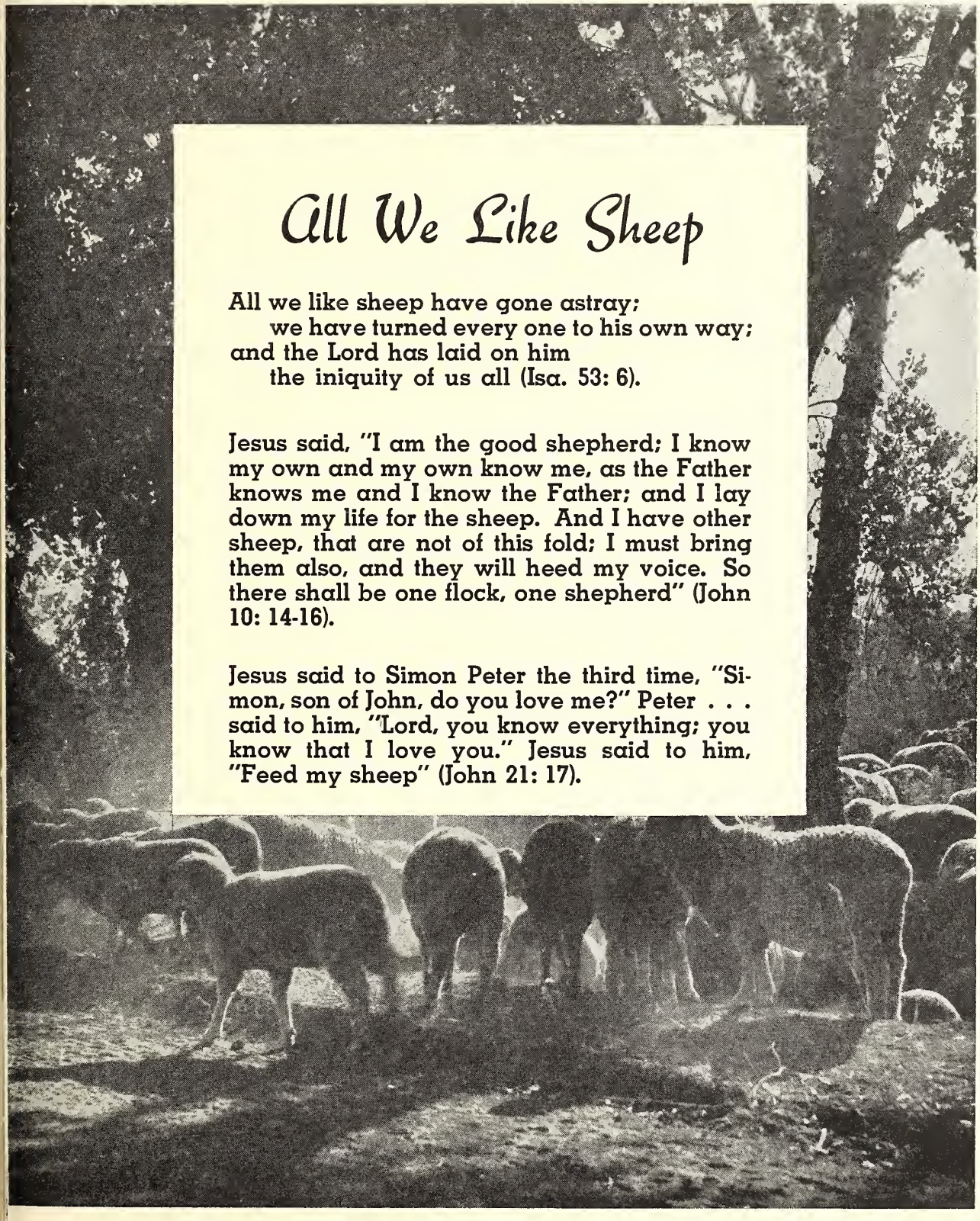
Each meditation uses a Bible passage where it is most effective — to interpret, to cast a highlight, to sum up. Prayer thoughts, unfinished prayers, statements of dedication, occur in each meditation where most suitable to the content.

Though organized on a monthly basis, the devotions are not dated. Instead they are grouped by topics with some intriguing titles. For instance, topics for the month of September are: Taking Christ to School With You; What Prayers Contain; Jesus Was Jewish; Going Down the Receiving Line; Autumn Reflections; And Walking, See! $2.50

Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

MARCH 15, 1958



All We Like Sheep

All we like sheep have gone astray;
we have turned every one to his own way;
and the Lord has laid on him
the iniquity of us all (Isa. 53: 6).

Jesus said, "I am the good shepherd; I know my own and my own know me, as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd" (John 10: 14-16).

Jesus said to Simon Peter the third time, "Simon, son of John, do you love me?" Peter . . . said to him, "Lord, you know everything; you know that I love you." Jesus said to him, "Feed my sheep" (John 21: 17).

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Counselor of all Time

I would not be true to my conscience or my responsibility to speak out against wrong or sin, even though it might bring me into unpopular limelight, if I should not speak of some things that we find in our church paper, for the Messenger does belong to the church.

First, I like to commend the good things which have been enjoyed by us in some very fine articles in our paper.

But there is one section appearing under the name Family Counselor that several times has not been up to the standard of our Lord's counsel. Especially do I now refer to the advice given in the Nov. 23 issue to the conscientious and struggling wife of an unfaithful husband.

I commend the advice for the pastor, or those responsible, to take some action. But it seems there is a very weak and light consideration of the marriage relations, and very popular and weak reasons for the breaking of faithfulness on the part of the husband were suggested. We find these flimsy excuses in many popular magazines of today, almost to a double standard ideal.

If I were in the wife's place, I would have gone to the Counselor of All Time, "His name shall be called Wonderful, Counselor, the Everlasting Father, the Prince of Peace" (Isa. 9: 6b).—Chelsea M. Barnett, Myrtle Point, Oregon.

I do enjoy the church paper so much, and look forward to getting it each week as I would a family letter. —Ella W. McCune, McPherson, Kansas.

Service for God or Man?

The Story of Our Church, by J. E. Miller, is a must if we are to gain the full significance of our 250th Anniversary.

I have just finished reading this book. As a young person finishing the first year of my two years of alternative service, I feel a great concern that more of our young men are not taking the doctrine of peace more seriously. To me, this is the most outstanding feature of our church.

More time by ministers and returned alternative service men must be given to impress upon the young people that with present world tension and conditions, we have the most opportune time to stand up and be counted as a contributor to peace and better human understanding.

Alternative service gives a person so many opportunities, the most important being able to witness for peace and explain the alternative service program. In my case I'm employed by the Methodist Church which gives a chance to learn the doctrine and operation of the Methodist Church. I am also fortunate to be working in a mixed neighborhood. This gives me a chance to demonstrate and help combat race discrimination within the groups which I serve, plus the opportunity to live on the East Coast. I'm a native Californian.

Let's encourage our young fellows to give more time, consideration, and prayer to the problem which faces them at their eighteenth birthday. The Church of the Brethren must equal the advertisements on billboards which glorify the armed services. The time for service is now, but for God or man?—Gordon Grant, Baltimore, Md.

Firm Believer

I have received a good many letters on integration—for and against—and in thinking as an individual and not thinking as a group which is in progress today in many organizations of the United States and world.

I don't condemn any race whether Indian, Chinese, Negro or Eskimo, but there are numerous writings in the Messenger in regard to integration of races which infer that if you believe in segregation you can't be a good Christian which I think is a political movement of sorts. . . .

A person can still believe in segregation and be a good Christian and I am a firm believer in it. I don't believe in making anyone a slave regardless of color, and I don't believe in using military strength to compel the people to conform their lives and social order to the views of a hand-picked group of men who make laws and who will live aloof from persons of common means who will have to live with them.

Born American and going to live and die American.—Clarence Heeter, Miamisburg, Ohio.



"Turn That Thing Off"

Ewing Galloway

Television has a great influence for good or evil and the Christian as a part of the viewing audience has a responsibility to help bring it to its finest development and use

Lois Teach Paul

IS THERE a parent alive who has not shouted, "Turn that thing off!" muttering to himself about the need for a little peace and quiet?

Let's face it, television is here to stay, and, honestly now, do you really wish it had never been invented? Have you ever understood the weather and meteorological proeesses as well before, or have you ever been able personally to evaluate a candidate as satisfactorily? Have you ever before so concisely grasped, with the help of the wisest minds in the fields, political or philosophical problems? Have you ever appreciated the power of drama, the beauty of music, motion, and art, or discerned the subtleties of personality to the degree that you have since that twenty-one-inch window to the world was set in your living room?

And is it not a more wonderful world?

Yes but . . . you have never seen beer or wine poured in your living room before or heard such trashy musie or sueh unworthy ideals or shoddy standards upheld or seen sueh suggestive gyrations in your house . . . or wasted so mueh time. And you do not like it!

And there you have it—the present-day Christian home's dilemma. It rates some serious consideration on the part of the whole family.

First, we must deeide just what it is we want television to help us accomplish in our homes. It ean be one souree of enjoyment, culture, and information, but only one. There are many times when books, games, eonversation, travel, or visiting are more constructive family fun than television. But we will realize that since television eaptures both the eye and the ear it is a powerful influenee on our minds. Knowledge thus brought to us is more likely to be retained.

Television can create for us new areas of learning. The opportunities for education beamed to adults as well as children is obvious. We are introduced to new areas of thinking and behavior, and we need to give them some sound evaluation before we automatically accept them or just as automatically reject them because they are new ideas.

Television, as one source of learning, needs to be kept in its proper perspective. When we first get our set, we cannot tear ourselves away. It is important to learn when to turn it off and go to something else. When television becomes an addiction, we have failed to keep our control over it, and it can become an evil. This has happened often. One of the most frequently heard criticisms of TV is that it has destroyed all other home influences. If this criticism seems to apply to us, then it is time we reconsider our perspective about that set.

Assuming that the TV in our home is our servant, not our master, just how do we manage it? Here are some basic areas in which we will need to establish what the practices of TV viewing will be in our home.

Because we will want to use our television to the best advantage, we must learn what programs are available at what hour and watch them as a family whenever possible. Many good programs are worthy of being watched at the expense of an established family practice. Perhaps a meal will need to be served earlier sometime, or planned to be eaten on trays as we watch. Choices will need to be made among members of the family when conflicts arise, and small children may need to be carefully observed to avoid overexcitement or overtiredness.

We should familiarize ourselves with the daily TV programs so that we can avoid any program we feel is not advisable *before* the program flashes on the screen and catches the family's interest.

It is essential to constructive viewing to hold a positive attitude—not a negative faultfinding one. As in any other area of living, there is more to be learned by the positive approach than by watching for the things we don't like. Being only human beings of varying tastes, the people who plan and execute television programs do not always please everyone, and they also make mistakes sometimes. We do, too, do we not?

The viewers watching the programs are only a flick of the switch away from acceptance or rejection of the offered programs and the producers are constantly aware of the judgments being made in homes over the nation. That fact influences the programming more than the average individual realizes. The program that holds the greater number of people's interest is considered the most successful. It is as simple as that.

As Christians who profess to want to help our fellow men, we are predisposed to be tolerant. That is not easy; human nature seems to work negatively.

When watching TV, let us always watch with a benevolent eye. That does not mean to accept everything, but rather to seek always for the good in any situation and absorb the good into a constructive experience. By so doing, we can learn to appreciate new methods of expression (did you ever know Shakespeare could be so absorbing?), new skills (how *do* those people learn those marvelous balancing acts?), strange ways, (the folk music and dancing of every nation is basic and beautiful), and sports (you couldn't *buy* that good a seat in the stadium).

Continued on page 13



Clark and Clark

There are many times when books, games, conversation, travel, or visiting are more constructive family fun than television

EDITORIAL

Export More Surplus Foods

IN THE interest of using our agricultural surpluses to best advantage Senator Humphrey of Minnesota has introduced a bill in Congress to aid overseas countries by doubling our food surplus exports.

The bill proposes that $1,500,000,000 be provided each year to distribute surplus foods and that another $500,000,000 be used for emergency relief for famines and national disasters abroad. Religious agencies and other groups would have a major share in guiding the distribution of the food.

We agree with the Senator's thought that such an enlarged program would not only deal with a domestic problem but also would become a "vital instrument of peace in support of our foreign policy objectives abroad." We would add the thought that the program should be increased even if it could not be shown that in all cases it served our "foreign policy objectives."

The difficulty is in knowing what constitutes the best foreign policy. From where we stand, it appears that a humanitarian policy that implements our Christian concern for mankind would offer far more security than a military policy that recognizes only the most selfish demands for protection. Just as the best defense is a good offense, so the best security may result from an aggressive, though risky, program of help for people and nations in need.

For such reasons we hope Senator Humphrey gains widespread support for his proposal.—K.M.

The Half-open Door

ONE of Rembrandt's more appealing pictures can be viewed at the Art Institute in Chicago. It shows an attractive young Dutch girl standing behind a half-open door. The artist intended no special signifiance for the setting of his portrait. Doors and window sills and even such a prosaic property as a broomstick provided a modest background for the intensity that the artist found in the facial expressions of young girls and old women. He painted them with as much loving care as he gave to the posturing of wealthy Dutch burghers.

Without question a Dutch door has much to commend it, especially when it is graced by so attractive a young person. A half-open door permits you to glimpse the warmth and beauty of an interior, but it never quite seems to invite the passer-by to stop and come in. It permits conversation and may be most advantageous for the housewife who must deal with salesmen but prefers to keep them from getting even one foot in the door.

Like many fashionable features in modern homes, the Dutch door seems to symbolize an attitude of halfhearted invitation. You are welcome to stop as you pass by, you are courteously treated, you may even be smiled at, but you are really not welcome to enter. The half-open door is also half closed.

Another artist, in seeking to picture Jesus as the light of the world, showed him as one knocking on a closed door. Even the latch was reserved for inside use only. But so it is with the door of the human heart. Our Lord may stand at the door and knock, but he enters only at our invitation. Many of us are willing to open the door only part way. We want to benefit by his light but we are not eager for him really to enter. There are some dark corners that we hold in reserve. We are not quite willing to accept him fully as a guest. The door is open, but only half open. Therefore, we fail to discover how radically he can transform our dwelling place.

But our Lord is not interested in semicommitment, in partial conversions, in sparetime Christians or in half-open doors. To the church he says, "I have set before you an open door." No reservations, no restrictions, no barriers, but an open door. Why not respond to his invitation by opening your heart's door—all the way—for him to enter and inhabit your life?—K. M.

Our Brothers' Keepers

MANY churches throughout the nation will be lifting special offerings this week in recognition of One Great Hour of Sharing. Many others place a special emphasis on scriptural giving during this season of Lent. These accentuated observances are good in so far as they remind us that sacrifice is normal, not seasonal, for the Christian. Sharing should be hourly and constant around the clock and throughout the entire year. Sometimes the need is greater than at other times, but at all times we are our brothers' keepers.—K. M.



Dissenters of many different religious beliefs came to Schwarzenau, where each was given a bit of land on which to build his house

From the filmstrip, Come Up Higher

The Mind of Christ Revealed

V. F. Schwalm

Given at the inauguration of the 250th Anniversary at Germantown, Pennsylvania on January 1

THE Christian church is the oldest institution in our culture. It is more than ten times as old as our national government. If we think of the changes in our manner of life and in our institutions since Washington's time, we can understand better why the church has changed, again and again through the centuries.

But there are threads of continuity that reach from century to century, and no important movement in the church can be fully understood apart from its historic setting. To understand the origins of the Brethren we must know something of the major movements in central Europe from the Reformation to 1708.

The great Reformation led by Luther, Zwingli, and Calvin took place in the half century following 1517, and had its beginnings in Germany and Switzerland. Up to that time all of western Europe was under the control of the Roman Catholic Church. Every one was baptized into it at infancy and remained a member until death, unless excommunicated. The Middle Ages was an age of faith. Religion played an important part in the life of men. Only an age steeped in religion could have produced the Divine Comedy, the Sistine Madonna and the great cathedrals. The church was everywhere present and the clergy dominated all of the life.

The sacraments were under

the control of the clergy. By withholding the sacraments from refractory men, they could bring kings and emperors to their knees. The mere threat of it made common sinners quake with fear. Such power tends to corrupt, we are told, and it did corrupt the clergy. They used the power to extract vast sums of money from the masses and to keep everyone subject to their wills.

Martin Luther was especially prepared to meet this evil. After a long spiritual struggle to find his own peace of soul and divine acceptance he finally found peace and serenity in the doctrine of justification by faith. Henceforth, he had a platform on which to stand in his battle with the pope, and a weapon to use against the Roman clergy.

In the meantime, Zwingli and Calvin were leading similar movements at Zurich and Geneva. These combined strands of the Reformation, along with economic, political, and moral factors brought about the great Protestant Reformation. Together they threatened the very existence of the papacy. Large areas of northern and central Europe followed the reformers out of the church.

For approximately one hundred years after Luther's death there were heated arguments, theological discussions, and church councils trying to settle the issues between Protestants and Catholics. By 1555 Lutherans and Catholics were recognized in the empire. Finally these matters became entangled with political and international issues and the terrible Thirty Years War broke out, during which time the armies of many nations marched and countermarched across Germany. The country was devastated, one third of the population and two thirds of the property were destroyed.

By the Treaty of Westphalia (1648) it was determined that Catholic, Lutheran, and Reformed churches should be recognized, and that the ruler of any political division should determine which religion should prevail. All other forms of group worship were forbidden. Since Germany was divided into about three hundred political divisions, with occasional changes of rulers one can see the terrible confusion which followed.

It is not surprising that during the 16th Century there sprang up in central Europe a large number of earnest Christian groups who were not content with the Reformation and wanted to carry it further. They were stimulated by the reformers, but being more radical, they wanted to go farther than the reformers were willing to go.

These groups appeared at various places: at Zurich, at Wittenburg, at Munster, at Bern, at Basel, at Strassburg, at Augsburg, at Nuremberg, and elsewhere. At Zurich were the Swiss Brethren, at Wittenburg appeared the Zwickau prophets, in Holland the Mennonites, in Moravia the Hutterites. Owing to the fact that most of the groups were against infant baptism they were all often referred to as Anabaptists.

The first half of the 17th Century must have been a drab and dreary time for the churches of central Europe, especially for Germany. The formalism, the dry-as-dust theological controversies and the religious anemia of the post-Reformation days continued. Then came the Thirty Years War, 1618-48, which decimated the population, ravaged the country, and set back German culture.

Soon thereafter, however, a new religious movement began to develop which brought new faith and new fervor to the Christian life of Germany. It is called the Pietist movement.



Leaders of the Reformation who attacked the corrupt practices of the church and brought about the Protestant movement

Religious News Service

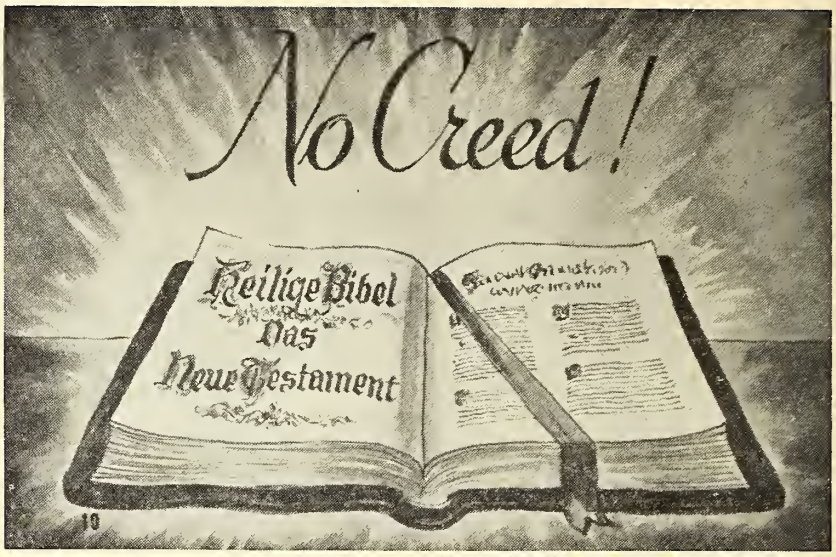
Pietism was not an effort to found a new church, but to bring new spiritual life into groups within the state churches in the hope that it would leaven the whole lump. It was not doctrinal, not a new sect, but an emphasis to bring new inner spiritual life to the individual Christian. It was subjective in nature with emphasis on emotion and will rather than on intelligence.

In most of central Europe religious dissenters were sought out, persecuted, and destroyed. But here and there were a few islands of tolerance where refuge was to be found. Such were Holland, Wittgenstein and, strange to say, Prussia.

Heinrich Albert was the prince in that part of Wittgenstein, where Schwarzenau is located. His four sisters were Pietists and he was sympathetic toward dissenters. He offered an asylum to all kinds of religious refugees. He leased to each a bit of land and a place to build a hut in the woods. On the road from Schwarzenau to Berleburg there grew up a village of huts where these refugees lived.

To this village of huts there came Huguenots from France, Pietists from Germany and Switzerland, Inspirationists who did not believe in any formal organization of religion, and Separatists who were ready to leave their old church homes and found new ones.

Here lived a strange admixture of questing religionists, seekers for a spiritual home for their unhappy souls. One can imagine the endless discussions and heated arguments as for many months they sought a solution to their problem. Some were Inspirationists who wanted no church organization, some were Pietists and would remain in their old church homes, and others wanted to form a new church. Such were Mack and some of his associates.



From the filmstrip, Come Up Higher

The founders of the Church of the Brethren studied intensively the New Testament to determine the nature and the practices of the apostolic church and then determined to live according to the doctrine of Jesus Christ and the early Christian church

As early as 1703 it had already been urged by some brethren at Schwarzenau that "we must be baptized according to the teaching of the apostles and found a new church." In 1706 two foreign brethren visited them and spoke of the necessity of baptism.

They traveled in various parts of Germany to find a church that followed apostolic practices. They wrote to the famous church historian, Gottfried Arnold, and to Felbinger, a contemporary theologian, and then went into an intensive study of the New Testament to determine the nature of the apostolic church and her practices.

Floyd Mallott says there is no clearer statement of their purpose than the one drawn up at the Germantown church in 1761, "We have vowed to die and to live according to the doctrine of Jesus Christ and to follow in everything the manner and institution of the apostolic congregation of the first Christians."

And Mack says, "We have indeed no new church, nor any new laws but in simplicity and true faith we desire to remain with the old church which Christ instituted through his blood, and to follow the commandment which was from the beginning."

Apparently there had been much discussion whether to form a new church or not. It is quite well-known in Brethren circles that Mack and his associates decided the issue on the basis of Matthew 18. For how could they "tell it to the church" if there was no organized church? And how then could they keep the ordinances without an organized church?

Since the issue of baptism had been a matter regarding which many people had lost their lives in the last 150 years it was inevitable that it should be a matter that received much attention in founding a new church . . . just as the issue

regarding peace and the conscientious objector has received much attention for the last forty years. Having written to Arnold and learning from him that there had been no infant baptism for the first 200 years of Christian history and that the early form of baptism was immersion, they followed that plan.

They wrote to their friend Hochmann about it and he gave them this advice. They should use caution lest they baptize with water those who had not been baptized with the Spirit and who had not experienced the new birth, and that they should not become too sectarian and insist that every one be baptized in the same manner. This latter advice they did not take. It would appear from the discussions at the 1957 Annual Conference at Richmond that there are many in the church who regret that Hochmann's advice was not taken as to the form of baptism.

A superficial reading of Alexander Mack's writings would lead one to believe that he believed in regeneration through the physical act of baptism. Asked whether he thought water baptism and regeneration were inseparably connected, Mack replied, "Genuine regeneration is nothing else than real and genuine obedience toward God and all his commandments."

In answer to one of the Ground Searching Questions, by Eberhard Gruber, whether they had assurance of their acceptance, Mack said, "Surely the acceptance must be before God as Paul describes in Romans 5, 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.' But this assurance is no longer promised even to the apostles than they would abide in him and his words abide in them. Then they would be his true disciples and they should ask what they will and it should be done unto them."

It is not too difficult to see that they made some mistakes, and we have made many since. We need not deify them, and extol all they did and follow them blindly. Perhaps they were too literalistic. Perhaps they let their differences divide them too often. But one cannot read the record without feeling the sincerity and the courage of the group.

A Methodist minister who appreciates the fine work our church has done in recent years asked me some days ago why our church has not grown larger. Somewhat embarrassed I gave him a stumbling answer. I am not fully certain now. But if we are small because we have taken a position on certain social issues, such as war and temperance, and this has put tension between us and the world, then I have no apology for being small. If on the other hand we have been too contentious regarding matters that have little relevance for individual salvation, for the welfare of others, or for the welfare of humanity at large — for this I would be sorry.

Alexander Mack and his associates could say to Luther, "Yes, we believe in justification by faith, but we think a reformation of doctrine is not enough, a new life in Christ must follow a reform in doctrine."

To the Anabaptists he and his associates could say, "We follow in your train, but we do not go along with those of you who are iconoclasts or who would resort to violence to reform the world."

To the Pietists they could say, "We believe in your emphasis on regeneration and the inner life, but we do not follow those of your number who would withdraw from the world into passive quietness. We would set up a church that keeps tension between us and the unchristian practices of the world."

To the subjective Inspirationists they could say, "We too believe in the inspiration of the Spirit but we would test the spirits by the word of God whether they be good or evil."

I would not recommend that we should, even if we could, reproduce and duplicate their 18th Century church in the 20th Century. But I am convinced that there were certain qualities of life in them which our generation seriously needs — their reverence, their devotion to the Scriptures, their courage, and their willingness to suffer for the cause of Christ as they saw it.

Song of a City Dweller

ERNESTINE HOFF EMRICK

I need to see
Just one green tree
Outside my door.

So much of man
And his brief plan
Speeds past my door,

That I forget
God tarries yet
Close by my door.

When green things grow,
He dwells, I know,
Beside my door.



Give us this day . . .

Bread

John C. Middlekauff

WHAT do you see when you see a loaf of bread? Richardson Wright in The Gardener's Day Book writes: "A loaf of bread is the symbol of many things precious and unforgettable. In it I see seed flung into brown earth. Rains that refresh the sprouting grain. Golden seed heads. Winds that bend them in successive waves across the field. Timorous beasties scurrying through the dim alleys between the stalks, and swallows skimming their tops. Men harvesting, and millers. Mothers baking homely sweet-scented loaves on Saturday morning. Jam turnovers made from the dough that was left, and hungry boys and girls filing into the kitchen to demand them."

Mr. Wright sees more in a loaf of bread than most of us



see. But he has failed to see the most important thing — God. To this description of a loaf of bread must be added Maltbie D. Babcock's quatrain on this text:

Back of the loaf is the snowy flour,
And back of the flour the mill,
And back of the mill is the wheat and the shower,
And the sun and the Father's will.

While all the petitions in the Lord's prayer are of vital concern to us and make for life in its fullness and abundance, this petition, "Give us this day our daily bread," is the only one that has to do with the material and the physical. It is one which has as its concern, the very elemental need of life — food for our bodies.

There have been a few Christian teachers throughout the centuries who have tried to spiritualize this petition, arguing that Jesus was not concerned about anything so common as bread. But how they could read the Gospels and fail to understand the concern Jesus had for the physical welfare of man is beyond me. His healing ministry, the feeding of the multitudes, even the broiling fish which he prepared for the disciples' breakfast following the resurrection — all speak of his concern for the physical needs of men.

When Jesus taught us to pray, "Give us this day our daily bread," he was teaching us to pray for those things which we need to keep us alive, which we need to sustain us physically, which we need to give us strength in order that we might do the work which God has for us to do.

Before we look at this petition to see what it teaches, we ought to look at the language of this part of the prayer. Translators have found this verse difficult to translate because the word which is usually rendered "daily" is a word which appears nowhere else in the New Testament and for that matter, nowhere else in Greek literature so that scholars are handicapped when they try to translate it accurately. Most authorities agree that Jesus spoke Aramaic and that his words were translated from Aramaic to Greek. And that process always means that fine shadings in meaning are lost.

Basically, the word means "bread for subsistence," "bread needed and sufficient," "bread for the coming day." Many scholars believe that in the Aramaic the petition was: "To us give, of the day, our bread." Some years ago, a papyrus from the 5th century A.D. was discovered. It was a leaf from a cook's household account book and this word appeared as the first of the items for the fifteenth day. Here it was translated "for various everyday items."

While the exact meaning of the word has been lost, the general meaning of the word is clear. It expresses that state of mind which is contented with food sufficient from one day to the next; in praying to God for food, it is that trusting confidence that does not go beyond the absolute necessity of the immediate future. We are not asking God for food for the rest of our days — just day to day. If we pray this prayer in the morning it is food for that day; if we pray it in the evening, it is food for the coming day.

This prayer is a recognition of our physical needs. To petition God for "daily bread" is a recognition that while man does not live by bread alone, unless he has bread, he does not live. There are some religions in our world which teach that perfection and salvation are achieved by a progressive denying of the physical, the complete elimination of bodily desires and appetites.

For example, Hinduism has a concept of spirituality which is totally different from ours. To us spirituality generally includes practical morality. But to the Hindus spirituality means literally to return to the spirit, to divest one's self of the world of both men and matter, to be beyond good as well as evil. This leads to an asceticism that progressively eliminates all desires, all appetites — and so you have the holy men of India who are living skeletons.

But Jesus Christ was no ascetic. He did not preach that union with God is achieved through starving the body and reducing it to skin and bones. Jesus believed that men could serve God and their fellows only as they had physical

Good Shepherd

VELTA MYRLE ALLEN

In pastures of tender grass,
Beside waters of quietness
Thou resteth my soul.

In paths of beauty
Where only Thou couldst be,
Thou walketh beside me.

Though shadows of adversity
Should stalk my path
No evil can befall,
For Thou art ever with me.

In the midst of crowds,
Confusion, or misunderstandings,
Thou anointest me with peace;
My cup of gratitude runneth over.

So Thou art ever
Within the castle of my soul,
For Thy love and mercy
Endureth forever,
Good Shepherd.

strength and that called for food, shelter, clothing, and medical attention. Of course, he taught that we should discipline our appetites, that we should use self-control, that gluttony was sinful. But he frankly recognized our need for bread and taught us to pray for it.

When we pray for bread for today, we ought to remember that this is a modest request. We are not to ask for cake and ice cream, for luxuries, but for plain, simple, and nourishing food. When Jesus taught us to pray, "Give us this day our daily bread," he was not teaching us to pray for filet mignon but for a more modest diet.

We Brethren have always talked about simple living, but some of us might well rethink what it means to live simply, frugally, modestly. Each waking moment the world pressures us with things, and gradually our resistance wears thin. One hundred years ago our grandparents could be happy with a few things; today our wants are astronomical. One car is not enough; we need at least two. One TV does not meet our needs; we need two sets. Our mothers were happy if they had one good dress and several for everyday wear. How many of you would be contented with the same kind of wardrobe?

Someone made a study a few years ago and came up with this conclusion: in 1875, 72 things were wanted, 18 of which were deemed to be essential; in 1940, 496 things were wanted, 96 of which were regarded as essential. What would the figures for 1957 be? Simple living! We are praying for it when we say, "Give us this day our daily bread."



From the filmstrip, Come Up Higher

The prayer, "Give us this day our daily bread," calls for a kind of world in which everyone can share in the Lord's bounty

This prayer for bread is meant to focus our attention on a second great truth — *our dependence upon God for the satisfaction of all our needs.* "Our Father . . . give us . . ." Modern man likes to think of himself as self-sufficient, capable of handling his own affairs. But sober thought about the matter brings him to the conclusion that he is not in control of the affairs of life. He can co-operate with God's laws but he cannot change them. And while a superficial glance would lead us to believe that we can provide for our physical needs, yet a closer look will reveal how inadequate we are. Several years ago a scientist made a study of the amount of energy that it takes to grow a field of wheat. And he came to this startling conclusion; the farmer provides about 5% of the energy; the other 95% comes from the sun, rain, and fertility of the soil.

Even though the farmer plows, plants, and cultivates and the miller grinds the flour and the baker turns it into bread, yet in the final analysis, bread is a gift of God.

It is at this point, it seems to me, that the relevance of Jesus' warning against wealth applies. "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. . . . it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God" (Matt. 19:23-24).

The difficulty with wealth is not that it is evil in itself but that it makes a man lose his sense of dependence upon God. A man who has a million dollars in bank accounts, stocks, bonds, and real estate is more likely to have difficulty praying, "Give us this day our daily bread," than a widow with three small children and few resources. It was the sense of self-sufficiency that led God to say to the rich farmer: "Fool!"

The man who sincerely prays this prayer, "Give us this day our daily bread," acknowledges that he depends upon God for all of life's necessities. But it is also a prayer of trust in God; it is an affirmation that God will provide those things which are necessary for life.

If you can say, "The Lord is my shepherd," then it follows logically that you can say, "I shall not want." Jesus said that the Father who feeds the birds will also care for us, for we are much more valuable than birds. And Paul once declared: "My God will supply every need of yours according to his riches in glory in Christ Jesus" (Phil. 4:19). Notice that he does not say "every whim" or "every desire" but "every need."

This sense of dependence — and God's faithfulness in providing for our needs — should fill us with thankfulness and gratitude. And as a practical expression of our gratitude, if you are not now doing so, you ought to begin the practice of giving thanks to God each time you sit down to eat.

Finally, *this prayer for bread is a recognition of our responsibility for others.* "Give US this day OUR daily bread." It is an unselfish prayer. To really pray this prayer means that we must be willing to share our food with those whose needs are greater than ours and whose resources are more meager than ours. Christian love impells us to share, and you cannot name a single genuine disciple of Jesus who has lacked the spirit of sharing.

There is a legend that the 4th century saint, Martin of Tours, once saw a beggar who was freezing. Martin took off his own cloak and with a sword, cut it in half, giving half to the beggar and keeping the other half for himself.

When we pray this prayer, we are praying for that kind of a social and economic order in which all can eat. Our problem is not one of production but of distribution. For the first time in the history of the world, we can produce more food than the world can consume. And here in America, we apply all kinds of schemes to keep production down, and still the problem of surpluses is one of the most serious and costly problems we face. This prayer calls for the kind of world in which everyone can share in the Lord's bounty.

Luke closes his gospel with the story of the walk to Emmaus and the way Jesus revealed himself to the two sorrowing, discouraged, and defeated disciples. With heavy hearts, leaden feet, and tear-filled eyes, they stumbled along, talking with the Stranger who joined them. Reaching Emmaus, they invited him to stay with them. "When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him; and he vanished out of their sight." Rushing back to Jerusalem, they broke the good news and then Luke adds: "Then they told what had happened on the road, and how he was known to them in the breaking of the bread" (24:30, 35).

Bread is a holy thing. It is a gift of God. With reverence we ought to work with God for it; with thanksgiving we ought to eat it; and with love we ought to share it.

"Turn That Thing Off"

Continued from page 4

Private prejudices collapse when we better learn to know other people and their reasons for being as they are. If we allow ourselves, we become finer human beings as our knowledge and understanding grow.

Sometimes, as we watch, no matter how kindly, we are repelled by something we see. That, too, is to be expected. We need to realize that not everyone holds the same standards of behavior as a norm and that tastes vary. It is characteristically human to conclude that we are right, and loudly insist that our own standards should govern all others.

Let's be intelligent about this! If we see a program or a segment that we find is not to our liking let us study it a bit. Is it just not the type of thing our taste prefers; is the philosophy it presents one we do not hold, but not an evil one; or is that objectionable part actually detrimental to finer behavior and in poor taste morally, intellectually, or spiritually?

If the case in point comes in the first two categories, we can quietly turn to something else. But if the program that disturbs us is of the latter type, then we, as responsible (and participating, really) parts of the program, owe—yes, owe—a duty to the medium to register such an opinion in as constructive and sound a way as possible. The people whose responsibility it is to plan programs welcome, and in some cases solicit, our opinion.

Again, the manner of our response can be negative or positive, but we still have a responsibility to respond. It should be a rule of thumb that we write a letter of commendation for a job well done for every letter of criticism that we write. If possible, even in a critical letter, we can mention something about the objectionable program that we liked before we register our objection. In so doing we save our letter from being dismissed lightly as having no real merit and the whole idea discredited. Such a balanced letter would also give the program director some fabrication on which to evaluate our suggestion and incorporate it into his planning.

This rule cannot be overemphasized. As Christians we need to remind ourselves that our attitudes must reflect the finest Christian spirit when we communicate what we believe to be criticism based upon the Christian ethics we hold.

As business people, we need, too, to recognize that the television industry is a money-making business and those who work in it are attempting to make as good a living as possible. Consider this when you weigh a criticism about their advertised products. Television advertising time runs from $10 a minute to over $1,000 a minute from local to network time, and the agency people will understandably sell their time to the legitimate business that can pay such rates.

Most stations feel a sense of moral responsibility about the products they advertise, and will try to be selective as to the time of day that their products are advertised. Some stations will not sell beer advertising time until after the average child's bedtime, and no station will advertise "hard" liquor. Even among sincere Christian people views about such commodities differ widely, and we need to realize the station's position. Here is where your response to advertising within your home comes into consideration.

What do you do when an undesirable commercial or program appears on your screen? The easiest thing is to let it alone, try to ignore it, knowing it will soon be over. You can also turn it off. If there are small children, you probably figure they are not listening, anyway. But a little tot does not need to be very old before he picks up jingles and catchy phrases offensive to you. This should give you a clue to the fact that we must begin this discerning process also when the child is quite young.

A four-year-old, or even younger, will quickly learn to identify beer as a product that has "no place in our home" if he is helped to establish that association from the beginning. His taste in music can be guided to the level you wish for him, and his attention drawn to one area or another of learning. In so doing, you begin to teach him from his earliest days one of life's basic lessons—how to judge for himself what is the better thing and learn to prefer the best.

The reverse is undesirable—we would not want to raise a child in such a sheltered and unrealistic environment that we leave him defenseless when he is confronted later with life as it is. Television can help you and your child to be discriminating and help create for yourselves a confidence in your sense of values and in your chosen way of life.

And so, enjoy your television. It will allow you to touch places and people you could not likely do otherwise. You will enjoy entertainment, learn things, and share emotional experiences unique in your experience. But keep your TV your servant, respect it for what it is—one of America's most powerful influences for good or evil, and assume your responsibility as a participating part of the viewing audience, to bring to the medium its finest possible development and use.

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In His Wondrous Way

Hallam C. Shorrock, Jr.

THE nurse who entered the hospital room glanced twice at the patient. Was he asleep or merely despondent and utterly without interest in living? She said a tentative "Good morning—"

He was a sad case, this Soshichiro Sasaki, suffering from tuberculosis, and not caring whether he lived or died. He had never pictured himself dying ignominiously in bed. For him there should have been a glorious end as a Japanese naval pilot in the suicide squadron, sacrificing his life gladly for a conquering emperor. But Sasaki had been sent to a naval hospital in the bleak area of northern Japan—and the emperor had been defeated. The victorious Americans were in Tokyo.

The nurse had a box in her hand. "This is food from America." It was not an army rations box. This box was stamped with a cross and two hands clasped in friendship and the words *Church World Service.*

"Christianity," thought Sasaki. "Just theories without relation to daily life." But he drank the milk and tried some of the food.

The nights grew colder and the nurse brought a warm quilt, handmade from bright pieces. "A women's group in the United States sent it."

"But why?" asked Sasaki. His thin hand smoothed the sewn pieces. "It's a new quilt, and they never heard of me."

"They're Christians, you see —" Sasaki did not see. But



Church World Service

A farmer's hut in Iwate reflects the abject and hopeless poverty which existed when farmers and soil were idle and the worn-out land could support neither rice nor wheat. SOS supplied food

when the Japanese Christian minister came through on his weekly visit, Sasaki asked for a Bible.

He was not strong. He could read only a few lines at a time. He opened it at the Gospel according to St. Mark. "If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it."

In the bleak winter twilight the words spoke to Sasaki, illuminating his reverie: "There is a greater cause. I have not been permitted to die for the emperor. My life has been saved so that I can truly lose it for Christ's sake."

Over the months, eating the supplemental foods the Americans sent, studying the Bible with the Japanese minister, thinking with a new reverence of life and his own place in the world, Sasaki's strength came back.

"I must take my place with Christ and his church," Sasaki decided. "I must serve the most dejected and discouraged people I know, the war veterans and repatriates and their families settling here in my native Iwate Prefecture. The soil is poor, the climate cold."

In the spring of 1951, fully recovered and dedicated, Sasaki went to the agricultural university in Tokyo. There he prepared himself to sow the good seed, and in the Prefecture of Iwate, the soil—in a miraculous way — was being prepared for the seed.

The year 1954-55 was cruel. Unseasonable rains and early frost killed the rice crops. Until the Share Our Surplus foods began to arrive the people subsisted on weeds and the few sweet potatoes they could find.

The Christian group who distributed the clothing and the food discussed with the farmers some specific plans for agricultural projects, to diversify crops. At last the farmers decided to turn away from their age old preoccupation with rice and rice only. At their final meeting, after giving thanks for the food, clothing, and vitamins from America, they asked for seven tons of clover seed.

The clover they had been told would make possible the importation of cows, pigs, and chickens and would greatly enrich the worn-out soil. Pleased with this success, the little group of Christians prepared to leave for the railroad station and the train for Tokyo. Across the fields they walked accompanied by the head men and the Buddhist priest. In front of a small Buddhist temple the group paused.

"We are extremely grateful," said one of the leaders, "for the way you Christians have helped us during these months of hardship. You have given us new hope and we feel we must know more about Christianity. We are another people, another religion, and we wonder why you feel it necessary to help us? Would you stop at the temple and tell us?"

Train time came and went, and in the inner sanctum of the Buddhist temple, three of the Christians gave witness and answered questions, and finally the Buddhist priest spoke. "The Christian spirit is needed here. Can you send a young minister to live among us?" Added to the request for the clover, this appeal was indeed cause for rejoicing.

The churches in America made the first response. Through Church World Service's Christian Rural Overseas Program (CROP) they arranged to purchase seven tons of clover seed. It arrived in Japan for the spring planting. And, by unanimous accord, a young Christian minister, newly graduated and trained for agriculture, Mr. Soshichiro Sasaki, was nominated to serve

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KINGDOM GLEANINGS

Information concerning the day and hour of local church love feasts will hereafter be carried in local church news reports rather than in a separate section on these pages. The church calendar section has been developed so that events of more than local interest can be noted there. Special announcements of local activities, such as dedications, anniversaries, home-comings, and preaching missions will still be carried if they are sent in at least four weeks in advance of the scheduled event.

Ora G. Fretz of 1922 S. Ashby Place, San Antonio 1, Texas, is eager to obtain the names of Brethren living in the San Antonio area. If anyone knows of any members in that area, please send their names and addresses to Brother Fretz at the address given above.

Albert M. Haught, pastor of the Aughwick congregation in Middle Pennsylvania, has resumed his pastoral duties after an absence of three months. Just a month after he was installed as pastor he received a back injury in an automobile accident from which he is now recovered sufficiently to take up his duties.

Mary Spessard, director of children's work for the Church of the Brethren, was elected chairman of the children's work section of the Division of Christian Education of the National Council of Churches at the meeting held at Omaha, Neb., in February. At the same meeting Minor C. Miller of Bridgewater, Va., was elected chairman of the weekday religious education section.

A laboratory in group dynamics was held with the March BVS training unit during the week of March 3 under the leadership of the training directors, Robert Mock and Frances Clemens, and of Dan West and James Renz. This is the first time that the group dynamics-laboratory technique, which has been used in the Brethren leadership training laboratories in recent years has been applied to a BVS training unit.

The annual meeting of the Rural Life Association will be held at Manchester College on Monday, April 14, with Monsignor Luigi Ligutti, executive director, National Catholic Rural Life Conference, as the featured speaker on the subject of Basic Values in the Rural Community. The meeting begins at 9:00 a.m. and runs through the day with a luncheon session at noon. Dr. E. L. Kirkpatrick, executive director of the Rural Life Association, and Dr. Don Royer of Manchester will appear on the program. The Rural Life Association is supported by Brethren, Mennonites, Quakers, and other friends of rural life, most of whom reside in the Indiana-Ohio area.

Bremen church, Ind., will have an exchange of pulpits with one of the churches in that section each night during Holy Week. Jack Kline is the pastor.

Camp Galilee, Terra Alta, W. Va., has received provisional membership in the American Camping Association, the first Church of the Brethren camp to do so. A standards committee from the A. C. A. will visit them this summer.

Plans are being completed by the Brethren Service Commission for ten additional Polish agricultural exchangees, who are to arrive in the States within the next several weeks. Eight Polish agricultural specialists are at present in the States. Placements are still needed for a couple of the arriving group.

Ground-breaking ceremonies for the new Church of the Brethren General Offices building will take place on Friday, March 21, at 12:15 p.m. The location is at the intersection of Dundee Avenue and the Northern Illinois Toll Road in northeastern Elgin. Brethren who find it possible to attend will be most welcome.

A special hour-long play for television will replace the regular program of Frontiers of Faith on Easter, April 6, 1:00 to 2:00 p.m., EST. Tentatively titled Barabbas, it tells the Easter story from the point of view of the thief released to the crowd instead of Jesus. With Henry Denker as the author the Easter play has been in the hands of a master craftsman of the American theater.

E. F. Sherfy, Church of the Brethren minister of Roanoke, Va., is the author of the meditation being used on Tuesday, April 29, in the booklet, The Upper Room. Brother Sherfy based his meditation on 1 Cor. 3: 16-17. The Upper Room, a devotional guide, has a world circulation of more than three million copies and is printed in thirty languages, English Braille, and English Talking Book.

The staff for the second national leadership training laboratory for peace workers met at Bethany Seminary on Feb. 22-23 to plan for this laboratory, which will be held at Camp Mack, near Milford, Ind., on July 27—Aug. 3. Dan West, director of leadership training, Brethren Service Commission, serves as chairman of this staff. Other members present were: Vernon Hoffman, Paul Keller, Don Miller, Louise Morehouse, Mark Schrock, David Wieand, and Jesse Ziegler.

Dedications

New Carlisle church, Southern Ohio, dedication service for the new educational plant, Sunday, March 16. Bro. Robert Sherfy, pastor of the Harrisonburg church, Va., will be the speaker. Chester I. Harley is the pastor.

Pleasant Hill congregation, Johnstown, Pa., dedication of the new educational and fellowship building, and home-coming Sunday, March 30. Bro. Roy McAuley of Elizabethtown, Pa., will speak at the dedication service and each night of the following week. The church will observe the love feast on April 3.

The name of Kathrine B. Snell was unintentionally omitted as author of the article, Let's Visit a Castañer Home, in the March 8 issue of the Gospel Messenger. She is the wife of Dr. Marvin V. Snell, the director of our medical work in Castañer, Puerto Rico.

New mother and daughter materials in the form of two plays are available from the Church of the Brethren General Offices, Elgin, Ill. The Festival of the Birds, at 10c each, and They Carried the Torch, price 10c. A small booklet, arranged last year, carries a bibliography of related materials.

Television and Radio Programs

The new television program by the public affairs department of CBS News, *The Great Challenge,* is an attempt to provide a comprehensive approach to critical issues in education, science, economics, government, and human relations. In the form of symposium discussions the programs are scheduled twice a month during March, April, and May. These are the subjects: March 16, The Role of the Scientist in America's Future; March 23, How Strong Is Our Economy?; April 20, Human Relations; April 27, Government and the Democratic Process; May 18, Foreign Relations; May 25, What Beliefs Sustain the Western World? The time of the broadcast is from 5:00 to 6:00 p.m., EST, over the Columbia television network. Later the following week it will be broadcast over the CBS radio network. Consult your local papers for time and station.

The Protestant segment of the CBS religious program, *Look Up and Live,* returns to the air on Sunday, April 6, with a new seven-week series. Titled Youth in Crisis, the programs will be dramatic presentations covering areas of this Sputnik age that deeply affect youth. *Look Up and Live,* is a three-faith program, with time allotted to Protestants, Catholics, and Jews by agreement. The Protestant segment is carried by the Broadcasting and Film Commission of the National Council of Churches in co-operation with CBS.

The eighth of the series of eleven dramas based on incidents in the lives of men and women whose devotion advanced freedom and social justice will be presented on *Frontiers of Faith* on March 23 (1:30-2:00 p.m. EST) over the NBC television network. This drama, Friend to Freedom, is the story of John Woolman's struggle to speak out on the question of slavery.

The Church Calendar

March 16

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Church and Community Evangelism. Mark 5: 18-20; Luke 8: 26-39; 10: 1-2; Acts 5: 42; 1 Thess. 1: 6-10. Memory Selection: The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. Luke 10: 2 (R.S.V.)

One Great Hour of Sharing

March 30 Palm Sunday
April 6 Easter

April 8-9 Training meeting, 250th Anniversary Call, Idaho and Western Montana
April 11-13 Eastern Region conference, Walnut Grove church, Johnstown, Pa.
April 12 Training meeting, 250th Anniversary Call, Middle Maryland, Broadfording or Hagerstown
April 12 Training meeting, 250th Anniversary Call, Oregon District, Portland
April 12-13 Training meeting, 250th Anniversary Call, Michigan District
April 14 Training meeting, 250th Anniversary Call, Eastern Virginia, Midland
April 14-15 Training meeting, 250th Anniversary Call, Northern Indiana
April 15 Training meeting, 250th Anniversary Call, Second Virginia, Barren Ridge
April 16 or **18** Training meeting, 250th Anniversary Call, Western Maryland, Maple Grove
April 16 or 18 Training meeting, 250th Anniversary Call, Second West Virginia
April 16-17 Training meeting, 250th Anniversary Call, Middle Indiana
April 17 Training meeting, 250th Anniversary Call, West Virginia, Keyser
April 18-19 Training meeting, 250th Anniversary Call, Washington District, Lakewood
April 19 Training meeting, 250th Anniversary Call, Mardela, Denton
April 19 Training meeting, 250th Anniversary Call, Southern Indiana
April 20 Training meeting, 250th Anniversary Call, Eastern Maryland, Meadow Branch
April 20 Training meeting, 250th Anniversary Call, Southern Ohio, Salem

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Earl Kurtz of Elizabethtown, Pa., in the Quakertown church, Pa., March 16-23.

Bro. William Longenecker, Jr., of Mt. Joy, Pa., in the Oak Park church, Md., March 20-30; in the East Petersburg church, Pa., March 31 — April 6; in the Stonewall church, Redoak congregation, Va., April 14-20.

Bro. Alvin F. Brightbill of Elgin, Ill., in the Walnut Grove church, Johnstown, Pa., March 30 — April 6.

Bro. Chalmer E. Faw of Chicago, Ill., in the New Enterprise church, Pa., March 30 — April 6.

Bro. Ernest Walker of Windber, Pa., in the New Paris church, Pa., March 15-23.

Bro. X. L. Coppock, pastor, in the Waterloo church, Iowa, March 30—April 6.

Bro. Herbert Richards of North Manchester, Ind., in the Brookville church, Ohio, March 30—April 6.

Bro. David J. Wieand of Lombard, Ill., in the Midland church, Mich., March 30—April 6.

Bro. Charles Whitacre of Waynesboro, Va., in the Brownsville church, Md., April 13-20.

Gains for the Kingdom

Ten received in the Parker Ford church, Pa. **Seven** baptized and one received by letter in the Second church, York, Pa. **Three** baptized and five received by letter in the Cumberland church, Md.

Four baptized in the Bethel Center church, Ind. **Six** baptized in the Nappanee church, Ind. **Two** baptized and two received on former baptism in the Center church, Ohio.

In His Wondrous Way

Continued from page 15

the pioneer farmers of Iwate.

Food, clothing, and vitamins and seven tons of clover seed from the churches of America, plus Soshichiro Sasaki, have wrought a chain reaction and something of a miracle in Iwate.

First the clover, livestock, and field crops have more than tripled the $30 per month possible under all field or rice cultivation. More and more farmers have qualified for cattle loans to participate in the Heifer Project of the government and the churches. As their government shows faith in them, the mental outlook of the farmers improves. Additional income means that fewer of the daughters of the village must be sold into prostitution and servitude for sums like $25 and $30 merely to pay the annual deficit. Wives and mothers still work, but not as beasts of burden as before.

Sasaki has taken his professional services and his personal witness to co-operative groups and has organized a night school which meets three hours one evening each week. Attendance averages forty persons, which is astonishing in view of the distances these young farmers must walk after a long day's work.

Incidentally, a young professor lecturing on communism in the prefecture has been forced to cancel his meetings because of lack of listeners.

Compassion and Courage and Serenity

Kirby Page

IN AN effort to arouse his fellow Quakers in England to the evils of slavery, John Woolman in 1772 sailed for London, and went directly to the Yearly Meeting of Friends, which included some of the richest men in London. He presented his credentials and sat down. The dignified members were shocked by what they saw. Since dye was produced by slave labor, Woolman wore a white hat, a coarse raw linen shirt without anything about the neck, coat, waistcoat and breeches of white coarse cloth, white yarn stockings, and shoes of uncured leather — so that he was all white! And less than an hour before he had emerged from steerage after a long ocean voyage!

After an embarrassing pause, the presiding officer arose and expressed the feeling of the meeting that the stranger might consider that his dedication of himself to his proposed visitations in England was accepted, and that he might feel free to return at once to his home. After this discourtesy, Woolman sat with his face covered, and then arose and said that he did not feel himself excused from his mission and would be grateful for employment. Then a long, long period of living silence. Woolman again arose, with serene brow and quiet voice, and spoke to them "in the love of God and the pure life of truth." The presiding officer in a choking voice begged Woolman's forgiveness, and the silence was surcharged with the power of God.

Compassion and courage and serenity were blended to perfection in John Woolman.

Family Fun Fare

Introducing a new feature in which our readers share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Four Square

In the game, Four Square, a playing area, 16 by 16 feet, is divided into four equal squares, A, B, C, and D. For children twelve years of age and younger, a smaller square may be used if necessary. One player is stationed in each square; there may be any number in the waiting line up to fifteen. The object of the game is to advance to square D, beginning at square A, to B, to C, to D, and to remain at D as long as possible. The player in square D starts the play by bouncing the ball into one of the squares, directing the flight of the ball so that it bounces in one of the other squares. The player in the receiving area keeps the ball in play by lofting it into another square on the first bounce. Play proceeds until one of the players fouls or fails to return the ball properly. When a person fails to return the ball, the offending player is eliminated and goes to the end of the waiting line and all the players move up and a new person moves into square A.

The ball must arch on the serve; if struck downward, it is a foul. The server stands in the corner of square D and must give a fair serve. A fair serve is one which bounces at least one foot. Players may go anywhere they choose in order to return a fair ball, even if it means going into another court to do so.

A foul is called in the following manner: (1) a ball that hits a line (any line), (2) a ball struck with a closed hand (fist), (3) a ball that hits a player while the player is standing in his own square. The foul is committed by the player struck by the ball. If a player is outside his court and is hit by the ball on the fly, the player that hit the ball has committed the foul.

Four Square may be played successfully with fifteen or more people. Playing areas may be marked out on a smooth playground, on tar or cement courts by using chalk, or in a church or home basement by putting electrician tape on the floor. Any five-inch ball may be used. A volley ball can be substituted very well. Other rules may be added as needed. Children six years or older, junior high, youth, and adults all equally enjoy playing Four Square. With a little practice, I am sure that you will agree that this is one of the most interesting games that can be played equally well among both fellows and girls.

News and Comment From Around the World

Tel Aviv University Offers Program on Holy Places

Tel Aviv University in Israel will offer bachelors degrees for studies of Christian, Moslem, and Jewish holy places in the Middle East. This innovation in higher education is scheduled to be introduced during the next academic year. Three years of study will be required for a degree.

The aim of the courses will be to train scholars for research. Experts on Moslem and Christian holy places are now co-operating with Jewish scholars in preparing a program of study and a reference library is being assembled.

Form Council of Protestant Colleges

A Council of Protestant Colleges and Universities was formed in connection with the 44th annual convention of the Association of American Colleges, meeting in Miami Beach, Florida. The council will be a department of the Commission on Higher Education of the National Council of Churches, but insofar as polity is concerned, it will be autonomous.

Invited to membership in the council will be universities and senior and junior colleges accredited by their regional agencies, which classify themselves as Protestant-Christian. There are 471 of these colleges in the country.

News Briefs

Manchester College and Juniata College are included among the seventy-three institutions which are receiving grants from the Du Pont Corporation for the teaching of chemistry and related courses.

A Lutheran World Relief official has said that the plight of millions of South Koreans is so bad "it disgraces all humanity in the sight of God." The Rev. Ove R. Nielsen recently returned from a six-week survey of the Far East. He said, "Literally millions of people in South Korea are submerged in poverty, disease, homelessness, and lack of sanitation facilities and are wandering about aimlessly, ill-clad and undernourished."

Overseas Report ...

from Latin America

by Ruby Rhoades

Quito—Beginning Jan. 20 and for almost a month after that date, Billy Graham drew large crowds of Spanish-speaking people in Jamaica, Puerto Rico, Barbados, Trinidad, Tobago (this meeting was planned without advance notice, because of a cancelled meeting in Venezuela), Panama, Costa Rica, Guatemala and Mexico City. Some 10,000 decisions were made already before his arrival at Panama. This campaign had been arranged by Kenneth Stracken of the Latin American mission.

Interest is high and requests from many South American cities have come for a Latin American campaign. Since it is Graham's aim to include some foreign country every year, it is hoped that he will be able to accept these requests in the near future.

■ Spirit of Kansas City, an airplane donated by citizens of Kansas City, Mo., arrived in Quito on Feb. 1. Ex-President Galo Plaza, as well as ex-President Harry Truman were present for the presentation ceremony held in Kansas the 19th of January. The first week in February the plane was officially received in Quito. The presentation there was made by Mayor Roe Bartle of Kansas City, with the minister of government, the ambassador of the United States, the director of all Wycliffe activities and many other well-known people present. The plane is to be used jointly by the Ecuadorian government and the Wycliffe translators, known also as the Summer Institute of Linguistics, in literacy work in the eastern Ecuadorian jungles.

■ Dr. Robert Tremblay has made plans to be dropped by parachute into Auca territory sometime during the month of March. Dr. Tremblay has had experience among the Mau Maus and has spent time among other savage tribes in Africa. He has been studying jungle geography and everything possible related to the Auca Indians. On Feb. 9, a special mass was held by the Cardinal and Archbishop of Quito to dedicate a picture of the Virgin of Assistance, which Dr. Tremblay hopes to take to the Aucas, and thus pave the way for Catholic missions.

■ Mrs. Martha Hirsher, long-time Evangelical and Reformed missionary in Honduras, recently visited nine Latin American countries and various missions in those countries. She states that she was greatly impressed with the Evangelical movement over Latin America. Especially did Brazil merit attention with 10% of its population now Protestant as compared, for example, to a fraction of 1% in Ecuador. The revolution in Venezuela took place during her travels and she found general rejoicing at the fall of Dictator Pérez Jiménez.

■ From Nov. 13-19, Mrs. Betty Elliot and her small daughter, Valerie, lived in a Quechua Indian settlement. where two Auca women had taken refuge. Betty Elliot is the widow of one of the five martyrs and author of the book, Through Gates of Splendor. During these days, she had her notebook constantly in hand to use every moment in language study, fearing they would disappear at any moment as they had before. On the last day, while all the women were bathing in the river, warning shouts of "Aucas" were heard. At this time, one Indian man was killed with at least twenty-two spears in his body, and his young fourteen-year-old wife carried away.

Fearing it was either her presence as a white woman or the presence of the Auca women that was causing the renewed attacks, Betty Elliot took the two of them back to her mission station of Shandia. One of the two is the older woman who came out to the five men while they were on the Curaray beach. Later the entire Quechua settlement moved out, uniting with another one farther from Auca territoy.

At present Mrs. Elliot and her daughter are living with the two Auca women, who trail after her constantly, care for the little girl, and help her in every way they can. This time spent in language study and living together, will be invaluable in later contacts with the Auca tribe.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



I'm Glad

Our Church Has a Library

Harold J. Purdy

THE other day during the preparation of a service, I wanted some fresh material on a certain topic. I looked through my own library and could not find what I wanted. Finally, I walked down the hall to our church library. In a few minutes I was back to my study with the material that I needed. This made me pause once again to give thanks for the fact that our church does have an adequate, functioning library.

There are many reasons why I believe a library is a vital part of our total church program. Of course, the most obvious one is that every organization must have proper reference books if it is to do an acceptable job. Then, I am certain that no one can be a good teacher of the Bible without the best books to supplement the material in our quarterlies.

Every now and then I go by our library and observe the large number of boys and girls, including many teen-agers, who are making use of the library. In a day when so much cheap, poisonous literature is being published, it is gratifying to see them reading something wholesome and uplifting.

The library in our church has had a rather unique history. It was the first one established here in Nashville. Three members of Belmont Heights had the vision to see what a church library could mean in the life of our church. These three ladies believed in the project so much that they finally "sold" it to the church.

Like all such projects it had a very small beginning. At first it was just a few books in one corner of a classroom. But as more and more of the people became interested in it, the number of books increased rapidly. Practically all of the books in those days were contributed by the members of the church. It was not until several years had passed that a definite sum was set up in the budget for the purchase of new books.

As the library grew, it was finally necessary to take over an entire room for it. Shelves were built around the walls and extra equipment was added. When our new building was planned, a large space was designated for the church library.

On June 16, 1957, we officially moved into our new attractive room. Our church library committee and staff have worked diligently to enlarge the work of our library so that it will be helpful in every phase of our church life.

When the Apostle Paul admonished Timothy to "give attendance to reading" he was emphasizing a very important factor in Christian growth. It is my firm conviction that one of the most neglected areas of our church life is the provision for Christians to grow "in the knowledge of our Lord Jesus Christ." We have far too many immature church members. One of the best ways I know of to help these to become strong, useful Christians is to get them to read books which will provide the necessary knowledge and inspiration for spiritual achievement.

An example of that came to my attention recently. A young woman joined our church a few years ago. She came on profession of faith and seemed to have a deep experience with Christ. However, for a long period of time following her baptism she did very little in the church. She attended the morning services fairly regularly but this was the extent of her interest in the Lord's work.

One day she stopped by the library and looked casually through the books. Her attention was arrested by the title of one of them, *The Religion of a Mature Person,* by Lofton Hudson. She became so engrossed in reading it that the time passed all too quickly. When she left she checked the book out and later finished reading it. That marked the beginning of a remarkable change in her life. She has read other books since then which have helped her see and do the will of God. A few months ago she came forward, rededicated her life,

Pastor, Belmont Heights Baptist church, Nashville, Tennessee.

and is making a worthy investment in the work of the kingdom.

I could multiply this illustration by many others. One Sunday-school teacher told me not long ago that her whole teaching ministry had been enriched since she had started using our church library to augment her study of the Sunday-school lessons. I have had those who are serving in the training union tell me what valuable help they had gotten from materials secured in the library. The same sort of testimony has been given by those working in the woman's missionary union and brotherhood. In other words, a library that is built and promoted in the proper way becomes a tool in the hands of the individuals and groups within the church to stimulate every phase of its work.

Reprinted from The September 1957 Church Library Bulletin, by permission of the Sunday School Board of the Southern Baptist Convention

Reflections on Day Camping

WE WERE fortunate in having a beautiful wooded area for a site. Since it was a long way from any buildings we set up a room-sized waterproof tent for our shelter "in time of need." We placed a folding cot in the tent for use in case of sickness.

A week before the day camp was scheduled I met with the mothers and explained the details of the plan to them. They had an opportunity to plan co-operative transportation for the children. They volunteered to take the group to the camp site each morning and to pick them up each evening, for the distance of three and a half miles made it impractical to hike each day.

The children were prepared for the general plan of the camp by being asked to bring paper, pencils, Bibles, and nature books to use. The first day they each brought their own sack lunches, but during that day we planned our meals for the remainder of the week. What fun we had! I am sure the experiences the juniors had in trying out various types of cookouts will definitely prepare them for the same type of experiences at resident camps later. Everyone brought his own food each day—sometimes a package of vegetables to dump into a No. 10 tin can of hunter's stew and sometimes a hamburger wrapped in aluminum foil.

The greatest thrill came when we each took our meal over to the table rock beside the spring and reached down into the clear cold water to pick up a piece of peppery water cress to add to our sandwiches. Each time we did it, it was very natural for the group to stop for a moment with bowed heads to sincerely express our thanks to a truly wonderful God.

I could write pages about our experiences, but will just mention a few of the thrilling ones of the week: pairs of juniors going off to a chosen secluded spot to memorize a scripture passage together; the period of worship spent sitting on a blanket in a spot picked by an appointed committee; the memorizing of a nature hymn together; water fights at the spring as the "special" treat just before leaving for home; the loyal help of a junior camp counselor and his thrill at supplying information on nature lore; the day spent with our Sunday-school superintendent who came out to take us on a tree identifying hike.

One day just as we were reaching a high point in our worship period, a boy suddenly cried out, "Look, kids—a blue heron!" Everyone rose to his feet and rushed to go see where he lighted. Then they returned with an increased desire to renew their worship service, for they had one more of God's wonders for which to be grateful.

The week of day camping was a glorious experience. The rewards far outweighed the effort. A camping experience is truly a natural part of a child's Christian education.—Mary Miller.



How Do You Observe Easter?

IN JUST THREE weeks we will be observing the most significant event in the Christian church—Easter. No church would think of considering Easter as just "another" Sunday. Instead churches make special plans and use utmost efforts in order that the service on that great Sunday is meaningful and held in the midst of a beautiful setting. This is as it should be.

If you are planning an "original" dramatic service of some kind for use sometime during Holy Week, will you consider sharing it? Annually the Brotherhood offices receive inquiries for "something different and creative." Perhaps you can supply the answer for the 1959 requests. Send a copy and description of your program to the Church of the Brethren General Offices, Elgin, Ill., Attention: Christian Education Commission.

NIGERIA, WEST AFRICA

Path of Fellowship

Marianne Michael

NEXT I would name the path of communion and fellowship with the Father—as Jesus walked hand in hand with him in constant communion and even when that way was rough, maintained that fellowship to the end. I would like you to meet a living "stone," not living in the flesh, but living in that witness by which a truly consecrated life lives on after death.

Yakwapci was born in a hamlet some miles from Garkida and betrothed at birth to a friend of her father, a grown man. Skipping to meet him as a toddler, she knew he would always have a tiny gift of beads or food when he came to call. When she grew up a bit and realized just exactly what her future was, she grew to dread his calls and to hide in the compound when he came near.

Living in a society of arranged marriages, she attended one day the wedding feast of a cousin who was being unwillingly married to an older man. As the bride sat in her house with a number of her young friends about her, they noticed strange beads of perspiration coming out on the forehead of the bride and later a peculiar tenseness until the bride fell forward on the mat where she was sitting and they discovered that while the festivities were going on in other parts of the compound, she had plunged a poisoned arrow head into her thigh. Within minutes her parents' marriage arrangements were in vain.

Cautioned by friends that she should use reason, Yakwapci saw her father continue to turn a deaf ear to her entreaties. In time she ran away with a neighbor boy who had joined the army in a city far away. After they had traveled hundreds of miles on foot, because motors had not yet penetrated to our part of Africa, the husband deserted her and their baby girl in a city far from her home. She found work to support herself and her child, and she came under the influence of the Church Missionary Society (Church of England) and became a Christian. Hoping to see her home town once more, she followed a camel caravan to her home village. There she learned that a Christian mission had been started in Garkida. She was taken into its fellowship. Later she married a young man with whom she built a Christian home whose influence has widened for miles beyond our village. Constantly looked to as the spiritual leader of the women's work until cancer kept her bedfast, she was a counselor for scores of women in the days when she could no longer go to them, but they could come to her.

And so she died as she lived. She praised God daily and hourly with every word spoken, even though for two years she was in extreme pain with no relief of any kind. If we say we abide in him, we ought to walk in the same way in which he walked.



The influence of a Christian family reaches far beyond the immediate surroundings

Charles Lunkley

• • •

Reports from the eastern part of the Church of the Brethren area in Nigeria indicate that attendance at services at all places of worship is increasing. Leaders and evangelists met for a conference recently.

ECUADOR, SOUTH AMERICA

OUR COMMON TASK

Don and Shirley Fike

THE Indians in our immediate area fit the pattern of the typical Indian quite closely. Their dress, homes, and standard of living are much the same as they were when the conquerors arrived in the 16th century. In view of the fact that even religious movements in earlier days and some even to the present have often led to exploitation rather than to a better way of life, is it any wonder that they are suspicious even of those who come to them in the spirit of true Christian helpfulness? It is among these people that we hope to build lasting friendships and mutual trust, and gain their acceptance of Christ and his way of life.

Even though most of them profess the Catholic faith, their concepts of Christianity are very mixed up with and contradicted by pagan practices. The kindest thing one can say is that the church has done very little

in a practical way to improve the lives of the Indians.

Aware of this need for a truly Christian ministry among these people, our church began this work near Calderon. From a humble beginning it has gradually gained the respect of those in the surrounding area, many of whom were once suspicious and even hostile. Several types of work are being combined in an effort to influence in a Christian way the total life of these people.

The agricultural program is designed to be a practical demonstration of improved methods which any Indian farmer in the valley could use. Major concerns are for the developing improved breeds of livestock and poultry, better methods of building soil fertility; more efficient conservation of soil moisture; better methods of cultivation; and improved strains of seed, feed, and food crops—and these in greater variety to add to the one or two main (and overworked) crops which have been raised for centuries. Roland Flory, who was previously with the mission in China, is heading up this work.

When the school term ends this spring, the third class of sixth graders will have completed the courses offered to community children at the rural school started by the mission. Nine years ago the educational program was begun with five pupils in the first grade. It has grown into a six-year school with 110 students and a broad range of courses designed to meet the needs of Indian children. Crafts, manual arts, Bible, home economics, etc., are added to the usual subjects.

Regular chapel services are held each week. The school now has a national director and a group of national teachers who, along with the help of a few of the mission personnel, are in total charge of the educational program. Adult education has also been started with literacy work, etc., being carried out. The school directors, Juan and Matilde Benalcazar and family, will be leaving here soon to begin a year in the States at the invitation of our church. They will represent the mission at the 250th Anniversary Annual Conference and will take work at Manchester College during the year.

The school work helped in opening the door for the church program. A small Sunday school was begun among the first students, which developed several years later into a church of and for nationals. At present there are thirty "believers" among the number who attend Sunday school and church services each Sunday. In numbers this may seem small, but considering all the obstacles to be overcome and the stigma which is attached to those who profess Christ here, it is a commendable beginning.

There is much to be done in the area of training national leaders to take over more of the responsibilities in their own church and to feel a greater responsibility for doing personal work out in the community. This work, to which will probably be added some teaching, perhaps Bible, crafts, manual arts, etc., and doing mechanical repair on mission equipment will make the major de-

NIGERIA, WEST AFRICA

Teachers Finish Training

Robert A. Hess

SEVENTEEN male students of the Class of 1957 marked the completion of their training at the annual "leaving" program of Waka Teacher Training Center, held Dec. 8, 1957. These men had spent three years of formal preparation toward obtaining a Nigerian teaching certificate known as an Elementary Teacher's Certificate. Such a certificate qualifies a person to teach in the elementary schools of Northern Nigeria in grades one to four.

Among the many activities associated with the closing of a school year, the farewell chapel program is the formal termination of the training of each "leaving" class. It is a time of challenge, of thanksgiving, and of dedication. As such, it could be likened to a combination of commencement and baccalaureate. It is usually held on the last Sunday night before the closing day of school.

This year Charles Lunkley of Wandali brought the address. His topic was A Chosen People. In his address he attempted to show that in many ways we as Christians are a chosen people, but that educated, Christian students and teachers are very distinctly chosen in a land with so few people who can read or who know even a small bit about Christianity, about simple health rules, or about the general facts of the world. Because of this he declared that they have also been chosen to an enormous responsibility. In this he charged them solemnly and earnestly.

Following the address Mallam Madu, who is a Nigerian churchman of growing stature and a recent moderator of the Nigerian church, gave the formal charge of responsibility to each student as a representative of the church. As a token of dedication and commitment to the task of fulfilling this charge each student and his wife lighted a candle atop a cross used in the worship center and then marched to the rear of the church. Here the "leaving" class stood and sang, "Christian, Let Your Light Shine" as a statement of devotion to their task.

Among the seventeen men in the Class of 1957, nine are married and a majority of these men were fathers. Their wives had also attended a school for student wives at Waka and thus took part in the farewell chapel. They walked side by side with their husbands and were seated with them during the service.

All of the men have received their teaching assignments for the coming year and will be in the classroom by the middle of January. So critically are these men needed in the rapidly expanding educational program that several will go immediately into positions of being principal of an established school. Gana Mshelia, for example, has been assigned to head the school in which a former teacher of his, who now has less training than Gana, is also employed. Likewise, Anaja Gadzama will be responsible for a school in the village of Wamdeo, where the church has just had an awakening.

In the past, graduates of Waka have proved themselves to be a strengthening influence in whatever school they have found themselves and we have confidence that the Class of '57 will make a like valuable contribution. We thank God for them.

mands on Don's time.

With all of this, life here promises to be a full and enriching experience. Because of the past, it will not be easy to win the trust and respect of the valley people. Yet, controlled by a love which demands action, followers of Christ must go to them and do more than just "civilize" them for some selfish purpose. This love comes as the Christian message makes its cleansing impact upon our own lives.

To experience the love of God can bring only the desire to help "the least of these" open their lives to the Savior whose presence cannot fail to make life more abundant, whose spirit inevitably leads men to seek more truth, and whose power has always resulted in a rise in the standard of living.

The very nature of the gospel is such that it cannot merely be given to others, but must be shared with them—or lost. True, Christians should prevent men from dying without Christ, but it is even more imperative that we prevent men from living without him. We hope you are working with us at our common task.

Shepherding the Church

Nevin H. Zuck

BRETHREN have said that the church is not so much an organization as it is a fellowship. We are a *koinonia,* or to use a German word, a *gemeinde,* a community in Christian love brought together and bound together through faith in Jesus Christ.

This understanding of the nature of the church has made us aware of people and caused us to value persons above all other riches. In a true family, nothing is allowed to come ahead of the needs of the human beings who compose it.

Historically, the Brethren have provided brotherly care for those who are a part of their fellowship. The annual visit of the deacons, the exercise of discipline, the love feast, our friendliness and hospitality—all were expressions of a desire to strengthen the fellowship and the people who formed that fellowship.

With the coming of pastoral leadership and a recognition that the care of souls is a very complicated matter, calling at times for trained insight, there has been a tendency to neglect this earlier form of pastoral care that was carried on by mature, devoted lay people. The article that follows is a description of one church's attempt to re-enlist and use leadership apart from, and in addition to the pastor, to shepherd the flock.

The Elizabethtown church has a membership of 747; an additional 248 people worship at its two outpost churches, which are under the care of two part-time pastors. In a congregation that has 747 members and a number of additional people coming from the community to worship, it is difficult to maintain a helpful contact with all members. The pastor is only one person—and people do drop out of sight.

The church's official board is composed of fourteen ministers, twenty-two deacons, and usually four to six other persons who are chairmen of church boards or commissions. This group was the logical one to which to turn for leadership in this program.

Members of the official board and their wives were invited to become flock leaders, and to be responsible for twelve families of the church for a two-year period that began April 1, 1957.

The program was patterned largely after that of Hollywood's First Presbyterian church, and correspondence was exchanged with their ministers, Drs. Raymond I. Lindquist and C. B. Gahagan. The program was based on the basic concept that "shepherding the church of God, which Christ bought with his own blood" (Acts 20:28, Berkeley version) was a major responsibility which the apostles assigned to the elders and deacons of the early church.

Twenty-four official board members accepted responsibility in the program. No pressure was used to enlist the others. In fact, if a man felt he could not offer a reasonable amount of time to the program, he was encouraged to say no to our invitation.

To divide the congregation into twenty-four flocks was the next task. One deacon, who because of an injury was forced to spend a number of days confined to his home, did major work on this job. Families were not assigned to a particular flock because of the geographical area in which they resided. Rather, the plan was to place in each flock some who were young and some who were old, some who were more active and some who were less active. When assignments were



Flock leader, Robert Byerly, welcomes a family into his home for a "flock meeting"



At flock meetings much time is allowed for fellowship

completed, all people were notified by mail.

To initiate the program and to offer instructions, an introductory meeting for all flock leaders was held. Since that time, the quarterly official board meetings have been the occasion for offering additional help, and for comparing notes on successes and failures.

Duties Outlined

Here are the duties of the flock leaders as they were outlined. They indicate some of the possibilities of the program.

1. Hold at least one meeting of the flock during each year. These meetings are held at any time acceptable to the families concerned. Some have been held on Sunday afternoons; others on Saturdays, or on week nights. They are informal, and planned to allow much time for fellowship. The gatherings of the various flocks have taken place in homes, in the church, in the town park, in a cabin in the woods. One rather unique meeting was held in a barn, with a hay ride as an added feature!

2. Call on each family in the flock once or twice a year—personally or by phone.

3. Report to the pastor all cases of sickness, death, sorrow; names of nonchurch members of families who might be won for Christ; those who are prospects for baptism and membership in the church; and any matters, inside or outside the flock, that should have the attention of the pastor.

4. Encourage the attendance of families at worship, church school, and other activities; and report those who drop behind in attendance.

5. Remind families of the love feast and other important services in advance.

6. Help assimilate members into the organizations of the church.

7. Report promptly all removals and changes of address.

Shut-ins and others who find it difficult to get to the church or to flock meetings are placed in separate flocks. Four teams of visitors, under the leadership of the home department superintendents, make quarterly contacts with these homes, taking with them an occasional gift—and, even more important, an expression of the love and concern of the church.

The Elizabethtown church has been engaged in this program for less than a year. It is difficult to evaluate so soon its effectiveness, but these observations have been made.

1. The flock meetings have, for the most part, met a need and have been enjoyed by those present. People have learned to know one another and fellowship has been strengthened.

2. A closer contact between the pastor and his people has been developed as a result of the work of the flock leaders.

3. Some of the members of the official board and their wives are more gifted and able to do the job more effectively than others. Those who feel limitations have been encouraged to call for and use help from within their flock, or from outside.

4. The success or failure of the undershepherd plan in any church rests finally upon the devotion and insight that flock leaders bring to their task.

It is the author's conviction that here is a workable plan, which, when adapted to each local church situation, can help keep alive our concern for people and extend the ministry of Christ to a larger number of families.

New Audio-Visual

A Place to Live

A dignified human being who reaches what we term "old age" in our society needs most of all "a place to live." This 24-minute, black and white, 16 mm. sound film examines some of the problems of old age.

The film begins with a dramatic enactment of the conflicts and tensions created by the wife's aging father, who needs special care, living with the young family. It carries us through the counseling sessions with a social agency to the point where we visit a home for the aging.

This film is recommended to give an introduction to some of the problems of old age, to illustrate some of the features of a good home for the aged, to serve as a stimulus for action programs in your church, to encourage younger people to prepare and plan ahead for their older years, and to suggest discussions on how older and younger people can live together harmoniously and how sometimes they cannot.

Rental fee, $8.00 per day, plus shipping costs and nominal insurance charge. Order from Church of the Brethren General Offices, Elgin, Ill.

Don Murray (right), director of HELP, checks plans with Belden Paulson, field director of the project in Sardinia



Religious News Service

HELP—*a ray of hope*

IN SARDINIA, a little known island off the west coast of Italy, a new project has the possibility of bringing hope to the hopeless—those refugees known as "hard-core cases."

Hope for Hard-core Refugees

HELP (the Homeless European Land Program) is providing permanent resettlement opportunities for refugeees from many countries in Europe—"hard-core cases" who have lived for the past ten to fifteen years in barbed-wire camps in Italy. For most of them there is no other resettlement possibility. Now, through HELP, individual refugee families will be participating in a profit-sharing program and will purchase their land on a long-term, low-cost loan repayment plan.

The one hundred acres near Oristano, Sardinia, now considered choice land, was opened only recently to irrigation and, therefore, cultivation. The climate, the type of soil, and irrigation make intense cultivation of two or three crops a year possible.

HELP is providing the possibility for the refugees not only to get started on the land but also to begin a cottage industry program such as cabinetmaking. Activities up to the present time have included clearing land, digging canals for irrigation, planting and harvesting about an acre of artichokes (a good marketing produce in that area), planting about seven acres of grass, planting barley seed, and making chests and wardrobes. Currently a major activity is the production of concrete blocks with the project's own block-making machine. The blocks are necessary as building materials for homes, the shop, and farm buildings.

A Dream of Don Murray

HELP grew out of the desire of Don Murray, a former Brethren Volunteer Service worker in Italy, to help the refugees he had learned to know. In 1956 Don asked the Brethren Service Commission to assist him in a program and to provide BVS'ers to work on such a project. The project in Sardinia was approved by the General Brotherhood Board as a special program under the administration of the Brethren Service Commission.

As plans developed, Belden Paulson, a friend of Don's and a former Congregational Christian Service Committee worker in Italy, was asked to serve as field director in Sardinia. Kenneth Kreider, a BVS'er in Europe, assisted the project in its early days during the summer of 1957. Harold Armstrong, who served as a BVS'er in Turkey, joined the project in July, and Giles Gamble, a Quaker member of the June 1957 BVS unit, was assigned to the project in October. Three refugees from a camp in Italy have been participating in the program. As the project develops and as legal matters are cleared with the Italian government, more refugees from the camps in Italy will join the group and begin a new life as land and home owners, self-supporting and self-respecting.

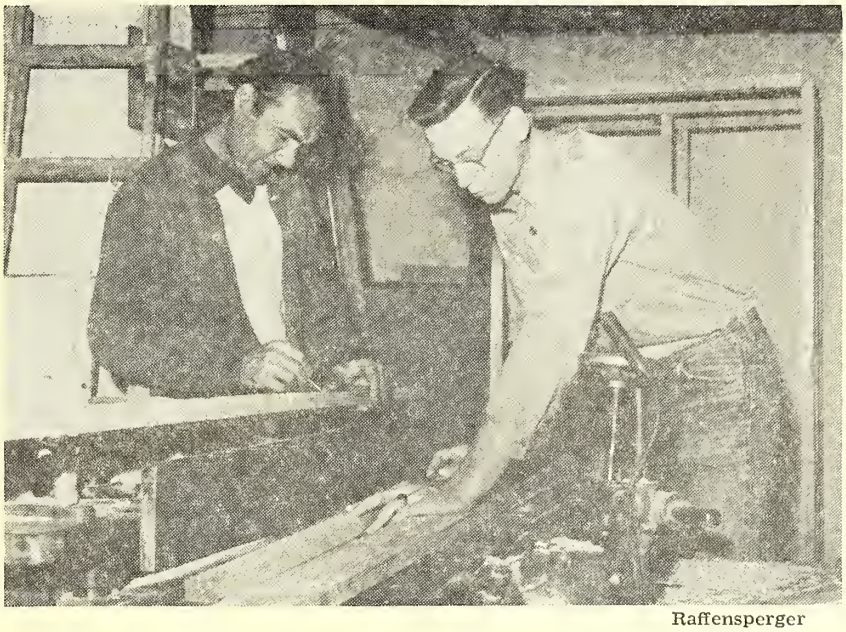
Don Murray and his wife, Hope Lange, have provided approximately $20,000 to date in financial support for the project. The Brethren Service Commission and the Congregational Christian Service Committee have provided funds also.

The Brethren Service Commission has included $4,000 in its budget for this project. Office details such as correspondence and financial records are provided by the General Brotherhood Board without cost to the project. Therefore, Brethren who wish to assist in this program may receive Brotherhood Fund credit for their gifts.

A Solution to the Basic Problem

The real purpose of this project is to break through the barrier against resettlement of "hard-core cases," which is a major sore spot in the world refugee situation, illustrated especially in camps in Italy, in the Near East, and in Hong Kong. It is experimental. The United Nations Refugee office considers it a pilot project.

It will provide not only the homes and land for approximately twenty refugee families from the camps in Italy but also a solution to the basic problem, on a world-wide basis, of millions of refugees who otherwise cannot be resettled. This is HELP—the ray of hope for the hopeless.



Giles Gamble (right), I-W, works with a refugee on a HELP small industries project

Raffensperger

Two refugees make wood tables for holding and drying blocks to be used as construction material for much needed housing and farm buildings

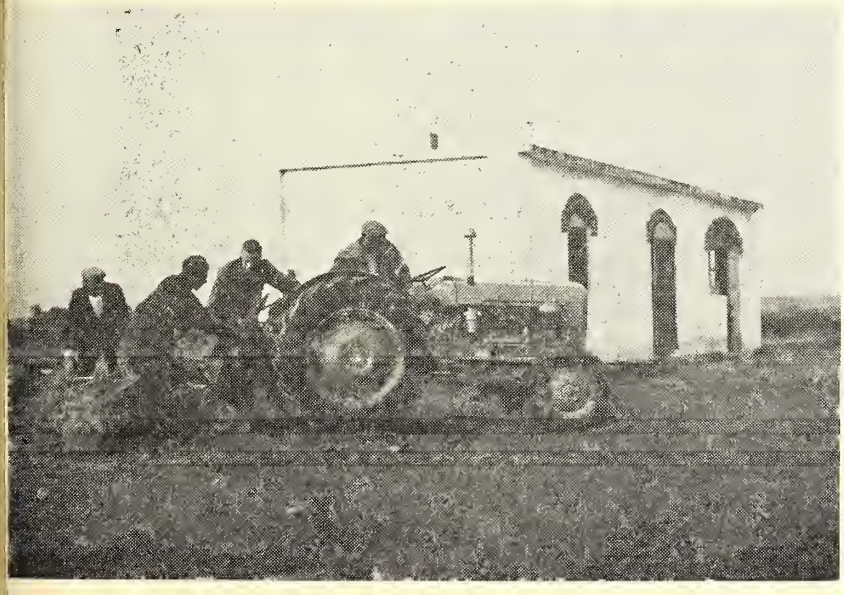


Paulson



Raffensperger

Harold Armstrong (left), agricultural adviser, with two refugees, examines artichokes, the first HELP crop



Project workers prepare for a day's work. The two-room building is their present living quarters

Raffensperger



Remittance Blank

It is for the love of Christ that I share in the Brethren Service ministries of our church through my gift of $..... to the Brotherhood Fund.

Name .....

St. or RFD .....

City ..... State .....

Church ..... District .....

(Remit to the General Brotherhood Board, Church of the Brethren, Elgin, Ill.)

Obituaries

Baker, Mabel Kuhs, daughter of William and Anna Maust Kuhs, died Jan. 3, 1958. She was married to John Baker, who with two sisters and four brothers survives. Funeral services were held in the Hauger funeral home by Bro. Earl Brubaker. Burial was in the Casbeer cemetery.—Mrs. A. G. Maust, Sipesville, Pa.

Biser, Lucinda, daughter of Aaron and Rebecca Rudolph Fike, was born Jan. 4, 1868, at Eglon, W. Va., and died Dec. 12, 1957. She was a member of the Church of the Brethren from youth. She was married to Dennis Biser, who preceded her in death. Surviving are one daughter, eight sons, forty-four grandchildren, fifty-eight great-grandchildren and four brothers. Funeral services were held in the Maple Spring church by Brethren Allen D. Pugh and Edward G. Wenger. Interment was in the Eglon cemetery.—Charles E. Arnold, Eglon, W. Va.

Brubaker, Lydia, daughter of Daniel and Lucinda Rohrer, was born in Fulton County, Ind., on Oct. 28, 1868, and died Dec. 22, 1957. In 1893, she was married to Tillman Brubaker, who preceded her in death. She was a member of the Walnut church, Argos, Ind. Surviving are one daughter, nine grandchildren, two great-grandchildren, two great-great-grandchildren, and two brothers. Funeral services were held in the Walnut church by the undersigned. Burial was in the adjoining cemetery —Eldon Evans, Argos, Ind.

Damm, Samuel, son of Adam and Louisa Dibner Damm, was born May 30, 1859, in Miami County, Ind., and died at the age of ninety-eight years. He was a retired contractor and carpenter who constructed the Logansport church. Surviving are his wife, Leota, one son, four daughters, nine grandchildren, and thirteen great-grandchildren. Funeral services were held at the McCloskey Hamilton funeral home by Bro. Hoffman. Burial was in the Mt. Hope cemetery.—Mrs. Florence Stineman, Logansport, Ind.

Dooley, Harry, son of David and Annie Snowberger Dooley, was born Feb. 16, 1890, at New Enterprise, Pa., and died Sept. 3, 1957, at Hollidaysburg, Pa. He is survived by two sisters. He was a member of the New Enterprise church. Funeral services were held by Bro. Levi Ziegler in the Miller funeral home at Martinsburg, Pa. Interment was in the New Enterprise cemetery.—Fannie Dunkle, New Enterprise, Pa.

Flory, John Milton, son of Daniel C. and Sarah Wagner Flory, was born near Trotwood, Ohio, April 14, 1887, and died Dec. 10, 1957, at Dayton, Ohio. On Jan. 31, 1911, he was married to Ethel L. Leasure. He was a member of the Trotwood church. Surviving are his wife, one daughter, and one brother. Funeral services were held at Haye and Powell funeral home by Bro. Paul W. Kinsel. Burial was in the Bear Creek cemetery.—Mrs. Elizabeth G. Flora, Trotwood, Ohio.

Foley, Sallie Elizabeth, daughter of Dabney and Mary Funk Adams, died Dec. 8, 1957, at the age of eighty-three years. On Oct. 9, 1898, she was married to Ward Dinges Foley, who with one son, one granddaughter, and one sister survives. She was a member of the Mill Creek church. Funeral services were held from the Lindsey funeral chapel in Harrisonburg, Va., by Brethren Homer J. Miller and E. S. Coffman. Burial was in the Woodbine cemetery.—Mrs. J. Harold Wampler, Mt. Crawford, Va.

Frenck, Charles E., son of John W. and Betty Peer Frenck, was born March 25, 1876, in Hampshire County, W. Va., and died Dec. 15, 1957. He was a member of the Tear Coat church. Surviving are his wife, Della, two stepdaughters, and three sisters. Funeral services were held in the Tear Coat church by the undersigned and Reverend Towers of the Baptist church. Interment was in the church cemetery.—O. F. Bowman, Harrisonburg, Va.

Holl, Elverna, daughter of Alvin and Amanda Holl, was born in Springfield Township, Ohio, Nov. 6, 1888, and died Dec. 3, 1957. She became a member of the Springfield church at the age of thirteen and served in various offices throughout her lifetime. She is survived by her mother and one sister. Memorial services were held in the Springfield church by Brethren A. H. Miller and Stanley Noffsinger. Interment was in the Maple Hill cemetery. —Mrs. Vera Donovan, Akron, Ohio.

Kalp, Marjory Elizabeth, daughter of Mr. and Mrs. Hunter Kalp, was born Feb. 9, 1937, at Melcroft, Pa., and died Oct. 7, 1957. She was a member of the County Line church, Pa. Funeral services were held at the church by Bro. Elmer I. Gleim. Burial was in the Calway cemetery.—Olive Nedrow, Jones Mills, Pa.

Karns, Thomas Edward, son of Samuel and Mary E. Hacker Karns, was born near Union City, Ind., on Dec. 18, 1870, and died in Dayton, Ohio, Dec. 13, 1957. In 1890 he was married to Dora M. Bowman, who preceded him in death. In 1888 he joined the Church of the Brethren. He served as a deacon, Sunday-school superintendent, and teacher, and he organized and directed the choir. Surviving are one son, two grandchildren, and seven great-grandchildren. Funeral services were held in the Trotwood church by Bro. Paul W. Kinsel. Burial was in the Ehrstine cemetery near Taylorsburg.—Mrs. Elizabeth G. Flora, Trotwood, Ohio.

Resler, Clara A., daughter of George and Anna McCoy Brown, was born Aug. 2, 1881, and died Dec. 9, 1957. She was a member of the Blue River church. Surviving are her husband, Ira, one son, one daughter, two grandchildren, eight great-grandchildren, and one sister. Funeral services were held at the Sonday funeral home by Bro. Jesse Whitacre. Interment was in the Christian chapel cemetery at Merriam. —Mrs. Wyland Zumbrun, Columbia City, Ind.

Richard, Ruth G., daughter of James T. and Amelia Grove Fisher, was born in Lewistown, Pa., Feb. 20, 1892, and died Nov. 13, 1957. She was the widow of Frank Richard. She was a member of the Church of the Brethren for a number of years and served as Messenger agent and correspondent. Surviving are three brothers and two sisters. Burial was in the Mount Rock cemetery.—Emma Herbster, Lewistown, Pa.

Shearer, Henry B., son of Elias P. and Elizabeth Brubaker Shearer, was born in Lancaster County, Pa., Nov. 12, 1876, and died Nov. 21, 1957. He was a member of the Chiques church and a deacon for fifty-one years. Surviving are his wife, Fanny, two sons, one daughter, eleven grandchildren, and nine great-grandchildren. Funeral services were held in the Chiques church by Brethren David Gibble, Robert Hess, B. G. Stauffer, and Herbert Wolgemuth. Interment was in the church cemetery. —Mrs. John K. Stauffer, Lawn, Pa.

Sowers, Grace, a member of the Glendale church, Ariz., for thirty years, was born Dec. 17, 1888, in Washburn, Mo., and died Oct. 23, 1957. She is survived by one daughter, one son, and three grandchildren. Funeral services were held by Bro. Walter Coffman.—Mrs. Don Heatwole, Glendale, Ariz.

Stambaugh, Curtis, was born Aug. 30, 1890, and died Dec. 7, 1957. He was a member of the Black Rock church, Pa. Surviving are his wife, one son, two brothers, one half brother and one half sister. Funeral services were held in the Black Rock church by Bro. N. S. Sellers. Burial was in the adjoining cemetery.—Lydia M. Resser, Manchester, Md.

Vaniman, Mary Ann, daughter of Benjamin and Ann Brooks Stead, was born April 1, 1873, and died Dec. 30, 1957, at Springfield, Ill. She was married to Elmer E. Vaniman on Jan. 19, 1910. Surviving are one daughter, two grandchildren, one half brother, and one half sister. She was a faithful member of the Virden church. Funeral services were held in the Virden church by Bro. Ralph Anderson. Interment was in the Pleasant Hill cemetery.—Mrs. J. H. Harshbarger, Virden, Ill.

Wolgemuth, Sandra Jean, infant daughter of Paul and Ruth Smeltz Wolgemuth, was born Oct. 13, 1957, and died Oct. 14, 1957. She is survived by her parents, two brothers, one sister, her paternal and maternal grandparents. Graveside services were held by Bro. Robert O. Hess. Burial was in the Chiques cemetery.—Mrs. John K. Stauffer, Lawn, Pa.

Younker, Elizabeth, daughter of Lawrence and Barbara Miller Grush, was born in Paint Township, Pa., Feb. 27, 1875, and died in Windber, Pa., Jan. 3, 1958. She was a member of the Rummel church. Surviving are five daughters, two sons, three sisters, one brother, thirty-two grandchildren and forty-six great-grandchildren. Funeral services were held in the Shank funeral home by Bro. A. Jay Replogle. Interment was in the Rummel cemetery.—Mrs. L. Ernest Ott, Windber, Pa.

Yutzey, Dona, daughter of Samuel and Manda Haden, was born Feb. 16, 1878, in Delaware County, Ind., and died Dec. 23, 1957. On Dec. 24, 1899, she was married to Harvey L. Goudy, who died Jan. 6, 1911. To this union was born one daughter. On Jan. 8, 1914, she was married to Reuben Yutzey, who preceded her in death on March 14, 1943. To this union were born one daughter and one son. She was a faithful member of the Church of the Brethren. Surviving are two daughters, one son, one stepdaughter, nine grandchildren, and five great-grandchildren. Funeral services were held by Brethren Harley Townsend and J. J. Cook. Interment was in the New Haven cemetery.—Lena Bosserman, Middleton, Mich.

I CHOSE A PARSON

PHYLLIS STARK

$3.50

Readers will smile their way through this charming, warmhearted story of the rectory life of the Stark family, for Phyllis Stark found marriage with a minister a wonderful



adventure from the first tiny rectory in Minnesota to that of Newark's magnificent Trinity Cathedral. Lay people and clergy will enjoy this intimate glimpse into rectory life.

Church of the Brethren General Offices, Elgin, Illinois

Church News

Eastern Pennsylvania

Lititz — Bro. Wayne Carr of Carr and Associates preached one Sunday on stewardship and then discussed church financial programs during the church school hour. Before returning to the mission field in Nigeria, Mrs. Herbert Michael spoke briefly during a morning church service, and, during the church school hour with her two daughters, told the children about their work. One of the daughters is supported by the children's department. The pastor and Bro. J. A. Robinson of Ephrata, exchanged pulpits for the harvest home service. Bro. Robert Byerly spoke on the subject, The Divine-Human Encounter at the church school worker's conference.

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The speaker for the evening vespers on Sept. 22 was Bro. Robert O. Hess of the Chiques congregation. Present Day Trends in Church Building was the subject of the message delivered by Dr. William Leach, building consultant, at a morning service. An informal meeting for all those interested in our church building program was held in the evening. A retreat for church officers and commissions was



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held at Camp Swatara to plan the church program for the coming year. —Mrs. Ernest D. Shenk, Lititz, Pa.

Middle Pennsylvania

Clover Creek, Diehl's Cross Road—The district men and women's work rally was held at our church on Nov. 11. The mission themes for this year were used. The principal speaker for the afternoon session was Mrs. Paul Hoover. At the evening session an illustrated message of the work in Africa was brought by Bro. Earl Dibert of the Snake Spring church.—Elizabeth S. Frederick, Martinsburg, Pa.

Huntingdon—An every-member canvass was conducted on Nov. 10 with the general objective of examining our Christian stewardship and the specific objective of registering commitments for weekly giving during the year ahead. The stated budget of $32,000 was met by commitments made during the canvass. Since the dedication in December 1956 of the new Christian education building, the Sunday-school attendance has increased. A new class of older youth has recently been organized. An evening of fellowship and recreation was planned by the fellowship committee as a reception for Brethren students attending Juniata College. The annual Thanksgiving-time conference of the Brethren Student Christian Movement was held at Juniata College this year. Facilities of the Stone church were used for the conference communion service. The four circles of the women's work organization met together for the annual meeting planned by the director of missions. The play, "Such As I Have," was presented and the mite box offering was received.—Jane M. Crosby, Huntingdon, Pa.

Leamersville—Our Sunday school was represented at Camp Harmony this summer. The pastor, Bro. Ordo Pletcher was instructor one week. Some of our men attended the men's work fellowship dinner at the New Enterprise church. In the pastor's absence, Bro. Tobias Henry of Huntington, Pa., preached the rally day sermon. Bro. Bill Longenecker held our revival meeting. Four young people were baptized and others await the rite. The remodeling of our basement affords more Sunday-school rooms and provides kitchen facilities. The women's work is quilting and collecting clothing for relief.—Mrs. Rachel Claar, East Freedom, Pa.

Martinsburg—Dr. Edgar Skillington, Methodist minister and Bro. L. R. Holsinger filled the pupit while the pastor was away. The King's Daughters Sunday-school class and the men's work each had an evening program. Bro. L. K. Ziegler has been elected moderator, and Bro. E. B. Kensinger, assistant moderator. An appropriate program and presentation of gifts marked the harvest home services on Sept. 8. During Brother Forney's absence in a meeting at Carlisle, Pa., Brethren Morley Mays of Juniata College and L. R. Holsinger filled the pulpit. A district leadership training school was held in our church each Monday evening for six weeks. On Oct. 14 Miss Mary Spessard of Elgin, Ill., was the leader for the district children's workers' conference in our church. A fifth choir has been formed called the Cherub choir. A new electric organ has been installed in our church. At a combined meeting of the women's Sunday-school classes, blind Walter Evans of Altoona was the speaker, Bro. Gerald Walizer, pastor of the Fairview church, was speaker at the men's work meeting on Oct. 30. At the October council, Brethren Virgil Wineland and Richard Forshey and their wives were installed into the office of deacon by Brethren C. H. Cameron and L. K. Ziegler. Local ministers preached the first week of our evangelistic services which began on Nov. 27. Bro. Earl Ziegler was the evangelist for the last week. A number of improvements on the church property have been made.—Mrs. C. O. Beery, Martinsburg, Pa.

Sugar Valley—At our council meeting on Oct. 5 church officers were elected for the coming year. Plans were made to do extensive remodeling of the church. Bro. Elmer Hoover of Elizabethtown College conducted a Bible institute on Oct. 21. The following Sunday a group of student volunteers from the college presented a program. Bro. Gerald Walizer, a member of our church, was ordained to the ministry. He is now in charge of the Fairview church near Martinsburg. Evangelistic services were in charge of Bro. David Markey of Bunkertown. Two were baptized.—Ernest H. Geisewite, Loganton, Pa.

Southern Pennsylvania

Back Creek, Shanks—Workers from the Shanks Sunday school contributed forty-seven days to processing clothing at New Windsor, Md. Two persons have been baptized. Brother and Sister Ellis Stahl were delegates to the Sunday-school meeting held at the New Freedom church on Aug. 8. Our young married people's class continues to support two Korean orphans and one native church worker in Nigeria, Africa. Another Korean orphan is being supported by the senior men and women's class of our Sunday school. Two more Korean orphans are being supported by other individuals in our church.—Mrs. Leona Haldeman, Greencastle, Pa.

Chambersburg—The men's work rally of the Southern District was held in our church. Our family life committee sponsored a church school picnic and an outdoor vesper service. We conducted an every-member canvass with a stewardship emphasis. As a result of this visitation, we hope to complete payment on our new building within the next three-year period. Our CBYF held a retreat to plan the coming year's program. At our fall council meeting, we elected Bro. G. A. W. Stouffer, moderator and also called six new deacons. At our midweek services, we are having a special study on the background material for our Sunday-school lessons. Our pastor, Bro. Joseph M. Long, conducted a special series of studies on Sunday evenings on the topic How We Got Our Bible. Our women's work fellowship is holding monthly meetings and plans to complete various projects of benefit to others. The Franklin County Federation of Men's Bible Classes held its annual reorganizational meeting in our church. Bro. DeWitt L. Miller, of Hagerstown, Md., was the guest speaker at our Thanksgiving service. Our deacon commission has begun the undershepherd program for our church visitation and evangelism. During the year 1958 our local church will commemorate its fiftieth anniversary.—Mrs. Frank Hull, Chambersburg, Pa.

Welty—Our new pastor, Bro. Glenn Heckman, and his family of Ligonier, Pa., moved into our newly remodeled

parsonage on Oct. 15. Installation services in charge of Bro. Robert Cocklin and a reception to welcome Brother Heckman and his family were held at the church on Nov. 3. A surprise covered-dish supper for our retiring pastor, Bro. John Rowland, was held in September. A gift was presented to him to show our deep appreciation for his efforts in our behalf. A junior choir has been organized. The women's work again canned peaches for the Old Folks' and the Children's homes. Bro. Clarence Sollenberger was the guest speaker on rally day, Oct. 27. The young people of the church have sponsored the purchasing of an electric organ.—Doris C. Warfield, Hagerstown, Md.

Western Pennsylvania

County Line—Our pastor, Bro. Elmer Gleim, conducted a Bible study class one night each week for six weeks. Our Christmas program was given by the children on the morning of Dec. 22 and the play, Candle in the Window, was given in the evening. The proceeds of our harvest home on Nov. 3 went to the Brethren Home at Scalp Level. Our annual fellowship meal following the morning worship service was held on Nov. 17. We had our Thanksgiving service on Nov. 27—Olive Nedrow, Jones Mills, Pa.

Montgomery—Bro. Allen Whitacre of Erie, Pa., held our revival Aug. 25-31. Bro. J. H. Wimmer of Indiana, Pa., preached the sermon on the last day of the revival meeting. Three were baptized. Bro. J. H. Wimmer is our elder for the year 1957-58.—Frances Donahey, Glen Campbell, Pa.

Mt. Pleasant—Guest speakers during the summer months were Sister Mabel Claypool, Brethren Clarence Rosenberger and Eli Keeney, and Rev. George DeTar, Jr. Installation services for our Sunday-school and church officials were held on Sept. 29. Harvest meeting was also observed on that Sunday. The children took part in the opening service of Sunday school on rally day. Some of our members were present at the district men's banquet, women's work rally and banquet, the junior high banquet and convocation week. Delegates to district meeting were Mrs. Elmer Baker, Mrs. A. S. McGiffin, Mrs. Florence Oster and our pastor. Bro. Walter Berkebile was re-elected elder. On Oct. 18 Richard Overly was ordained to the ministry and his wife, Ruth S. Overly, given an indefinite license to preach. We are enjoying a series of films on the Life of Paul, each third Sunday evening. The homebuilders department of the women's work sponsored a fellowship family night on Nov. 19. The young people had charge of the program following the supper.—Mrs. Carl E. Yoder, Mt. Pleasant, Pa.

Pleasant Hill—One of the most significant events in the life of our church this year was the ground breaking for our new educational building and the construction of that building. The ground-breaking ceremonies took place on July 7, with Bro. Harold Z. Bomberger as our speaker for the day. The actual excavation began on July 22. At the present time our building is well on the way toward completion.

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Bro. Andrew Holderreed of India, the missionary whom we are helping to support, spent a day in our church on his way back to India. Seven babies have been dedicated. The women's work group entertained the guests of the Brethren Home at Scalp Level at a picnic held at the church recreational area. The CPS reunion in this particular area was held in our church. Two of our boys are in alternative service, one in the office of the National Service Board for Religious Objectors and the other at the National Institutes of Health. Bro. Rufus McDannel held our revival meeting.—Mrs. William L. Gould, Johnstown, Pa.

Plum Creek—Our new pastor, Bro. Norman Sollenberger, began his service with us this summer. Bro. Arthur Rummel of Birdville, Pa., conducted the installation service. A number of our young people attended Camp Harmony, and five attended the youth conference at Elizabethtown College. Eleven men attended the men's meeting and banquet on Sept. 5. John D. Ellis presided at our yearly council meeting on Sept. 13, when the church and Sunday-school officers were elected for the coming year. Four have been added to our membership by letter and one has been baptized. A number from our church attended the women's work meeting at the Windber church. Our delegates to the district meeting were Eleanor Kimmel, Willard Kimmel, and Louise Miller. Women's work gave $50 to Bethany Seminary, $100 to Camp Harmony, and clothing and comforters for relief. The young people of our church have been responsible for soliciting for and purchasing a new electric organ for the sanctuary.—Mrs. Howard M. Kimmel, Shelocta, Pa.

Rockwood—Emily Knepper assisted by Shirley Kreger was in charge of the joint Bible school for the Rockwood and Middle Creek churches. During the absence of our pastor, W. F. Berkebile, Paul Berkebile, his son, filled the pulpit and delivered the Father's Day message. One Sunday, James C. Boitnott was guest speaker. On Oct. 1 our group attended a district temperance institute at Connellsville, at which Bro. James Renz was guest speaker. Some of our women attended the women's work banquet in Windber, Pa. The junior choir dramatized a worship service for the Rockwood centennnial celebration. Our worship and church school attendance has been good. We had our harvest home program on Nov. 3. We have a 100% Gospel Messenger club.—Mrs. W. F. Berkebile, Rockwood, Pa.

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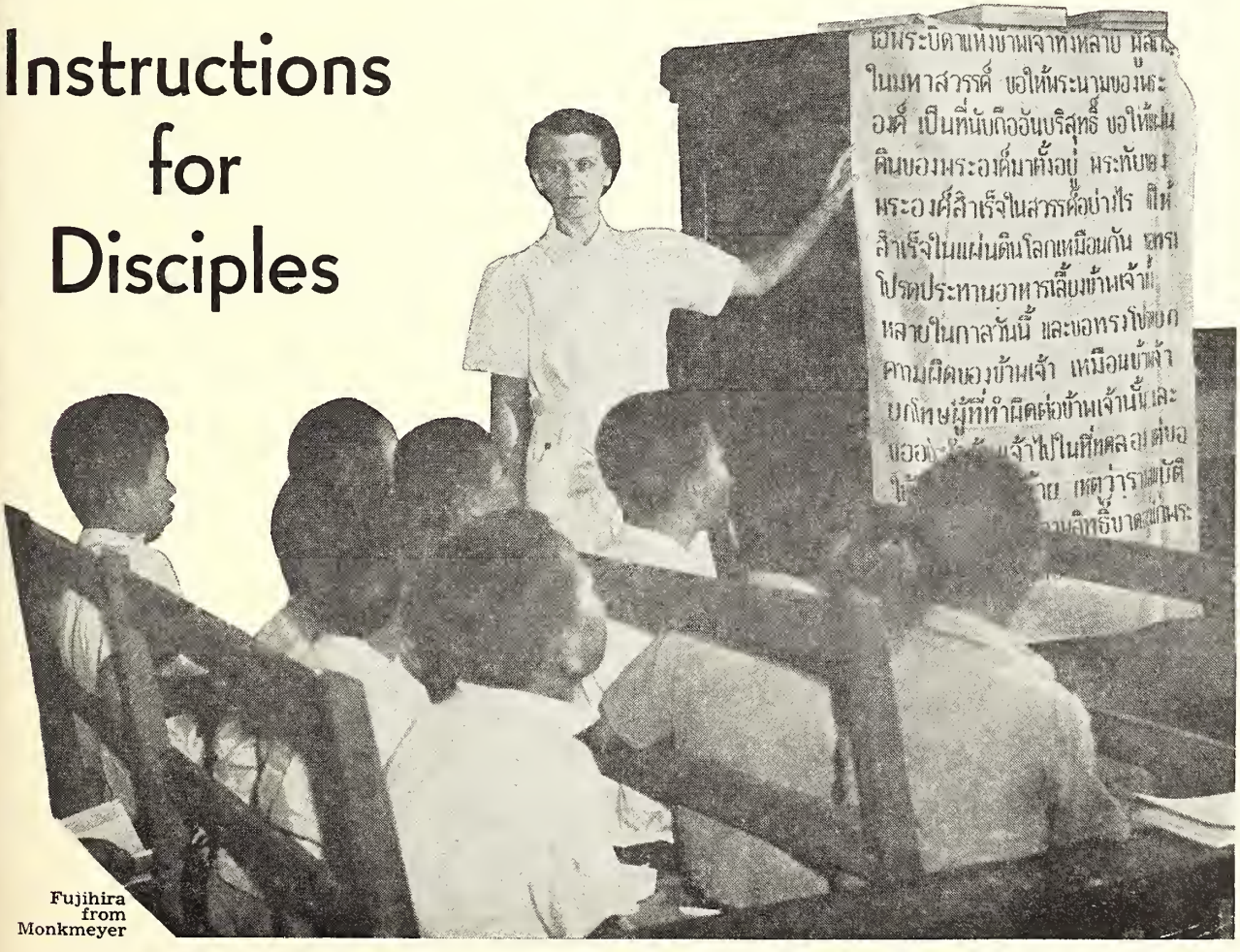
Church of the Brethren General Offices . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

MARCH 22, 1958

IT IS fitting that in Sunday-school classes around the world children should learn the Lord's Prayer. These young boys in Thailand are reading in their own language the words of the prayer that Jesus intended for all his disciples. Disciples are learners in the school of Christ, a school that began on hillside and seaside in Galilee but which now extends into improvised classrooms in practically every country. It is still required that learned doctors of philosophy, skilled in languages and theology, must sit as humbly at the feet of the Master Teacher as do these boys who eagerly read his words in their own tongue. The Lord's Prayer or Disciples' Prayer, continues to offer new insights and new challenges no matter how often it is studied or prayed. A series of meditations on this profound prayer, currently running in this paper, should interest every reader, whether he is a beginning learner or a graduate student in the school of Christ.

Instructions for Disciples



Fujihira from Monkmeyer

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Preach the Word

Thank you for Bro. J. M. Blough's wonderful article on Bible preaching in the Dec. 21 Messenger.

We sure need it today; people are hungry for it. "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). This is the word that brings conviction to sinners and leads them to repentance.

Let's have Bible sermons. Preach the word in season and out of season, and our God will bless us. Nothing will take the place of it. We are sending the Messenger to several families and they all thought it a wonderful article.—Brother and Sister J. A. Troxel, Nampa, Idaho.

Children at the Love Feast

Not long ago there was an informal conversation among some Brethren pastors and other church workers about procedures and practices in the observance of the love feast. The matter of unbaptized children participating in the communion was one of the topics discussed. Some felt they should not take part. Others were undecided. When I expressed myself strongly in favor of encouraging their being given the communion elements, I was challenged to give theological grounds for the opinion. In ignorance of theology, why should children be discriminated against if they are present? And parents are more likely to attend if they may bring their children. Therefore, it is better for the parents, for the children, and for the church for the children to eat the supper and be given the communion. This is on the same basis as the old Sunday-school maxim, "The need of the pupil is the law of the school."

Since this conversation it has dawned on me that my opinion is not only theologically correct but it is also in keeping with Brethren practice as I have known it from my childhood. As a small boy sitting with my father I was given a portion of bread by the officiating ministers. It has always been so wherever I have been. Children not at the tables have been given the elements afterward, sometimes with some explanation from the minister.

Jesus gave the children first place in his recognition. He even said grown-ups had better become like children in their attitudes. So surely children should no more be shoved away from the "table of the Lord" than from the Lord himself.

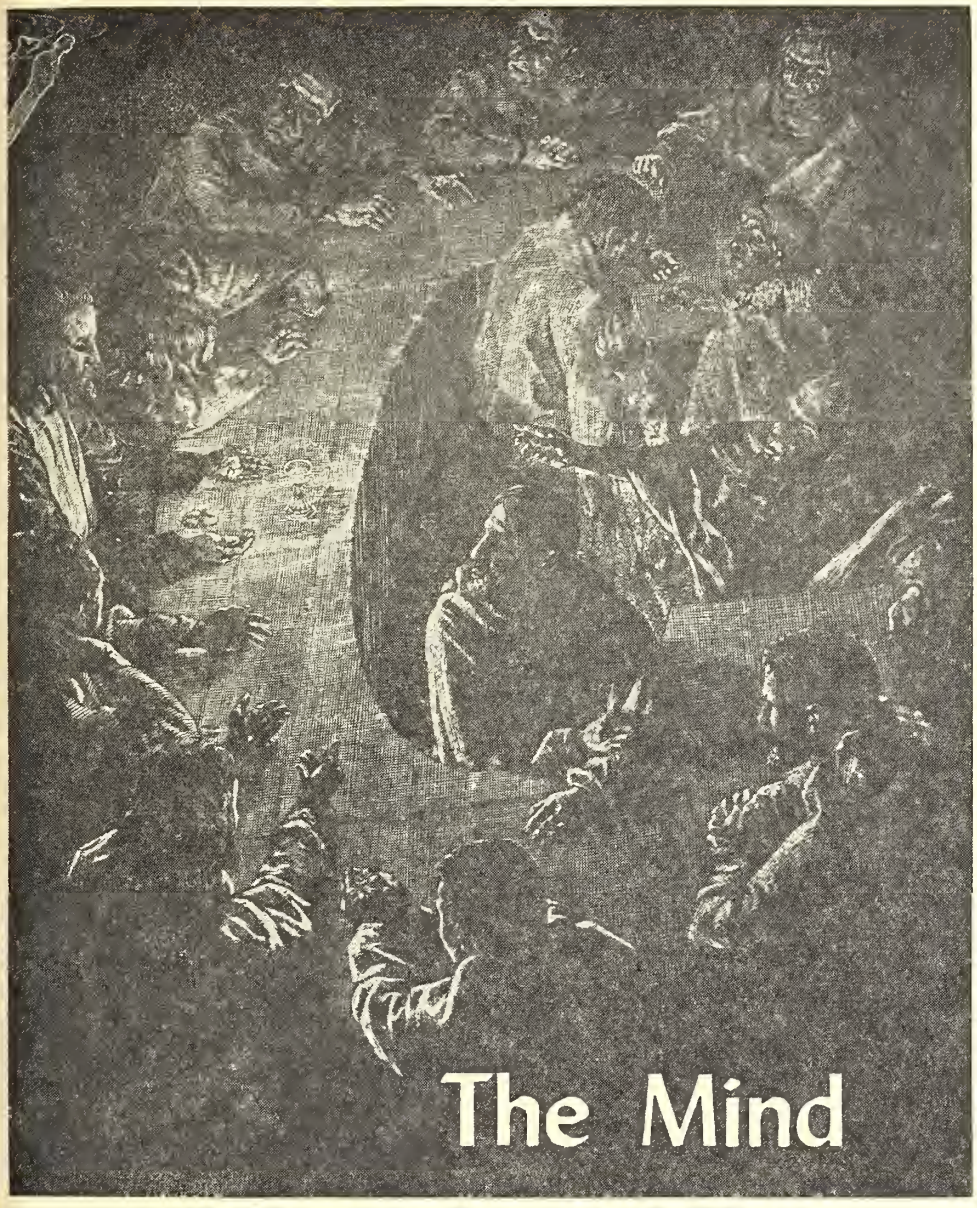
It seems that some pastors who would receive adults as members who have been baptized by any mode, or perhaps had never been baptized, will forbid unbaptized children to partake of the emblems. That hardly seems "theologically" consistent. A Catholic priest, preaching the funeral of a child and wishing his adult members were as spiritually safe as the child, did better than that. Surely it is good theology to encourage the children to participate.

Frequently children have been a deterrent to parents attending the Lord's Supper. Some years ago a group of devout parents agreed among themselves that they would save baby-sitting fees by taking their children with them to the tables. So we evolved this statement: "Children of any age are encouraged to sit with their parents. But nursery service will be provided for those desiring it." Nursery attendants have been hired outside the membership so none are deprived of the service. When the communion is served in the sanctuary, children are encouraged to come to the altar with their parents. This is also in keeping with modern thinking, that the church should not break up the family unit as much as it has been doing.

So it surely is theologically correct to encourage the children to participate in the Lord's Supper and communion. It is also in keeping with Brethren profession of seeking direction for our spiritual guidance from the Lord himself. And it is a fitting sequence to Brethren practice. It seems like retrogression and inconsistency to discriminate against the children. Isn't that what the disciples were censured by the Lord for doing?

On another phase of the observance of the Lord's Supper: in at least fifteen consecutive observances of the love feast we have had from one to as many as nine participants in

Continued on page 23



Victor Delhez
Three Lions

The visible was a gateway to the invisible to Jesus, and he used the material to convey the truth he taught

Harper S. Will

Address given at the Germantown 250th Anniversary inaugural service

The Mind of Christ in Judgment

IT IS the goal of Christendom that the whole of humanity be brought under judgment to Christ. The final order of the departing Master was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you."

The obvious place always for the judgment of Christ to begin is at the house of God, as suggested by the author of the Book of Hebrews. But who among us can stand in the presence of the Christ of the Upper Room? Is not our righteousness at its best in the light of his self-giving "but as filthy rags," as the prophet Isaiah expressed long ago?

Brethren are to be commended for the exacting importance they attached to self-examination in preparation for participation in the love feast. Historically, each member was visited to check if he were still in the faith and if he were in Christian fellowship with all the Brethren, and at times in pioneer communities they tarried for days in self-examination before gathering about the table of the Lord. There is much to commend in the Brethren observance of the Lord's

supper, but often our preparation and reasoning have been superficial in the true light of the judgment of the Christ of the Upper Room.

We Brethren, with our eagerness to do all that Jesus taught, have been at times a contentious and proud people. Our mood has often been that of debate with the consequence that about the only thing demonstrated was our forensic skill. We have prided ourselves that we are different, that we have taken the whole gospel, that the New Testament only is our rule of faith and practice. There have been times and places when we have almost adopted the Hebrew role of the Chosen and seriously wondered if any except the Brethren would be among the elect.

I can hear a Brethren elder saying, "I have been baptized by trine immersion. I have washed my brother's feet. I have kept all the ordinances the Master taught." He then drew some conclusions. It led me to think of a man of whom the Master once spoke, "I thank thee that I am not like other men: extortioners, unjust, adulterers, or even like this publican." There is no word more despicable in religious circles than the term *Pharisee.* Yet, at times, we Brethren have dangerously approached a spiritual kinship with the Pharisee. We, too, have reasoned with ourselves, commending ourselves that we were not as other followers of the Master.

It has never been too easy for the Brethren to repent. We have not been overly skilled in the art of penitence, and yet penitence is the needed mood as we approach the Upper Room. The 23rd chapter of Matthew has not been too popular in recent years among the Brethren. If Jesus stood with us today, as we inaugurate our anniversary observance, what would he say?

Could it be that he would be constrained to say as once he did—paraphrasing a bit: "Woe unto you, Brethren, hypocrites, for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in"; or "Woe unto you, Brethren, hypocrites, ye make clean the outside of the cup and the platter, but within they are full of extortion and excess."

An outward imitation of the Master is never sufficient. The distance may be wide between washing someone's feet and genuine humility. The distance may be wider between taking the loaf and the cup and giving one's self in sacrificial love. Always beyond the form is the spirit. The letter can kill. It can sink into a dull legalism. "It is the spirit that giveth life," the Master taught.

Is there any place then for the use of rites in the church? Why not bypass all outward expressions, and think only of the mind and spirit of Jesus? Why concern ourselves with the externals of a loaf and cup, or a basin and towel? A few would go so far as to say, "Forget about the church and concentrate on the kingdom."

We meet here an age-old struggle. It involves the nature of man and our universe. What is matter? What is spirit? Some have concluded that they are inimical, that we live in a dualistic world, and that there is a constant warfare between the two. Paul came close to this position in his analysis of man's struggle between the flesh and the spirit.

Jesus, on the other hand, held a sacramental view of the material world within us and about us. To him it was good as stated in the Creation story in Genesis, "And God looked upon all he made, and behold it was good."

To Jesus, the visible was a gateway into the invisible, and through an earthly father he saw beyond to the eternal Father, in a new patch sewed on an old garment, he saw a likeness to his kingdom, and in a piece of bread he memorialized his death and living presence. Jesus freely used the material to unveil the truth he taught. The material is a ladder by which and through which we climb upward to the mind and spirit of the Master. It seems there is no other way.

We argue as to the value and place of forms in Christianity, but would it not be as impossible to express Christianity without rites as it would be to fashion a garment without materials? A formless religion is an impossibility. Gratitude, penitence, love can be expressed only as we say or do

Continued on page 14

For Sins Unknown

WILBUR BRUMBAUGH

Thou alone, O God, can know
How much we humans err.
We measure with a crooked rule
While thou hast plumbline sure.

We satisfy our righteous selves
That justice has prevailed,
While with thine eyes of love thou seest
All men in sin entailed.

Thy mercy, Lord, we beg from thee
For sins unknown, yet done,
And for the wrongs our hands now do
And those not yet begun.
Amen.

EDITORIAL

Five Giant Steps

IT IS rare indeed when a one-day conference, even in Washington, features such top-level speakers from the same platform as President Eisenhower, Adlai Stevenson, Secretary of State Dulles, former President Truman, Dean Acheson, and Bishop Fulton T. Sheen. All of these spokesmen joined in appealing for support for a continuing program of foreign aid. They put aside party politics in order to campaign for a program that many persons fear will be scuttled by a security-minded Congress.

There were many splendid speeches reported in the press, but we were most impressed with the remarks of Dr. Edwin T. Dahlberg, president of the National Council of Churches. He suggested five giant steps this nation can take to help the world's peoples. These measures are as follows:

1. Economic development programs, including both technical co-operation and captial funds, should be multiplied many times over.

2. The purpose of these constructive mutual aid programs should be set forth in unequivocal terms emphasizing not so much what we are against as what we ourselves stand for in freedom, justice, and peace.

3. Economic development programs should be separated as far as possible from military and political programs and considerations.

4. More of our mutual aid programs should be channeled through the United Nations, the United States working always in partnership with other nations in the establishment of substantial economic development programs under the aegis of the UN.

5. All these programs should be based on the principles of self-help, the benefitted nations assuming their own share of responsibility.

These proposals are similar to suggestions frequently made by churchmen. They are steps that both pacifist and nonpacifist Christians can advocate. They point the way for a policy that will contribute to a long-range program for peace. We hope our readers do their share in forming a strong public opinion in support of economic aid and technical assistance. — K. M.

Some News Is Good News

A LOT of the news that is shouted from the housetops is bad indeed. Amid the cries of newspaper comment and radio reporting it often seems that the voice of the church has been drowned out. The honors and the rewards seem to fall to persons of power and prominence. The witness of an individual life is almost overlooked while the tumult and the shouting prevail.

But not all the news is bad. There comes to our desk almost every day a bundle of releases from Religious News Service, reports on activities of churches and churchmen around the world. The news of the Christian world may be discouraging at times but often it carries evidence that God is still at work among his people. Some church news is routine, some is controversial in the poorest sense of that word, and some is far too institutional to merit much attention. But there are frequent news items that assure you that the church is far from dead and that Christians have not fled from their posts of duty.

Take, for instance, one day's packet of news releases. In it we learned about such matters as the following:

Members of 14 Mennonite groups contributed about $2,500,000 last year in cash and material aid for the relief and service program administered by the Mennonite Central Committee. . . .

An American Protestant Episcopal missionary was named to the 1958 list of outstanding men of the year in Brazil. He helps slum dwellers in Rio and has established a boys' town for homeless boys. . . .

The new head of the U. S. army's missile development program, a lieutenant general, believes that prayers will reach farther than rockets. General Arthur Trudeau says the challenge to pray is greater than that of sending up satellites. . . .

In Colorado a constitutional amendment to legalize bingo, which had been fought by Protestant groups, was killed in the state legislature. . . .

In Georgia a bill to prohibit minors from working where alcoholic beverages are sold was passed by the Georgia House. It was the first temperance bill to reach the floor of the House in many years. . . .

The Congregational Christian Service Committee adopted a budget of $600,000 for world-wide relief in 1958, including support for the HELP project sponsored by Don Murray and the Brethren Service Commission. . . .

The son of Hitler's right hand man, who was a member of a Nazi youth unit as a boy, will be ordained soon to the Roman Catholic priesthood. After the war he was sent to Austria where he was befriended by a Catholic farmer. . . .

So read many of the news reports from churches around the world. The actions are not equally important but they all indicate that there is vitality in the church and that screaming headlines may be far from telling the whole story about the times in which we live. A lot of news is bad. But some news, thank God, is good news.—K. M.



Religious News Service

Forgive Us As We Forgive

John C. Middlekauff

The sin of the rich man was his indifference to the plight of Lazarus, his feasting while refusing bread to the beggar

AS GREAT as is our need for daily bread, even greater is our need for forgiveness and our willingness to forgive those who offend us. To pray, "And forgive us our debts, as we also have forgiven our debtors," is to acknowledge the fact of sin in our lives, to recognize that only God can forgive and to confess that one of the primary conditions of our forgiveness is our willingness to forgive our fellows.

Not so long ago I heard a speaker say that ministers do not talk very much about sin these days. And I suppose that there are some ministers who have soft-pedaled this note.

For those who desire to remain undisturbed in their complacency, preaching that neglects to deal with sin may be just what they want to hear, but it certainly does not meet man's deepest needs. If you were to go to a physician to find out what was making you feel so listless, so tired and so run down and after a thorough examination, he should discover that you had a cancer which could be cured, you might take the attitude, "I don't want to hear about anything as serious as that. Perhaps if he doesn't tell me and I don't think about it, it will go away."

But a man should be a fool to close his eyes to such a situation and hope that neglect would cure him! No; if a man has cancer, the essence of wisdom is to face the fact and undergo the necessary treatment to cure it before it is too late.

So with sin. You could close your eyes and pretend it is not so or hope that if you refused to think about it, it will go away. But sin is too much a part of human nature to be dismissed so lightly. Deny the fact of sin and the Bible ceases to be a book with meaning and Christianity loses its primary reason for existing, for

the church as established by Jesus is the custodian of the good news of the forgiveness of sins.

When we pray, "Forgive us our debts," what are we really saying?

First of all, we are acknowledging the terrible gulf which separates men from God. God is altogether holy, perfectly righteous and his purity is beyond the grasp of our finite minds. One of the most common names for God in the Old Testament is "the Holy One of Israel." In Isaiah's vision of God, one of the seraphim cried out, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." And the prophet Habakkuk speaking of the Holy One said, "Thou art of purer eyes than to behold evil and canst not look on wrong" (1:13).

In contrast to God's perfection and holiness, we see man, impure, unrighteous, disobedient, rebellious and marred by sin. This is not the condition of just a few unfortunate men; it is the condition of all men. "All we like sheep have gone astray; we have turned every one to his own way" (Isa. 53:6). "All have sinned and fall short of the glory of God" (Rom. 3:23).

In the second place, we acknowledge our rebellion and our failure to do what is required of us. As I understand this prayer for forgiveness, we are not merely asking God to pardon our loss of temper, our lusts, our uncontrolled appetites, our undisciplined tongues. Rather we are praying for something more fundamental: the forgiveness of our self-centeredness, our rebellion against the will of God, our disposition to do evil.

But that is not all. Sin is not only doing what is wrong but it is also the failure to do what is right; it is indifference to goodness. In the Parable of the Good Samaritan, Jesus condemned the priest and the Levite, not because they kicked the unconscious traveler out of their way, not because they took his possessions that the robbers had overlooked. They just ignored him and refused to help. Jesus cursed the fig tree, not because it was producing poisonous fruit but because it was producing nothing.

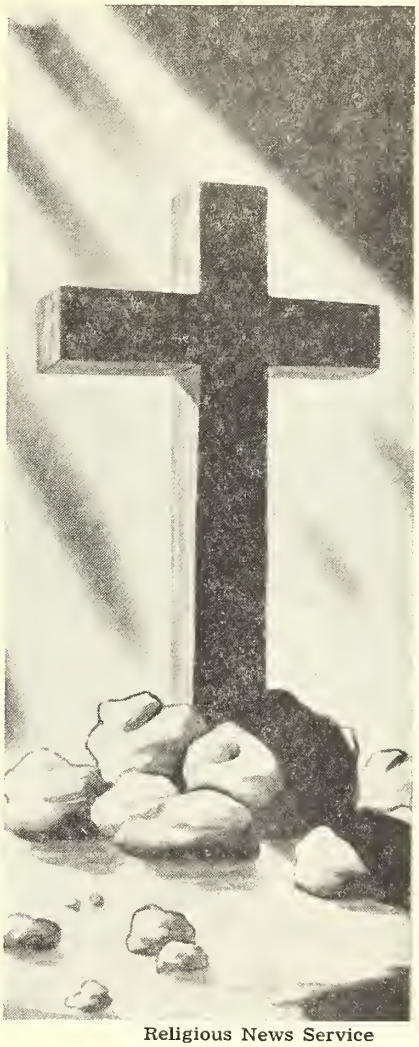
The man with the one talent was condemned, not because he embezzled that which had been entrusted to him or spent it on himself, but because he hid it in the ground and did not put his master's money to good use. The rich man was condemned to Hades, not because he threw stones at Lazarus or set his dogs on him but because he could stuff himself with dainties and refuse the starving beggar plain bread that would have kept him alive.

We need the forgiveness of God, not only because of the evil we have done but also because of our indifference to goodness, righteousness, and obedience to God's will. We have sinned against God in that we have failed to be our best, to attain the heights of which we are capable of reaching, of doing the good that was ours to do.

While sin is essentially a personal problem which each man must face and for which he must assume responsibility, this prayer recognizes that it is also a problem of the race. "Forgive us our debts." As members of the human family, we share in the sins of society. That there is so much evil and wickedness in the world is in part our responsibility.

Let me illustrate. One of the obvious sins of the world is drunkenness. Outside of war, I doubt if there is one thing that causes so much trouble, heartache, and misery as drinking. Homes are broken, careers are blasted, children are raised in want and terror, men and women make fools of themselves, health is ruined, accidents result—the list is as long as my arm. Now let us assume that not a person in your church uses liquor, serves it or owns stock in the liquor industry.

Does that mean that we are not involved in the evils of the liquor traffic? No, for how many



Religious News Service

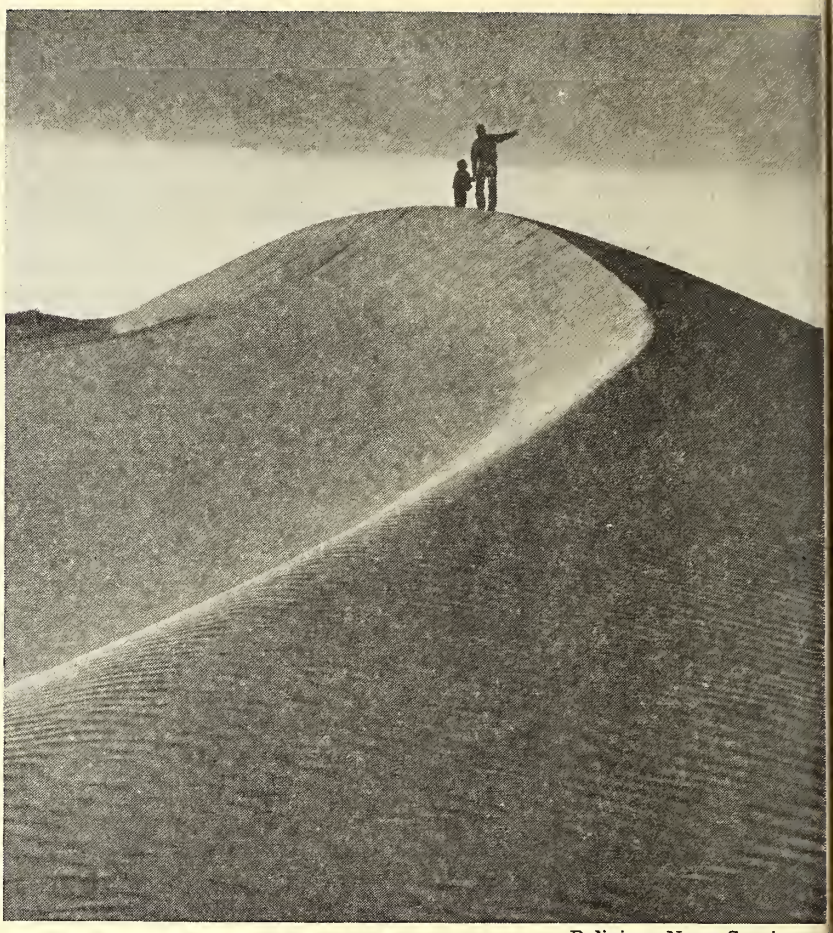
The New Testament demonstrates in the cross the love of God, and the price paid for our forgiveness the grace of Jesus

of us have done all in our power to destroy this monstrous evil and to eliminate this cancer from our society? To ask the question is to answer it! We have not used our vote, our influence, our time, our money, our spiritual powers to destroy this evil. Therefore, all of us share in the sin of drunkenness.

And what is true of us as individuals in our failure to be our best, is also true of the church of which we are a part. The church has failed her Lord and we share in that failure. That it has been nearly 2,000 years since Christ died on the cross and we have not taken the good news of salvation to the ends of the earth is a sin, and we share in this sin. It was just ninety years ago that Karl Marx published the first volume of *Das Kapital,* which has become the Bible of communism; in ninety years, his followers have carried the gospel of communism to the ends of the earth. And today, there are as many people under Communist influence as there are Christians after 2,000 years! "Forgive us our debts!"

When we pray for God's forgiveness, what are we asking for? Are we mainly concerned that God will spare us from the punishment, the unpleasant results of our misdeeds and our failures? The New Testament uses three different words which are translated "forgive." One means "to loose away"; another means "to send or let off or away"; and the third, "to be gracious to."

The first one has the force of setting free, granting liberty, to loose one from his bondage to sin. The second word is used of a husband who divorces his wife—sends her away; it is also used of a man who remits or cancels a debt. When God forgives us, he sends away our sins; he cancels the debt which we owe to him through our failure to obey and to be our best.



Religious News Service

Just as the heat of the desert prevents the rain from falling, so a person's unwillingness to forgive those who have wronged him keeps him from finding the forgiveness of God

The third word is the most illuminating and meaningful. It is *Charizomai,* which comes from the Greek word which is translated "grace" and means to show one's self gracious, kind, benevolent. It means "graciously to restore one to another." In this sense the forgiveness of God means that he restores us to his fellowship, that he makes life as though sin had never existed. God's forgiveness reconciles the sinner to the Holy One against whom he has sinned.

But it does even more. The pardoning grace of God produces a new man with a new mind, a new heart, and a new spirit. And so when we pray "And forgive us our debts, as we also have forgiven our debtors," we are asking God to make us a new person in Christ Jesus.

The second great truth which this petition emphasizes is this: Only God can forgive. We pray, "Our Father . . . forgive us our debts," because we know that we cannot earn forgiveness and that if we are to receive forgiveness, God must give it. Now, of course, this is exactly the message of the Bible from beginning to end.

All through the Old Testament, God is praised because he has revealed himself as a God who forgives.

"For thou, O Lord, art good and forgiving,

abounding in steadfast love
to all who call on thee"
(Ps. 86:5).

"Bless the Lord, O my soul,
and forget not all his benefits,
who forgives all your iniquity,
who heals all your diseases . . .
as far as the east is from the
west,
so far does he remove our
transgressions from us"
(Ps. 2-12).

"Let the wicked forsake his way,
and the unrighteous man his
thoughts;
let him return to the Lord, that
he may have mercy on him,
and to our God, for he will
abundantly pardon"
(Isa. 55:7).

"Who is a God like thee, par-
doning iniquity
and passing over transgres-
sion . . ." (Micah 7:18).

And what the Old Testament proclaims in word, the New Testament demonstrates in deed, for the cross of Christ stands in the midst of history to symbolize the love of God, the grace of the Lord Jesus Christ and the price which was paid for our forgiveness. "In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he lavished upon us" (Eph. 1:7). ". . . as the Lord has forgiven you, so you also must forgive" (Col. 3:13). "If we confess our sins, he is faithful and just and will forgive our sins and cleanse us from all unrighteousness" (1 John 1:9).

In words so plain and unmistakable that no one should miss them, the Bible declares that it is only God who can forgive our sins.

The third and final truth that this petition emphasizes is that part which man plays in the forgiveness of sins. Very briefly, the Bible says three things about man's part in forgiveness: (1) He must repent; (2) he must trust God to forgive him; (3) he must be willing to forgive those who have offended him. "And forgive us our debts, *as we also have forgiven our debtors.*"

When we pray this petition, we are not suggesting that forgiveness is a tit-for-tat affair, that God forgives us in the same manner and to the same extent that we forgive our fellows. But part of the image of God which we bear is our ability to forgive those who have sinned against us. Since we have this power, Christ plainly taught that we are not in the right spirit to receive God's forgiveness until we demonstrate a willingness to forgive our fellows.

To illustrate this truth, he told the parable of the "Unforgiving Servant" which is found in Matt. 18:23-35. Mark records Jesus as saying on one occasion: "And when you stand praying, forgive, if you have anything against any one; so that your Father also who is in heaven may forgive you your trespasses." To cherish hatred and revenge and to possess the spirit of malice bar the door of the heart by which God would enter with his forgiveness.

The seriousness of this truth is emphasized by the fact that this is the only petition that Jesus commented upon, for at the conclusion of this prayer, he said, "For if you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespass" (6:14-15).

Many of us have crossed one of our American deserts and we know what a desert is like. But why is a desert a desert? Most people would answer that a desert is a desert because it does not rain. But scientists will tell you that no rain falls on a desert because it is a desert! The terrible heat which rises from a desert keeps the rain from falling to the ground. For very frequently, the clouds release the rain but the heat of the desert evaporates the rain before it falls to the earth.

Why is it that some people fail to find the forgiveness of God? It is because they are not willing to forgive those who trespass against them.

A PICTURE OF LIFE WITHOUT CHRIST

DeWitt L. Miller

Unhappy and insecure are the proud, for theirs is the kingdom of self.

Unhappy are those who experience no deep feeling, for not knowing how to weep with those that weep, neither have they the capacity to experience the real joys of life.

Unhappy are the arrogant, for deep in their hearts they know they shall eventually lose everything.

Unhappy are those who only hunger for physical satisfaction, for they shall never get enough and shall never be satisfied.

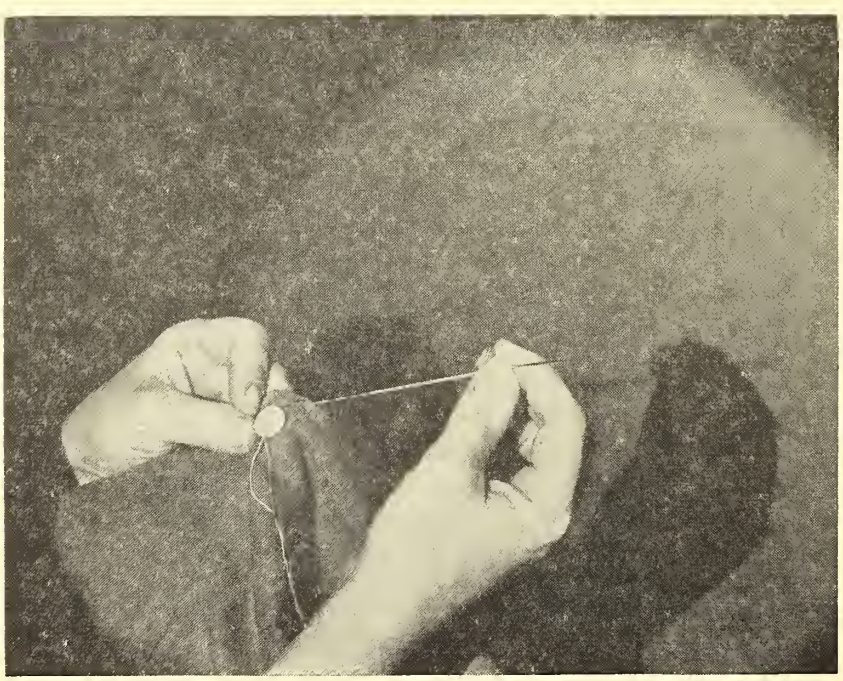
Unhappy are the vulgar and the obscene, for they shall live like pigs and die like dogs.

Unhappy are the warmakers in industry and in government, for they shall be called children of the devil.

Unhappy are those who seek the easy way, for they shall find it the hardest way of all.

At the heart of womanhood is

A Sense of Serving



Luoma

Lucille West

OUR family now attends church services at the same place where I went to church as a little girl. Then we always went in the double surrey — two horses. There were ten of us and the seat was crowded. The crushing of starched dresses, the crowded condition of the back seat, and the almost late arrival at church are very clear in meaning and feelings.

There were more boys than girls in our family and so the line that went in with my father was longer than the line with mother. We knew on which side we should sit. It seemed right then, as I knew no other way. There were times, however, when I wondered why most of the people who did things came from the other side of the church. It was satisfying, however, to discover that mothers were busy taking care of the little children, so that the service would not be interrupted.

A few years later, when I was about ten years old, I attended Sunday school in a junior class with other boys and girls of my age. A very wonderful person taught the class. It seemed to me then that she was about the most wonderful person ever made. I hung on her words and listened to her admonitions. I would look at her and wonder how she knew so much—and to think that she stood up in front of our class and talked to us. I decided to try some day to do as Blanche was so ably doing.

When I was in high school the world of thought became most attractive to me. We girls just seemed to be a part of the whole world, not segregated as it had been in church. Girls could think and read as well as boys and sometimes a little better. After high school I went on to college and then to teaching, happy to discover that the whole world of people belonged to God and that there was no distinction between man and woman, male and female, boy or girl, as far as God's love was concerned and as far as responsibility for a good life was concerned.

The most revealing emotion in this whole gamut of years was a study of the Scriptures which came to me in several chunks. My study at the college was helpful, as were also several study classes in the local church group. But, especially, did a new feeling of worthwhileness and a certain communion with God make itself real to me when the true spirit and meaning of Christ was felt and known in his words, "God is a spirit." He really is not a man, as I had thought earlier.

And after all Paul had said about women keeping silent in church, he did better when he wrote to the Galatians, "There is neither Jew nor Greek . . slave nor free . . . neither male nor female." In Christ we are one. This does not mean to me that we take the same places but that we have equal access to God's goodness, equal chances at a good life. And a

more adult years have been added to my life, I have equal responsibility in terms of helping to turn the whole world toward God. This has unleashed in me a tightened bond, not toward leadership as such, but rather toward God and the chance to dream with him about his people and their needs.

It was not too long after graduating from college that I went to help the women's work department at Elgin. The work was new, and paths ahead were uncertain. It was fun and at the same time frustrating for us to feel our way. Now, as I look back on it all, it seems to belong to a healthy struggle in the life of the church. The purpose of women's work is becoming more and more clear. At the heart of womanhood is a sense of serving. That makes motherhood a natural. There is a built-in mechanism for helpfulness, and it needs to be expressed anywhere it is needed. At this moment in the world's life, the need is so big and wide that our part in the church phase of it is only a part of the whole, but an important part.

That is why the first efforts of women within the church were outreaching—missions and aid service. We really needed to get in and help lift the whole load. We needed to feel we were a part of the real stream of the church. This marvelous chance to be helpful in a glorious movement led us to see we needed to burnish our hearts and minds so that we would be worthy of such a chance. So, as the years moved on ahead, phases of study crept into our program. Our hands must understand the dictates of our hearts. Our hidden desire to serve and be helpful must be intelligent. That goes for women's work in the kingdom beyond our immediate family, too.

And then I was married and we had our own family. It was there that the team principle became clearer. How easy it was when we pulled together toward one goal in our family's development. How much easier for the children to understand when mother and dad said the same thing. After our family was older there came again chances to serve the church on district and Annual Conference Resolutions Committee and at one time on the Standing Committee. I dreaded this last responsibility because in all of these jobs the backdrop of my mind was colored with the early years of two distinct parts within the church (men and women) and their distinctive roles.

I would like to say here that always when I was teamed together with men on committee responsibilities there was a sense of their helpfulness and never one of intimidation. This mutual sense of the "team" was encouraging when I tried to speak my mind and share in the creative load of thought. Now coming more nearly to present-day consciousness, I truly believe the "team" is needed. I wonder if the "grain of the universe" does not run that way.

There are many things to be said in this connection and much more study needs to be done, but let me say here that I believe that men are the best drivers and should hold the reins in their hands. Then instead of offering help from the back seat of the surrey, perhaps now the women should offer insights and help by pointing the way of true service to mankind, the kind that is built-in and natural to the heart of womanhood. Our hands would not turn the wheels, but we can offer to oil them here and there.

Missionary Christians

A. R. Coffman

- Are those who pray the Lord of the harvest that he will send forth laborers into his harvest. We don't pray really unless we are willing to be one of the workers somewhere.
- Are those who go into the field of the world, for the world is the field and the good seed are the sins of the kingdom.
- Are those who give first themselves and then resources as the Lord has prospered them.
- Are those who live as becomes the gospel of Christ. I have heard it said, and I can believe it is so, that the hardest problem the missionaries have to face in their teaching is the way we who are in America live.
- Are those who witness in the home city of Jerusalem and the county of Judea and the neighboring territory of Samaria (even though they be of a different background) and unto the uttermost parts of the earth.

Missionary Christians turn out to be Christian missionaries. Instead of having the cause of missions submerged we ought to have everything else subsidiary in order that this one supreme thing might emerge, for it is still true that there are more people than ever who have not even heard of the only Savior who can save from sin. We can budget other things together but they ought to converge on the great commission of making disciples of all nations.

The Church Usher

Photos by Three Lions



An usher's initial greeting is important, for he creates an impression of warmth or discomfort. Here an usher greets incoming members arriving for a morning service

The experience of worshiping in the church of one's choice should be one of depth and beauty. To this end, the church usher plays a vital part in handling the congregation, aiding his minister and generally promoting the serenity so important to a service.

In a hundred ways, the church usher adds to the warmth and smooth functioning of church activities. He meets the congregation members at the door, assists them to their seats, and passes out bulletins. He introduces new members of the church to the fellow members and to the minister.

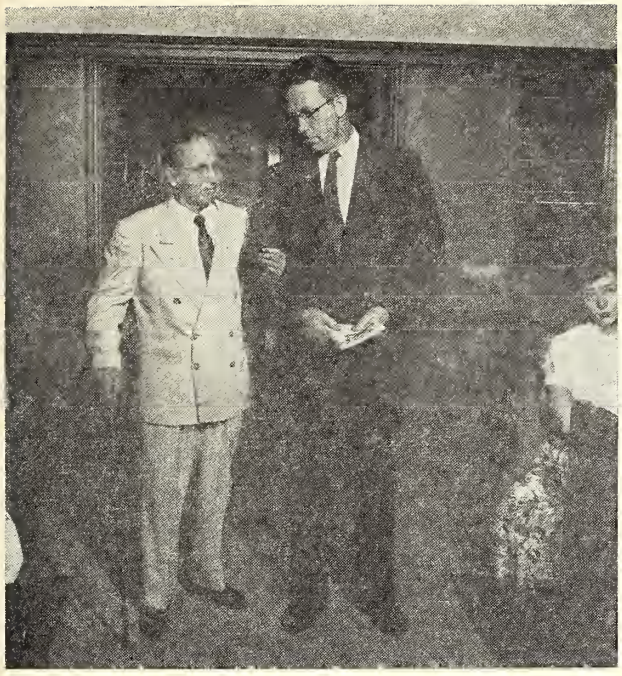
The competent usher must also maintain order and deal with such diverse disturbances as crying babies, loud talkers, members who mill about and even outside noises.

In several ways the usher can be of assistance to the pastor in his work. He should make an accurate count of attendance at every service at a time when he can do it without disturbing the congregation. He can note the members that are absent for more than one Sunday and report this to his pastor. The competent usher will also secure the names and addresses of visitors and strangers.

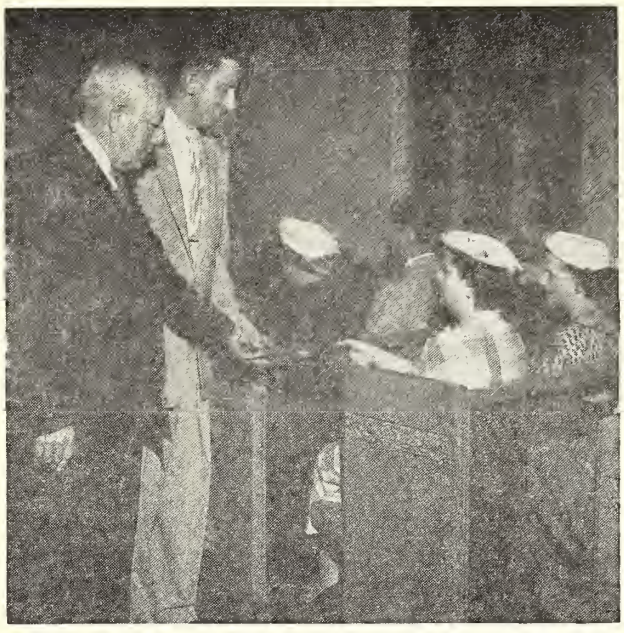
Here are some of the qualifications suggested for an usher: love for and kindliness toward his fellow men; mental alertness and adaptability; good manners and appearance; a co-operative attitude; dependability, good judgment, and honesty.

Two ushers stand just inside the church door to escort members to their seats. Rushing and jamming at the doorway are to be avoided



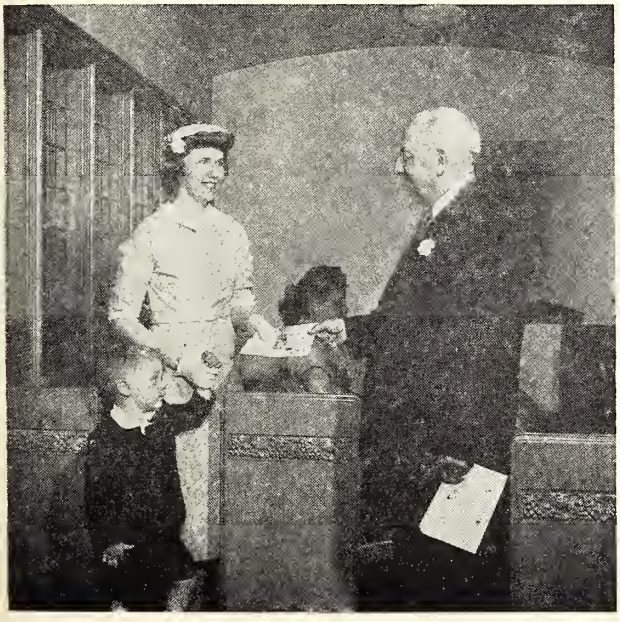


An usher gives special care in assisting a handicapped person to a pew, gauging his step and speed by those of the worshiper. He makes sure those needing a hearing aid are supplied, and he respects as far as possible their preferences as to where they wish to sit



An experienced usher shows a newcomer how to pass the offering plate quietly and efficiently

A mother and child are directed to the rear of the church so that if it becomes necessary to take the child out it can be done with the least disturbance





Maintaining order and quiet is a must for the usher. Here he diplomatically reminds a young woman that her loud conversation is disturbing

The Mind of Christ in Judgment

Continued from page 4

something. It takes a word, a song, a pilgrimage, a lifted head, a bended knee, or some action to express the emotions of the heart.

How does a lover express his love? If it is genuine it will be incarnated into some expression—a look, a whisper, a touch, a kiss, a rose, a letter, or through some material channel. A Christianity that is genuine will evoke the cry, "What must I do?" When the grace of God in Christ breaks into a life, or is operative in a life, something is going to happen, something is going to be done, something must be done.

It is not a question as to whether rites are used or not used. It is only a question as to what rites will be employed. Discontinue all rites and churches would close. Man is not a disembodied spirit; he dwells in a house of clay, and until this mortality puts on immortality, he will be compelled to reach upward through ritual observances for the eternal Christ.

A religious rite might be likened to an iceberg afloat on the ocean. We are told that one eighth of it is visible, that the great mass of it is hidden beneath the surface of the water. Always it is the hidden aspect of any rite that gives it primary significance. In the communion we see and handle a piece of unleavened bread and a cup. It is the vast reality beyond the bread and the cup that they symbolize, namely, channels to convey to the communicants the reassuring touch of the real presence of Christ that makes them genuine means of grace. Participating in a Christian rite is following a trail that leads upward into infinity.

A rite can be a channel of grace, but we dare not forget that it may become a rut. There is nothing that human hands touch that cannot be degraded. Think of what has been done times without number to the cross. What was a supreme act of devotion to Jesus, and a passion in the early days of the church, has been time and again casually reduced to an ornament and a wayside fetish. Likewise with the ordinances of the New Testament, with them means and ends have often been confused, and frequently our faith has been reduced to a rigid set of rules. Always we will need to be vigilant to safeguard our ordinances for the purpose for which they were intended.

Two assumptions undergird these reflections, namely, that to be a Christian here and now it is a necessity that we live out our days under the constant discipline of the judgment of Christ, and that the use of rites are a necessity in expressing the Christian faith. Caught as we are in our pride and willfulness, in our greed and sin, we need every means of grace available

The Family Counselor

Paul Hersch H. K. Zeller, Jr. Jesse Ziegler
Clyde Weaver Leah Zuck Katherine Weaver

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I am a young mother, happily married, with three small children. Both my husband and I are active members of the Church of the Brethren. However, my husband has been transferred by his employers to a small community and promoted to a new position. It looks as though this will be our permanent home. We are twenty-five miles from our home church, the closest Brethren church to us, but we have been attending regularly, in spite of the distance. Would it not be better for our children to attend church and Sunday school near their home?

Young Mother.

Dear Friend,

The church is a fellowship of Christian people. In their "togetherness" Christians find insight and strength to follow the way of Christ. To a considerable degree, therefore, the church requires a near community. Twenty-five miles is too far for full participation in the program of the church. It will permit weekend religion, but increasingly the church is also a weekday program. As your children grow older their environment, choirs, church membership classes, youth activities and social groups will be penalized by the distance which you live from the church. The only way for the church to mean all that it ought to mean for any one of us is for it to become a part of our whole life. Until you move to a community in which the Church of the Brethren is located, or until one of our congregations comes to you, I would suggest that you become a part of the life and work of some church in your community.

This procedure will likely provide many of the contacts which you seek to offset the loneliness you express. There is no more effective way for you to become a part of your community and share the lives of its people than in active churchmanship.

You are fortunate to have an understanding husband. Many wives confess that they feel in the social shadow of their husbands, especially if they have no roots in the community where they live. As a young mother of three small children you might expect this pattern to change as you are freer to assume more social obligations. Incidentally, the church is one of the finest places in which the individual personality can can be its best self.

Thank you for writing about a confusing problem for which there is often a happy solution.

Harry K. Zeller, Jr.

through the example and teaching of Jesus.

Jesus intended his way to be a venture second to none. His kingdom was to be like a treasure hid in a field, which, when a man found, with joy he sold all that he had and bought that field. It is so easy to permit one's religion to sink into a hollow and drab affair. A Christian, like the mountain climber, sets out for the glimpse of the higher vista. He seeks to discover those relationships that admit him to the circle of the Burning Heart.

No Christian pilgrim journeys far along the steep ascents of commitment, forgiveness, and love until he encounters the need for the presence of the living Christ. Is it not logical to conclude that a fertile trail for finding that presence is along that pathway where the footsteps of Jesus led during his brief earthly pilgrimage? Are we not presumptuous to assume that we can find his way and attain his standards without accepting the discipline of his judgments!

When we gather in our upper room it is a voluntary submission of ourselves to the self-effacing and self-giving Christ of the Upper Room, to the end that he may be truly born in us and that we may be truly born in him.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Philosophy of Religion. David Elton Trueblood. Harpers, 1957. 324 pages. $5.00.

The above title comes as the climax of a series of books by Trueblood, many of which were widely acclaimed models of concise statement and memorable title. In spite of its much tamer title, it bears the same marks of unusual readability, richness of allusion and clarity of language, which characterized the earlier books. The evidences of gentle and warm reasonableness, so often lacking in contemporary philosophy and theology, are present on almost every page.

Part I is not only an introduction to the task at hand, but a serviceable introduction to some of the general problems of knowledge which are of interest to the philosopher. The second part lays out the basic concept of theistic realism which he espouses. The position here taken is best represented by the quotation from the late Professor Montague: "Religion as we shall conceive it is the acceptance of . . . the possibility that what is highest in spirit is also deepest in nature, that the ideal and the real are at least to some extent identified, not merely evanescently in our own lives but enduringly in the universe itself."

In Part III Trueblood faces some of the current challenges to the Christian faith: from Marx, Freud, and the proponents of logical positivism. In the next part he considers some of the enduring problems within the theistic context: naturalism and supernaturalism, other world religions, and the problem of evil. Finally he examines the three questions made perennial by Kant: God, freedom, and immortality.

At his best Trueblood enjoys a distinguished reputation as a skillful interpreter of certain major figures in the realistic tradition, notably Temple and Whitehead. On other grounds his proposals are open to question. Does not his stout defense of reason as the basis of judgment in religion collapse every time he embraces the pious testimony of the plain worshiper? Is the alternative to the "literal" apprehension of God's nature really a picture of God as "an impersonal absolute"? Does not an adequate philosophy of religion require some consideration of the language of analogy? — *Morley Mays, Huntingdon, Pa.*

***The Holy Spirit in Christian Theology.** George S. Hendry. Westminster, 1956. 128 pages. $2.50.

The study of the doctrine of the Holy Spirit is a neglected one in modern Christianity. The author of this book seeks to arrive at a New Testament conception of the Holy Spirit. This ought to appeal to Brethren. Thus, the writer seeks to understand the Holy Spirit in the New Testament in relation to Christ, God, the Word, and the human spirit. And he concludes that the Spirit as present in the church, in human life, in history, always has the character of the spirit, mind, purpose, and mission of Christ. In fact, he concludes that the Holy Spirit, according to New Testament teaching, is the spirit of Christ. This study will deepen in the reader a consciousness of the way the Holy Spirit works, what he works for, and how he works. It is a good, solid, wholesome, relevant theological reading for Brethren. — *Glen Weimer, Arlington, Va.*

Six Foolish Fishermen. Benjamin Elkin. Children's Press, 1957. 34 pages. $2.50.

Six brothers went fishing one day and had a fine time until they "lost" one. A small boy helped them find the lost brother in an amusing way.—*Hazel M. Kennedy.*

"FEAR NOT"

MILDRED ALLEN JEFFERY

My Lord, thou art the One who holds my hand!
Thou art the One who helps me all the while!
And yet thou sayest unto me, "Fear not";
For I'm afraid and tense, and cannot smile.

Could I believe that thou dost hold my hand,
Could I believe that thou art helping me,
I would not fear! But since I am afraid—
I yet must learn there is no fear with thee.

KINGDOM GLEANINGS

Martin Luther King and the Montgomery Story, cleverly told in "comic book" form is now available from the Fellowship of Reconciliation, Box 271, Nyack, N.Y., at ten cents per copy or quantity rates.

Regular Sunday-school meetings are now being held at the Brethren Service Center at New Windsor, Md. Plans are being made by the district (Eastern Maryland) to add preaching services in the near future.

A Southern Illinois district peace meeting was held at the Decatur church on March 15. Paul Bowman, Jr., served as a leader in the program designed to give guidance to local leaders in peace promotion.

Action Sheet on Disarmament, No. 5 was recently mailed to pastors and Brethren Service representatives. Contact your pastor or Brethren Service representative to read the suggestions given for action against nuclear weapons and for disarmament.

A Mental Health Week Action Kit for use by all agencies in the community is now available from your State Mental Health Association or the National Association for Mental Health, 10 Columbus Circle, New York 19, N. Y. for 50c. The Educational Packet No. 1, Mental Health Week, for use by clergymen, is available from the same sources for $1.00.

W. J. Hamilton, pastor of the Cherry Grove and Georges Creek churches, Western Maryland, suffered a stroke on Feb. 1 while visiting in the home of one of his members. After being hospitalized for thirteen days he was moved to the home of his daughter at 105 Cedar St., Cumberland, Md., where he is slowly recovering. He takes this opportunity of extending his thanks for the many cards and visits.

Mr. and Mrs. Howard Whitmer are currently living at 257 McClure, Elgin, Ill., having discontinued their work as houseparents at the Brethren Fellowship House in Elgin. Mrs. Whitmer suffered a severe infection of the hand at the end of December which caused her to be hospitalized for one month. Mr. and Mrs. George Worthen assumed duties as houseparents at the Fellowship House on Feb. 1. They had formerly served as houseparents from 1952-54.

An encouraging letter to Harl Russell from Earl Zigler, stewardship secretary for the First District in India, includes the following: "I was grateful for the response received to a presentation I made to our district elders' body on the matter of tithing and self-support. They requested me to present it to the delegate body as a part of the elders' report to the church which I gladly did. There is a considerable awakening in this whole realm of stewardship and I am happy to report that First District of India decided to join with the church in North America in this jubilee year in an effort to double our contribution to the church over last year.

The Manchester a cappella choir will give a concert at the Lena high school in the afternoon of April 3 and one at the Lena Church of the Brethren at night on the same day.

Russell G. West of Wiley, Colo., has the date, June 2-15, open for an evangelistic meeting in the eastern half of the United States because of a cancellation of a scheduled meeting.

The HELP refugee resettlement project in Sardinia was depicted recently on the nation-wide television program, This Is Your Life. Brethren Service participation in the project was explained in an article in the March 15 Gospel Messenger. Contributions to the Brotherhood Fund for this program are invited. Please include the name of your church and the district in order to receive Brotherhood Fund credit.

Twelve openings are available for students to attend the American University at Washington, D. C., while serving as normal control patients at the National Institutes of Health, Bethesda, Md., beginning with the fall semester. Board, room, laundry, medical care, transportation, and tuition are provided free of charge to the students. Applications should be made soon to the Brethren Service Commission, Church of the Brethren, Elgin, Ill.

Many persons will be needed for nonspeaking parts in the historical pageant to be given Saturday evening, June 21, at the Des Moines Annual Conference. As only a few rehearsals can be held, it is important to know ahead of time who would be interested in helping with the pageant. If interested, send your name and address by post card to Miss Dorothy Dupler, 2041 Sixth St., La Verne, Calif. The first meeting will be held Wednesday evening, June 18, after the moderator's address.

Licensed to the Ministry

Donald Durnbaugh, licensed in the Drexel Hill church, North Atlantic District.

Joe Mann licensed in the Pleasant Dale church, Middle Indiana.

Changes in Address

Paul R. White, pastor of the Fraternity church, N. C., should be addressed R. 4, Winston-Salem, N. C., instead of R. 2 as formerly. This is also the new address of the Fraternity church.

Edwin L. Chrisman, from La Verne, Calif., to 4150 Swift Ave., San Diego 4, Calif.

Standing Committee Delegates

Western Canada: Fred E. Oberholtzer; alternate, Arvid Gilberg.

Southern Iowa: Jay J. Johnson.

Northeastern Kansas: D. W. Kesler.

Southern Indiana: Ralph R. Petry, H. Dale Brubaker; alternates, Albert E. Harshbarger, Harriet Bright.

Michigan: Ernest R. Jehnsen, Roy J. McRoberts.

Middle Pennsylvania: D. Luke Bowser, Jr., Stephen Margush, Martha Mentzer.

Brotherhood Theme: Brethren Under the Lordship of Christ

Brethren Adult Seminar

The ninth annual Brethren Seminar met in Washington and New York, March 3-7. Forty regular delegates came from six states: Kansas, Illinois, Ohio, Pennsylvania, Maryland, and Virginia. A busload from Middle Maryland attended for one day.

Under the theme, Government Is the Christian's Business, the seminar offered an opportunity for Christian lay persons and pastors to study the United States government and the United Nations first hand. Ralph E. Smeltzer, director of social education, Brethren Service Commission, directed the seminar. Arrangements for the Washington phase were handled by C. LeRoy Doty and Alfred Nyce of the National Service Board for Religious Objectors. Arrangements for the New York phase were made by James D'Amico, pastor of the Calvary Church of the Brethren, Brooklyn, N.Y.

Other leaders were Everett Fasnacht, Foreign Missions Commission, Rufus King, director of adult work and men's work, and Anna Warstler, director of women's work.

The keynote address, The Approach of Christianity and Democracy to World Problems, was given by Mrs. Theodore Wedel, national president of United Church Women. In Washington the seminar visited congressmen, attended committee hearings, observed the Senate and the House of Representatives in session, and visited several embassies. The program also included meetings at the State Department and at the Department of Public Health, Education, and Welfare to hear discussions of current problems in foreign and domestic policy.

On Thursday and Friday in New York the seminar attended sessions of the United Nations General Assembly, visited UN delegations from other countries, and heard addresses on major issues in international affairs.

Plans are already being made for next year's Brethren Adult Seminar, which will be held March 2-6, 1959. Pastors, laymen, and laywomen are urged to give early consideration to attending the 1959 seminar and to place it on their schedules. Local congregations, men's work, and women's work groups are encouraged to place money in their budgets now for the sending of delegates to next year's seminar.

The Church Calendar

March 23

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Church and World Evangelism. Matt. 28:18-20; Acts 13:1-3; Rom. 1:14-18. Memory Selection: Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. Matt. 28:19 (R.S.V.)

March 30 Palm Sunday

April 6 Easter

April 8-9 Training meeting, 250th Anniversary Call, Idaho and Western Montana

April 11-13 Eastern Region conference, Walnut Grove church, Johnstown, Pa.

April 12 Training meeting, 250th Anniversary Call, Middle Maryland, Broadfording or Hagerstown

April 12 Training meeting, 250th Anniversary Call, Oregon District, Portland

April 12-13 Training meeting, 250th Anniversary Call, Michigan District

April 14 Training meeting, 250th Anniversary Call, Eastern Virginia, Midland

April 14-15 Training meeting, 250th Anniversary Call, Northern Indiana

April 15 Training meeting, 250th Anniversary Call, Second Virginia, Barren Ridge

April 16 or 18 Training meeting, 250th Anniversary Call, Western Maryland, Maple Grove

April 16 or 18 Training meeting, 250th Anniversary Call, Second West Virginia

April 16-17 Training meeting, 250th Anniversary Call, Middle Indiana

April 17 Training meeting, 250th Anniversary Call, West Virginia, Keyser

April 18-19 Training meeting, 250th Anniversary Call, Washington District, Lakewood

April 19 Training meeting, 250th Anniversary Call, Mardela, Denton

April 19 Training meeting, 250th Anniversary Call, Southern Indiana

April 20 Training meeting, 250th Anniversary Call, Eastern Maryland, Meadow Branch

April 20 Training meeting, 250th Anniversary Call, Southern Ohio, Salem

April 20 National Christian College Day

April 25 Training meeting, 250th Anniversary Call, Colorado, Colorado Springs

April 25 Training meeting, 250th Anniversary Call, Southern California

April 26 Training meeting, 250th Anniversary Call, Southern Illinois, Decatur

April 26 Training meeting, 250th Anniversary Call, Western Kansas, Larned

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Roy E. McAuley of Elizabethtown, Pa., in the Mechanic Grove church, Pa., April 6-13.

Bro. Joseph Long of Chambersburg, Pa., in First church, York, Pa., March 23-30.

Bro. Charles E. Dumond, Jr., of Hutchinson, Kansas, in the Quinter church, Kansas, March 30—April 5.

Bro. Howard Bernhard of Mt. Joy, Pa., in the Reading church, Pa., March 31—April 6; in the Merkey church, Little Swatara congregation, April 14-27.

Bro. I. L. Bennett of Ruckersville, Va., in the Midland church, Va., April 7-13.

Bro. John Shuman of Lebanon, Pa., in the Cherry Lane church, Pa., April 20-27.

Bro. Bernard King of Bridgewater, Va., in the Linville Creek church, Va., April 20-27.

Gains for the Kingdom

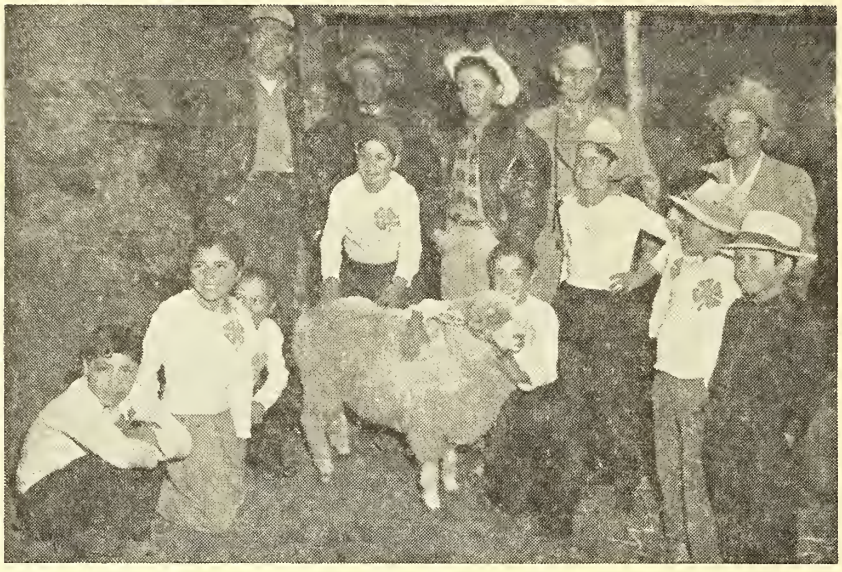
Ten baptized and twenty-three received by letter in the Oak Park church, Md. **One** received by letter in the Danville church, Va.

Eight baptized and twelve received by letter in the Drexel Hill church, Pa.

Nine baptized in the Polo church, Ill. **One** received by letter in the Midland church, Mich.

Four received by letter in the Fairview church, Iowa. Six baptized in the Bethel church, Mo.

News and Comment From Around the World



4-H club members in Ecuador smile proudly with their Heifer Project sheep. Benton Rhoades, in charge of all 4-H work in Ecuador, stands at the left. More than one thousand sheep have been flown to Ecuador for distribution to the Brethren mission, 4-H boys, and farmers. Some have been kept in a foundation flock providing lambs for yearly distribution under FAO supervision

Methodists Give Record Amount for Missions

Methodists gave a record $25,799,000 in 1957 for the denomination's home and overseas missionary work. The total represents an increase of twelve per cent over the former year. The largest single source of missionary revenue continues to be the giving of some 1,800,000 Methodist women through their Woman's Societies of Christian Service.

Fifty-two per cent of all money dispersed by the board and the divisions went for overseas missions. About thirty-five per cent was dispersed for home mission work in this country and its territories.

Presbyterians Establish Scholarship Fund for Church Careers

The Presbyterian Church in the USA and the United Presbyterian Church recently announced the establishment of a $22,500 scholarship fund to help Presbyterians prepare for church careers. Grants will be made to men and women engaged in graduate study and preparing to serve the merged denominations, to be known as the United Presbyterian Church in the USA, as seminary or college professors, college chaplains or university pastors, editors, ministers, or staff personnel of church boards and agencies.

Church Women Ask Nuclear Age Peace Program

A program for world peace and American foreign policy in a nuclear-space age was adopted by the Methodist Woman's Division of Christian Service at its annual meeting in Buck Hill Falls, Pa.

The women urged the renunciation of war as an instrument of national policy, exploration of areas of negotiation with Russia, placing of outer space control in the United Nations, disarmament, expanded technical and economic programs of mutual help, more world trade, and wider cultural interchange programs.

Heifer Project Made Shipments to 25 Countries in 1957

Heifer Project substantially raised the number of its shipments during 1957, despite a trend away from U.S. government financing of shipping costs. The agency made 115 shipments of livestock, poultry, eggs, and bees to 25 countries. Transportation expense was the major problem in the agency's work. However, the governments of five countries, Germany, Japan, Puerto Rico, Turkey, and Ecuador, provided shipping funds for all or part of the livestock and poultry received.

Majority of Protestants Live in Rural Areas

While Catholics and Jews tend to have most of their numbers in large cities, Protestants still have the majority of their people in rural areas. This was disclosed in the results of a church distribution study by the National Council of Churches, showing that 45.7 per cent of all Protestants live in cities.

Of the twenty largest metropolitan centers, according to the study, only six showed more Protestants than Catholics. These were Washington, Des Moines, Louisville, Minneapolis-St. Paul, Columbus, and Seattle.

The greater New York area was reported the least Protestant of the twenty centers. In that area, 10.7 per cent of the population is Protestant, 34 per cent Catholic and 22.1 per cent Jewish.

The most metropolitan of the Protestant denominations were listed as the Protestant Episcopal, United Lutheran, Presbyterian, USA, and United Church of Christ. On the average, one city inhabitant in five is a Protestant.

Bill Would Appropriate CO Earnings for Overseas Relief

Legislation which would appropriate the money earned by conscientious objectors in World War II for overseas relief and rehabilitation programs has been introduced in Congress. The bill is sponsored by Republican Carnahan of Missouri.

Religious objectors were not paid for the civilian work they performed in lieu of military service in 1940-45. They were obliged to provide their own support. The money which they would have earned in the various mental hospitals and institutions in which they worked was placed in the United States Treasury in a special blocked fund, which totaled $1,407,976 at the war's end. Efforts to secure Congressional approval for expenditure of the fund have repeatedly failed and the

money has lain dormant in the Treasury for twelve years.

The new bill would provide that the money be disbursed to the National Service Board for Religious Objectors "for war rehabilitation work, refugee relief, and resettlement." It would be disbursed only with the approval of the director of Selective Service, who would be required to solicit the advice of the Advisory Committee on Voluntary Foreign Aid.

World Council to Intensify Aid to Chinese Refugees

The executive committee of the United Nations Relief Fund has been told that the World Council of Churches intends to intensify its relief efforts in behalf of 750,000 refugees in Hong Kong. The assurance was given by Dr. Elfan Rees, European representative of the Commission of the Churches on International Affairs. Other pledges were made by spokesmen for the International Conference of Catholic Charities and the International Catholic Migration Commission.

German Protestants, Catholics Plan Increased Co-operation

Plans for increased co-operation in providing material and spiritual aid for refugees, expellees and repatriates were mapped at a conference in Germany between representatives of the Evangelical Church in Germany and the Roman Catholic Church. Evangelical and Roman Catholic welfare agencies play a major role in caring for the refugees not only during their first days on free soil, but after they have been relocated.

Both churches conduct long-range programs aimed at integrating them into West Germany's economic and social life. These include the operation of thousands of kindergartens, youth homes, sewing centers, and lending libraries as well as churches, chapels, and emergency worship facilities in or near camps.

Tax Deduction Urged for All Tuition Payments

A bill to make all tuition payments to institutions of higher education, both public and private, tax deductible has been introduced in Congress. The bill introduced by Representative Frank Ikard of Texas differs from others in that it would grant tax deductions not only for tuition payments made by parents for the education of their children, but for those students who support themselves and work their way through college.

Anti-Merger Group to Recruit Ministers

Initial steps in what could be the formation of a new denomination of "free" Congregational Christian Churches were taken by the executive committee of the National Association of Congregational Christian Churches. At its winter meeting the committee set up a national commission for the recruitment and training of ministers. The association represents Congregationalists who oppose the union of their denomination with the Evangelical and Reformed Church.

Women Seek Clarification of Status

The Committee for Women's Work of the Reformed (Presbyterian) churches in Germany has sent representatives for the first time to the recent all-German meeting of Reformed leaders. They asked the meeting to appoint a theologian to define the status of women in the congregation and urged that governing bodies of the congregations in Germany should appoint more women to their membership.

The women's representatives said it was important to appoint more than one woman to the governing body of the local congregation because one woman would hardly venture to raise her voice in an exclusively masculine group.

Look Up and Live Program Receives Sylvania Award

A Sylvania award for outstanding work in television has been given to the program, Look Up and Live, a youth program carried by the Columbia Broadcasting System, working with the Broadcasting Departments of Jewish, Protestant, and Catholic organizations. For the Protestant segment, the National Council of Church's Broadcasting and Film Commission maintains a youth committee for guidance.

News Briefs

A total of more than 2,400,000 pounds of clothing for overseas needy was collected by the United States Lutherans in response to the 1957 Thanksgiving clothing appeal of Lutheran World Relief. The amount was about thirteen per cent below the 1956 figure but well above the average year.

Church construction set an all-time record in 1957 with $868,000,000 of new buildings put in place by America's churches and synagogues.

The world membership of the Religious Society of Friends (Quakers) totals 192,820, a gain of 3,560 over the previous year, according to the Friends World Committee. Meetings in the United States and Canada list 120,165 members. The East Africa Yearly Meeting is the largest overseas.

Methodists in Communist countries of Europe and Asia are continuing religious work and in some cases are increasing in membership, according to the report at the annual meeting of the Board of Missions of the Methodist Church. The most noticeable increases have been indicated in East Germany and in China.

A record goal of $50,000,000 in contributions for 1958 has been set by representatives of six Lutheran church bodies at the fifth annual All-Lutheran Stewardship Conference. The goal represents contributions for foreign missions, education, overseas relief, welfare, and grants to co-operative programs.

A two-volume Encyclopedia of Southern Baptists has been officially released by the Broadman Press of the denomination's Sunday School Board. The volumes are a comprehensive guide to Southern Baptist life, work, belief, and heritage. They were compiled by 899 writers and 57 "area" editors.

Ten thousand copies of the Hungarian Lutheran hymnal have been published by the Lutheran World Federation for use by Hungarian Lutheran congregations in foreign countries. The hymnbook contains prayers and the Small Catechism as well as hymns.

Three state CROP organizations received awards for highest contributions to the national Christian Rural Overseas Program in 1957. First, second, and third places went respectively to the Kansas, Illinois, and Ohio CROP organizations. In 1957 CROP shipped 25,000,000 more pounds of food and other relief supplies than in 1956. The aid went to twenty countries.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

Message to the Churches of Africa

Delegates from twenty-five African territories met in Ibadan, Nigeria, ten days in January for the first All-Africa Church Conference ever to be held on African soil. Over sixty percent of those attending were Africans. J. Henry Long, executive secretary of the Foreign Mission Commission, and H. Stover Kulp, Brethren field secretary in Nigeria, were present.

The conference prepared a message to the churches of Africa which is reprinted here.

WE THE delegates of the first All-Africa Church Conference that has ever been held in Africa rejoice that God has called us together and in his Name we send greetings from Ibadan in Nigeria to all the churches of Africa.

We come from the countries of Sierra Leone, Gambia, Nigeria, of French West Africa, Liberia and Togo, the Camerouns, French Equatorial Africa, Belgian Congo, Angola, South Africa, Mozambique, Egypt, Ethiopia, and Madagascar, as well as from other parts of the world. But although our languages are many, our reason for coming here is the same, that we love the Lord Jesus Christ and are witnesses to his gospel, that in him we are one people whether we speak Ibo, Yoruba, Douala, English, Afrikaans, Zulu, Sesuto, Portuguese, French, Kikuyu, or any other language that is spoken by the people who live in Africa.

We are one in him who was born a Jew in Bethlehem, fled from Herod into Egypt, grew up in Nazareth, died in Jerusalem, arose there and lives today in Ibadan and in every other city and village in the world that his Father created. Of this oneness in Christ we have been given such a rich experience at this conference that not one of us is likely to forget it.

To be here is to have abundant cause to thank God for the way that the gospel has been brought to so many countries, and to be filled with astonished joy that it has transformed the lives of so many men and women of Africa.

In a continent where such massive events lie ahead, we thank God that the Christian Church has taken such deep root. We know there are millions who have not heard the gospel and we accept the challenge of the evangelizing of our countries, especially in the face of the dangers of materialism and secularism.

While this experience of unity has been rich and deep, we acknowledge with penitence our many divisions which have prevented us from witnessing to our unity in him, but this we still purpose to do with his assistance. We believe that Christ challenges us to overcome these divisions in the church and to work for the removal of all injustices based on racial discrimination which we believe to be contrary to the will of God.

We rejoice in the advance of Christian countries toward self-government and in the liberation of African energies and talents, praying that they may be used for the service of him whom we acknowledge to be the Lord of all mankind.

The continent of Africa will see unparalleled events of changes during the rest of this century, welcomed by some, feared by others. We pray that the Christian Church of Africa will play its role as champion, teacher, counselor and shepherd during these crucial years. We are humbly aware of our responsibilities to God and to this continent, and dedicate ourselves anew to their performance, trusting that we shall be led and supported by our fellow Christians throughout Africa and the world.

In the name of the Father of all men, in the name of the Son who saved us all, in the name of the Holy Spirit who inspires us, we declare ourselves to be one in Christ.

Amen.

The Challenge of Islam

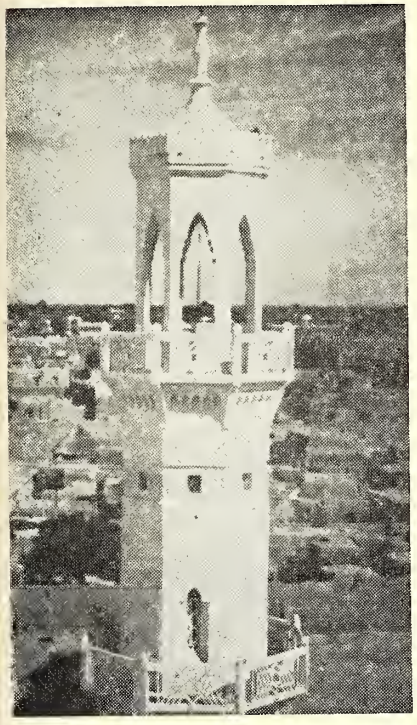
Beryl R. McCann, M. D.

THE great challenge the church faces in Africa today, is Islam. The center of Islam is in Northern Africa. Practically all of the people north of the Sahara Desert are Muslims. Previously this great desert has produced a natural barrier but Islam has developed strong communities below this barrier.

In their earlier history the Muslims produced their converts by conquest. Now it is by personal devotion and commitment. They do not have ministers and Sunday services, but every Muslim is a missionary. Their spiritual fervor and devotion far exceeds ours in America.

In Africa, Islam is spreading rapidly with nationalism. Often their slogan may read something like this: "Christianity is the white man's religion and Islam is the black man's religion." Perhaps this embodies tremendous truths. We as a church have come in, bringing Western culture, and in the name of religion have required the African to fit a certain pattern molded by Western culture, before taking him into the Christian fellowship. Certainly all prospective members need instruction, but it must stay within Christian bounds.

For example, if we go into a friendly tribe which practices a very pagan religion, we begin to preach. That is good. However, often we tell the people about only their bad ways. For instance, in some tribes a man caught in adultery with another man's wife may get the back



In some parts of Africa and Western Asia, Islam is on the march with evangelistic fervor to win the allegiance of all people

of his guilty neck cut open with a knife. This is done by the husband, usually at a tribal festival, permanently marking the guilty man as an adulterer. In our culture this practice would be deemed unjustly cruel. So, through our teaching, Westerners get the people to stop this barbarous custom. We institute jails, and the guilty are put in jail. But in Africa jail does not carry the stigma it does here. When the guilty party has served his time and is released, he returns to his home rejoicing as in a victory and is accepted by his people as a hero for getting out of captivity.

This can be multiplied over and over again. This is no fault of the people or of the missionary but is due to the tremendous problem of communication from one culture to another.

In Africa, as in other areas, the mission program is changing. No more do we go with the attitude of "I have something to offer these people" and develop little compounds of believers. We go with the idea of working with the nationals. Oftentimes they are in command. Truly, we do have something to offer them, but it must be in the attitude of working side by side with our fellow brothers in Christ. Christ demands it. The African demands it.

Are we as a Christian people Christlike enough to meet this challenge?

NIGERIA, WEST AFRICA

Health Lessons

Dorris Blough

THE need for health education in Nigeria is very great. We believe that more effective work in this area can be done by beginning with the young mothers. Therefore, each Thursday afternoon I go to the obstetrics ward accompanied by the midwife who will interpret for me when the varying languages of the Nigerian women make this necessary.

In discussing with Dr. Blough the approach we should take in working with these new mothers we decided that only six new ideas should be stressed at the beginning.

The first thing which Dr. Blough wanted me to emphasize was the problem of forcing drinking of water. Centuries ago these people acquired the idea that babies absolutely had to drink water. If a baby cries they almost always say it is crying for water.

I have told you before how they hold the baby's head down and pour water over its face, forcing some water into its lungs when the baby has to take a breath.

As a direct result of this practice four babies developed pneumonia and died at the hospital last month. One very big problem would be solved if this practice could be eliminated.

The next thing we talk about is the necessity of beginning solid food early. We tell them to begin it no later than the fourth month. They have no knowledge whatever of vitamins or the necessary body-building materials. When they do feed a baby, they merely take some cold mush, break it up with their fingers into water and give it to the baby. It is unusual to find one who washes her hands before doing this. It is equally rare to find one who boils the water which she gives to the baby. So there are many angles of this to discuss.

Then we talk about how important soap and water is to help prevent disease. Their houses have dirt floors which bring the little tykes into very close contact with disease-carrying dirt.

Most people shave their babies' heads. The common practice is to borrow a razor from their neighbor. In this way, impetigo is spread from one head to another. They do not know about the germ theory, so they have no reason for changing this practice. I try to explain to them how disease is carried by a dirty razor and that they should at least wash the razor with soap and water. Better yet, they should buy their own in market for a penny and keep it clean.

Malaria kills more children than any other disease in the world. With absolutely no mosquito protection here, it takes its toll. I tell them that they may come to the hospital once a week and get malaria prophylaxis for only a penny a week. Very few do it but the number is greater than when we came here; so we have hopes that the number will increase.

So many put off coming to the hospital until the child is extremely ill, or else they go to the witch doctor first. I stress the importance of coming early.

Then I write down the names of women who are close enough for me to visit. I plan to visit each when her baby is about four months old to encourage her to begin giving it solid food.

Treating disease only is discouraging. Health education and disease prevention are a must if real progress is to be expected in the medical field.

• • •

Christian literature is making an impact on India. The Gujarati Book Room has sold far more pictures and literature than it had anticipated, a hospital is appointing a full-time librarian, the Church Reading Room in Calcutta is flourishing, the new book shop in Jabalpur is adding a reading room, and the publishing program in Poona is increasing yearly.

When two friends dropped in at the home of a missionary one evening, vocal sounds were coming from the kitchen. "Is the cook talking to himself?" she was asked. "No," she replied. "He is reading." — Christian World Facts.

Highland Park Fellowship Breaks Ground

THE event of a single hour, because of what it represents, may become a golden experience of inspiration to many. Such was the hour on Jan. 11, when ground was broken by the Highland Park fellowship in Bartlesville, Okla., for its first building unit. This service, attended by more than forty persons from eight Oklahoma congregations, represented a significant step toward the fulfillment of the dreams and hopes of the churches in Oklahoma for a greater witness to the New Testament teachings.

The District of Oklahoma's dream to build a new fellowship was matched by a similar desire on the part of several families in the Bartlesville church. The Brethren have had a congregation within the city for a number of years. But as the city grew in size and area, there developed new neighborhoods inadequately served by the present churches in the city. In one of these community areas the Highland Park church will be located.

The site of the new building is in the northeastern part of the city on the edge of a rapidly expanding area in which it is estimated that more than 10,000 of the 30,000 population of Bartlesville are living. The nearest store is nearly a mile distant; the nearest church more than a mile away. The site of 1.68 acres was made available through a gift of land from Mr. and Mrs. V. L. Baughman and the purchase of additional ground by the district.

In September 1957, Wilmer Brubaker moved with his family to Bartlesville to become the fellowship's first pastor. A two-bedroom house within the community was obtained and redecorated for use as a parsonage.

Significant Decisions

Eight adults met with the pastor in the Paul McCann home on the evening of Sept. 7, 1957, for the first planning session of the group. At this meeting the first budget was adopted with provisions made for Christian outreach through the Brotherhood and district programs. Other significant decisions made at this initial planning session were to begin work as a fellowship of tithers and to approve the inclusion of a one hundred per cent Gospel Messenger club in the budget.

Average attendance at the midweek discussions, begun on Sept. 19, was thirteen persons per session for the first quarter. As the sense of fellowship among these families deepened, one meeting a week was deemed inadequate to maintain the feeling of unity and spirit which all shared. The first Sunday evening service was held in the parsonage on Oct. 20 with twelve persons present. The group now holds regular Sunday worship services in the Seventh Day Adventist church in downtown Bartlesville.

The membership has grown to fourteen in number, and the children of these families. Twenty-three persons are enrolled in the four classes of the church school.

As the fellowship looks forward to having their own house of worship within the community, they seek



Before building improvements were made

Church Addit

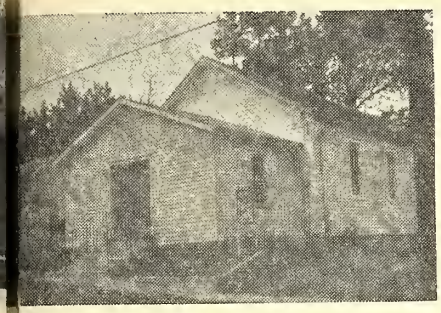
WITH the recent completion o addition to their church build members of the Carthage ch in the District of Southern Missouri ex enced the realization of a dream fo attractive useful front church entra To add to the convenience of the chu facilities, the addition includes a sec entrance to the church basement, a v bule, adequate bulletin board and dis shelf, coat and hat racks, and a st



An attractive sign marks the site of the future home of the Highland Park church



Pastor Wilmer E. Brubaker and Mr. V. L. Baughman turn the first shovelfull of dirt at ground-breaking ceremonies for the church of the Highland Park fellowship



With recently completed front addition

npleted

ork on the project was begun on Nov. 956. Records at the completion of renovation showed that approximately hours of labor had been donated and a total of $1,163 above the amount ady in the building fund had been ated. As a result the addition was t free on completion.

anning for the addition was done by est U. Groff, former church building uselor, and John Keeling.

constantly to discover ways to serve the community effectively. Already a Scout Troop has been organized for the community. An attractive sign has been erected on the site, and other means of publicizing the group's program have been developed. With increasing receptiveness and growing interest on the part of the community in the developing program of the Highland Park fellowship, the future holds much promise.

Readers Write

Continued from page 2

the entire service who were not members of the Church of the Brethren, or previously familiar with our practices. Frequently they became members afterward. So it seems that there is an unnecessary supersensitive inferiority feeling that is frequently responsible for abbreviating the service for the sake of people without "Brethren background." It frequently seems that the people with "Brethren background" are more averse to, and less appreciative of, the entire service than the newer members. Thus "Brethren background" can be a handicap rather than a benefit.—John B. Wieand, Omaha, Nebr.

The Local Church and Annual Conference

Mildred Etter

TO MANY members of the Church of the Brethren the Annual Conference is one of the highlights of the church year. Some look forward to a "vacation trip" in which Annual Conference is the chief destination. Others go to Annual Conference because of the impact it makes upon their own personal lives.

Some members have never experienced the Annual Conference in person, but follow its activities and programs through the pages of the Gospel Messenger each year. The printed addresses, pictures, and news stories of Conference activities enable interested persons to keep up with the thinking and programming of the church as a whole.

If the Annual Conference is to be a vital part of each local church's life, the local church needs to plan for meaningful participation in the Conference program. Here are a few things that should be given thought before June.

Business

The local church elects or appoints delegates to represent it at the business sessions at Annual Conference—the highest governing body of the Church of the Brethren. How can a delegate be prepared to truly represent the thinking of his local church?

Prior to Annual Conference, the Gospel Messenger prints queries and other items that will come as business. If these matters were discussed in a council meeting, or a meeting called especially for that purpose, the delegate would get a sense of direction from his local church that would help him when it is time to "vote." Naturally, presentations and discussions of Conference business at the actual meeting will give new insights on the various matters to the delegate and he may feel it necessary to vote differently than he had planned, but knowing his local group, he will be in a better position to interpret his action than if no previous thought had been given by the church constituency.

Perhaps as a local church group discusses Annual Conference business it will feel the impulse to direct a query to a future Annual Conference (through the district meeting). The point is that the more thought that is given to Conference business the more interested people become in the actual working procedures of the church. Interest and participation complement each other in any group and in its work.

Throughout the period of the Annual Conference there are multiple postbreakfast and meal conferences going on simultaneously. Local church representatives will want to divide themselves up in a way that as many of the various programs can be attended as possible and so that not all the representatives from one church attend the same meeting.

1958 Conference

This year's Conference will have special significance since the Church of the Brethren is observing the 250th anniversary of its founding. Much has been and will be written about the anniversary year. Exhibits of historical value and forward looking challenges will be on display.

Those attending the Des Moines Conference will glean a deeper sense of appreciation for the heritage of our church. They will leave the Conference grounds feeling a deeper commitment and dedication to service in and through the church.

Conference Reports

Following the Annual Conference each local church will want to hear reports from its delegates and from others who attended. Enthusiastic sharing of Conference experiences will help church members to feel they were really represented at the Annual Conference. Conference reports might be given under any of the following circumstances:

A special council meeting session called for the purpose of discussing Annual Conference and its business.

A Sunday morning worship hour devoted to the Annual Conference at which time the delegates could highlight the most important items of business and share some of the inspirational messages.

An adult class might invite the delegates to attend its class meeting to recount Conference experiences.

Continued on page 25



Johansen Johansen G. Good Moyer Bitting



Chrysler Cunningham Hartman Kreider M. Miller



Nichols Overholt Rinker Warstler Geyer



Kingery Staufer Broadwater Broyles Broyles



B. Miller Nolt Styers Wertz Anglemyer



Anglemyer K. Good Garman Grimes May



Swihart Watson Meyer Merrifield McDaniel



Brunk

Royer

December BVS Unit

THE December 1957 Brethren Volunteer Service unit of thirty-seven members began its training period at the Brethren Service Center, New Windsor, Md., on Dec. 2. During the training period, one week was devoted to each of the eight areas. The subjects and teachers were: Orientation, Dan West; Personal Disciplines, Melvin Ritchey; Children's Work, Monica Owen; Pacifism, Ted Kimmel; Boy-Girl Relations, Ed Crill; Recreation, Paul Weaver; Social Issues, Lee Lengel; Bible, Norman Harsh; Stewardship, Harl Russell.

In the early part of February the unit members were assigned to various service projects as follows:

Fresno, California

Paul Johansen and his wife Phyllis of Red Oak, Ill., are working in the program of the community center at Fresno, Calif.

Europe

George Good of Prescott, Mich., and Dennis Moyer of Vernfield, Pa., will serve in one of the various aspects of the Brethren Service program in Europe.

Bethesda, Maryland

Mary Bitting of Albion, Ind., Alden Chrysler of Swartz Creek, Mich., Don Cunningham of Mobile, Ala., Lois Hartman of Annville, Pa., Lynn Kreider of Albion, Ind., Madelyn Miller of Bridgewater, Va., Wendell Nichols of Hopewell, Va., Connie Overholt of Clarksville, Mich., Daisy Rinker of Burlington, W. Va., and Arvid Warstler of Durand, Mich., are serving as normal control patients at the National Institutes of Health at Bethesda, Md.

Chicago, Illinois

Jean Geyer of Middletown, Pa., is working in the Inter-City Parish in Chicago.

Cleveland, Ohio

Pat Kingery of Olympia, Wash., was assigned to work at the Inter-City Protestant Parish in Cleveland.

Elgin, Illinois

Bryan Staufer of Greensburg, Pa., is working at the Fremont Community Center in Elgin, Ill.

Falfurrias, Texas

Harley Broadwater of Decorah, Iowa, Dean Broyles and his wife Helen of North Manchester, Ind., Betty Lou Miller of Conemaugh, Pa., Eugene Nolt of Lodi, Ohio, and Dorothy Styers of Mifflinburg, Pa., have been assigned to the Brethren Service farm at Falfurrias, Texas, where they will work with the Latin-American people of that area.

Catonsville, Maryland

Don Wertz of Salem, Va., will serve as a ward attendant at the mental hospital in Catonsville, Md.

Pahokee, Florida

Glen Anglemyer and his wife Jeannette of Goshen, Ind., and Kenneth Good of Prescott, Mich., will help

with recreation and classes for the older children in Pahokee, Fla., and will also work in the nursery for the children of migrant workers.

New Windsor, Maryland

Larry Garman of Johnstown, Pa., Darrell Grimes of Everett, Pa., Bob May of Ruskin, Fla., Ruth Swihart of Goshen, Ind., and Mary Watson of Bryan, Ohio, have been assigned to New Windsor, Md., where they will be assisting in the total program of the Brethren Service center.

Nappanee, Indiana

Roy Meyer of Cleona, Pa., is working at the Brethren Service Center, Nappanee, Ind.

Detroit, Michigan

Jim Merrifield of Champaign, Ill., and Tom McDaniel of Bryan, Ohio, will be serving as pastors' assistants at the First church and the Trinity church respectively, in Detroit, Mich.

International Voluntary Service

Ronald Brunk of Fernald, Iowa, will be doing agricultural work in Vietnam.

Ann Arbor, Michigan

Max Royer of Perry, Iowa, will be doing medical research work at the University of Michigan hospital in Ann Arbor, Mich.

Overseas Clothing Relief Needed

"The clothing needs among overseas destitute and underprivileged is at a level of urgency unprecedented in the last decade. It is hard to realize this in prosperous America, but it is true," stated Harper Sibley, Church World Service chairman, in making a Call to the Churches for vastly stepped-up contributions of good used and new garments, blankets, shoes, bedding, etc.

The Church of the Brethren is participating in this program with substantial contributions to the Church World Service Program through the Brotherhood Fund and actual materials. In addition, the Brethren Service Commission carries out an active program of its own in many countries.

The Local Church and Annual Conference

Continued from page 23

If the delegates took pictures, this would add interest to the class meeting program.

An all-church fellowship meal could be planned to be followed by the Conference reports.

By all means, delegates should report in detail to the church planning board, so that the congregation can accept its share of responsibility for the world-wide program of the church. This accounting should be in addition to any of the other means of reporting to the total church.

Every local church will want to be represented at the 1958 Annual Conference in Des Moines, Iowa. Plan now for a genuine representation.

Conference Business

Queries

Distribution of Gospel Messenger

The First Church of the Brethren, Detroit, in regular church in September 1956, requests Annual Conference of 1958, through the District Conference of the District of Michigan, to appoint a committee to make a study and bring a recommendation to the 1959 Annual Conference, on the advisability of the Gospel Messenger being sent to every member family in the Brotherhood, with the expense being cared for through the Brotherhood Fund.

David Waggoner-moderator.
Mrs. James Tuggle, clerk.

Answer of district meeting: Passed on to Annual Conference.

Olden D. Mitchell, moderator.
Hugh T. Warstler, writing clerk.

Study of the Memorial Service

The Board of Administration of Northeastern Kansas, through the district conference, Ottawa, Kansas, Sept. 19-22, 1957, asks Annual Conference assembled in Des Moines, Iowa, June 17-22, 1958, to make a thorough study of funeral customs as are now widely practiced, including the total industry back of the casket building, the preparation of embalming supplies, the training and schooling of morticians, and the practices and responsibilities of funeral directors in their relationship to the church.

The study, we hope, will provide suggestions to the Church of the Brethren for:

1. A listing of basic discrepancies in present funeral practices as related to Christian beliefs.

2. A system of education for the Church of the Brethren in the basic reasons and beliefs of Christians on death.

3. An appropriate plan for a Christian memorial service, including suggestions for poetry, music, prayers, etc.

4. A means for making this information available in printed form for general distribution.

Gerald Mease, secretary.

Answer of district conference, Northeastern Kansas, Sept. 19-22, 1957: Passed to Annual Conference.

James H. Elrod, moderator.
Gerald Mease, clerk

Study on Realignment of District Boundaries

Since an increasing number of districts of the Brotherhood are giving serious consideration to realignment of district boundaries, we the Northeastern District of Kansas, assembled in district conference at Ottawa, Kansas, Sept. 19-22, 1957, petition Annual Conference convening at Des Moines, Iowa, June 17-22, 1958, to appoint a committee of five to make a study of possible redistribution of the Brotherhood and to compile for use by districts, techniques and aids to those giving consideration to this matter.

Gerald Mease, secretary.

Answer of district conference, Northeastern Kansas, Sept. 19-22, 1957: Query accepted and passed to Annual Conference.

James H. Elrod, moderator.
Gerald Mease, clerk.

Annual Conference Statement on Confidential Information

The Board of Administration of Northeastern Kansas understands that other church groups have recently come to public attention with official statements proposed to support their clergymen in the position of not divulging or disclosing in courts information given them in the secrecy of the Protestant confessional office;

And, since it is true that unless the church does protect its clergy-

men, the courts in some states do require that a man be considered in contempt of court if he refuses to reveal the requested information;

And, since the ministers of the Church of the Brethren often find that they hold in confidence information, which, if disclosed would not only violate the confidence with which it is given, but also would violate the spiritually sacred and soundly scriptural position forbidding a person to reveal any secret confession made to him,

The Board of Administration asks through the district conference of Northeastern Kansas in Ottawa, Kansas, Sept. 19-22, 1957, that the Annual Conference assembled in Des Moines, Iowa, June 17-22, 1958, respectfully authorize the preparation of an official statement of the Church of the Brethren in supporting the position of its ministers in keeping in secret trust information given them in confidence.

Gerald Mease, secretary.

Answer of district conference, Northeastern Kansas, Sept. 19-22, 1957: Passed to Annual Conference.

James H. Elrod, moderator.
Gerald Mease, clerk.

Unified Budget — General Brotherhood

In view of (a) the stated interest of the church in true stewardship, (b) the great importance of example as a method of teaching, (c) the expanding church program, and (d) the inconsistency of teaching unified budgets at the local level when the General Brotherhood is operating on a project basis, it is the request of the First Central Church of the Brethren of Kansas City, Kansas, that the district conference pass on to the Annual Conference this query for the investigation of the practicability of establishing the methods and time table for the development of a unified budget for the general Brotherhood.

Hazel Landes, clerk.

Answer of district conference, Northeastern Kansas, Sept. 19-22, 1957: Passed to Annual Conference.

James H. Elrod, moderator.
Gerald Mease, clerk.

Church and Fiscal Year

The Trotwood congregation through the district meeting of Southern Ohio requests the Annual Conference to give careful study to the advisability of changing the fiscal year and the church year of the Brotherhood to coincide with the calendar year.

This query was approved by unanimous vote at the fall council meeting of this church, Oct. 7, 1956.

George Olinger, clerk.

Passed to Annual Conference by district conference of Southern Ohio, Nov. 3, 1956.

Study of District and Regional Organization

Since a number of state districts throughout the Brotherhood are so small as to make efficient administration units almost impossible; and,

Since budgets for regional and district field work are steadily increasing; and,

Since awareness of this problem is manifest in a district consolidation movement in several areas of the Brotherhood; and,

Since regional lines and areas and the general structure of the church are involved in the movement; and,

Since it is evident that the movement needs guidance for the best interests of the church both local and general; and,

Since the Anniversary Year would seem to be a logical time to review the organizational structure of the church in the interest of economy and efficiency;

Therefore, we the Elders' Body, through the district conference of Northern District of Virginia, request the Annual Conference of 1958 to inaugurate and conduct a study of the district and regional organization with special reference to the most efficient units for administrative and promotional purposes; to the proper function of district and regional conferences; to the basis of Standing Committee representation and tenure, and to such other problems as are related to district and regional alignment.

M. J. Craun, moderator.
J. Galen Wampler, clerk.

Board Members and Moderatorship

The Rummel Church of the Brethren in council assembled July 11, 1957, requests Annual Conference through district conference of Western Pennsylvania to consider the advisability of making members of the General Brotherhood Board ineligible to serve as moderator or alternate moderator of Annual Conference during their term as members of the Board.

The following are two reasons to be considered: (1) Members of the Board already carry a heavy load of Brotherhood work. (2) The Board is concerned and involved in much of the Conference business, which could place a member of the Board in a prejudiced position as moderator of the Conference.

A. Jay Replogle,
moderator
Mildred B. Hoover,
church clerk

Answer of district conference: Passed to Annual Conference.

Glenn H. Bowlby,
moderator
W. K. Kulp,
clerk

New Business

Brotherhood Theme

The General Brotherhood Board recommends to Annual Conference the continuance of the Anniversary theme, Brethren Under the Lordship of Christ, for the church year 1958-59.

Old Business

Our National Anthem

The General Brotherhood Board concurs with the concern of these queries that the words of America the Beautiful or of My Country, 'Tis of Thee are much more consistent with the position of our church and appropriate for our national anthem than are the words of the Star Spangled Banner. We believe that many other citizens agree with this concern as evidenced by the several bills which have been introduced in Congress in recent years to achieve this purpose. Since our national anthem is determined by the Congress and since the most effective approach to Congress is from the citizen to his Congressman, we urge that local churches, districts, and members convey their concern on this matter to their representatives and senators in Congress.

Obituaries

Cline, Edna, daughter of Archibald and Lucy Johnson Mundy, was born Aug. 7, 1888, in Augusta County, Va., and died Oct. 21, 1957. On Oct. 12, 1912, she was married to J. Hubert Cline, who with one brother and one sister survives. She was a member of the Mill Creek church since childhood. Funeral services were held in the church by Brethren Wilbur Garber and I. S. Long. Burial was in the church cemetery.—Mrs. J. Harold Wampler, Mt. Crawford, Va.

King, John W., son of John and Sophia Hinkle King, was born July 4,

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Play Reading

IF YOUR family is growing up and enjoys doing things together, why not read a play together? Reading plays and discussing them is a fascinating exercise. Add to this idea the assigning of parts and giving them some dramatic interpretation when you hear the reading rehearsal. It may be done with or without action. It is done without setting or costuming. Why not read a play which is well known, such as Our Town, by Thornton Wilder? Other suggestions might include Outward Bound, by Sutton Vein, The Passing of the Third Floor Back, by Jerome, Abraham Lincoln, by Drinkwater, Enemy of the People, by Ibsen, and Green Pastures, by Connelly.

Choose a play that has depth and meaning, and one that would give opportunity to discuss some of the basic philosophy afterwards. One family group did Pawns, by Percival Wilde for a vesper hour for the church. It was gripping. When the family is home for a day or an evening why not read a play together and see if you do not agree that such hours together can mean much to your family?—*Submitted by John Vance.*

1877, and died Dec. 25, 1957. He was a member of the Mill Creek church, Va. He was married to Dora Moore, who with one brother survives. Funeral services were held in the church by Brethren Paul H. Bowman and Mahlon Blosser. Burial was in the Mt. Olive cemetery.—Mrs. J. Harold Wampler, Mt. Crawford, Va.

Martin, Walter J., son of Jacob G. and Fannie Yount Martin, was born Jan. 17, 1886, in Darke County, Ohio, and died Dec. 13, 1957. He was married to Katheryn Elizabeth Cassell on April 27, 1910, and to this union two children were born. He was a member and deacon of the Oakland church. Surviving are his wife, one daughter, two grandchildren, one brother, and one sister. Funeral services were held in the Oakland church by the undersigned. Burial was in the Harris Creek cemetery.—J. Earl Hostetter, Gettysburg, Ohio.

Pangle, Lattie Louella, daughter of William and Sarah Jane Wampler Clark, was born Aug. 28, 1878, and died Jan. 1, 1958. In 1903 she was married to Richard Arthur Pangle, who preceded her in death. Surviving is one sister. Funeral services were held by Bro. Austin Cooper in the Barren Ridge church, of which she was a member. Burial was in the adjoining cemetery. —Flossie V. Gibson, Staunton, Va.

Rose, Katherine B., was born Nov. 3, 1879, and died Dec. 31, 1957. Early in life she joined the Church of the Brethren in Marion, Ind. Surviving are one son, one sister, four grandchildren, and six great-grandchildren. Funeral services were held by the undersigned. Burial was in the IOOF cemetery.—T. G. Weaver, Marion, Ind.

Sandoe, John and Naomi Scott. John was born July 24, 1885, and died Oct. 29, 1957. Naomi was born Jan. 28, 1883, and died Nov. 16, 1957. They were members of the Nettle Creek church for several years. They are survived by one son and one daughter. Naomi is also survived by one brother, one half sister, and two half brothers. Funeral services were held in the church by Bro. Lester Fike. Burial was in the adjoining cemetery.—Mrs. O. D. Werking, Hagerstown, Ind.

Seehorn, Vada Good, daughter of Conrad and Melinda Diehl Rodeffer, was born May 14, 1888, and died Dec. 23, 1957, in Harrisonburg, Va. She was married to Ernest M. Good, who preceded her in death on Feb. 25, 1929. In 1950 she was married to J. Elmer Seehorn, who with two sons, two daughters, one stepson, two stepdaughters, three brothers, two sisters, and eleven grandchildren survives. She was a member of the Mill Creek church. Funeral services were held in the church by Brethren Paul H. Bowman, Cecil O. Showalter, and Fred Swartz. Burial was in the church cemetery.—Mrs. J. Harold Wampler, Mt. Crawford, Va.

Slaubaugh, Saloma, daughter of Moses and Sophia Rudolph Fike, was born Feb. 14, 1862, in Eglon, W. Va., and died Nov. 3, 1957. She was a member of the Church of the Brethren from youth. She was married to Fred Slaubaugh, who preceded her in death. Surviving are one son, three daughters, seventeen grandchildren, twenty great-grandchildren, one brother, and two sisters. Funeral services were held in the Maple Spring church by Bro. Allen D. Pugh. Interment was in the Eglon cemetery.—Charles E. Arnold, Eglon, W. Va.

Spaw, Lillie, died Dec. 30, 1957, in Farmington, Pa. She was a long-time member of the Bethel church. Surviving are her husband, William, four daughters, three sons, one stepson, two brothers, twenty grandchildren, and eight great-grandchildren. Memorial services were held in the Bethel church by Bro. John E. Grim and Dr. William Blake Hindman.—Mrs. Lorraine Grim, Farmington, Pa.

Stiffler, Howard S., son of Nathaniel and Nancy King Stiffler, was born Mar. 28, 1880, and died Sept. 24, 1957, at New Enterprise, Pa. He was a member of the New Enterprise church. Surviving are his wife, two sons, four daughters, sixteen grandchildren, nineteen great-grandchildren, two sisters, and one brother. Funeral services were held in the Holsinger church by Bro. Wayne Dick. Interment was in the Holsinger cemetery.—Fannie Dunkle, New Enterprise, Pa.

Trimmer, Jacob E., son of Jacob and Elizabeth Miller Trimmer, was born in Adams County, Pa., and died Dec. 29, 1957, at the age of seventy-eight years. He was a minister and elder in the Brethren church for many years. He helped to establish the Church of the Brethren in Carlisle, Pa. He served several terms as trustee of Elizabethtown College and was past president of the mission board of Southern Pennsylvania. For fifty years he was a well-known merchant in Carlisle, who at one time operated a chain of twenty-three five-and-ten-cent stores. Surviving are his wife, Martha, one daughter, three sons, two brothers, fourteen grandchildren, and ten great-grandchildren. Funeral services were held in the church by Brethren Warren Kissinger and Milton Hershey and A. C. Baugher, president of Elizabethtown College. Burial was in the Greenmount cemetery.—Mrs. Martha P. Trimmer, Carlisle, Pa.

Wagner, Anna A., was born in Westminster, Md., Aug. 19, 1902, and died Dec. 5, 1957, in Woodlawn, Md. She is survived by her husband, William, and her father. Funeral services were held in the Black Rock church by Bro. N. S. Sellers. Burial was in the adjoining cemetery.—Lydia M. Resser, Manchester, Md.

Wengel, Mary, daughter of Peter S. and Christiana King Fike, was born Nov. 6, 1869, and died Sept. 13, 1957, in Oakland, Md. She was a member of the Church of the Brethren from youth. On Oct. 3, 1897, she was married to Dr. John W. Wengel. Surviving are her husband, two sons, one daughter, fourteen grandchildren, and nine great-grandchildren. Funeral services were held in the Maple Spring church by Brethren George Detweiler of Waynesboro, Pa., Allen D. Pugh of Eglon, and Edward C. Wenger of Oakland, Md. Burial was in the Union cemetery.—Charles E. Arnold, Eglon, W. Va.

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**Church of the Brethren
General Offices
Elgin, Illinois**

Church News

Northern California

McFarland—Among our guest speakers have been President Fasnacht of La Verne College and Floyd Yearout of Fresno, each of whom lectured and showed pictures of his world tour. Recently Richard Whisler, who is now in alternative service, gave us insights into the work of Brethren Service. Jerry Davis, recently home from Puerto Rico, conducted the school of missions on Japan. Following the first session a forum was conducted by Pastor Jennings in which a group of Japanese-Americans participated. Evangelism teams and visitors meet regularly with the pastor for exchange of ideas. Four active prayer cells, totalling forty-one persons, meet on regular schedule. Our pastor's first sermon of the new year, The Birthday of a Church prepared us for the 250th Anniversary of the founding of our church. Bro. Lee Nelson of Modesto was our evangelist for our meetings in February.—Mrs. A. R. Grober, McFarland, Calif.

Paradise—Leaders for the Christian leadership school were Bro. Forrest Eisenbise, executive secretary of Northern California, and Rev. Carl Mead and Rev. James H. Corson, a Baptist and a Methodist minister respectively. Thirty-five people shared the Thanksgiving meal at the church. We are in the process of remodeling the sanctuary in order to have more room for the choir, the piano, and the organ. Bro. Ernie Harrison is in charge of the work which the men are doing one night a week. Brother and Sister Paul Brandt attended the district meeting in Empire, Calif. During their absence the Sunday morning and evening services were in charge of the laymen.—Mrs. Jean Warner, Paradise, Calif.

Southern California and Arizona

Glendale—C. C. Mishler, F. S. Heatwole, Walter Coffman and his wife represented the church at the district conference at Santa Ana, Calif. Earl Hobart of the local Methodist church occupied the pulpit during the pastor's absence. Prof. Amos Hoff, faculty member at Phoenix College, and his wife presented a travelog, Glimpses of Life in Other Lands. The first in a series of four films concerning the making and use of the Bible has been shown. Robert Mishler, a local church member, is serving at Flat Creek, Ky., during his year in Brethren Volunteer Service. Bro. Herbert Ruthrauff, of La Verne College officiated at our love feast. Music and readings comprised the vesper service presented by the Glendale, Lynnhaven, and Phoenix choirs. Brass candelabra were dedicated in the memory of Minnie Gillett at the morning worship service on Dec. 15. For Christmas, the church adopted a family of seven, providing food and clothing for them. The Christmas program was presented in pantomime and song by the children and youth groups of the church.—Mrs. Don Heatwole, Glendale, Ariz.

Pasadena—Many from our church attended the district meeting in Santa Ana. Bro. Paul Studebaker, our pastor, Mrs. E. G. Hoff, and Mrs. John Wilson were elected to serve on various committees of the district. Gene Moore of La Verne College is now serving as our youth director. Twenty-two of our youth and advisers attended a district youth meeting at Glendora. Four members have been baptized and three received by letter.—Betty Cohick, Pasadena, Calif.

Idaho and Western Montana

Nampa — Our Christmas season brought many enjoyable occasions for spiritual growth to our church family: a predawn service at the church on Christmas morning; the Christmas story in song and reading by the combined church choirs; and a dedication service for babies and their parents. The every-member canvass met with real success in helping people to see their talents and responsibilities. We began the 250th Anniversary celebration with a love feast.—Ottie DeCoursey, Nampa, Idaho.

Oregon

District Meeting—The forty-eighth district conference of Oregon was held in the new church in Portland, Oct. 10-13, 1957. Escil Hiser served as moderator, Clarence Brubaker as reading clerk, and Austin Eiler as writing clerk. Most of the business consisted of routine matters. A Brotherhood Fund goal of $3,600 was adopted. It was decided that the local treasurers should send all Brotherhood Fund monies direct to Elgin. The district budget gave considerable concern. The treasurer has been hard pressed to meet expenses, and there seemed to be a growing feeling of gloom. With the help of dedicated laymen, the budget was passed. At the men's meeting on Saturday they voted to turn the balance in their treasury and savings account over to the district board for the work of the district. They also voted to try to raise $500 in support of the budget. B. Wayne Crist, pastor at Wenatchee, brought three messages in line with the emphases of our 250th Anniversary. J. Onis Leonard of La Verne College spoke on Tomorrow's Church Today, at the youth meeting. Regional Secretary Jeff Mathis and District Secretary Glen Montz led in Bible study and program interpretation. The 1958 district meeting will be held in the Nicholas Gardens church in Springfield. The moderator-elect is E. J. Glover, the alternate, Willis O. Neff. The Standing Committee delegate to the Des Moines Conference is Ralph D. Bowman, alternate, George Romine.—Austin Eiler, Weston, Oregon, writing clerk.

Washington

Seattle, Olympic View Community—Many of our young people attended a youth rally held in Wenatchee, Wash. Donald Holsopple of Tacoma, Wash., preached one Sunday. Brother and Sister Rowe returned from their vacation early in December. The adult and youth choirs each presented a program of Christmas music during the Christmas season. The church attendance program started the first of the year. On Jan. 26, the class on Adventuring Into the Church began. At a meeting of the women's service guild, Mrs. John Hopkins, daughter of our pastor, gave a talk on her recent trip to Japan, illustrated by slides. A woman from Pacific College told of the work that is being accomplished with retarded children. On Jan. 19, Donald E. Rowe, the son of our pastor, was the guest speaker. In the evening our young people and the junior highs had a rally dinner and meeting. Our church is celebrating its tenth anniversary. We have sent a heifer to Japan.—Mrs. Calder Muirhead, Seattle, Wash.

Colorado

Denver, First—A group of our men recently conducted the every-member canvass. As a result, our attendance has increased and the weekly offerings have improved. Our pastor, Bro. Paul J. Wright, and his wife attended our regional conference at McPherson, Kansas. Our young people were well represented at the district youth rally and several attended the evangelism workshop led by Bro. Stewart Kauffman at the Prince of Peace church. A junior choir has been organized. The choir and the Sunday-school children gave a Christmas program the evening of Dec. 22. Our two groups of the women's work sponsor a church fellowship dinner the second Sunday of each month. They also sponsored the 100% Gospel Messenger Club. The deacons have set up a visitation program and plan to visit in every home. They are also furnishing transportation for those who otherwise could not attend services. A love feast service was held on Jan. 4, in observance of

e 250th Anniversary.—Mrs. Lulu Mil-
r, Denver, Colo.

Haxtun—The Sunday school gave a
hristmas program on the evening of
ec. 22, with a social hour following.
he choir gave its program on Christ-
as Eve. We had a New Year's Eve
rty and watch service. Both the
nior League and the adults studied
pan in their school of missions. Mrs.
ettey of Sterling, Colo., showed her
ctures of Japan. The young people
eet on Wednesday evenings, begin-
ng with supper and recreation at
30 and finishing in time for choir
ractice. The junior highs enjoy fun
ght twice a month. At our monthly
hristian education meetings, we are
sing the LEAVE kit. Our church was
sponsible for the World Day of
rayer this year, with other churches in
he community co-operating. Twenty
ave been baptized during the past
ear, seven of these on Jan. 5.—Mrs.
dward Duncan, Haxtun, Colo.

Rocky Ford—Our pastor, Bro. Wilbur
oover, gave the New Year's night
rmon at the union services held in
he Baptist church. Our church also
articipated in union Thanksgiving
rvices and a Christmas cantata by
he combined choirs of the Baptist and
rethren churches. On Christmas Eve,
family night program was held in
he sanctuary. We had representatives
t the youth rally held in Denver and
t the regional conference in McPher-
n, Kansas. Bro. Stewart Kauffman of
lgin and Richard Livingston, a youth
orker, assisted by our district field
ecretary, Edward Duncan, conducted a
orkshop on evangelism. Bro. Arthur
ean was here to consult with church
fficials regarding plans for additional
unday-school rooms. Our members
re using Meditations on Brethren Life
uring the first quarter of this year.
ur pastor conducts a weekday prayer
eeting and Bible study and also has
class in doctrines of the church for
outh and intermediate groups. He has
een chosen vice-president of the city
inisterial Alliance and takes a part
n the morning devotions at our local
ospital. Mrs. Edwin Boone, a Baptist
issionary, spoke to our women's work
roup about her work with the women
f the Belgian Congo. A dedication
rvice for babies was held on the morn-
ng of Dec. 29.—Mrs. O. C. Frantz,
ocky Ford, Colo.

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Northern Iowa, Minnesota and South Dakota

Fredericksburg—Pastors and wives of
he area had a potluck dinner at our
hurch. A memorial gift of a commun-
on table and offering plates has been
edicated. Two have been received by
etter, and four children have been
edicated. The Chickasaw County
ural women's chorus gave a con-
ert at our church. Herbert Michael
n furlough from Africa, spoke while
he pastor, Robert Boyer, was away
n vacation. We have family night
he second Wednesday of each month.
ttendance at the worship has been in-
reasing and the Sunday-school classes
re outgrowing the present space. We
ad a school of stewardship education
ollowed by an every-member canvass.
We held a love feast service on New Year's Day.—Mrs. Lester Guenther, Fredericksburg, Iowa.

Golden Valley Community, Minneapolis—Bro. Vernon S. Powell, formerly of the Kingsley church, Iowa, is now serving as our pastor. Sunday evening programs are based on the emphases of our 250th Anniversary. A recent dedication service was held for two children. We have installed a baptistry in the temporary church. A young adult class has been newly organized—Mrs. Delbert W. Eddy, St. Louis Park, Minn.

Lewiston—The 250th Anniversary year will have special significance for our church, for we will be celebrating our 100th anniversary. The first congregation was made up of eighteen charter members, coming from Ripley, Decatur, and Jennings counties in Indiana, to settle in Winona County, Minn. In 1874 they erected their first church building which served the congregation until the dedication of our present structure in 1953. A special observance is being planned for June 6-8 this year. Our hopes are that all former pastors and members may be present on this occasion.—Mrs. William E. Wright, Utica, Minn.

Southern Iowa

English River—Our church was well represented at district meeting. Thirty-two men conducted an every-member canvass, after a period of teaching on stewardship. Bro. Leland Grove of Curlew, Iowa, held an evangelistic meeting. One hundred eighty attended

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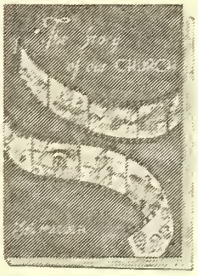
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FOR SALE: 2¼ acres fruit an nut farm, two dwellings, two ga rages, two unfurnished rentals, tw very large stucco buildings, meta roof for storage or poultry. Eco nomical water, gas and electri Located one mile from larges church in district, giving grea opportunity for church work. At tractive as semi-retirement home Reason for selling; retiremen Price, $14,000. Write Kamerer, F 4, 2053, Modesto, Calif.

Merkey and Harry G. Fahnestock accepted it for the church. Mrs. Francis Daubert and Guy Kintzel gave the Bible in memory of their parents, Mr. and Mrs. Horace Kintzel.—A. F. Wolfe, Pine Grove, Pa.

Spring Creek—Two persons were baptized on Sept. 8. On Sept. 25 a recognition service was held for Mrs. Orie Grove, who retired as junior department superintendent after more than thirty years of service. Also honored was Mrs. Lee Keilholtz, who had been assistant superintendent for twelve years. Our junior department purchased two additional heifers for relief and a special service of dedication was held at the farm of Aaron Hollinger. Our evangelistic meetings were held Oct. 10-20, with the messages being brought by Bro. Wilfred N. Staufer, pastor of the Greensburg church. As a result, four young men were baptized on Nov. 17. The guest minister for our communion service was Bro. Ivan Walker, pastor of the Jennersville church. A reception for members and friends was held on Nov. 3 following the evening church serviee. Bro. M. Guy West, pastor of the First church, York, Pa., was the speaker at the father and son banquet. Bro. Abram Eshelman of the district ministerial board gave the charge to the newly elected deacons and their wives at the morning service on Nov. 10. The deacons are Mr. and Mrs. Edwin Beaver, Mr. and Mrs. Ammon Laudermilch and Mr. and Mrs. Mark Wagner. On Nov. 24 the Student Christian Movement of Elizabethtown College had charge of the evening service. James L. Schell brought the message. A community Thanksgiving Day service was held in our church in which the message was brought by the Rev. Robert M. Lezenby, pastor of the Holy Trinity Lutheran church of Hershey. —Mrs. John Kreiser, Hershey, Pa.

Spring Grove—Bro. Michael Olivieri of the Albright congregation was the guest speaker at a meeting sponsored by the young people on Aug. 17-18. On Sunday morning, Aug. 18, a harvest meeting was held at the Blue Ball church; Bro. Norman Frederick from the Hatfield congregation preached the sermon. Bro. Ammon Merkey of the Fredericksburg congregation brought the message on Sept. 8. Bro. D. I. Pepple of Woodbury, Pa., held evangelistic meetings at the Blue Ball church. Six have been baptized and two received on former baptism. One was baptized at a later date. One Sunday, the young people visited the Lancaster County home and gave a program in song. Visiting ministers at the lov feast held at the Blue Ball church wer Brethren Arthur Hess of the Uppe Conewago congregation, who officiated and Harold Martin of the Pleasant Hil congregation. On Oct. 13, a group o our members held a service in the jai at Pottsville, Pa.—Mary Esther Stoner Lititz, Pa.

Minister's Book of the Month
Selection for APRIL

STUDIES IN CHRISTIAN BELIEF

WILLIAM M. BEAHM

The Church of the Brethren, like other churches, is under challenge to clarify and reassess both her own distinctive emphases and the total outlook of her faith. Such encounter with the great common affirmations of Christian belief will help us to see our faith as one for today and tomorrow, as well as one for yesterday. The body of Christian belief is set forth in these studies along the main outlines inherent in the apostolic benediction: "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." (2 Corinthians 13:14.)

Of this volume, Paul M. Robinson, president of Bethany Biblieal Seminary, says: "Here, then, is a book for all. Laymen will welcome it as a clear and forthright statement of the Christian faith. Pastors and teachers will find it invaluable as a study guide for classes. Young people will profit from its use in discussion groups. It will serve as a manual for studies in the meaning of church membership and Christian experience. But what is most important, it will give to all who read it a clearer understanding of the 'faith once for all delivered to the saints,' and a deeper appreciation for the high ealling which is the Christian way."

Regular price $3.50, to members $2.45 plus postage and handling.

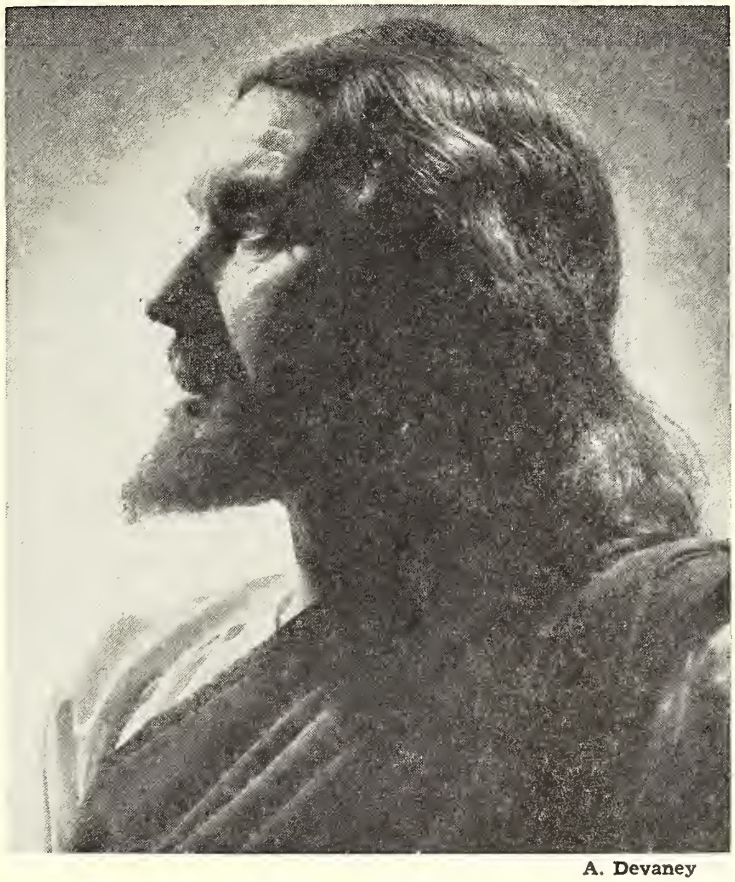
Copies will be mailed to members of the Book of the Month Club about April 10

Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

MARCH 29, 1958

A Lifetime Calling



A. Devaney

Josef Meier is of the seventh generation in his family to play the part of Christ in a passion play that dates back to the thirteenth century. Now known as the Black Hills Passion Play it began as a feature of Holy Week services in Westphalia and continued as a village festival. The players came to the United States in 1932 to escape from the power of the Nazis.

To play the role of Jesus in a drama is no easy task. It is a lifetime calling and has been so viewed by communities where these momentous events are dramatized. But all Christians have a similar lifetime calling. They too must be willing to take what the late Warren Slabaugh called "the role of the servant." Where the events of Holy Week are concerned we are not spectators in the audience, but actors upon the stage. This is a good time to rethink the implications of our calling as Christians.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Mixed Marriage

I have just read your fine editorial, "A Voice From the South," in the Feb. 8 issue. There is one point in this piece where you quote the Southern church leaders, and with which I fundamentally disagree. It says that: "To suggest that a recognition of the rights of Negroes to the full privileges of American citizenship and to such necessary contacts as might follow would inevitably result in intermarriage is to cast a serious and unjustified aspersion upon the white race as upon the Negro."

To this I must strongly object. Aspersion, indeed! Where do these Southerners get that way, or whites that feel that way also? I have watched on college campuses all across the nation where different races have gone to school together, and can see, in this one example alone, where the races inevitably come together. First as friends, then as companions, then boy and girl friends and then in marriage.

This is an aspersion? The total number of mixed marriages does not amount to much in this country, yet. But I dare say that over the years mixed marriages will become ever more popular. There is no reason on land, in the air, or on the sea that these marriages should be looked down upon. There is no medical, biological, or sociological reasons against them.

In my opinion the mixed marriage is the only ultimate way to completely settle the problem of the South. May it come soon. — Edwin L. Chrisman, San Diego, Calif.

Problem of Intermarriage

"Out of the Long Night," by Martin Luther King, Sr., was excellent, indeed so much that I believe we members of the Church of the Brethren may read it several times and keep it for reference. His quiet faith in a Creative Force having power to right injustice either before or after death has made him truly "a nonviolent resister."

Also we may well take to heart his saying that the greatest tragedy of this period may be not the "noisiness of bad people" but the "silence of so-called good people."

Hitched on to the problem (though not in Reverend King's article) is the one of intermarriage. I think it is often brought up for the purpose of argument alone. Nor do I think it will be a question for solution in the present century — as much from the Negro as from the white. However, I think we should be clear as to where we stand. I believe it is the same problem as the marriage of two different religions or two cultures. In other words, the nearer a man and woman are in education, culture, religion, and other phases of life the more likely their marriage will be successful. At the present, the children have the hard time not because intermarriage is wrong, but because it is not accepted by us. — Avis L. Porter, Polo, Ill.

Segregation

I feel that our church is going too far on matters of integration.

Who ever heard Billy Sunday or D. L. Moody or Billy Graham say anything about us as Christians needing to integrate?

I quote the life of Spurgeon, and apply it to this subject. Richard Day is the author: "I am not contradicting the testimony of the forefathers who are now with God. The doctrine I teach on this is the doctrine of Paul and the Holy Ghost." Also I believe it to be the doctrine of Christ. This is taking Dr. Day's words out of setting for he spoke of Puritan doctrine. But I use them to get my meaning across.

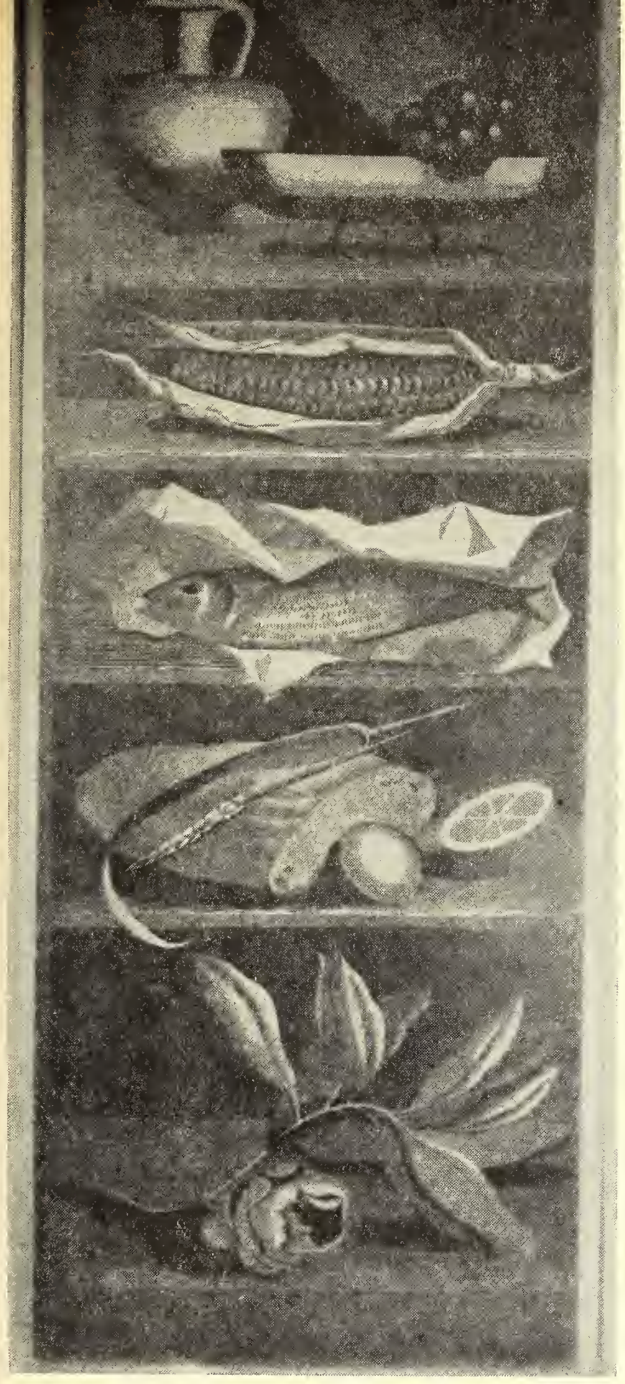
Animals by instinct mate only with their kind. To segregate races as different as black and white lessens our tension.

Rev. T. G. Gillespie, president of Belhaven College, Jackson, Miss., proves that Lincoln and Jefferson and Booker Washington did not favor racial mixing. And they have often been misquoted on these matters.—Joel B. Naff, Boones Mill, Va.

About a year ago Life Magazine carried an article by Billy Graham with this title, "Billy Graham makes Plea for an End to Intolerance; arguing that Bible forbids segregation, evangelist calls for both love and justice." In that article Billy Graham wrote:

"It was after study of the Bible, as well as current events, that we decided that all of our future evange-

Continued on page 22



Jesus took everyday objects and familiar acts and invested them with new meaning through which we have suggested God's power and purpose

The Mind of Christ Symbolized

Morley J. Mays

FOR the Christian everything is surrounded by mystery. Christianity has no other starting point than the mystery which we sense in our experience of the universe about us. He who has no awareness of mystery is not fit for the kingdom; he is not even ready to accept or reject with any degree of meaningfulness the claims of the church for his love and loyalty. Take away mystery, and you take away the only excuse the Christian faith has for what it has to offer. Says Prof. Amos N. Wilder, "To deny or minimize the abiding element of mystery and awe in the religious life is to forfeit that life itself."

But the Christian tradition not only believes there is an abyss of mystery at the boundaries of our experience—poets and seers have also witnessed to this mystery—it believes also that meaningful resources for the living out of our lives are to be found in mystery. In this mystery, says the Christian, man can find the answers to his perplexities, his mixed and sometimes contradictory motives, his craven appetites, his ambiguous morality, and his tragic sufferings.

Still further, the Christian tradition teaches that man of himself and with his natural bent cannot penetrate the mystery. If man is to establish any kind of meaningful contact with the mystery, the initiative must come from the side of the mystery itself. This is a mystery so profound that when it comes through, man realizes that the advance was not with him. He strives to find it, but when he finds it, he discovers that really he has been found.

It is necessary to concede the reality of the mystery, but that is not sufficient. It is necessary also that we concede the self-disclosure of the meaning of that mystery, but even that is not sufficient. We must in addition address ourselves to the terms of that self-disclosure. To borrow a phrase from business practice, we must ask about the letter of transmittal.

We do not receive the message of the mys-

tery in everyday language, nor do we hear it in the syllables of scientific discourse. Our reception of the mystery is different from the way we receive other knowledge through the senses or through our capacity for abstract thought. What we can know about the mystery will not neatly fit into the pigeonholes which we use ordinarily. His ways are not our ways, his thoughts are not our thoughts. This adds up to something startling and rewarding: our knowledge of the mystery is symbolic, and our language is the language of the symbol.

The Bible is full of symbolic language from beginning to end, ranging from the single detail or metaphor through the parable, allegory, and legend, to the myth. This is no accident of composition, nor is it only a mark of the literary excellence of the Bible. If all we have in the symbolism of the Bible is literary flourish, mark it up as a gratuity and let it go at that. Symbols are of the essence in the communication of the message. They are the bearers of the message, bringing it within the scope of our understanding in the only way that is appropriate to the mystery and that can at the same time make it relevant to us.

What is a symbol? A symbol is similar to a sign, and we all know what signs are, since we have them all about us. The traffic light at the intersection, the buoy on the water channel, the beacon on the mountain crest—all these are signs in that they point to something beyond themselves, in these instances to things threatening danger. But once this pointing function is over, the sign has no further value.

Symbols, however, not only point beyond themselves, like signs; they also partake of the nature of that to which they point. Probably the most familiar instance of a symbol within the secular order is the flag. The flag not only stands for or points to our country; it commands our respect in and of itself. We salute it and are otherwise ceremonial in our handling of it. In short, the flag, a symbol, has power within it which no mere sign has.

Since we were not contemporary witnesses to the life of Jesus Christ, we must depend for our attachment to God on the symbols which he established and left behind him. In ways mediated to us by these symbols, we can have intimations of creative power and loving purpose break through to us from the heart of the universe. By these means God will take up the frayed ends of our lives, the rents and tatters, and in the eternities of his presence bring pattern and purpose to them. He will bring the completion of the fragmentary and the restoration of the broken.

Jesus characteristically established symbols by taking up familiar acts and everyday objects and investing them with new meaning. Bread, water, and wine, equally with the common amenities of his day and with the vitalities of his person, his body and his blood, became the symbolic bearers of meaning and power to all who would accept them. Converted to symbolic usage, these are the means by which to seal our repentance and confirm our memory of his redemptive acts in our behalf.

Let us never say, "They are just symbols," as though we could take them or leave them. They partake of the power of that to which they point. Let us never grant too much to them, because then they will become idols and obscure him to whom they were intended to point. Paul said that we Christians are to be known as "stewards of the mysteries." Perhaps this statement suggests what our primary pitch in stewardship should be, and it obviously is quite different from our ordinary run of ideas about stewardship. If we will interpret spiritual, or mysterious, truths in spiritual language, we shall then be, as Von Hugel once said, "children of the dawn, and of Christ's ampler day."

The Days Between

MARY STONER WINE

When loved ones leave us here and go to meet
Their Lord, when all that human hands can do
Has been accomplished, but in vain, then through
Our own deep wounds, which we may count defeat,
We'll know why Christ's disciples bowed in grief,
Why voiceless silence caused their hearts to mourn
Between "Good Friday" and the Easter morn.
We'll know why sorrow shadowed their belief.

The days between may deepen or destroy
Our faith, may bring despair and make us grope
In doubt, or bear us up on wings of hope
Till loneliness is comforted by joy.

The days between, so short, but oh, so long!
Lord God, put in our hearts a trusting song.

EDITORIAL

The Way of Sorrow

ALMOST every Friday pilgrims from all over the world join in a procession along a narrow street in Jerusalem. It is known as the *Via Dolorosa,* or way of sorrow. The pilgrims pause for prayer at fourteen stations of the cross, places reportedly associated with the sufferings and death of Christ. Some of the fourteen events are based on traditions, others on references in the Gospels.

There is considerable doubt as to whether any street today can rightfully be claimed as the exact path of Jesus' journey. There are marked differences among Bible scholars as to the location of Pilate's judgment hall and the location of the hill where Jesus was crucified. In nineteen hundred years' time the debris of cities has a way of piling up so that the actual pavements on which Jesus walked are likely thirty feet below those now followed by pilgrims. Yet one would not deny the devotional values to be realized by following a path so close to the one taken by our Lord.

It is frequently much easier to be a pilgrim than a disciple. The pilgrim may be little more than a tourist with a sense of reverence for holy places. Whatever discomfort the modern pilgrim feels in taking the "way of sorrow" is at the most only temporary. He can hardly know what it meant for Jesus to stand alone in Pilate's judgment hall, to fall under the weight of a cross he did not deserve, to become an object of scorn and cursing, to see his closest friends desert and deny him or to give his life, painfully but forgivingly, for those who really deserved the cross he had accepted.

The disciple cannot claim to know all the sorrows of his Master, but the prospects are good that sooner or later, he will share some of his Lord's sufferings. But discipleship is no mere gesture of devotion. It involves a loyalty to the way of Jesus that cannot escape, therefore, the way of the cross. So often we speak of our disappointments, our frustrations, our minor irritations, our losses and our griefs as the crosses we must bear. Yet usually they are the same circumstances that surround most persons, disciples or not.

If we are to talk honestly about following in Jesus' way of suffering, then we must think first of following him all the way, whatever happens, recognizing that undeserved suffering, suffering and loss for the sake of a cause we cherish, sacrifice for the benefit of others than our own loved ones—this is the kind of sorrow that reflects the way of the cross.

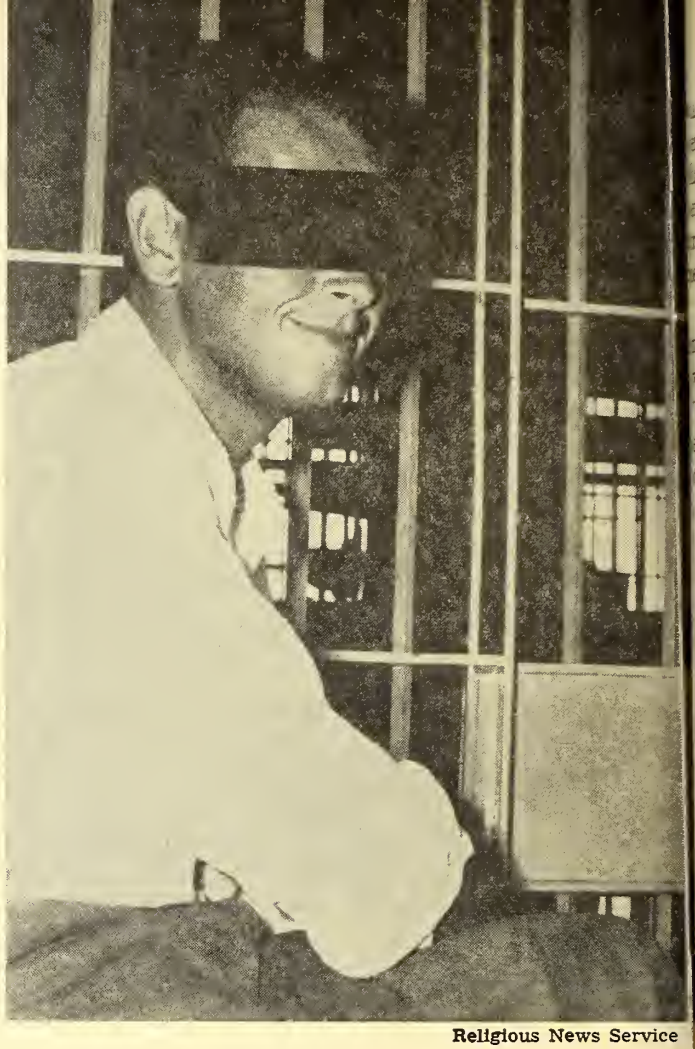
Should we not be honest and admit that most of our efforts today are for security and safety, for comfort and contentment? We really shy away from any suggestion that we should risk a cross either in our personal or our national life. The cross has no place, we imply, in a realistic foreign policy, or in personal success. The cross is regarded among us as being almost as foolish as the Greeks regarded it. We have acquired the symbol and have wrought it beautifully in brass upon our altars, but we seldom accept the cross as a way of life.

Who, then, walks the way of sorrow today? Surely not the pilgrims who pause for a day in Jerusalem. Surely not millions of Christians who sing of how they glory in the wondrous cross they survey, but who find elaborate excuses for bypassing the way Jesus took. Perhaps we will need to ask German Christians who are sticking to their difficult posts in East Germany, or the Koinonia community in Georgia, that stays by its principles in spite of threats and bombings and the scorn of its neighbors. We can ask missionaries why they risk more lives to reach the Auca Indians in Ecuador, or we can inquire why four Americans are sailing a small craft out into the Pacific in what may be a futile protest against continued bomb testing. And there are many others who for reasons we may never know are risking their security, their property and their future in order to follow Jesus all the way, including the way of sorrow.
—K. M.

Looking Ahead to Annual Conference

LAST week the Gospel Messenger carried on pages 25 and 26 the first of many business items to come before Annual Conference. In this issue there is a registration blank for delegates and others desiring accommodations at Des Moines. Our readers are urged to watch our pages for other announcements concerning this anniversary Conference in order that they may attend as well-informed participants in an important event in the life of the church.—K. M.

We may say, "This will never happen to me," but if we trust in our own strength we might not resist, we might not overcome. So knowing that we do not always do that which is right we pray, "Lead us



Religious News Service

Not Into Temptation

John C. Middlekauff

IN EDINBURGH, Scotland, the National Bible Society was startled when it discovered that the translation of the Lord's Prayer in the language of the republic of Liberia rendered the phrase: "And lead us not into temptation" as "Do not catch us when we sin."

Whoever made the translation was not the first or the last to be confused as to the meaning of this petition: "And lead us not into temptation, but deliver us from evil." What are we saying when we pray this portion of the Lord's Prayer? Are we saying what Jesus had in mind? I am sure that the average Christian falls far short of the meaning which Christ had when he taught his followers to pray: "And lead us not into temptation, but deliver us from evil."

The difficulty stems from the problem of translating an idea from one language to another. *Peirasmos* in the Greek means an experiment, attempt, trial, or proving, and is used to describe the trial or testing of a man's fidelity, integrity, virtue, and con-

stancy. It is also used of adversity, affliction, and trouble, that is, our trials, our testings, sent by God and serving to test or to prove a man's faith, holiness, and character.

As soon as you discover the meaning of the Greek word which has been translated "temptation" it becomes quite evident that we are not praying to God and asking that he cease enticing us to evil, that he stop tripping us. For this has been the problem so many Christians have faced in this petition. They have read: "Lead us not into temptation" and have said, "It isn't fair. God is always putting stumbling blocks in our way. How can we keep from falling into sin since God is always putting temptation before us?"

Now, we should know better than to accuse God of placing temptation in our way. Wise parents do not say to little Mary or Johnny: "You must not take money that does not belong to you" and then leave money lying around the house. Nor do we say to them: "You must not eat candy between meals" and have candy out where they can get it. No; we say that we must not place temptation in their way.

Everything we know about God leads us to believe that he would not deliberately try to trip us, to make us fall, and then hold us responsible for yielding to temptation. The New Testament is crystal clear on this point. In the first letter to the Corinthians Paul says: "No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it" (10:13). Paul does not indicate the source of the temptation experiences but he does define God's role as One who strengthens and delivers.

The clearest statement in the New Testament is found in the letter of James: "Let no one say when he is tempted, 'I am tempted by God'; for God cannot be tempted with evil and he himself tempts no one; but each person is tempted when he is lured and enticed by his own desire" (1:13-14).

In view of the fact that the Greek word means testing or trial, and the additional fact that God does not seek to cause us to stumble and fall into sin, we can say that this petition is a prayer to God to spare us those experiences which test our faith, our integrity, our character – even though we know that these experiences can strengthen us, develop faith, and form character. But it is also a prayer for victory when these experiences do come into our lives.

Here we come face to face with one of the most difficult problems in Christianity, the problem of struggle. If we had our own way, we would eliminate all struggle: no suffering, no death, no failure, no defeat, no loss, no separation. But at the same time, we know that struggle is inevitable and that men grow and develop only as they face and overcome the vicissitudes of life.

If life teaches us anything, it teaches the great lesson that strength of character, integrity of spirit, and a victorious faith are developed in men only as they face these testing experiences and emerge victorious. That is why James begins his letter by saying: "Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness" (1:2-3). The eminent English naturalist, Alfred Russell, once helped a butterfly extricate itself from the cocoon out of which it was struggling to be born. But once relieved of the necessity to struggle, the poor creature crawled around for an hour or two and then dropped dead.

No man in his right mind anticipates with joy these testing, trying experiences which we label vicissitudes but the Christian faces them with this twofold assurance: God stands by us to strengthen and to help us overcome, and through these experiences we can grow and develop. Out of struggle, we grow strong; out of doubt, our faith is born; out of suffering, we learn patience, as well as sympathy and concern for others.

That matchless storyteller from the South, Archibald Rutledge, in his book, Beauty in the Heart," says: "Going up a mountain path one day, I met a mountaineer with an axe in his hand. I walked with him and asked him what he was

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Three Crosses

JEAN HOGAN DUDLEY

Three crosses stood upon a hill,
As day went slowly by,
Three crosses, stark upon a hill,
And black against the sky.

And men had mocked, and men had cried,
And some had feared to see
Three strangers hanging crucified,
When one of them was He.

For on a scarred, unholy hill,
Above a cruel town,
One cross stood high, and calm and still
One stranger wore a crown.

---

going to cut. 'I need a piece of timber to fix my wagon,' he said. 'I need the toughest kind of wood I can get. That kind always grows on top of the mountain where all the storms hit the hardest.'

"We are prone to lament that the world is not better. Yet the fact that it is full of trouble affords us our only chance to spend our hearts. A time of prosperity is a dangerous time; the soul loafs and grows fat. Times of storm and peril are the ones that show what we are made of. A storm is always a challenge; there seems to be something in the heart that rises up to meet it."

Jesus would have us frankly face the place of struggle in the Christian life. On one occasion he said to those who followed him: "Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able" (Luke 13:24). The word translated "strive" literally means "to agonize," "to contend." God does not hand us life and character on a silver platter; there is overwhelming evidence that God never intended men to have an easy time. This world is so organized that we grow and develop by overcoming obstacles, by conquering difficulties, by facing vicissitudes and using them constructively. And that it works is attested to by the greatest men and women history has known. The list is endless, but think of Helen Keller, deaf, dumb and blind; John Milton, blind; Demosthenes, stutterer; R. L. Stevenson and the poet Keats had T.B.; Charles Steinmetz was deformed; Edison and Beethoven were deaf. Through struggle each became great and made a worthy contribution to life.

And what is true of life in general is true of religion. Greatness of soul, nobility of character are the results of agonizing effort. But true as this is, we are not to go around looking for trouble. "Lead us not into temptation." If we grow by overcoming temptation, by conquering the vicissitudes of life, why should we pray to God to be spared from these testing experiences?

The first reason which comes to mind is that we know our weakness, our limitations, our flaws. And knowing ourselves as we do, we know that we might not resist, we might not overcome. There are some people who are so self-confident that like Peter they say, "Though they all fall away . . . I will never fall away" (Matt. 26:33). But most of us know ourselves well enough to know that we do not always do what is right, we do not always remain true to God, we do not always follow the light that is given to us. And if we have not learned this lesson, we ought to do so before some moral tragedy lays us low. One of the truest words ever written is this one from the pen of Paul: "Therefore let any one who thinks that he stands take heed lest he fall" (1 Cor. 10: 12).

If life teaches us anything, it teaches that there is no sin that we cannot commit if the circumstances are right and we are trusting in our own strength. A student you know is expelled from college for cheating and you say, "That will never happen to me." But if graduation depended upon your cheating in an exam, and if you thought you could get away with it, and if you began to rationalize, you might stoop to cheating.



Times of storm and peril make the soul strong just as the winds and storms of the mountaintop cause trees to grow tough

In your employment, you are trusted with large sums of money. You read about other men and women who embezzle and you say, "That is something I will never do." But don't be too sure! Not too long ago a man said to me, "I read about things like this in the newspapers but I never thought it could happen to me." If we are realistic, we will never say: "Others fail, others fall, others sin, but I never will." Rather, we will say, "Knowing myself as I do, only the grace of God will keep me from yielding to temptation, folding up under the stresses of life."

All of us want to live lives that are victorious, that conform to God's designs for our lives. As long as we live, we will be tempted—for we will never grow beyond temptation. If Jesus was tempted in all points like as we are (yet without sin), we cannot expect to reach that place in life where we will be immune to temptation. In our own strength, we are not able to resist and to overcome. But by the strengthening grace of God, we can win. And so we pray, "In temptation Lord, lead me, protect me." Or as this petition is translated in the Aramaic: "Let us not yield to temptation."

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor:

Should a young minister go into a rural community and try to make the church over into doing things like others do, such as doing away with the covering, just taking the bread and wine, and making the rest of the congregation feel so dumb and not needed?

Should the minister be a dictator? Must all forms of worship be done the way he says? Is that what our colleges teach?

Disturbed.

Dear Friend,

A church, like an individual, has its own character. It cannot be made a copy of other churches, because no two other churches are precisely the same.

Some change is inevitable. People and congregations respond to change in different ways. For some people any change increases the feeling of insecurity. I find it difficult to believe that any minister seeks to make people "feel so dumb and not needed" in the church program. Doubtless at times his effort to lead them in the search for truth as it is revealed in the mind of Christ brings them to certain discoveries which question traditional dogmas.

Of course, a minister is not a dictator. He cannot be in the Protestant tradition. The heart of the Reformation faith centered upon the priesthood of the believers. The Christian minister is a servant.

The conduct of worship requires some variety. For many years I have followed a standard pattern for the morning worship service, but many people feel it is too routine. From time to time they have suggested that changes be introduced, just to be sure that we are not going through motions.

I believe that a careful examination of what Brethren colleges teach would not produce any evidence that they "teach the young ministers now to do away with the old Brethren customs."

May I suggest that your letter seemed a little harsh. It impugned the motives of many people. It made broad generalizations. It assumed certain facts which are far from accurate. Forgive me for being quite so candid, but in good conscience I could not answer the specific questions you asked without answering the letter also.

Harry K. Zeller, Jr.

Death on a Cross

Walter Fisher

I LOOK back nineteen hundred years. I see a man on a cross. Seeing innocence on his face, I ask, "Why are you here?" He answers, "Sin put me here — dishonesty, immorality, pride, murder, hate, covetousness, idolatry, self-seeking." I say, "But you are not guilty of these, for I can see you are a good man. Your personality is like that of God."

I ask the one on the cross, "But why must you suffer since you are innocent?" And he answers, "This is the world's only hope, for there is no other name under heaven given among men whereby they must be saved. Men must accept the death on the cross."

The cross shows you what happens to a man who takes spiritual values seriously. It is the end for a man who makes spiritual factors basic in his life. A man on the cross looks down and sees the pleasure-mad throng for whom there is no cross. And he asks, "What's the use? It doesn't pay to be good. Honesty is not the best policy." With such thoughts we deceive ourselves. The cross is the price we pay when we dare to be different, whether we fall below the standards of the crowd or rise above them.

What is the meaning of all this? Many answers have been given, but none of these has touched the ultimate. The only adequate answer comes from the Scriptures and from Christian experience: Christ died for our sins. The Son of man came to give his life a ransom for many; the blood of Jesus Christ, the Son of God, cleanses us from all sin. While we were yet sinners Christ died for us so that we shall live with him.

A new life for mankind blossomed on the tree of the cross — burst into full bloom on the morning of the resurrection.

When Cecil Rhodes lay dying, he is reported to have said, "So much to do, so little done." He could not say as the Master said at the climax of his career, "I have finished the work which thou gavest me to do." How glorious for the Son of God thus to reach the goal predicted and accomplish the redemption of a world.

In order that he may have power to meet each situation that arises

Pray for Your Pastor

Carroll M. Petry

I AM A PASTOR. This is my day: it was an average morning, spent in correspondence and study. Over the noon hour, I ran errands, returning just in time to make a 1:30 appointment scheduled with a church committee.

At 3:30 I left the meeting and took my car to the garage for a tune up.

As I returned home and pulled into the drive, my wife met me with news of tragedy. A truck driver had died while he was stopping at a restaurant in another state. The man and his wife were persons I knew well. I hurried to the home and did what I could to comfort the griefstricken widow.

After calling there, I returned home, had dinner, and then called a fellow pastor to inform him that one of his parishioners was in the hospital. The doctors had given him only a few weeks to live. My fellow pastor, ill with the flu, asked me to call on his parishioner for him. This I did.

After praying with the man, I crossed the street to visit a woman who had been quite ill with pneumonia. I called also on some young parents whose fifteen-month-old daughter was in the last stages of malignant cancer.

Just fifteen minutes before the time for Bible study class to begin, I arrived home, selected some books I wanted to share with the rest of the group, spent a few minutes in prayer, and went to church. The next hour was refreshing though I was tired, and our discussion was lively and sincere.

Immediately after the Bible study period, the choir met for rehearsal and I needed to be there. After choir, another meeting had been scheduled, but was cancelled. I was not sorry.

Back home again at 9:30 p.m., I tried to relax, but my thoughts kept going out to the homes where sorrow was found. I thought of the newly made widow and her two small children. I thought of the man with cancer and his "day-to-day living," as he soberly called it. I thought of the little fifteen-month-old girl who also had cancer and for whom the doctors could do nothing.

"If only I could do more," I thought. I bowed my head and whispered, "Father God, give me the strength, courage, and understanding to be a real shepherd of your sheep. Help me!"

I had to write this down. For, you see, all over this country and this world today, there are men of God whose experiences are much like mine. Where do they get their power? They get it directly from God through prayer. You can help. Your pastor never knows what experiences will meet him in any given day. He tries to prepare by praying sincerely and constantly, but there are many times when he feels inadequate. A real source of his power comes from his own people who pray for him daily.

Would you like to have a part in bringing the love and power of God to bear on those who are in need? Then take a few minutes each day to pray for your pastor!

A Prayer for Pastor and People

Paul Mohler

FATHER, I thank thee for this church and its pastor and for the good they have done, are doing and may yet do. I pray Thee to make the church a great stronghold of his kingdom, a bright light in the dark world, and a center of spiritual power, soul saving, righteousness and good works.

Enlighten each member, enliven each one with eternal life, sanctify and consecrate each one, strengthen each one in righteousness, faith, love, zeal, and devotion.

Guide each one. Give each one the joy of thy salvation and growth in grace and in the knowledge of Jesus. Pour into each heart the love of God through the Holy Spirit, to bind them in strong loving unity, fellowship, mutual interest and co-operative service with the church.

If any sin, reveal to them their sins, convict them of their guilt and the danger and degradation of their sins so clearly that they will repent, confess, pray to thee for pardon and for power to overcome sin and live righteous lives. When they so come to thee, do thou forgive them and grant them the power

Continued on page 14



The interior of a monastery's chapel built by monks about 500 A.D. was revealed when the rock cone fell away because of erosion. The wall decorations still retain a remarkable degree of detail and bright color. The depiction of the Last Supper shown below is found on the walls of a monastery dating to the 12th century. The monastery was probably built earlier, for under this painting is still another layer of decoration dating to a much earlier time

Three Lions

The Life of Christ Preserved in Rock

The original dwellings of some of the earliest Christians still exist, many of them intact, in the Goreme Valley in the interior of Turkey. In this valley the early Christians found mile after mile of rock cones. Seeking to escape their persecutors, they built whole villages into the solid rock of these cones and the adjacent mountains. Later, they came here as monks seeking to found orders. One of the largest mounds in the region contains an entire monastery with about ten floor levels.



SATURDAY'S CARPENTER

Barbara White Barnhizer

I STEPPED out into the sunshine of a warm spring day. Nature was strutting and preening in her new coat of green buds and yellow jonquils. Her azure eyes were dancing with the gay trill of the robins. And squirrels were scampering through her brown tresses, which were caught with wisps of green. The fragrance of her youth and beauty hung heavily in the air. She looked the part of an eager maiden awaiting her love!

Standing there in her illustrious presence, I could not help but become nostalgic. It seemed all the familiar things around me took on a new and added beauty. There was the apple orchard in her lacy pink and white dress, looking so like the bride I was when John and I first came here to live.

In one last fleeting glance, I drank in the sight of our lovely white house with its sprawling green lawn, the big red barn, and the twisty-gnarly looking grape arbor down by the lane. It seemed that time had gone by so swiftly and we had been so busy raising our family, we had forgotten the needs of some of our quiet, uncomplaining friends and they were in need of repair.

And it was with these thoughts, that I was abruptly aroused from my daydreaming. For my three hungry children were clamoring for their breakfast! There was Alesia, who was a grown-up seven, and my twin sons, Mark and Bart, who were a worldly five! They were prancing about the kitchen in excitement, as if they too felt that this was a very special day.

After restoring some order to our large country-style kitchen, I fed the excited children and sent them out to romp in the warm sunshine.

I had no sooner chased them from the house, however, than back they came again excitedly tumbling over one another!

"Mommy!" they shouted. "There's a strange man outside. He wants to know if there's any odd jobs he can do."

"Can he, Mommy?" asked Mark, who was not at all certain as to what odd jobs were. I tried to explain to him that, well, odd jobs were things that we did not particularly find time to do ourselves; so we hire someone else to do them for us.

"Oh, please!" begged Alesia. "He seems so nice, and he looks awful tired, Mommy. And remember how you and daddy always told us to be nice to everyone, even strangers!"

I could not help but smile, for she was such a good little Samaritan. There did not seem to be anything too small or too big that she did not want to mother it.

"Well, do we have any odd jobs?" again anxiously ask the persistent twins, who already had decided the carpenter must stay!

"Well, now let me see," I said. "There's the old grape arbor and the well house which could do with a little fixing. And your father's going to be gone all day. Yes, I think perhaps we do have some odd jobs for your friend!" I did not have the heart to turn the children down for they seemed so eager to have him stay.

The children dashed outside again to inform their friend of his seeming good fortune. I followed them to the open door, so that I too could get a look at this stranger who had happened upon our doorstep. He was very tired and dusty looking. He looked as though he had walked many a mile and rested little. I could not judge his age, for hi face seemed ageless. His attire wa quite shabby and on his feet h wore sandals in place of shoes. Hi face was sad, but, like the children I liked him immediately. There wa something unusual about him. could not put my finger on i though, so I dismissed it from m mind.

When I spoke to him, he gav me a simple look of humble grati tude. "Won't you come in and res a while? You must be tired from walking in the warm sun," I aske him.

"No, thank you. I'm not so tired And for the sun, well, I love the sunlight and its beauty. Besides," he went on to say, "I have much work to do before the sun sets on this day." And then he added, "I shall remember you and your children's kindness though."

"Perhaps I may get you a drink of cool water," I offered.

"Again, I thank you for offering to serve me, and I shall not forget it. But I have neither time to rest nor drink. So show me my tasks that I may be about them," he replied.

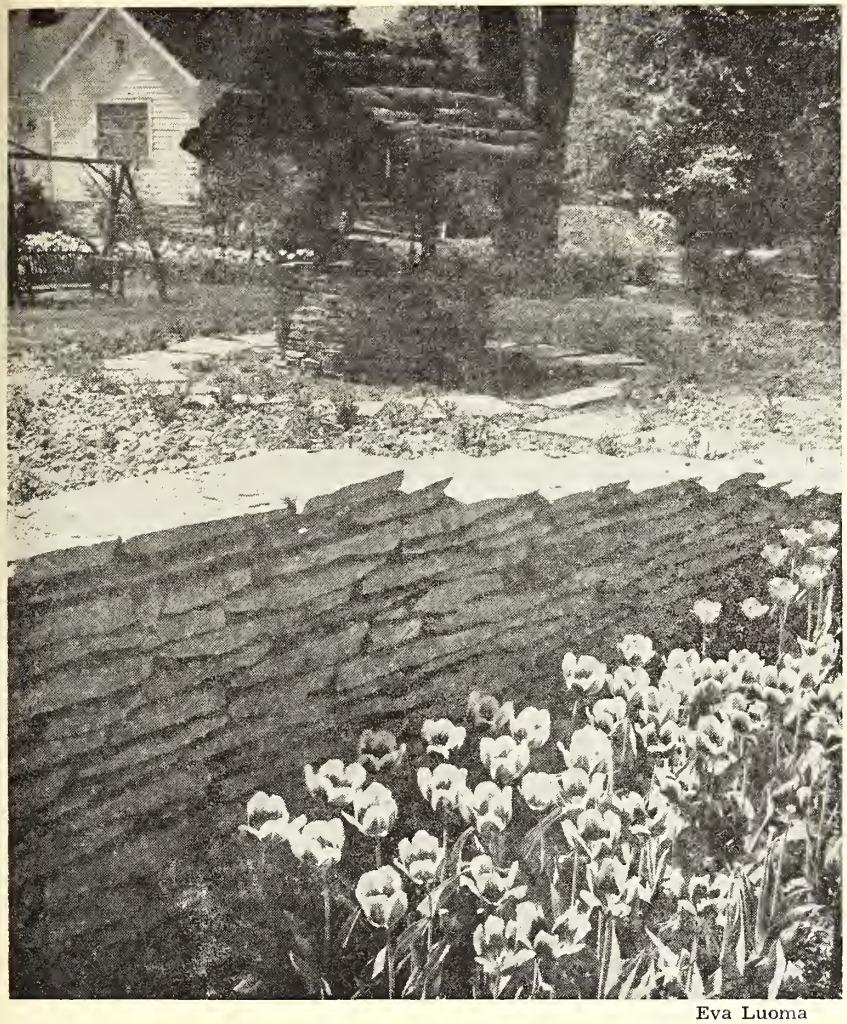
Once again I ventured to question him. "What is your name, sir? And where do you come from? I don't recall seeing you before. However you look familiar, almost as though perhaps I should know you."

For a fleeting second, it seemed a smile threatened to cross his lips. But then in his serious way he replied, "I am known as a carpenter and I come from many places." With this he removed his cloak and began to move about his tasks. The children tagged after his every footstep. He seemed to be enjoying it even more than they, however.

I went back inside to begin my daily housework, but had just finished the breakfast dishes, when Alesia came skipping into the house.

"Mommy, do you know what the carpenter did? He found a poor robin with a broken wing and he fixed it just like the doctor fixed my arm when it was hurt!" she exclaimed. "Is our carpenter a doctor too?" she asked.

Before I could even begin to give her an answer, she babbled on, "And do you know something else? He talks to birds and things. And they listen to him! The birds sing so loud and they fly around him just as if they were good friends. And one bird even sat on his shoulder,



Eva Luoma

In the bright spring day Nature was preening herself in her coat of green buds and brilliantly colored flowers and blossoming trees

Mommy! Why don't they do that to me or Mark or Bart?" she questioned.

"Well, darling, it's a lovely day and all the birds are singing today because they're so happy spring is here, just as you are. You just probably think they're singing louder than usual. And I don't imagine they are really sitting on his shoulder. Now, are they?"

I well knew my daughter's powers of imagination, so was not in the least surprised at her tale. Just then Alesia and I heard the twins scurrying up the pathway.

"Mommy," they breathlessly burst into the room shouting, "The carpenter has been telling us the best stories we've ever heard. All about the days when he was a boy and of a big sea and mean old kings! We like the carpenter, Mommy. Can he stay here with us forever?"

"Now, children," I replied in the kindest way I knew, "I imagine he has a home of his own somewhere!"

Little Mark assured me that the carpenter did have a home, but it was a long ways from here. In fact, he had promised the children that if they were good, some day they could come to see him. Mark wanted to know if the carpenter was going to bake cookies or have a party when they visited him. It seems the carpenter had told them he wanted to go home and get things ready for them before they came.

Once again they inquired when they might go visit the carpenter, and then popped back outside again. They did not want to miss a minute with him it seemed. I moved to the window and sat and listened to the excited chatter of the children and the deep sound of the carpenter talking as he worked over the old arbor. It seemed he was again telling them stories about days of old. The children sat as if in a trance! I noticed that the animals in the barnyard had quieted and the rustling trees and wind had hushed their whisperings to listen too. It seemed the whole world was listening to the carpenter as he spoke.

He quickly mended the arbor and repaired the old well house. They looked marvelous, even much better than when we had moved here. The whole farm seemed to be bursting with a strange new look of happiness. This carpenter certainly knew his business, I marveled.

After finishing his prescribed tasks, he walked over to one of the old trees in the apple orchard. He reached up and touched its leafy boughs. And it seemed a pained look stole over his face and eyes. He rubbed the bark with his roughened hands and looked up into the heaven's sun-filled sky. And for some reason which I did not know, a tear coursed down his weathered cheek.

"Don't you like apple trees?" asked Alesia, who had seen the unexpected tear.

"Yes, I love all that's in this world, little one," he said. "I love the black of earth, the blue of sky, the trees, the creatures scurrying by. But most of all, I love you!"

"But why did you cry when you touched our apple tree?" inquired little Bart, who was almost in tears to think that his beloved carpenter might be the least unhappy.

"I was just remembering how soft and sweet it looks today, and how hard and cold it was so many years ago!" was his whispered reply. "It's hard to believe that a thing intended for such beauty could have been such a heartless cross to bear!"

With these words, he walked toward the road from whence he had come. I called to him lest he forget his pay. "Aren't you forgetting your pay, sir?"

"I've been well repaid by the kindness of you and your children today," he answered.

With this last remark, he picked up his dusty cloak, caressed the heads of the children, and, for the first time since he had come, a smile crossed his face.

He then turned and walked down the road; soon disappearing from sight.

"Mommy, why were the carpenter's hands so sore?" asked Mark.

"It's a long story, darling. Some day Mommy will tell you all about it!" was my promised answer.

I sent the children in the house then, for I wanted to be alone when

I went down to the old orchard to the place where the carpenter had stood.

As I stood there looking up at the leafy bough, which still bore the bright crimson stains where his hands had touched, I remembered that tomorrow was Easter! Of course, why should not this carpenter who died upon the cross so many years ago come back to see the world, which he so dearly loved. "Thank God!" I cried. "He was not crucified this time; we did but show him love."

Full of Mystery Is the Sense of Duty

Kirby Page

MAN is a mysterious creature, with innate urges which defy logic. One of his most powerful drives is a sense of duty, an impulse to do what "ought" to be done.

Dr. Hideyo Noguchi became the embodiment of this feeling of solemn obligation. In childhood the fingers of his left hand were terribly burned. In spite of this handicap, because his father was a drunkard, he was compelled to work long hours. A Japanese doctor noticed Hideyo's crippled hand, began to treat it, and created in the boy a desire to be a doctor. In Tokyo with painful application he earned a meager living and prepared for medical training.

After three years at the medical school of the University of Pennsylvania, he studied in Europe. Much of his renowned research work was done at the Rockefeller Institute in New York City. In his efforts to eradicate yellow fever, he journeyed to Ecuador, Mexico, Peru, and Brazil. When Dr. Stokes died of yellow fever in Africa, Noguchi felt impelled to take his colleague's place and complete his researches there. In 1928 at the age of fifty-one, with a bad heart and afflicted with diabetes, in spite of the warnings of his colleagues, he insisted on sailing for Africa. Within a few weeks he contracted the scourge and died.

Full of mystery is human determination to take the path of duty at the risk of one's own life. The religious answer is simple — the sense of "oughtness" is implanted deep within man by the living God. Greater love has no man than this, that he lay down his life for others, said our Lord.

A Prayer for Pastor and People

Continued from page 10

they ask and need.

Restore to them the joy of thy salvation and full communion with our Savior. Move them in gratitude for thy gracious forgiveness, with strong desire and determination to win souls for thee, build up thy church, and promote righteousness throughout the community.

Bless the pastor and his wife with strong loving unity in their home life, their church work, and in all their affairs. Bless them in all their relationships, that they may be helped by others and not hindered. Bless them with all things necessary to life and godliness. Bless them in their ministry that they may always be faithful, earnest, active, efficient and fruitful. Give them strong faith, love, zeal, power and wisdom, with tact, skill, and grace in dealing with members of the church and nonmembers.

To this end, do thou move into each member, especially the pastor and his wife, with the Holy Spirit, the Holy Word, and the grace of Christ in great power, so as to make each member a bright light and a true, faithful, active, and powerful witness for Christ. Amen.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

A Newspaper or Broadcast

AN IDEA that can be used when several families get together or on some occasion where persons are fairly familiar with one another is to publish a newspaper. The group is broken down immediately into smaller groups and each group given an assignment for a part of the paper.

The following is a list of articles that you want for your newspaper: (1) the front page news, including things of particular importance to the group, (2) editorial, (3) special features, (4) announcement of events, (5) society page, (6) sports, (7) weather report, (8) advertisements, (9) others. Give each group approximately fifteen or twenty minutes to prepare its article for the newspaper. Paper and pencil can be given to the group so that they can put down their best thoughts on the matter. A time limit should be set so the newspaper can be put together and read. Oftentimes, members of the various groups are asked to read their section of the newspaper since they are familiar with the material that has been written.

This creative expression often brings out hidden talents of members of your group, lends itself to informality, and increases the fellowship of the group. Much fun and a good time can be had by creating your own newspaper.

A variation to the newspaper is a radio broadcast. Program numbers can be selected and persons given an opportunity to participate on a radio program. Assignments such as a song, a speech, piano solo, a monologue, a baseball game, beauty talks, commercials, etc., can be added. Time is given for groups to swap projects, allowing each to have opportunity to work on the project of his interest. After a wild rush, the trading ends and the program starts. An imitation microphone may be prepared by the person selected to be the announcer.—*Submitted by Loreen Gayer.*

REQUEST FOR RESERVATION OF HOUSING

Annual Conference — Church of the Brethren
June 17-22, 1958
At Veterans Memorial Auditorium, 833 5th St., Des Moines, Iowa

Please reserve ..... rooms for ..... persons.

Will arrive ..... A. M. ☐ P. M. ☐

Will depart ..... A. M. ☐ P. M. ☐

We will need ..... single beds, ... double beds, ... twin beds.

We prefer hotel ☐, motel ☐, other ☐. If we have indicated hotel or motel, here are three names of those which we prefer, listed in order of our preference:

First choice ..... Third choice .....

Second choice ..... Private housing .....

(No meals are served at private homes.)

(No advance deposit is required for hotel reservations. For reservation in motel enclose $10. For all other reservations enclose $5.00. These amounts will be at once forwarded to your host and will apply on lodging and cannot be refunded. Make all checks payable to Ray A. Emmert, 510 Empire Building, Des Moines, Iowa, who is chairman of the Housing Committee.)

We expect to pay at the rate of $..... per day for hotel or motel. For other housing we expect to pay $3.00 for one individual in separate room ☐, and $5.00 per day for two individuals in one room ☐. We could use ..... cots and furnish bedding for them.

Name Street City State

Date ..... Our church is .....

RATES FOR HOTELS AND MOTELS, DES MOINES, IOWA

Symbols: s — single room; d — double bed; t — twin beds; su — suites; wob — without bath; ½b — lavoratory and toilet; tr — triple occupancy; dd — two double beds; p — people; st — studio.

Brown Hotel, 4th & Keo. S: $3 & $6; s wob: $2.50; d: $6 & $7; dd: $10; su: $10 & $12; t: $7.

Elliott Hotel, 219 4th Street. S: $5; s wob: $2.75; d: $7 & $8; d wob: $4.75; t: $8; dd: $13; dd wob: $10.

Fort Des Moines Hotel, 10th and Walnut. S: $5.50; d: $8.50 to $11; t: $10.50 & $12.50; st: $14; su: $25 and $30.

Foster Hotel, 8th & Walnut. S: $3.75; s wob: $2.50; d: $4.75; t: $5 & $6; t wob: $4 & $5; dd: $7.50; dd wob: $6.

Franklin Hotel, 5th & Locust. S: $5; d: $7 & $8; t: $8.50; tr: $12; dd: $15.

Kirkwood Hotel, 4th & Walnut. S: $6.25 & $6.75; d: $9 & $10; t: $10 and up; tr: $15; dd $14; su: $18, $25 and $35.

Martin Hotel, 303 Locust. S: $4; s wob: $3; d: $5 & $6; t: $7; tr: $7.50; dd: $11.

McNeil Hi-Way Hotel, 5703 Urbandale. D: $7 to $9; su: $12.

Randolph Hotel, 4th & Court. S: $4.75 & $5.50; s ½b: $3.75; d: $6.50 & $8; d ½b: $5.25; t: $10; dd: $12.

Rogers Hotel, 118 6th Street. S wob: $2.50; d: $6.50 & $7; d wob: $4; d ½b: $4.50; t: $8 & $10; t ½b: $5; dd: $10; dd wob: $8.

Savery Hotel, 4th & Locust. S: $5.50, $6.50 & $8; d: $8.50, $9.50, $11 & $15; t: $10.50, $11, $11.50, $13, $13.50 & $15; su (2 rooms): $21.50 & $28.50; su (3 rooms) $31 & $40.

Blue Bird Motel, 6501 Hickman Road. S: $6; d: $6 and $8.

Bruin Motel, 1339 E. Euclid. S: $5; d 3 p: $9; d 4 p: $10.

Holiday Motel, 3413 E. 14th Street. S: $5; d: $4.50 and up.

Lone Tree Motel, 5025 Hubbell. S: $5; d: $6 & $8.

Rambler Motel, 2701 S. E. 14th. S & d: $8 — $9; 3 p: $10; 4 p: $11.

Rocket Motel, 5800 S. E. 14th. S: $5; d: $8.

Service Inn Motel, 3201 Euclid. S: $6; d: $8; dd: $11.50 — $14.

Casa Bella Motel, 3132 S. E. 14th. D: $7 — $8; su 3 or 4 p: $10 — $12.

Evergreen Motel, 6503 Hickman Road. D: $7; s: $5 — $6.

Gilbert Motel, 5100 Hubbell. S: $6 — $8; d: $7 — $14.

Highview Motel, 5907 Fleur Drive. S & d: $6 — $12.

Harris Motel, 4214 Hubbell. S: $6; d: $7.

Maplewood Motel, 6500 Hickman Road. D: $5 — $7; su 3 or 4 p: $10 — $12.

Milestone Motel, 8701 Hickman Road. S: $5 up; d: $6 — $8; dd: $8.

Mir-A-Mar Motel, 6233 S. E. 14th Street. S & d: $6; dd: $9.

Nod-A-Way Motel, 2921 E. Euclid. S: $5; d: $6; su 3 or 4 p: $10.

Paradise Motel, 6400 Hickman. D: $6.

Trails End Motel, 2200 E. Euclid. S & d: $5 — $10.

Trailer and camping facilities available at the State Fairgrounds in Des Moines.

KINGDOM GLEANINGS

Paul H. Bowman, chairman of the 250th Anniversary Committee, and W. Harold Row, secretary of the Annual Conference program committee, called at the White House on Feb. 26 to extend an invitation to President Eisenhower to speak at the Anniversary celebration at the June Annual Conference in Des Moines, Iowa. The President's decision will be given later.

Notice: The Granddaughter's Inglenook Cookbook is now ready for shipment after being out of print for several months. Also 10,000 copies of Meditations on Brethren Life have just been completed and are ready for immediate shipment. This is the 250th Anniversary daily devotional booklet. Mail your orders for both these items to: Church of the Brethren General Offices, Elgin, Ill.

Dr. Mordecai W. Johnson, the president of Howard University in Washington, D. C., was the featured speaker at the Boy Scout leadership banquet in Mobile, Ala., recently. Bro. Glenn W. Petcher, who lives near Mobile, points out that the recognition given to the Negro educator in the deep South is "not the result of a new development in the South but follows an old Southern custom."

Forty-four of the 49 churches of Northern Indiana were represented by 302 persons in six sectional training conferences on local church evangelism during the month of January. The conferences were held in the La Porte, New Salem, Plymouth, Middlebury, Cedar Creek, and Wakarusa churches. Mark Schrock and I. D. Leatherman were leaders in all of the sessions with Charles Light, Kenneth G. Long, Eldon E. Evans, Don Hursh, and Howard Kreider assisting in one of the sections.

As this issue goes to press more than $50,000 in gifts for the HELP program for refugees in Italy had been recorded in the Elgin offices. Extra hours of letter opening by regular and volunteer workers could not keep up with the deluge of mail that followed the appearance of Belden Paulson and Don Murray on a recent television program. It is estimated that gifts still to be recorded will swell the total to between sixty and seventy thousand dollars. For information on the HELP program see the article in the March 15 Gospel Messenger.

Brethren House, Kassel, was host on Feb. 12-14 to a meeting of the American CRALOG (Council of Relief Agencies Licensed to Operate in Germany). This organization, of which Brethren Service is a member agency, co-ordinates the work of the various American relief agencies by receiving all American shipments of material aid and forwarding the material to the member agencies. Two related German organizations also met at the same time. The simultaneous translation equipment in the conference room of Brethren House was employed to good advantage.

Greek Team News, an occasional publication telling of the work of Inter-Church Service in Greek Villages in which Brethren Service participates, has been mailed to Brethren Service representatives. Additional copies are available without charge from the Church of the Brethren General Offices, Elgin, Ill.

The northwestern Illinois Manchester alumni will hold a banquet on Saturday, April 12, at 6:30 p.m., at the Mt. Morris church. The program will feature the string quartet of the college. Reservations should be sent to Mrs. Leland Blocher, Franklin Grove, Ill., not later than April 5.

Nathan Leopold Goes to Puerto Rico

Some time ago the Brethren Service Commission offered employment to Nathan Leopold, Jr., as a medical technician at its hospital at Castañer, Puerto Rico, in the event that he was granted parole by the Illinois Parole and Pardon Board. The offer of employment was made after investigation indicated that Mr. Leopold was qualified as a medical technician for which there was an opening at the hospital in Castañer.

The Church of the Brethren did not take a position as to the parolability of Nathan Leopold, believing that that was a matter solely within the competency of the legally constituted authorities. However, the commission is fully satisfied that he is personally rehabilitated and that he is sincere in his intentions to dedicate his remaining life to the service of his fellow man.

Accompanied by W. Harold Row, Nathan Leopold flew to Puerto Rico the day after his dismissal from prison. He will serve on a volunteer basis as a regular member of the medical staff, supervising the X-ray and laboratory functions at the hospital at Castañer. He will reside in one of the single-room apartments on the hospital grounds. His conditions of service, except for any special conditions imposed by the parole authorities, are identical with arrangements for hundreds of other Brethren Service volunteers who are serving in the United States and abroad in various social welfare projects.

McPherson College

A total of 432 students have enrolled for the second semester, as announced by Mrs. Alice Martin, college registrar; 374 are students enrolled for full-time work, twelve or more hours. The freshman class numbers 134; the sophomore 89; junior 68; senior 83.

The class of 1958 is expected to be the largest graduating class in the history of the college. Included in the class are eleven seniors who completed work at the end of the first semester. Others are expected to transfer to McPherson for graduation in June. The class will number approximately 100.

The trustee board convened on the campus, March 3-5. A major item on the agenda was the further progress of the development fund campaign, the plans for and erection date of the new administration building. President D. W. Bittinger presented his annual report at the trustee-faculty dinner on March 3.

The total subscribed on Feb. 1 to the McPherson College development fund is $521,000. Individual alumni and friends of the college are continuing to

participate with commitments to the five-year program; $62,000 in cash has been received in payment on commitments.

President D. W. Bittinger is rapidly recovering from surgery performed in December. He has resumed his college administrative activities and other responsibilities. He participated in the Appalachian preaching mission held in several cities in eastern Tennessee, Feb. 14-16. He spoke at gatherings in Bristol, Kingsport, and Elizabethton, Tenn. He also spoke in the Johnson City Church of the Brethren.

Five hundred young people from the Western Region were on the campus March 6-9, for the regional youth conference. Bob Richards was the guest leader.

The male quartet toured twelve Iowa and Minnesota churches, Feb. 15-23. During the following week, Feb. 22 — March 2, the ladies' quartet appeared in eleven Kansas, Missouri, Iowa, and Nebraska churches. Both groups presented several high school programs. The a cappella choir is scheduled in Kansas and Missouri for its annual tour, March 29 — April 6. The spring deputation program concludes with the ladies' trio tour to North Dakota, April 20-27.

The Farmers Insurance Group, with executive offices in Los Angeles, recently granted McPherson College $300 for tuitional scholarships. The grants are determined, in part, by the number of graduates employed in the company, and the additional provision of four years employment with the group. Annual grants are anticipated to qualifying colleges. Each college will determine the student recipients.

The Church Calendar

March 30

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Sacraments (Ordinances) of the Church. Matt. 26: 17-29; John 6:35-59; Acts 8: 26-39; 16:25-34; Rom. 6:3-11; 1 Cor. 10:14-22; 11:23-29. Memory Selection: As often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. 1 Cor. 11:26 (R.S.V.)

Palm Sunday

April 6 Easter

April 8-9 Training meeting, 250th Anniversary Call, Idaho and Western Montana

April 11-13 Eastern Region conference, Walnut Grove church, Johnstown, Pa.

April 12 Training meeting, 250th Anniversary Call, Middle Maryland, Broadfording or Hagerstown

April 12 Training meeting, 250th Anniversary Call, Oregon District, Portland

April 12-13 Training meeting, 250th Anniversary Call, Michigan District

April 14 Training meeting, 250th Anniversary Call, Eastern Virginia, Midland

April 14-15 Training meeting, 250th Anniversary Call, Northern Indiana

April 15 Training meeting, 250th Anniversary Call, Second Virginia, Barren Ridge

April 16 or 18 Training meeting, 250th Anniversary Call, Western Maryland, Maple Grove

April 16 or 18 Training meeting, 250th Anniversary Call, Second West Virginia

April 16-17 Training meeting, 250th Anniversary Call, Middle Indiana

April 17 Training meeting, 250th Anniversary Call, West Virginia, Keyser

April 18-19 Training meeting, 250th Anniversary Call, Washington District, Lakewood

April 19 Training Meeting, 250th Anniversary Call, Mardela, Denton

April 19 Training Meeting, 250th Anniversary Call, Southern Indiana

April 20 Training meeting, 250th Anniversary Call, Eastern Maryland, Meadow Branch

April 20 Training meeting, 250th Anniversary Call, Southern Ohio, Salem

April 20 National Christian College Day

April 25 Training meeting, 250th Anniversary Call, Colorado, Colorado Springs

April 25 Training meeting, 250th Anniversary Call, Southern California

April 26 Training meeting, 250th Anniversary Call, Southern Illinois, Decatur

April 26 Training meeting, 250th Anniversary Call, Western Kansas, Larned

April 26 Finals, Southeastern Region peace speech contest, Bridgewater, Va.

April 26-27 Southeastern youth round table, Bridgewater, Va.

April 27 Training meeting, 250th Anniversary Call, Northern Illinois and Wisconsin

April 28 Training meeting, 250th Anniversary Call, Northeastern Kansas, Lone Star

April 28-29 Training meeting, 250th Anniversary Call, Northern Virginia

April 29 Training meeting, 250th Anniversary Call, Southeastern Kansas, Verdigris

With Our Evangelists

Will you pray for the success of these meetings? Will you share the burden which these laborers carry?

Bro. Harper S. Will of Westminster, Md., in the Berkey church, Windber, Pa., March 30—April 6.

Bro. Carroll M. Petry of Wabash, Ind., in the Sterling church, Ill., March 31—April 3.

Bro. Elmer Hoover of Elizabethtown, Pa., in the Florin church, Pa., April 2-6.

Bro. Robert Richards of La Verne, Calif., at Centerville, Iowa, Holy Week services sponsored by the county ministerial association, April 4-6.

Bro. Ralph Wagoner of Muskegon, Mich., in the Marilla church, Mich., April 7-20.

Bro. J. Albert Cook of Dillsburg, Pa., in the Lower Conewago congregation, Pa., April 13-27.

Bro. John M. Geary, pastor, in the Mt. Joy church, Pa., April 20-27.

Bro. Jesse Whitacre of Columbia City, Ind., in the Huntsdale church, Pa., April 21—May 4.

Bro. Donald E. Miller of East Berlin, Pa., in the Fredericksburg congregation, Pa., April 28—May 11.

Bro. Clemens Rosenberger of Chicago, Ill., in the Middle District church, Ohio, March 31—April 6.

Bro. Claude E. Wolfe of North Manchester, Ind., in the Pipe Creek church, Ind., April 3-10.

Bro. Charles Stouder, Jr., of South Bend, Ind., in the Eaton church, Ohio, April 20-27.

News and Comment From Around the World



Several days after Royce Roesch and Gary Williams had boarded the ship that was to take them to their BVS assignments in Europe, they met a college schoolmate. A native of Nigeria, Daniel C. Onyema had transferred to Washington State College after attending McPherson College for a time. After graduating as a civil engineer he worked for the state highway department and was returning to his native land to carry on the same kind of work. Royce, Daniel, and Gary (from left) are looking at a McPherson yearbook

Religious Educators Warn Against Overemphasizing Scientific Training

Religious education leaders are concerned lest the new interest in scientific training created in this country by the Soviet sputniks obscure or minimize the importance of studies concerned with spiritual values.

More than 500 Protestant, Roman Catholic and Jewish leaders in education and religion have urged both governmental and private agencies to give "full recognition" to these spiritual values as they reexamine educational patterns so as to stimulate scientific training in the national interest.

They were delegates to the national convention of the Religious Education Association in Chicago, at which attention also was focused on a variety of other religious and moral problems—all involving the strengthening of America's spiritual resources—with which clergymen and educators are equally interested.

Besides warning against letting scientific education advance at the expense of religious training, delegates examined what one speaker described as the growing threat of hedonism—the cult of pleasure—stemming from attempts of business to boost consumer markets. They cautioned "professional religionists" against pandering to the "easy conscience of modern man." And they questioned whether TV and radio are meeting their obligation to serve the common good in these times of special challenge.

Yale Professor Offers Twenty-seven Proofs of God

A Yale philosopher has set forth twenty-seven proofs of God. These are twenty-two more than the five offered by St. Thomas Aquinas. These proofs of God's existence are offered by Paul Weiss, professor of philosophy at Yale, in his new book, Modes of Being.

An interesting aspect of Professor Weiss' new work is that he presents his philosophy as a series of 400 propositions. He believes that the soul is immortal, that men are necessarily guilty, that there is a natural law, and that religion provides a measure of the purity of a people and civilization.

Protestant, Catholic College Educators Adopt Joint Statement

Protestant and Roman Catholic educators adopted a joint statement declaring that "church-related colleges upon which Christian higher education depends must be maintained at all costs." The statement was called a "historic document" because it was believed to be the first time in 400 years that Protestant and Catholic educators had agreed on general policy in education. It was adopted by the Commission on Higher Education of the Association of American Colleges.

The commission met in conjunction with the association's forty-fourth annual convention at Miami Beach, Fla. The statement defined the Christian college as "a community of teachers and students seeking to know the nature of the universe created by God."

Report Biblical Archeology Making Spectacular Progress

Biblical archeology in the Holy Land is "one of the few sciences that can challenge the record of nuclear physics for spectacular progress in the world today," according to a new release from the National Geographic Society. The society said, "Each year as archeologists spade up more and more relics from tombs, temples, and buried cities of the Near East, the picture of life in Biblical times becomes clearer."

In a recent article in the National Geographic Magazine Dr. George Ernest Wright, professor of Old Testament at McCormick Theological Seminary, says, "In our time archeologists have rediscovered the Near East. Their trowels have unearthed the ruins of ancient civilizations whose names ring thrillingly to the ear—Assyria, Babylonia, and Ur of the Chaldees. Such Biblical sites as Jericho, Hazor, Tirzah, Shechem and Gibeon are giving up their secrets."

Stiffer Penalties Urged for Mailing Obscenity

Spokesmen for several Protestant groups have been urging Congress to enact stiffer penalties for transmission of obscenity in the United States mails. Spokesmen for the Churchmen's Commission for Decent Publications, the National Association of Evangelicals, the Assemblies of God and the Board of Temperance of the Methodist Church testified in support of legislation introduced by Rep. John Dowdy of Texas to strengthen present criminal penalties for interstate sale of pornography.

Stewardship Campaign Boosts Canadian Church Budgets

Annual budgets of 435 churches in Canada were increased from more than $8,800,000 last year to more than $11,461,000 this year in the biggest Protestant stewardship cam-

paign ever undertaken in Canada. Thousands of laymen canvassed the churches' membership in the fund-raising drive, which was based on the "sector plan," an idea first developed by the American Baptist Convention.

Congregationalists Seek $7,500,000 for Colleges

Congregationalists will be asked to contribute about $7,500,000 before the end of 1960 to improve the denomination's institutions of higher learning throughout the world. Funds raised will be used to aid instructional work in colleges and theological seminaries, provide student scholarships, and expand ministries to students on college campuses in this country and abroad.

Twenty-five colleges and universities in the United States and its possessions and thirty-five institutions of higher learning overseas are affiliated with the Congregational Christian Churches.

Press Offered NAE's Files on Colombia Incidents

The National Association of Evangelicals has offered to open to press investigation its files of "over 700 documented cases of persecution" of Protestants in Colombia. The association decided to open its files in order to counteract a protest by the Rev. John E. Kelly of the National Catholic Welfare Conference concerning newspaper reports of persecution of Protestants in South America. The priest had charged that the newspaper accounts were "one-sided."

Three-year Church Project to End Housing Bias

Five denominations will begin a program in three cities next fall to help break down racial barriers in housing. Church members in each of the cities will be urged to fight for racially integrated housing. The denominations are the American Baptist Convention, the Disciples of Christ, the Methodist Church, Presbyterian Church in the U.S.A., and the United Church of Christ.

The denominations have been asked to pool $175,000 to finance the project for three years. The project will be conducted in one small city, one medium-sized city and one metropolitan center.

United Church of Christ to Get Constitution in 1958

A constitution for the new United Church of Christ is expected to be completed by the summer of 1959. The body was formed last June by a merger of the General Council of the Congregational Christian Churches and the Evangelical and Reformed Church. Their agencies are in the process of being integrated. Until the constitution is completed and approved, the new church is being governed by the basis of union previously agreed upon by both merging denominations.

Waldensian Church Reported Gaining in Italy

The Waldensian Church in Italy is expanding its work in many parts of that country despite threats to civil and religious liberty, according to Dr. Achille Deodato, the moderator of the church. In recent years the denomination has built eight new churches, established fifteen congregations and twenty-two preaching points and now touches about one hundred thousand people in Italy.

The Waldensian Church is named after Peter Waldo, a rich merchant of Lyons, France, who in 1170 renounced his possessions to become an itinerant preacher. It claims to be the oldest Protestant group in the world.

Billy Graham's San Francisco Crusade Extended

Evangelist Billy Graham's San Francisco Bay Cities crusade has been extended from six to eight weeks. It will open April 27 and is now scheduled to conclude June 22. Headquarters offices have been established in downtown San Francisco and there is a drive to recruit 15,000 volunteer ushers and other workers from churches in the area. The principal crusade meetings will be held in the Cow Palace.

Contributed Over Six Million Dollars in Relief to Quakers

Cash and relief materials totaling $6,425,000 were contributed to the American Friends Service Committee in 1957. World-wide relief work carried on by the committee included the installation of seventy pump wells in villages in India, continued aid to Hungarian refugees, and an emergency relief project in the Suez Canal area. The staff of 420 persons working with the committee receive volunteer assistance from nearly 100,000 persons of many faiths and races during the year.

Winners Announced in World Brotherhood Essay Contest

A Burmese housewife, a police instructor in Ghana, a Danish army officer, and a student from Mexico won the first prizes in an international essay contest on What World Brotherhood Means to Me. Entries were received from 108 countries and protectorates, including Russia and her satellites.

The essays were written in English and did not exceed 200 words. They were judged on originality of thought and significance of ideas. First prizes were awarded for the best entry from each of four areas: Europe, Asia, Africa, and Latin America. The winners were flown to New York as guests of World Brotherhood and participated in the twenty-fifth annual observance of Brotherhood Week, Feb. 16-23.

Asian Conference on Literature Evangelism Scheduled

An Asian Conference on Literature Evangelism will be held at Hakone near Mount Fuji in August under the joint supervision of the East Asia Christian Council and the Literature Commission of the National Christian Council of Japan. The meeting will take place immediately following the World Convention on Christian Education, which will meet in Japan, Aug. 6-13.

Methodists Commission Sixty New Missionaries

Sixty new missionaries were added to the rolls of the Methodist Church with the commissioning of thirty-one women and twenty-nine men. Of this group fifty-four were commissioned to serve in twelve countries in Asia, Africa, North and South America. The remaining eight were commissioned for home mission service in the United States, Hawaii, and Puerto Rico.

Most of the new missionaries are ministers who will do evangelistic work. Others include nurses, architects, doctors, agriculturalists, educational administrators, and school and college teachers.

The Fine Art of Terminating a Pastorate

Harold Z. Bomberger

WITHIN the next six months a number of Brethren pastorates will be terminated. Few pastor-church relationships are more delicate than this experience, or charged with more potential for misunderstanding and problems. No other experience can test as well the maturity of a minister and the stability of a congregation as the graciousness and skill with which a pastoral change is made.

How Pastorates Are Terminated

Death occasionally brings a pastor-church relationship to an end. Here neither the minister nor the congregation has a choice. While it may involve the family and the congregation in a crisis, usually no disruptive factors are present, and the stability of the congregation is not threatened. The congregation will stand by the widow and her family, giving them a reasonable amount of time to make the necessary adjustments and to find another home. The family will avoid taking advantage of the congregation's generosity and making the choice of a successor difficult.

The minister may terminate the relationship by presenting his resignation. This is the preferable procedure. Even when there are insolvable problems, he should be granted the privilege of resigning. No resignation should be made hastily or without counseling with the pastoral board and the district and regional placement persons.

Counseling often gives a sense of objectivity and reveals adjustments which can be made to insure the pastor's continuation. A possible resignation should not be used as a form of blackmail to have the parsonage redecorated, the salary increased, or to pacify a disgruntled member!

Increasingly, ministers are questioning the ethics of engaging in secret negotiations and then suddenly shocking the congregation with a resignation. If, after adequate counseling and searching for the will of God, the minister is convinced he should end this pastorate, he presents his resignation to the pastoral board. The pastoral board makes the decision regarding a public announcement. A letter to every member of the church, composed and signed by the chairman of the board and the pastor, is having increasing appeal. Later the church accepts the resignation; it does not debate it or attempt to persuade reconsideration. Since most pastors resign only after having accepted a call to serve elsewhere, the church has little choice.

Initiation to effect a pastoral change may come from the pastoral board. This usually presupposes a disintegration of the pastor-church relationship. An alert board, sensitive to developments, acts quickly and wisely to avoid complications. Before recommending a resignation, the board consults with district, regional, or national placement agencies.

Blessed is the pastor whose board is sensitive, courageous, and mature enough to evaluate accurately the status of his ministry. If it is time for the pastor to leave, he should be the first to know — not the last, as is often the case. Never should he make the discovery via the community grapevine!

A pastorate can be terminated by the vote of the congregation. "If a pastor does not see fit to resign, the pastoral board . . . should have authority, if they feel the best interests of the church demand it, to call for a vote on the question of retaining a pastor."* A council for considering such a vote should be publicly announced at least ten days in advance and plans made to have a district representative present. The ballot vote should be to accept or reject the recommendation of the pastoral board.

Eastern Region does not recommend the confidence vote for the following reasons: (1) If relations have deteriorated to this point, it is better for the minister to resign and move. A required three-fourth majority vote to retain him will not likely re-establish a dynamic relationship. (2) A vote of confidence and all that usually precedes and follows it frequently becomes a divisive force within the church. (3) To be voted out of a church is humiliating. The minister may have difficulty securing another charge, and the congregation is looked upon with suspicion by ministerial candidates.

A minister who demands a vote of confidence to vindicate himself is in a precarious position and in the next feet-washing service might attempt to discern this symbol's meaning to his ego.

The Congregation's Responsibilities

The termination of a pastorate is a crisis experience. Both the congregation and the minister have responsibilities. Here are suggestions for the congregation:

1. Every pastor deserves a strong pastoral board or its equivalent which specifically represents the congregation in church-pastor relationships. No other board demands men and women with greater maturity, understanding of human nature, genuine love, winsomeness, and Christian experience. This group will interpret to the congregation the ethics involved in terminating a pastorate.†
2. The congregation must stand by the pastor to help him make his final months the most significant of the pastorate and a pleasant experience for his family.
3. It must be faithful to its con-

* From Brethren Manual of Worship and Polity. Available from Church of the Brethren General Offices, Elgin.

† An Ethical Code for Ministers and Congregations in the Church of the Brethren.

tract with the pastor – and not force him to move before he has a place.

4. Plan with the pastor to attempt to conclude the pastorate near the end of the pastoral year, Aug. 31.

The Minister's Responsibilities

1. The tone, the spirit, and the unity of the whole experience are largely dependent upon him. He will attempt to make the transition harmonious and avoid satisfying his ego by enlisting the sympathy of one group at the expense of another. During the remaining months, Christian maturity and grace halt him from telling the congregation all the things it ought to know. Maybe it should be told, but if he feels emotional about telling it or finds himself telling it with glee, he is not the man to do it. Sarcasm, vindictiveness, and pettiness have no place here.

2. Except in unusual and in agreed-upon circumstances, he will abide by his contract and work enthusiastically until its termination.

3. His preaching will be the best of his pastorate; so will be all his pastoral functions.

4. He will leave an accurate set of records. Membership, attendance, baptismal, etc., records are not his to take with him.

5. A paternalistic attitude and the freely giving of advice regarding his successor will be avoided.

6. He knows that with his moving, his professional duties and privileges cease. Violaters of this principle are numerous and their unethical conduct and lack of integrity cause heartaches, create disunity, and do incalculable harm.

Returning for weddings, funerals, baptisms, professional contacts, giving counsel, criticism of new procedures, and weekly correspondence with members of the parish to keep in the limelight and to feed his ego with the fact that he is missed undermine the work of the new pastor and make the transfer of loyalty difficult. This is unchristian.

To avoid offense many conscientious men and congregations go to the other extreme. While professional positions change, friendships need not. Practices such as the refusal to return to the town, acknowledge a letter, accept a phone call, send a Christmas greeting, make an occasional visit to responsible friends of the community, or forbidding them the privilege of visiting are absurd.

If the immaturity of the out-going pastor is such that he cannot turn the congregation over to another when he leaves or needs the security of continued intimate and professional contacts, he is not big enough to be a Christian minister. If the incoming pastor regards every casual reference to his predecessor as a threat or is upset by the fact that he has driven through the community and made a few hurried stops or that some of his parishioners occasionally visit or write to him, he is too insecure to be in charge of a Christian church.

General Principles

1. The Brotherhood is committed to longer pastorates. Many are terminated too hastily.

2. However, moving time will come for most pastors. Some men stay too long. They may be admired for their tenacity, but careful evaluation may reveal that they and their people are in a rut. If the creative spirit and adventurous joy have gone out of a relationship or the growing edge out of the program, there is little virtue in length of years. Men may move for selfish reasons; they may remain for reasons equally selfish.

3. Pastors and people should realize that occasional problems are inevitable. There are, however, Christian ways of dealing with them. Seldom are they of the magnitude that automatically suggests termination.

4. The responsibility of a minister's wife cannot be overexaggerated. Gracious women have saved many a difficult situation. Others often indirectly precipitate terminations with ruinous consequences for their husbands and the congregation.

5. One solution to the all too frequent pastoral turnover is the recruitment of a more adequate pastoral supply. As long as we have a shortage of ministers, congregations will find ways to woo desirable ministers from other churches.

Of all the fine arts there is none finer than that of terminating a pastorate in a creative way, moving with a warm feeling of having done one's best for Christ, leaving the congregation a stronger and more Christian group of believers and making it easy for the next minister to carry on.

The Path of Prayer

Mariannne Michael

WHEN we came home last time we took a BOAC plane at Kano on the lower edge of the Sahara, just at dusk one evening. We stood outside on the hot pavement of the air terminal watching big planes come in and leave for Switzerland, South Africa, London, Khartoum. While they readied our plane I spoke to a man from California who was traveling with us about the great faith with which people take off across land or sea, and he replied, "Yes, but there are people in many places who are praying for this plane tonight." My thoughts came back to America where I knew there were people who would not go to rest that night until they had asked God for traveling mercies for that plane and for all other travelers that night.

But each time I woke in the night I saw the plane's crew in a room ahead, working over their log books and checking dials. On occasions a man would go up into the plastic dome of their room with an instrument to check their position with the stars, a double check on the compass. So with perfect confidence we put our children to bed and woke the next morning over the blue Mediterranean, a few hours from London.

Foot travelers do not go by compass. The covered wagons did not travel by compass. But our world is in a jet age, moving faster and faster into an unknown future. Jesus, in the few short years he walked this earth, transcended the centuries as no other one has ever done. If we are to be called Christian, we must follow unerringly in the path he blazed. It will take a compass to keep our pathway true.

When were our compasses adjusted last? And by whom? Do we adjust our compasses by the daily newspaper in the evening or by the Word of God each morning?

If the people of the world are to continue to look to us for leadership, we must lead in a way in which a Christian would lead. If we say we abide in him we ought to walk in the way in which he walked. This is the thing I want for the people of Africa, and for you.

International Work Camp Schedule

THE following tentative arrangements have been made for the 1958 international work camps in Europe under the direction of the Brethren Service Commission.

July 6 — Aug. 2

Peace Seminar — A combination work and study camp to be held at Hofgeismar, about fifteen miles from Kassel, Germany, in co-operation with the German Protestant Church. Consists of lectures and study for half days at the Prediger Seminar, an institution for the training of German pastors, and of half days of ward and craft work in the home for the aged and incurable sponsored by the *Innere Mission* of the German Protestant Church.

Friedland, Germany — Helping the German Protestant Church build a children's home in the community of Friedland. A very close connection will be available with Camp Friedland, largest transit camp in West Germany, which receives daily transports of German people from Polish-occupied territories to the East.

West Berlin — Construction of a home for the aged in co-operation with the German Red Cross.

Bad Godesberg, Germany — Completing youth home for refugees from Baltic states.

Lenzing, Austria — Helping a refugee community build a Protestant church.

Ioannina, Greece — Co-operation with the Greek team project in construction of a new kindergarten for Albanian refugee children.

July 20 — Aug. 20

Marburg, Germany — Aiding the Protestant Church in the construction of a home for mentally retarded refugee children.

Hessisch-Lichtenau, Germany — A junior camp (for ages 15-18); will aid the Orthopedic Hospital in building a new children's home.

Vienna, Austria — A junior camp working with the Mennonite-Brethren PAX unit on the reconstruction of the Karlsschule.

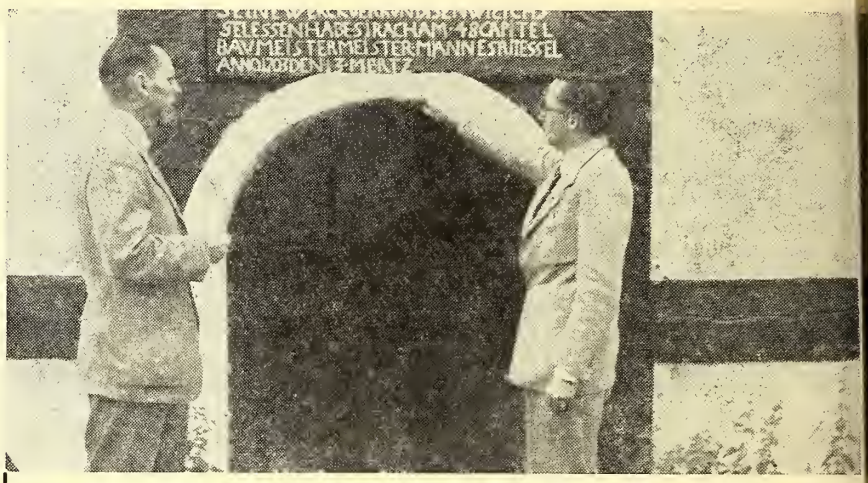
Work Camp Tour

The work camp tour group will leave New York by KLM airlines on June 13. From June 14 to July 4 they will tour in Holland, Belgium, France, Switzerland, Italy, Austria, and Germany. Following the tour the members will participate in the various camps. Those planning to attend the Anniversary ceremonies in Kassel and Schwarzenau, Aug. 3-9, will attend the camps listed in the first group. The date for the return trip is optional.

Readers Write

Continued from page 2

listic crusades would be on an equal basis. We have decided to hold no more crusades unless all of any race can sit where they please. Our last four Southern crusades, Nashville, New Orleans, Richmond, and Oklahoma City, have been on a nonsegregated basis. We have not had one incident. Where men are standing at the foot of the cross, there are no racial barriers."—Editor.



The Brethren Historical Tour will provide a chance to see places of interest to Brethren beyond the beaten tourist path. Here Don Durnbaugh, leader of the tour, points out to Wilbur Mullen a sign on the doorway of a church near Schwarzenau which was built near the time of the founding of our church

BRETHREN HISTORICAL TOUR

■ An outstanding opportunity is open to the 1958 Brethren pilgrim to Europe who wants to dig deeply, as well as broadly, into the wealth of experiences available to him.

Don Durnbaugh, former Brethren Service worker who has done extensive research on Brethren beginnings in Europe, will direct the historical tour. The Anniversary issue of the Gospel Messenger (Jan. 4) and the Oct. 6 issues of Horizons both carried articles about the work which Don and his wife Hedda have done in uncovering formerly unknown material pertinent to our Brethren heritage.

The tour is designed for those who combine an interest in Brethren history with a desire to see some of the most beautiful and important sights in Western Germany and surrounding areas, as well as lesser known points of great interest off the usual tourist path. It will be especially meaningful for pastors, church workers, teachers, and students, but it will also be a rich experience for others.

The program will include touring during the month of July and participation in the European annual conference at Kassel and the Anniversary Convocation at Schwarzenau. The scheduled plan calls for participants to return to the United States about Aug. 8; however, later dates may be selected, allowing time for visits to additional persons and places as desired by the individual tour member.

Complete tour itineraries are available from the Brethren Service Commission, General Brotherhood Board, Elgin, Ill. Reservations should be made immediately.

MATERIAL AID

Project-of-the-Month for April

Food
Dried and canned vegetables
Dried and canned fruits
Corn and oat meal
Cocoa, coffee, or tea
Sugar, salt, baking powder
Macaroni, spaghetti, noodles
Canned juices, catsup, peanut butter
Canned meats, fish



. . . for work campers from foreign countries (some from behind the Iron Curtain) who attend the Brethren Service sponsored work camps in Europe and are unable to supply their food during the weeks of work camp. Although work camps are essentially a peace-and-brotherhood building technique, the work campers also do significant physical work.



. . . for refugees living in camps and bombed-out cellars, who must exist on small welfare payments; for T.B. patients, both children and adults, who find it impossible to recover without proper diets; for hospitals, orphanages, and old people's homes. From Austria comes this report:

"Three hundred twenty-six food packages for T.B. patients were packed last week, and two hundred seventy-three were delivered on Friday to tubercular children in Upper Austrian refugee camps. The remaining fifty-three packages will be given out in the near future. These packages contain flour, dried milk, cocoa, raisins, butter, cheese, beef."

. . . for Navaho children feeding program. Navaho children attending the Lybrook mission school receive a hot lunch each day. Certain foods such as cheese and powdered milk are provided from government surplus, but supplemental foods are needed for a balanced diet. Because most of the children receive inadequate diets at home, the lunch meal is of much greater significance than we normally associate with the hot lunch program in public schools.

Since storage space at Lybrook



mission is quite limited, food should be sent to the centers at New Windsor, Md., Nappanee, Ind., or Modesto, Calif. (via the trucks operating from these centers). Clearly indicate on the package the mission address. Send an amount of money for shipping equal to four cents per pound (this is less than the cost of parcel post) to: Director, Material Aid Program, Brethren Service Center, New Windsor, Md.

India Missionary Retreat

Florence M. Bollinger

MORE than half a century has passed since Wilbur Stover and our other early missionaries came to India. In these days of changing India few conditions remain as of those early days. But all of our missionaries, whether early or late in coming, have until this present year of 1958, experienced and enjoyed one unchanging event: the yearly missionary conference at Bulsar.

What missionary in packing for the conference has not scanned the list "What to bring," making sure of adequate bedding and all the needs which go into a temporary setup, in earlier days even including lanterns, water jugs, and cots. As for those who lived at Bulsar and upon whom fell the matter of arrangements and preparation for the conference, it became a time of hectic housecleaning, not only of their own homes but of seldom used places – whitewashing walls, cleaning rusty cots, providing earthen water jars, places for heating water, and lanterns for unlit places, and laying in fuel and all sorts of supplies.

A dozen or so years ago a change in time of Woodstock School opening, necessitated having the conference in early January rather than early March. This made the burden of preparations even more acute for Bulsar folk, crowding it into an already full Christmas season and the advent of the new year. Therefore, by a decision of last year's conference, January 1958 began on a new note. We planned a retreat not at Bulsar but at the Spiritual Life Center out from Poona. Farther to go? Yes, but this was far outweighed by the burden lifted from the shoulders of all who had to plan and provide for the conference. Caterers lost their job, and Bulsar folk could enjoy Christmas.

A wide-awake group of children and adults, many of whom had had to spend the night on the train, and others from Bulsar and Dahanu who had come by morning train gathered at Bombay Central Station on the morning of Jan. 7. Here a chartered bus met us, and with bedding rolls and big trunks holding down the top, small luggage and thirty-five missionaries including the seventeen children were packed inside.

Seldom have we started for a conference in such happy spirits, ready to enjoy the six hours of driving through country known for its scenic beauty of hills, valleys, and rivers. Two stops along the way gave a chance to drink tea and get bananas or other snacks for lunch. Finally when the sunset was aflame in the sky we reached Nasrapur, greeted by Andy Holderreed and his family, who had motored out from their home in Poona, and by Reverend and Mrs. Crozier, who so kindly and capably direct the life at the center.

This place which had once symbolized an estate of wealth, with well-built stone house, a stable for fancy horses, an infirmary for the countryside, and several other smaller buildings, has through faith and the generous support of many friends in Western India become firmly established as the Nasrapur Spiritual Life Center. Except for the stability of the structural walls there is small suggestion of wealth now. In order to afford the greatest opportunity to India nationals as well as to missionaries, the equipment and food arrangements are kept on a very simple scale.

The infirmary has become a central dining room with one side given to hostel accommodations. The one-time mansion gives sleeping space for many individuals or small families. The flat roof of this building, open to the skies and all nature, is a wonderful place for meditation and worship. The stable has become a lovely rustic prayer chapel, above its low walls open on three sides to nature. On the whitewashed surface of the fourth wall a handcut cross rests against a red panel while the pulpit in rustic effect matches the original rough timbers supporting the roof. Oiling and polishing of these rough timbers has enhanced, not destroyed their beauty.

Dr. Cunningham of Bulsar and Nurse Wise of Dahanu had to remain by their posts of service, but all other missionaries and all of the children were present. In this ideally located retreat with birds, flowers, trees, running streams, and mountains for the upward look, there was relaxation and a spirit of receptivity and enjoyment and spiritual renewal in every phase of the conference.

The theme, "Ye Shall Be My Witnesses," was stressed throughout the entire program. Dr. Bhatty of the National Christian Council was guest speaker and gave four very discerning messages pertinent to our day in India. Dr. Reid Graham of Union Theological Seminary, where the Holderreeds are serving, preached an excellent Sunday morning sermon on witnessing. A worshipful love feast service on Saturday evening rested like a benediction, renewing individual dedication to the high purpose and call of being ambassadors for Christ.



Robert Hess

An exhibit at the Waka fair was this model village, made by the girls' school

WAKA FAIR

Robert McKay

WAKA'S third agricultural crafts show was held Dec. 13, 1957. The general plan of the show was the same as for the first and second shows and the aims and purposes of the show were still primarily the same, namely, to encourage students in improved workmanship and use of improved methods and to encourage them by comparing their individual products with those whom judges consider the best in their class. Of course, no little value of such a show is to help people to understand that the effort and skill that go into producing superior agricultural and crafts products are well justified and are appreciated in the eyes of other people — no little factor in motivation for good work for any of us!

Each department of the school was represented in the show, though the junior primaries not nearly to the extent that we should have liked to see them represented. The men training to become teachers exhibited products from their practice farms and gardens, things which they had made in craft classes, and handwriting and drawing. Senior primary girls exhibited sewing and handicrafts and writing and drawing. The women's school students (who are the wives of some of the Waka male students) exhibited the same type of things as did the girls with the exception of drawing. Junior primaries exhibited only needlecraft projects which were actually placed in for them, inasmuch as most of them had gone home for the long holidays. All in all the show made a rather impressive appearance, even though farm and garden products were a little below last year because of certain unfavor-

Agricultural Teacher at Waka

able weather conditions.

The general public was invited to the show, and certain people were given special invitations because of their positions among the native people. The local chief of this area was invited to present the prizes to the winners.

The public and students were given opportunity to view the exhibits during the morning as soon as the judges had finished placing them. To somewhat copy the idea of giving ribbons to indicate placings, strips of different colored construction paper were used.

The Waka staff and the people invited to help with the show had lunch together in the staff homes, then immediately afterward the prizes were awarded, and short talks of welcome and appreciation were made.

At about 3:15 p. m., the finishing or graduating class, which had been the committee for planning the show with the help of the agricultural teacher, served refreshments consisting of limeade and small cakes made partially of native grown foodstuffs such as peanuts and pigeon peas. The women and girls had made these in their cooking classes.

At about four o'clock, Waka's recently organized drum corps gave a very pleasing performance at the newly finished football field. This was under the direction of Ben Sollenberger, one of our I-W mission helpers.

The final activity of the day was a football game between some of the members of the finishing class and selected players from the rest of the teacher training school. They gave each other stiff competition, tying with one goal each.

From the Mailbag

Christmas always provides wonderful opportunities for witnessing. Three plays were presented on the outdoor stage in the schoolyard. One night more than 1,000 people saw the play called Joy.

Just prior to Christmas, Pastor Choudhari and I were called to a village fifty-six miles from Ahwa. Here one of the church members had been giving his personal witness to Christ. Four people had been prepared for baptism. One of these converts from Hinduism had a monkey god tattooed on his arm. After accepting Christ as his Savior, he felt so badly about the Hindu God on his arm that he went back to the tattooer and had a large cross tattooed over the monkey god. The cross of Christ completely wiped out the monkey god. Most of the villagers came to the river to see the baptisms.

During the January church council meeting the church (Ahwa) raised its support of the pastor from Rs.40 per month to Rs.60 per month. So the Ahwa church will soon be self-supporting. We have some terrific problems, but some progress is being made. In October 1952, the church membership was 285. It is now 392.—*Ernest and Lois Shull, Ahwa, India.*

Telling of her work at Camp Friedland, Germany, where several thousand persons from Polish occupied areas to the East arrive weekly, Ruth Davidson writes, "More and more I am being called 'Miss America.' After protesting for quite a while, I have finally decided that I am probably the first person who represents America to most of them, so I will have to make it a good representation."

Anniversaries

Mr. and Mrs. W. A. Grubb of Martinsburg, W. Va., observed their golden wedding anniversary on Jan. 26, 1958. They are members of the Martinsburg church. They have six children, twenty-one grandchildren, and five great-grandchildren.—Doris A. Byrd, Martinsburg, W. Va.

Mr. and Mrs. George H. Keeny celebrated their sixtieth wedding anniversary on Nov. 3, 1957. They have ten children, forty-three grandchildren and forty-four great-grandchildren. He has served as an elder in the Codorus church for many years.—Mrs. Kenneth Hartman, New Lebanon, Ohio.

Brother and Sister Harry Martin of Franklin Grove, Ill., celebrated their sixtieth wedding anniversary on Jan. 19, 1958. They have two sons, three grandchildren, and four great-grandchildren. They have been faithful members of the church for many years.—Mrs. D. J. Lichty, Franklin Grove, Ill.

Mr. and Mrs. John Thomas celebrated their golden wedding anniversary on Dec. 7, 1957. They have three sons, four daughters, twenty-two grandchildren, and four great-grandchildren.—Mrs. Carl E. Yoder, Mt. Pleasant, Pa.

Obituaries

Aldridge, Emma L., died Jan. 15, 1958, at the age of seventy-four years. She was a member of the Ninth Street church in Roanoke, Va. Surviving are one son, two daughters, one brother, two sisters, three grandchildren, and three great-grandchildren. Funeral services were held by Brethren H. Lawrence Rice and D. P. Hylton at Oakey's chapel. Interment was in the Sherwood cemetery.—Mrs. J. R. Flora, Roanoke, Va.

Anderson, Hattie L., daughter of John W. and Mollie E. Rose, was born Jan. 11, 1875, in Cooper County, Mo.,



Dedication services for the recently remodeled Sugar Creek church in Northwestern Ohio were held on Nov. 24, 1957. Extensive remodeling included the modernizing of the church kitchen, the installation of gas heat in both the church and parsonage, the addition of twelve classrooms, nursery with rest room, pastor's study, a new baptistry, and the purchase of new pews for the auditorium, and new pulpit furniture. Sugar Creek, third oldest Church of the Brethren in Northwestern Ohio, has a present membership of 230. Bro. C. O. Brubaker has been the pastor since Sept. 1, 1953.

and died Dec. 23, 1957, in Windsor, Mo. On Oct. 21, 1894, she was married to James R. Anderson, who preceded her in death in September 1922. To this union were born one daughter and one son. She joined the Leeton church in her youth. Surviving are one son, two sisters, and four grandchildren. —Elva Jean Naylor, Leeton, Mo.

Bantz, Wilbur M., son of Mr. and Mrs. C. M. Bantz, was born June 23, 1900, in Carroll County, Tenn., and died Dec. 24, 1957, in Decatur, Ill., where he had been pastor of the church since September 1946. He became a member of the Trotwood church at eleven years of age and was ordained later in life in the Bear Creek church. In 1918 he was married to Martha Blessing. He attended Manchester College, Bethany Biblical Seminary, and was a graduate of Crozer Theological Seminary. He was a member of the Standing Committee five times and served on district boards and in other district capacities in most of the districts where he was a pastor. Surviving are his wife, one son, one daughter, six grandchildren, two sisters, and three brothers.—Floyd E. Bantz, Kansas City, Mo.

Barnes, Emma, daughter of John W. and Mary Cook, was born Nov. 12, 1868, and died Dec. 11, 1957. She was a long-time member of the Church of the Brethren. Surviving are her husband, William, one son, six grandchildren, one brother, and one sister. Funeral services were held at the C. M. Waltz funeral home, Winfield, by Bro. Glenn C. Zug. Interment was in Sam's Creek church cemetery.—Rebecca Ann Petry, Westminster, Md.

Blough, Norman Henry, son of Hiram and Eliza Blough, was born Jan. 24, 1875, in Somerset County, Pa., and died Sept. 16, 1957. His wife, the former Grace Hershberger, preceded him in death. Surviving are three sisters. Funeral services were conducted from the Henderson funeral home.—Mrs. John E. Eash, Sr., Hollsopple, Pa.

Bussard, Blanche O., was born in Oakland, Ill., Nov. 28, 1894, and died at Everett, Pa., Dec. 17, 1957. She was married to Roy Bussard, Sr. She was a member of the Everett church. Surviving are her husband, four sons, four grandchildren, three sisters, and three brothers. Funeral services were held in the Conners' funeral home by Bro. Robert G. Mock. Interment was in the Bedford County Memorial Park. —Mrs. Freda Harclerode, Everett, Pa.

Clapper, Joseph M., son of Henry and Julie Ann Brown Clapper, was born Nov. 2, 1882, near Bakers Summit, Pa., and died Oct. 22, 1957, in Curryville, Pa. On Jan. 3, 1906, he was married to Melinda Eckard. He was a member of the Curryville church. Surviving are his wife, three children, seven grandchildren, twelve great-grandchildren, three brothers, and three sisters. Funeral services were held at the Bechtel funeral home, Williamsburg, Pa., by Bro. E. K. Ziegler. Interment was in the Albright cemetery.—Rena R. Stayer, Martinsburg, Pa.

Deaton, Pearl, daughter of Mr. and Mrs. George Jordan, was born Sept. 21, 1896, and died Dec. 25, 1957. Surviving are her husband, Joseph, two grandchildren, and one daughter. Funeral services were held in the Eaton church by Bro. Ellis Guthrie. Burial was in the Mound Hill cemetery.—Frances Kiracofe, Eaton, Ohio.

Detrick, Estella Mae, daughter of Joseph and Fanny Halladay, was born March 5, 1883, near Bradford, Ohio, and died Jan. 14, 1958. On Oct 12, 1904, she was married to Homer A. Detrick, who preceded her in death. She joined the Oakland church in 1905. Surviving are five daughters, four sons, twenty-one grandchildren, twenty-one great-grandchildren, and two brothers. Funeral services were held at the Oakland church by the undersigned and burial was in the Harris Creek cemetery—J. Earl Hostetter, Gettysburg, Ohio.

Dildine, Florence Etta, was born June 8, 1885, and died at Marion, Ohio, Nov. 6, 1957. She was a long-time member of the Church of the Brethren. Surviving are one daughter and one grandson. Funeral services were held at the Huges-Hyall mortuary by Bro. Ralph Wiley.—Mrs. Pearl Weaver, Marion, Ohio.

Dixon, Della F., daughter of Samuel and Christian Walters Kagay, was born at Millersport, Ohio., Feb. 3, 1856, and died Jan. 15, 1958. On Feb. 3, 1894, she was married to William Dixon, who died in 1905. She was a member of the Oakland church. Surviving are two daughters, two sons, ten grandchildren, eleven great-grandchildren, and one great-great-grandchild. Funeral services were held at the Oakland church by the undersigned, and burial was in the Greenville Creek cemetery.—J. Earl Hostetter, Gettysburg, Ohio.

Eichelberger, John G., son of Harrison and Catherine Eichelberger, was born Nov. 8, 1880, and died Sept. 23, 1957, at Lancaster, Pa. He was a charter member of the East Petersburg church. He was married to Lizzie Wenger, who preceded him in death. Surviving are two sons, three daughters, four grandchildren, six great-grandchildren, two brothers, and one sister. Funeral services were held at East Petersburg church by Brethren S. Clyde Weaver, Richard Hackman, and Jacob C. Wine. Interment was in the church cemetery.—Edith A. Eichelberger, East Petersburg, Pa.

Fox, Benjamin B., son of Benjamin and Anna Baylor Fox, was born March 31, 1889, and died Jan. 15, 1958. He was a faithful member of the Maiden Creek congregation. He was a deacon in the church and also served as Sunday-school superintendent and church clerk. He is survived by an adopted son, two brothers, and three sisters. Funeral services were held in the Mohrsville house by his pastor, the undersigned. Interment was in the adjoining Viewpoint cemetery.—Cyrus B. Krall, Robesonia, Pa.

Francis, Mary, daughter of Michael and Mary Frantz Zug, died at Middletown, Pa., Jan. 12, 1958, at the age of eighty-seven years. She served with her husband, J. G. Francis, in the ministry of the Church of the Brethren, and was the first Sunday-school superintendent of the Lebanon church. In early life she attended Mt. Morris College as a student of the Bible. Surviving are her husband and six children. Memorial services were held by the undersigned in the Lebanon church. Burial was in the Midway cemetery.—Carl W. Zeigler, Lebanon, Pa.

Friedline, O. Clarence, son of Adam and Lucinda Horner Friedline, was born Oct. 4, 1875, and died Jan. 12, 1958. His wife, Rebecca Kimmel Friedline, preceded him in death. He was a deacon in the Sipesville church for many years. Surviving are one daughter, one son, two sisters, and four brothers. Funeral services were held in the church by Bro. Earl Brubaker. Burial was in the church cemetery.—Mrs. A. G. Maust, Sipesville, Pa.

Garver, David N., son of Samuel and Sarah Rice Garver, was born April 1, 1866, in Medina County, Ohio, and died Jan. 5, 1958. On Jan. 25, 1894, he was married to Martha Longanecker, who preceded him in death. In 1904, he organized the first union Sunday school in Woodworth, Ohio, and in 1918 was instrumental in organizing the Woodworth church. Surviving are three sons, two daughters, nineteen grandchildren, and twenty-one great-grandchildren. Interment was in the Zion Hill cemetery.—Alvin C. Cook, Poland, Ohio.

Grove, Daniel Reuben, son of David and Marietta Bopst Grove, was born June 5, 1866, and died Nov. 26, 1957. He and his wife, Sarah Jane Baker Grove, would have celebrated their sixty-sixth wedding anniversary on Dec. 10, 1957. He was a faithful member of the Frederick church, Md., for sixty years and served as deacon for over forty years. Surviving are his wife, five children, fourteen grandchildren, and ten great-grandchildren. Funeral services were held in the Frederick church by Bro. Ralph E. White. Interment was in the Mt. Olivet cemetery.—Mrs. John Zimmerman, Frederick, Md.

Halterman, Joseph E., son of William and Mary Halterman, was born near Mathias, W. Va., March 26, 1872, and died Nov. 18, 1957. He was a member of the Crab Run church; he taught the Bible class for many years. He was married to Bessie Moyers on July 31, 1899. Surviving are one daughter, three sons, five grandchildren, and one great-grandchild. Funeral services were held in the Crab Run church by Brethren Max Fisher and H. O. Turner. Interment was in the family cemetery. —Mrs. Blaine Halterman, Boones Mill, Va.

Kagarise, William R., son of Charles E. and Louisa Reasey Kagarise, was born at New Enterprise, Pa., May 8, 1882, and died Nov. 26, 1957, in Millerstown, Pa. On Oct. 8, 1903, he was married to Hannah Shiffler. He was a member of the Monocacy church, Md. Surviving are his wife, four children, seventeen grandchildren, and twenty-one great-grandchildren. Funeral services were held at the Miller funeral home by Brethren Earl K. Ziegler and D. I. Pepple. Interment was in the Diehls Cross Roads cemetery.—Rena R. Stayer, Martinsburg, Pa.

May, Pearl Mary, was born in Luray, Va., June 26, 1901, and died July 5, 1957, in Silver Spring, Md. She was

married to J. Wade May on May 6, 1922. She was a charter member of the Good Shepherd church, Md. Surviving are her husband, one daughter, two sons, and five grandchildren. Funeral services were held at the Deal funeral home by Rev. Guy Saunders, pastor of the Kensington Baptist church, and the undersigned. Interment was in the Columbia Gardens cemetery.—H. Lamar Gibble, Kensington, Md.

Prather, Oran A., was born in Russell, Iowa, Aug. 28, 1897, and died in Bethesda, Md., Aug. 9, 1957. On July 14, 1920, he was married to Nancie Mae Kemp. He was an active leader and a charter member of the Good Shepherd church, Md. Surviving are his wife, one son, two daughters, and eight grandchildren. Funeral services were held at the Pumphrey funeral home by the undersigned. Interment was in the Flower Hill church cemetery.—H. Lamar Gibble, Kensington, Md.

Summy, Jesse C., was born Nov. 18, 1893, and died Dec. 25, 1957. He was a member of the Mount Joy church and served faithfully as a deacon for nearly twenty years. Funeral services were held in the Mount Joy church by the undersigned and Bro. William Gauntz. Interment was in the Mt. Calvary cemetery near Champion.—John M. Geary, Mt. Pleasant, Pa.

Turner, John William, was born at Weverton, Md., March 26, 1882, and died Dec. 26, 1957. He had been a member of the Brownsville church since September 1954. Surviving are his wife, Derice, one sister, and one brother. Funeral services were held at the Feet's funeral home, Brunswick. Burial was in the Brownsville church cemetery.—Norma Jean Shelby, Keedysville, Md.

Wingert, Ira Laban, son of Laban W. and Prudence Stover Wingert, was born Sept. 22, 1881, and died Jan. 5, 1958, near Boonsboro, Md. He was married to Nellie Ruthrauff, who preceded him in death. He was elected a deacon of the Waynesboro church on May 13, 1911, and served until his death. He was also the superintendent of the building and grounds for thirty-one years. Surviving are one son, one daughter, and one sister. Funeral services were held in the Grove funeral home by Brethren George L. Detweiler and Clayton H. Gehman. Burial was in the Green Hill cemetery.—Lillian R. Good, Waynesboro, Pa.

Wright, Isaac Stoner, son of Mr. and Mrs. George G. Wright, was born in Virginia, May 9, 1892, and died Dec. 1, 1957. He was a member of the Cedar Bluff church, Va. Surviving are his wife, Luttie Guthrie Wright, five sons, seven daughters, twenty-seven grandchildren, and two great-grandchildren. Funeral services were held at the Cedar Bluff church by Brethren Albert Showalter, E. E. Bowman, and G. W. Bowman, Jr. Burial was in the Cummings cemetery.—Mrs. Blaine Halterman, Boones Mill, Va.

Younkins, Orville Burres, son of Oliver and Charlotte Kaetzel Younkins, was born Aug. 14, 1881, at Gapland, Md., and died Nov. 29, 1957, near Brownsville, Md. On May 4, 1910, he was married to Martha Florence Carter, who preceded him in death. He was a member of the Brownsville church. Surviving are two daughters and three grandchildren. Funeral services were held by Bro. Newton Poling at the Brownsville church. Burial was in the adjoining cemetery.—Norma Jean Shelby, Keedysville, Md.

Church News

Western Kansas

McPherson—One hundred eleven McPherson College students are student members of our congregation. The regional conference was attended by about 350 delegates. Recently fifty church school teachers were honored with a dinner sponsored by the board of Christian education. A cornerstone-laying service for the new education building was held following the morning worship hour on Dec. 1. Richard Bittinger and Robert Dell were licensed to the ministry on Dec. 8. Assisting our pastor, Bro. Harry K. Zeller, Jr., were Brethren D. W. Bittinger and R. E. Mohler. One hundred sixty persons, including six robed choirs and two instrumental ensembles, participated in the festival-of-music program directed by Don Frederick on the evening of Dec. 15. Paul Wagoner served as dean of the school of missions held during January.—Eunice A. Wall, McPherson, Kansas.

Pleasant View—Charles Dumond of Hutchinson was elected elder. Prof. Harley Stump of McPherson College is serving our church as pastor. Delegates to the joint Southwestern and Northwestern district conference at Quinter were Mr. and Mrs. V. W. Hornbaker. Our church attended the Castleton community church rally day and participated in its afternoon talent program. Two special church dinners honored the elderly folks of the community and those who have given many years of service to the church. Our Christmas program was given by the children's and adult departments combined. Recently the entire church basement underwent an extensive redecorating and cleaning.—Mrs. Melvin Hornbaker, Hutchinson, Kansas.

Salem—The children of the Sunday school canvassed the territory near the church for UNICEF. Bro. Gorman Zook, field secretary, was guest speaker on Loyalty Sunday. In the afternoon the film, A Wonderful Life, was shown. Women's work has made cancer dressings, collected grease and clothing for relief, made layettes for Flat Creek, Ky., and packed Christmas boxes for the boys in service; they have also furnished sheets for The Cedars at McPherson, Kansas. Our young people have organized a new Sunday evening CBYF under the leadership of Mr. and Mrs. Gene Runyon. Irvin Wagner, CBYF regional president and Marianne Bittinger were guests of our young people. The children's department gave a Christmas program.—Mrs. Glen Seitz, Nickerson, Kansas.

Victor—Elder G. A. Merkey presided at our council meeting. Since Brother Merkey was called to the pastorate of the Maple Grove church, Bro. Floyd Crist of Quinter has been chosen elder. Bro. G. A. Zook, field secretary for Kansas, visited our church, also Brother Crist and a group of CBYF'ers and Bro. Guy Aukerman and several youth from Maple Grove. Several from here attended district conference at Quinter, Kansas.—Elva A. Deardorff, Waldo, Kansas.

Middle Missouri

Kansas City — Bro. Earl Myers preached for us while our pastor was away on several occasions. Two have been baptized. Our pastor has resigned, effective June 1, to become executive secretary of the Western Region. Bro. Leland Wilson, pastor of the Cherokee mission church, was a speaker one evening. The churches of the Blue Valley area of the city held union Thanksgiving services in our church. On Christmas Eve a pair of brass candlesticks were dedicated to the memory of seventeen of the older people's class who have died. The East High School a cappella choir gave a sacred program on Dec. 15. Our junior and junior high youth and small children gave a Christmas program on Dec. 22. We observed the love feast on Jan. 5. Our pastor, Brother Bantz, attended the special love feast held in Germantown, Pa., on Jan. 1.—Mrs. Gertrude Gaba, Kansas City, Mo.

Mineral Creek—We are now using a plan of lay visitation called fellowship evangelism. Nearly all the families who are residents have been contacted in the first round of visitation. At the council meeting the church adopted a unified budget. Also at this time the Brotherhood Fund was entered in the budget. Financial reports are given at each quarterly meeting. The anniversary love feast was held on Jan. 5, with the Warrensburg congregation sharing in the service. Representatives from the Osceola and Deepwater churches were also present. Our elder, James Mohler, led the examination service for the persons attending the love feast.—Elva Jean Naylor, Leeton, Mo.

Southern Missouri

Mountain Grove—At a church party the worship service was directed by the adult class and the film, Split Level Family, was shown. Visitors from the Cabool and Greenwood churches were present. During a period of much illness Wednesday night services were discontinued and a visitation substituted. The well called on the ill and had prayers, Scripture reading, and conversation. The quarterly council meeting was held on Dec. 30. Our pastor, Bro. R. L. Gass, and his wife attended a watch party the evening of Dec. 31. Under the direction of Mary Lou Peterson, the younger children gave a Christmas program of songs and recitations. The homebuilders class, with young folks helping, gave the play, "The Christmas Party." Our Sunday morning services are now being enriched with duets by the Cramer sisters.—Lois Hurlbut, Mountain Grove, Mo.

Nebraska

Enders—We had a school of missions during January. We trimmed a Christmas tree as our Christmas project. Bro. Laban Wagoner of Red Cloud, Nebr., district president of men's work, and his wife were with us one week end. He spoke to the men's work group on Saturday evening and brought a message on Sunday morning. Twelve persons attended the personal evangelism workshop held at the Haxtun church, Colo., on Dec. 4. One of our young people, Gary Williams, is in Europe in BVS. Bro. Wilmer Lehman of McCook fills our pulpit two Sundays a month as we have no pastor at present. The senior CBYF is using the program kit for their Sunday evening group meetings. The church pulpit will be replaced by one given in memory of Larry Sharp, the small son of Mr. and Mrs. Wayne Sharp. The women's work council gave its mission money to help send a colored student to college to train him for Christian work.—Mrs. Albert Applegarth, Wauneta, Nebr.

Northern Illinois and Wisconsin

Chippewa Valley—Eight have been baptized recently. Bro. C. H. Petry, our pastor, and his wife are on a leave of absence until April 1. In their absence different families are taking charge of the worship services. Our Christmas program was given on Dec. 22.—Mrs. Floyd Root, Mondovia, Wis.

Dixon—The music committee sponsored a music talent program. We have had three illustrated talks on other lands: on Egypt by Kenneth Imhoff, a Mennonite youth who spent two years in service along the Nile River; on Indochina by Mr. and Mrs. Wendell Rolston; on Mexico by Marie Thompson. Our congregation co-operated in an excellent spirit in the every-member canvass. We celebrated the fiftieth anniversary of our church on Dec. 29. Three charter members, Mrs. Emma Boyd, Mrs. Edith McWethy, and W. W. Lehman are still with us. The women's society made clothing for the children at the Lybrook Indian mission school in New Mexico. Our Sunday school continues to grow.—Mrs. Mark Burner, Dixon, Ill.

Douglas Park—One Sunday morning we had a baptismal service, followed in the evening by our love feast. On Thanksgiving morning we had a special breakfast followed by a brief devotional service. One week we called revival week. We had a Christmas program on Dec. 22, observed a special love feast and held a New Year's Eve watch night service.—Sandra Gordesky, Chicago, Ill.

Franklin Grove—Bro. George Kreps, missionary to Ecuador, preached for us one Sunday. At the close of the evening service the sacrificial offering sponsored by the women's work was lifted. We have adopted the unified budget system. Bro. R. K. Callison was re-elected church moderator. At a meeting on stewardship, the film, Split Level Family, was used. An offering for missions was lifted at our Thanksgiving supper held the evening before Thanksgiving Day. Our ladies' aid meets once a month to quilt, knot comforters, sew cut garment materials for relief and sew on necessary supplies for Bethany Hospital. A number of our women attended the women's workshop at Camp Emmaus. Bro. E. R. Buck represented our men's group at the Illinois State Churchmen's Conference. Our local CBYF group entertained their parents and families at a Christmas party and worship service. Ten have been baptized. Bro. Don Snider of Dixon, Ill., conducted our revival meetings. During our pastor's, R. C. Wenger's, absence from the pulpit because of illness, Wilburn Lewallen and Kenneth Morse were guest ministers. A school of missions was held in January. Our church is observing the 250th Anniversary of the founding of the Church of the Brethren by using devotional and study material pertaining to it.—Mrs. D. J. Lichty, Franklin Grove, Ill.

Freeport—The rearrangement of the primary room makes it more attractive for the children. Bro. Lloyd Stauffer, our pastor, conducted a service at the Parkview Home for the aged one Sunday afternoon. Our teen-agers and children took an active part in the UNICEF program. Miss Mary Markel gave a temperance talk at a meeting of the women's group. Several from our church attended the World Community Day service at the Evangelical and Reformed church. Donna Christensen shared her Brethren Volunteer Service experiences with us one Sunday evening by means of slides. Our women's work council made sheets and pillowcases for overseas relief. The filmstrip, Crossroads at Cedarmont, was shown at our Thanksgiving dinner. It was followed by a discussion. Miss Anetta Mow spoke and showed slides of the Holy Land at the Christmas family night social. A Christmas service, Christmas Around the World, was given on Dec. 22. The church received two members by letter. Our pastor conducted morning services over radio station WFRL one week.—Mrs. Claude Wilson, Freeport, Ill.

Milledgeville—Bro. A. Stauffer Curry conducted our evangelistic meetings. Nine were baptized. The men of the church have fellowship suppers quarterly. The ladies' aid has been rolling bandages and tying comforters for relief; they sent 250 pounds of grease for soap. The Sunday before Thanksgiving we were hosts to the teachers and families of our schools. After the dinner the young people had a dedication service for their heifer, Harmony. Orion Stover and Robert Reiff also sent heifers for relief. Community Thanksgiving services were held in our church; Rev. Claire Hewitt, the Methodist minister, brought the message. Three members from our church choir joined the community chorus singing Handel's Messiah. The children's department presented a Christmas program on Dec. 23. Their project this year was a mitten tree. Forty some pairs of mittens were sent to New Windsor for distribution.—Mrs. L. W. Kreider, Milledgeville, Ill.

Stanley—Our one-week Bible camp was held at Chetek. Our young people attended an area meeting at the Chippewa Valley church. The church made some improvements on the building. We had an every-member canvass.—Mrs. Don Gilbert, Stanley, Wis.

West Branch—A farewell supper was held for Paul Shrider, who had been our pastor for eight years, and his family. Bro. Dale Gibboney is now serving as pastor. Bro. Carl Smucker of Rockford was in charge of the installation service for the Gibboneys. Lawrence Edwards is the moderator of our church. Orion Stover and Preston Kreider interpreted the district Brotherhood program at a Sunday service. Our first evening service was held on Nov. 24. It had a mission emphasis. The young adult class met at the church to pack Christmas boxes. A Christmas program was presented on Dec. 22—Dorothy Beard, Oregon, Ill.

Southern Illinois

Liberty—Our church co-operated with the other churches in the World Day of Prayer. A union Bible school was sponsored by the Sunday schools of our community. The men had a Lord's Acre project. Some of their projects are buying heifers, paying tuition for a minister going to Bethany, and buying groceries for three families who lost their homes because of fire. A number of pounds of clothing were given for relief. The women made three comforters for the families who had a fire and made three for relief. Our pastor was moderator of district meeting. Brother and Sister Roger Cave were delegates to the district meeting at Decatur. Brother Stinnette, who had been our pastor thirty-five years ago, and his wife, of Denver, Colo., worshiped with us one Sunday morning.—Florence Long Cave, Liberty, Ill.

Martin Creek—We have worship services twice each month. Bro. Max Benson of Palestine, Ill., comes the second Sunday, and our elder, Dow Ridgely, the fourth Sunday. Brother and Sister Ridgely celebrated their golden wedding anniversary at the Walnut Grove church on Nov. 10. Bro. Floyd Bantz of Kansas City, Mo., conducted our evangelistic meetings in March. A report of the district conference was given by Brother Benson and a report of Annual Conference was given by Brother Ridgely. Bible study meetings are held each Wednesday evening.—Mrs. Roy A. Hollinger, Fairfield, Ill.

Oak Grove—Our evangelistic meeting was conducted by Brother and Sister Russell West. Five have been baptized. Brother and Sister Albert Sauls are caring for the services at present. We have shown filmstrips and the film, The Unfinished Task. A Christmas program, Why the Chimes Rang, was given on Dec. 22. We began our mission study classes on Jan. 12. On Jan. 5 we had an anniversary love feast.—Mrs. M. A. Whisler, Lowpoint, Ill.

Peoria—The parsonage was painted and numerous repairs made. The nativity scene prepared by the Sunshine class was placed on the lawn of the church. The play, Why the Chimes Rang, was presented at Christmas and a family Christmas party followed. Our school of missions started on Jan. 5. Our church is taking part in the world-wide

church attendance movement from January to Easter. Anyone having friends or relatives in the city please contact our pastor, J. F. Baldwin, or friends to get them to come worship with us.—Mrs. Ira T. Hiatt, Roanoke, Ill.

Woodland—Brother and Sister Ernest Bollinger, our delegates to the district conference, brought back good reports. We helped in the county-wide church canvass. Bro. Byron Royer of the York Center church in Northern Illinois was our evangelist. Seven were baptized. We had a consecration service for all church and Sunday-school officers and the CBYF had a candlelighting installation service. We helped in the Fulton County annual canvass for CROP. The harvest mission services of the Astoria and Woodland congregations were held in our church. Brother and Sister Elmer Baldwin and daughters, missionaries to Africa, showed pictures of Nigeria and gave inspiring and helpful messages. The CBYF are having a panel and roundtable discussions. During the revival meetings, the Astoria and Woodland groups met together. The children are helping with the support of Margaret Alice Baldwin, daughter of Elmer Baldwin. The children's Christmas party was held on family night. The pageant, The Bethlehem Way, was given for our Christmas program.—Fannie B. Stambaugh, Astoria, Ill.

Middle Indiana

Bachelor Run—The evangelistic meeting was conducted by Bro. Clarence Sink of Waterloo, Iowa, our former pastor. Records were made of the entire service each evening and played in the homes of the members that were sick and shut in. Our pastor, Bro. Dolar Ritchey, assisted in the meetings by visiting and calling in the homes. The aid is sewing for twelve-year-old girls overseas. The primary department is sending friendship kits overseas.—Mrs. Ada Booth, Flora, Ind.

Flora—Bro. Russell West and his wife shared with us some very beautiful and impressive pictures they had taken in their travels. At our regular council our pastor reported eight added to the church by baptism and six by letter during the year. Our average church attendance for the year was 178 and for the Sunday school 194. Mrs. Baxter Mow of Bethany Biblical Seminary spoke to us at both the morning and evening services on home-coming day. The picture, A Stranger in the House, was shown at a family night service. Bro. Mark Shrock was guest speaker at the father and son banquet. The women's society sent Christmas gifts to each of the residents of the Mexico Home. A Christmas program by the children was given at the December family night. The film, The Christmas Spirit, was shown. A candlelight communion service was conducted on Jan. 5. Our church joined in the union Week of Prayer services held in the Methodist church during the first week of January. —Esther Stinebaugh, Flora, Ind.

Pipe Creek—Bro. Edward Stump held our revival meetings. Ten were baptized and four received by letter. At our council meeting we chose three new deacons. Our young people's class has purchased an organ for the church. The children's Christmas program was a pantomime. Our choir gave a program at Long Cliff at Logansport in January. —Mrs. Cerald Miller, Bunkerhill, Ind.



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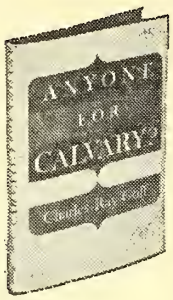
Northern Indiana

Auburn—One Sunday night we enjoyed the fellowship supper and a peace program at which the film, Torn Between These Two, was shown. Bro. Paul Robinson, president of Bethany Biblical Seminary, was a guest speaker one Sunday evening. William Gnagey of Manchester College was the speaker at our home-coming and harvest meeting. Before the meetings held by Bro. Edward Stump of South Bend, Don Hursh had a class in personal evangelism. We are considering enlarging the church to get more classroom space. On Dec. 22 the children gave a program; in the evening the play, No Room in the Inn, was presented.—Mrs. Will Graham, Auburn, Ind.

Elkhart City—Carl Showalter is serving as interim pastor in our congregation. He and his family are living in the parsonage recently purchased for them. A boys' club has been organized for boys between the ages of 9 and 11. As a Christmas project, the children of the church hung stockings on a tree for boys and girls of other lands. Before Brother and Sister Allen Weldy left for Germany they showed pictures and spoke about their work in the Flat Creek mission in Kentucky. The choir presented a Christmas cantata, and there was a dedication service for babies on Dec. 22. We had an every-member canvass. Women's work contributed cash Christmas gifts to the Mexico Home and individual gifts to members of our congregation who are there. They have been calling on shut-ins as part of their program. We held a school of missions on the Sunday evenings in January. Brother and Sister V. F. Schwalm spoke and showed pictures of their trip through Europe on Jan. 12. One was baptized at the anniversary service on Jan. 5.—Mrs. James K. Garber, Elkhart, Ind.

Lincolnshire (Ft. Wayne) — Our moderator, Mark Schrock, brought the dedi-

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CHURCH OF THE BRETHREN
GENERAL OFFICES
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catory message for the new parsonage. An open house was held following the service. Twelve families are attending the worship and Sunday-school services. At a women's work meeting Marjorie Pepple, a BVS worker, described her work in San Francisco with the vineyard laborers. As their Christmas project the women's work sent 116 yards of material to Nappanee for relief to be sent where it is most needed. The CBYF is sponsoring a birthday supper, the proceeds of which will go toward the Youth Servcs project. For our 250th Anniversary celebration the devotional booklets designed to help us better understand our heritage were made available to all church members. An evangelism visitation program has been arranged in which about twenty-five couples will participate throughout the year. Bids for the building of the new church were opened on Feb. 15 and we expect the work to be started by early spring.—Mrs. Quinter E. Hollenberg, Ft. Wayne, Ind.

Michigan City—Since the coming of our new pastor, Bro. Edward E. Lyons, three have been baptized, and one has been received by letter and fifteen babies have been dedicated. Our evangelistic services were held by Bro. F. E. McCune and our pastor. One week after these services closed Brother McCune died. The church has authorized the sending of a newsletter each month. Attendance and giving have increased approximately 20% over a year ago. We have started Bible study on Sunday evening at the request of the young people. The youth have redecorated their classroom in the church. We are making plans to purchase a more suitable parsonage and remodel the church. Carr and Associates will help in raising funds. The junior choir directed by Mrs. Harold Landes sings each Sunday. Recently they presented the church with a pair of brass candleholders for the altar. Brother Lyons is active in the local Ministerial Association. He also serves often as chaplain at the two local hospitals and every two months has two broadcasts of fifteen minutes each on the Michigan City radio station WIMS. Since Sept. 1, 1957, we are no longer a mission church but are self-supporting.—Mrs. Lawrence Haack, Michigan City, Ind.

Nappanee—Dr. Burke of Puerto Rico filled our pulpit one Sunday when our minister was absent. The young people of the Union Center church presented a program and showed pictures of their trip to Flat Creek mission in Kentucky. Our delegates at district conference, Mrs. Sara White, Mrs. Walter Miller, and Henry Pletcher, gave reports. John Metzler, Sr., spoke one Sunday morning concerning his work in Europe. His wife, Margaret, spoke and showed handiwork from European countries at one of our women's evening meetings. Three junior classes donated three lambs for Ecuador. Men's work donated a heifer. Our youth attended the youth district conference at Goshen, Ind. One Sunday evening three of our girls, Clara Rae Walters, Wanda and Carol Miller told of their work at the Elgin state hospital last summer. Two new study groups, one on the Bible and the other on group research, have been started. The newly purchased choir robes were dedicated one Sunday. For their Christmas project the women assisted in the district project of donating printed material. The young people presented the play, White Christmas, in December. Our pastor's family moved into our recently completed parsonage a few days before it was dedicated on December 15. A dedication service for six babies and their parents was held on Dec. 22. Bro. Ora Huston held our evangelistic meetings Jan. 19-26.—Mrs. Cassel Hoke, Nappanee, Ind.

Southern Indiana

Buck Creek—At a family night service Virgil Deeter showed pictures taken in Europe including ones of the iron curtain while he was there with a shipment of heifers. He also showed pictures of other Brethren relief in our country. The district youth cabinet met with our young people. Margaret Oxley and Milton Oxley were our delegates to the district meeting at the Nettle Creek church. Neva Hollinger, daughter of our pastor, showed pictures of her trip to the Hawaiian Islands. The Gospel Mariners of Dayon, Ohio, gave a program of songs at our home-coming service. Bro. Fred Hollenberg of Hagerstown, Ind., was the evangelist for our two-week meeting. Three new members were received. Our women helped to get the fellowship house at Purdue University ready for the students at the fall term. They also canned pears and tomato juice for the Mexico Home. Frank Denlinger of Muncie showed pictures that he had taken while visiting the Holy Land. The primary department gave a Christmas program the Sunday before Christmas. —Mrs. Herman Rodeffer, Mooreland, Ind.

Four Mile—Bro. Clarence Fike of Goshen, Ind., held our revival meetings. We received fourteen members into the church recently.—Mrs. Clayton L. Stubbs, Richmond, Ind.

Lafayette—Women's work had a Christmas workshop program with emphasis on helping the housewife prepare Christmas decorations for the home and preparing herself spiritually for Christmas. The young adults sponsored a Christmas caroling party, visiting the

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No. 336. A family of four (husbanc 36, wife 41, boy 11, girl 8) desire t locate near a Progressive Brethre church. Husband would like factory work or apprentice in a trade. Wife licensed in Iowa to teach English and 10, and American and world history. Wife also has two years' office experience. Contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 337. Young couple want farm or dairy work. Location preferred in Northern Illinois. Write: Arnold A. Lein, 3435 W. Van Buren, Chicago, Ill. Phone: NEvada 2-4110.

aged and children's home; then gathering at the church they listened to unfamiliar stories of familiar carols. We enjoyed a candlelighting service sponsored by the young people and the choir in which the story of Christmas was enacted including the prophecy and the coming of Christ. The children's department had a Christmas program at the close of the Sunday-school hour on Dec. 22. On Jan. 5 Chalmer Faw was the guest speaker at our morning worship service. We had a 250th Anniversary love feast. The families of the church received the Meditations on Brethren Life, a daily devotional booklet. We have received four members by letter—Mrs. Byrel Leslie, Lafayette, Ind.

Locust Grove—Our women have sent over 1,000 pounds of grease and over 500 pounds of clothing to be processed for relief. Three of our group attended the regional conference at Manchester. Four have been baptized and two await baptism. The rebuilding of our place of worship is progressing in a splendid way. Our children gave a Christmas program on Dec. 21. On Dec. 22 several of our group went caroling giving to our older members a Christmas basket. After they returned to the church for fellowship supper, pictures entitled The Christ child of Bethlehem were shown. Bro. Ralph Petry was with us for a week's meeting. Bro. Chalmer Faw was present for the morning worship hour on Jan. 25.—Mrs. Inez McCullough, Pendleton, Ind.

Maple Grove—On pulpit exchange Sunday Bro. Ralph Petry was our minister. Two girls were sent to the youth conference. Bro. Farrel Culler held a revival. Our elder, Brother Harshbarger, was with us for council and preached for us one Sunday. We also had a Christmas program. We have Sunday-school and preaching services every Sunday. Birthday suppers are held each third Tuesday of each month. Our attendance has increased.—Mrs. Esther Culler, Cory, Ind.

Nettle Creek—Dr. and Mrs. John Hamer have shown us slides, explaining and demonstrating to us the customs and needs of the Nigerian people as they find them on the mission field. Our women have made and packed a number of comforters, mended and packed several boxes of clothing, collected and packed cooking vessels and some dishes for foreign relief. They have also helped a needy family in our community. The men's group with the profit from their farming finished paying the parsonage debt; they plan other work beside their district obligations. Bro. Harold Statler of Indianapolis was the guest minister for our love feast. Mr. Crosby, a representative of the Normal and Industrial Institute of Prentiss, Miss., spoke one Sunday night. Mr. Charles Ladd of the African Methodist church sang at that service and also at the closing service of our revival. Bro. Kenneth Hartman of New Lebanon, Ohio, was the evangelist. One has been reclaimed and four have been baptized. A dedication service was held one Sunday by the choir. James Renz, Brotherhood director of our social welfare, spoke on Disciplined Living, Men of Distinction, Educational Program of the Church, and You've Got To Be Carefully Taught. The article, We Must Believe the Bible and Let It Speak to Us, was read and the film, A Boy and His Bible was shown at a parent-teacher meeting. Other films we have used have been The Junior Child and the Church, Tokens of Love, and Split Level Family. The district youth conference at which Dr. and Mrs. John Hamer were the speakers was held in our church. Sunday-school attendance is much better than it was a year ago. Rev. Frank Niles of the Lord's Day Alliance spoke to us one Sunday morning on keeping the Sabbath holy.—Mrs. O. D. Werkins, Hagerstown, Ind.

New Hope—A dedication service for our babies was held recently. Our women's work has made comforters for relief and rolled bandages for Africa. Our junior Bible class purchased two dozen new folding chairs and presented them to the church. We also purchased new hymnbooks. Weekly prayer services were held in some of the homes prior to our two-week revival services

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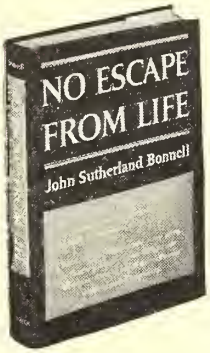
Each meditation uses a Bible passage where it is most effective — to interpret, to cast a highlight, to sum up. Prayer thoughts, unfinished prayers, statements of dedication, occur in each meditation where most suitable to the content.

Though organized on a monthly basis, the devotions are not dated. Instead they are grouped by topics with some intriguing titles. For instance, topics for the month of September are: Taking Christ to School With You; What Prayers Contain; Jesus Was Jewish; Going Down the Receiving Line; Autumn Reflections; And Walking, See! $2.50

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by Bro. C. H. Petry of Mondovi, Wis. Five were baptized and two were rededicated. The Negro quartet of Seymour brought several numbers at a Sunday evening service recently. The Jackson County hymn sing was held in our church.—Mrs. Bessie A. Carpenter, Clarksville, Ind.

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Beaverton—George Kreps, a missionary to Ecuador, was guest speaker one evening. He also showed pictures of the work in Ecuador. Mr. and Mrs. Emery Hajos, displaced persons from Europe, told of their experiences during the war and how they were brought to the United States. We had a fellowship supper to welcome the pastor, Carl Hilbert and his wife. The film, Split-Level Family was shown. An offering was taken for CROP. The women hope to finish two comforters each month for relief.—Grace Ward, Beaverton, Mich.

Bethany—We held ground-breaking services for our church. Bro. Olden Mitchell, our moderator, gave the address. Much of the labor for the building is being donated by the men of the church. The old building was sold and we moved on the 26th of November and are now holding services in a school building. Carr and Associates conducted a fund-raising campaign. Our choir gave a program of Christmas music on Dec. 22. We joined with Trinity and First Churches for a combined Thanksgiving Service. The women's organizations have been doing relief sewing and they filled a basket of food and toys for a needy family for Christmas. Tom McDaniel spent a week working with the youth groups in this district.—Mrs. Richard Johnston, Royal Oak, Mich.

New Haven—Bro. Harley Townsend is now serving as our pastor. Lloyd Evans was elected moderator. Bro. Harley Townsend was the speaker at our harvest and home-coming meeting. The parsonage which had just been recently purchased was dedicated in the afternoon. Thanksgiving was observed by services at the church. A Christmas program was given by the younger classes on the Sunday before Christmas. The ladies' aid has been tying comforters for relief.—Lena Bosserman, Middleton, Mich.

Northeastern Ohio

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Springfield—Our church took part in the Union Thanksgiving service held with the two other churches in the community. Wednesday evening Bible classes have been held for a number of weeks. Special Christmas events included a musical program given by the chancel, junior, and cherub choirs and a Christmas play, Angel on a Step-ladder, given by the young people. During the holiday season Anthony Van den Doel, our Dutch volunteer now a student at Bethany Biblical Seminary, took part in several services. On Sunday evening, Jan. 5, we began the 250th year with a special love feast service. Our pastor, Jacob Dick, planned a school of Bible study which was held on Sunday evenings from Jan. 19 to Feb. 2.—Mrs. Vera Donovan, Akron, Ohio.

The Story of the BRETHREN

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This new book, written especially for boys and girls of junior and junior high age, will help them find answers to many of the questions which they have had about the Church of the Brethren. Not only will it give youth a new feeling of happiness at being a part of the church but will help them find out how they can share in the church's work now and when older.
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Church of the Brethren General Offices . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

APRIL 5, 1958



Fra Angelico — Three Lions

The First to Know

NO ARTIST who painted during the flourishing Italian renaissance was more devout than Fra Giovanni Angelico da Fiesole. As a member of the Dominican order he gave his life to helpful service and was regarded as "a brother to the poor." Biographers say that no one ever saw him angry. It was his conviction that the one who seeks to illustrate the acts of Christ should be with Christ. Nearly all of his paintings, like this one of the women at the tomb, celebrate the life of Christ.

If any among Jesus' friends and disciples deserved the halos given them by artists, surely these faithful women did. When others were hiding out or drifting back to their former callings, the women were on hand to do everything that could be done when a loved one died. As a result of their loyalty they were the first to hear the glorious news of resurrection, the first to know that Jesus Christ had risen from the tomb. Yet even they must be reminded that they could not seek the living among the dead. "He is not here. He is risen."

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Northeastern Ohio

Black River—We had a rally day for all those in our church and the other two Chatham churches that had given fifty years or less of Christian service. Nineteen had given fifty years. Bro. Wilmer Petry, elder of our church, brought the message and installed our new deacon and his wife, Brother and Sister Charles Herr, at the close of the service. In the evening Mary Lou Bowman showed pictures she had taken at the work camp in Ecuador. Bro. Kenneth Hollinger held a two weeks' evangelistic meeting which closed with the love feast. We had a Christmas program on Dec. 22. Bro. Jesse Ziegler was present on Dec. 29.—Mrs. A. J. Browand, Spencer, Ohio.

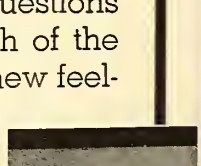
Springfield—Our church took part in the Union Thanksgiving service held with the two other churches in the community. Wednesday evening Bible classes have been held for a number of weeks. Special Christmas events included a musical program given by the chancel, junior, and cherub choirs and a Christmas play, Angel on a Stepladder, given by the young people. During the holiday season Anthony Van den Doel, our Dutch volunteer now a student at Bethany Biblical Seminary, took part in several services. On Sunday evening, Jan. 5, we began the 250th year with a special love feast service. Our pastor, Jacob Dick, planned a school of Bible study which was held on Sunday evenings from Jan. 19 to Feb. 2.—Mrs. Vera Donovan, Akron, Ohio.

The Story of the BRETHREN

by VIRGINIA S. FISHER

This new book, written especially for boys and girls of junior and junior high age, will help them find answers to many of the questions which they have had about the Church of the Brethren. Not only will it give youth a new feeling of happiness at being a part of the church but will help them find out how they can share in the church's work now and when older.

There are many pictures to add to the interest which will be found in this delightful book.



Cloth, $2.00; paper, $1.25

Church of the Brethren General Offices . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

APRIL 5, 1958



Fra Angelico — Three Lions

The First to Know

NO ARTIST who painted during the flourishing Italian renaissance was more devout than Fra Giovanni Angelico da Fiesole. As a member of the Dominican order he gave his life to helpful service and was regarded as "a brother to the poor." Biographers say that no one ever saw him angry. It was his conviction that the one who seeks to illustrate the acts of Christ should be with Christ. Nearly all of his paintings, like this one of the women at the tomb, celebrate the life of Christ.

If any among Jesus' friends and disciples deserved the halos given them by artists, surely these faithful women did. When others were hiding out or drifting back to their former callings, the women were on hand to do everything that could be done when a loved one died. As a result of their loyalty they were the first to hear the glorious news of resurrection, the first to know that Jesus Christ had risen from the tomb. Yet even they must be reminded that they could not seek the living among the dead. "He is not here. He is risen."

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Receive Those Who Come

This 250th Anniversary year, so far, has been about the most wonderful thing in my church experience. I had not probed very deep into the background of our church; so much has been revealed to me. I was interested to note that Alexander Mack was hesitant to form a church organization because of the dangers therein. I am made to think of this fact when I hear so much said about whom we should take in our church and how they should be taken in.

When they have to pass through certain procedures before we will accept them as members, it seems we are setting the church between God and those who are seeking him. So much emphasis is put on church doctrines that can be seen and the doctrines of right living, that are equally important, are neglected.

My church relation has meant much to me. So I am pleading with all church members not to make it difficult or hard for others to come and be a follower of the true way. Let us receive those who come and then have faith that God can take care.

I believe the Great Commission tells us to spread the gospel but I don't believe we have the right to judge who should receive it.

Let us be praying all during this year, and the years to come, for the wisdom and insight such as Alexander Mack received from God. — Mrs. Raymond Naragon, North Liberty, Ind.

In my experience of a little over forty years of pastoral service, a number of persons have come to me voluntarily with this statement, "We are not satisfied with the way we were baptized." When I asked why, the reply in every case was, "We have been reading our Bible of late more than ever and find that we have not been baptized according to the New Testament teaching."

I asked again, "What did you find in the New Testament?" They replied, "Nothing but immersion, and we shall never be satisfied until we are baptized that way." When I asked why they made such a statement, there was one reply, "We found it in the Book." . . .

Brethren, the time is here, and always was, that we ministers need to know the Holy Scriptures, which are able to make us wise unto salvation (2 Tim. 3:15-16), on this subject and all others. We need to be able to present "Thus saith the Lord," and not our own interpretation. If he is the way, the truth, and the life, then we must hold up Christ. — John E. Rowland, Greencastle, Pa.

About the Mentally Ill

Bro. Wesley Brubaker's article which appeared in the Feb. 1 issue about the mentally ill has given me the courage to sit down and write you a letter, to tell you how very much I appreciated that article. I am the mother of a young daughter who is mentally ill. One of the most heartbreaking situations for her and us is that people do not treat her illness like any other illness but as if it is something to be talked about or laughed over. . . .

I am praying that more people will read Brother Brubaker's article and that many more articles are published about the mentally ill.— Reader.

Recreation in the Church

I read with a great deal of interest the Family Counselor column in the Feb. 8 issue of the Gospel Messenger. Ed Crill did an excellent job of answering the questions.

I think many more people than we realize have these same questions concerning recreation in the church. Many of our leaders and laymen who will frown upon wholesome recreation in the church basement will be the same people who will deplore the things which young people do and the places they go to spend their leisure time. What better place than the church can they find to meet and discuss their problems and concerns and to enjoy Christian fellowship.

In addition to this, I would like to say that all of us, whether young or old, have a need for some recreation. I always feel there is something wrong when an individual is "too old to play." Certainly our activity will change with our age but our need for leisure remains constant. — Mrs. Ray Sollenberger, Everett, Pa.

Who Wants to Live Forever?

The Easter message of immortality gives meaning, direction, and glory to life here and now

Robert J. McCracken



A ROMAN CATHOLIC priest whose parish is in a slum in Liverpool, England, spent three days in a beautiful home with spacious grounds in Beverly Hills, California. As he took leave of his host he said, "It's perfectly wonderful here. I don't know how you are going to appreciate heaven!"

Surely there is something in that for each of us! We settle down, become very comfortable, establish ourselves so securely, or as we think so securely, that the thought of heaven seldom visits our minds and is not always welcome when it presents itself. F. W. H. Myers, who was deeply interested in psychic phenomena, talked with a friend about life after death. The friend tried to steer the conversation in another direction by saying, "Of course, if you press me, I believe that we shall enter into eternal bliss, but I wish you would not talk about such disagreeable subjects."

Why should talk about life after death be disagreeable? It is usually due to misconceptions. A man assured me once that he had no wish to spend eternity in a white robe, wearing a crown, strumming a harp, and singing hymns interminably, even if the streets were made of gold and the gates of pearl. It is incredible that some people should treat so literally the glorious imagery of the Bible. It is all a picture; it is an attempt to express the inexpressible. White robes are symbols of stainless purity, crowns of moral victory, harps of abounding happiness, gold of timelessness of heaven—gold does not rust—and of the preciousness of it.

Stainless purity, moral victory, abounding happiness, infinity—the Easter faith is the promise of something we all want, and never cease to want, something for which our hearts crave, something not to be had in this world, but to be found in heaven.

And what makes all this urgent and imperative for us, no longer a matter of indifference and unconcern, is when bereavement invades the home or the immediate circle of our friends. We want to be assured then that it is not "good-by forever." The most convinced agnostic, when he stands by the grave of a well-loved person, has a moment when he cannot believe that the dear companionship, which meant so much is finished forever. It is when loves takes full possession of our hearts that the desire for im-

"That you may not grieve as others do who have no hope"

mortality is strongest. Love cannot brook final separation or endure the thought of extinction. Eighteen years after his wife's death David Cairns dedicated to her his greatest book. It was characteristic of the man that the book was dedicated not to her memory but quite simply "to H. W. C.," as if she was still beside him. Right up to his last days he used to say that all through the years (and he lived for thirty-six years after her passing) he had never lost the vivid sense that she was alive, more alive than ever, and not far away; and he never ceased to cherish the active expectation of a rich and happy reunion with her in the life beyond.

Does anybody maintain that he is not interested in immortality and has no wish to live forever? Are you not thinking too much about yourself? Think of others, an honored leader, a revered teacher, those most precious to you. Can you tolerate the thought of anyone precious to you being blotted out? Remember, too, that there are those to whom you are precious. Even if you can contemplate your own death and say, "I do not care whether that is the end of me or not," there are those who would care and do care deeply. There is so much in you that goes beyond yourself, so much that involves others, others whom you love and who love you.

Moreover, when anyone says that he has no wish to live forever he has failed to grasp what the Christian hope of immortality is. It is not just a promise of never-ending existence, without heights or depths, without challenge or achievement. That would be a life of infinite boredom and monotony.

In the case of the Christian hope of immortality it is not just an endless prolongation of the life we know here on earth but a life that has quality as well as continuity. It is not just more of the same but something finer and better. Never think of immortality in terms of duration only.

> Tomorrow and tomorrow and tomorrow
> Creeps on this petty pace from day to day . . .

In those words Shakespeare has expressed the intolerable tedium of a mere succession of days. What the Christian faith means by eternal life is not never-ending existence, but a life no longer subject to temporal conditions at all, without limitations, with many mansions, infinite realms where there are new truths to find, new beauties to enjoy, new personalities to know. "To die," said James Barrie, "will be an awfully big adventure."

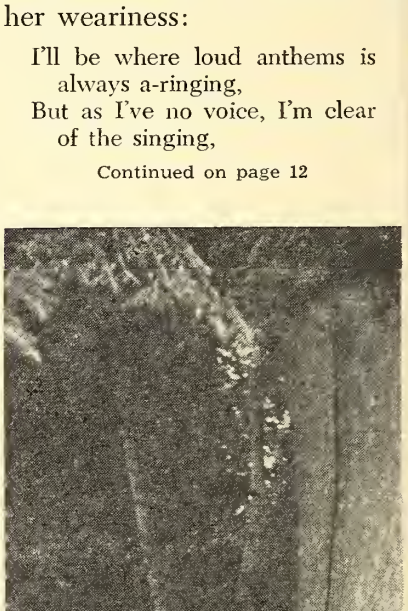
On the tombstone of the historian, John Richard Green, were inscribed the words, "He died learning." Late in life William James was asked why he felt the practical need of immortality. He answered, "Because I am just getting fit to live." This life is too short for the fulfillment of our purposes and ideals. It is given for wisdom, and yet the oldest and wisest have so much to learn; for growth in goodness and yet so much evil remains; for patience and sympathy and self-control and love, and yet we are fretful and hard and weak and selfish. But the living hope which the resurrection of Christ begets in us is that in the life to come the limitations which hamper our growth here will be removed. We shall find ourselves in a new environment in which our better nature will have its full development — strength of heart for higher service, vigor of mind for more truth, purity of soul for the vision of God.

> On earth the broken are,
> In heaven the perfect round.

When the Bible speaks of the rest that is the reward of those who enter heaven it does not mean idleness, endless relaxation, a kind of perpetual holiday. Parodying such a conception somebody described a maid-of-all-work as saying in her weariness:

> I'll be where loud anthems is always a-ringing,
> But as I've no voice, I'm clear of the singing,

Continued on page 12



Clark and Clark

The New Testament teaches that we may enter into eternal life here and now and so we ought to keep alive and cultivate in ourselves the desire for the world to come

EDITORIAL

Sunrise in the Heart

AS THE sun rises over the rim of the Grand Canyon, as the clouds part behind Mount Vesuvius to welcome a new day, as darkness lifts from the hills around Natural Bridge in Virginia, the voices of Christian worshipers join in songs and praises to the risen Lord.

Easter morning finds the air waves vibrating with messages and music originating in lovely settings all over the world. One sunrise service starts a half-mile out in the ocean at the end of the steel pier in Atlantic City. Navy men on board a ship on the high seas listen as a chaplain speaks. A large crowd of early risers throng the Orange Bowl in Miami or stand on a hillside overlooking San Francisco Bay. Almost every national park has its peculiar advantages for a sunrise service. And thousands of communities, small and large, unite in Easter dawn meetings dedicated to the theme of resurrection and triumph.

Although a few of the sunrise spectacles seem to have been planned for their novelty rather than their worship values, we must recognize that these early morning gatherings are far more than a symbolic salutation to the dawn. They bear witness, sometimes eloquently, sometimes crudely, to the resurrection that every sunrise symbolizes and that Easter morning makes meaningful. Even the disappointing downpour of an April rain or the sharp sting of a belated March wind cannot halt the faith of Christians that the clouds will part and the sun will appear.

But Easter has a personal as well as a universal message. The resurrection of Jesus Christ is not only a reassuring fact of history, but it is also a present and recurring experience. Men and women are still born anew as Jesus Christ wins the victory over their accustomed darkness. Their clouds of doubt and fear and selfishness draw aside when the Savior brings sunrise to their hearts. For such a sunrise, in our own hearts and in the hearts of our neighbors, we ought earnestly to pray.

Indeed, there is little purpose in celebrating Easter unless it brings the dawn of newness of life to persons today. As regularly as spring returns with its promise of leaf and bud and blossom, so regularly will the good news of Jesus Christ work its transformation in the human heart. Easter is the portent of a new day, a new life, a new hope and a new relationship to the eternal Father of us all. This morning and every morning let us welcome him who is both the Resurrection and the Life.—K. M.

Nathan Leopold Seeks a New Life

AFTER spending more than thirty-three years in prison for his part in a much publicized murder, Nathan Leopold was released in March in order to accept a position as a medical technician in the Brethren Service project in Puerto Rico.

Some of our readers may wonder why a church organization offered to assist in the parole of a man already sentenced to life imprisonment.

There are several answers. Nathan Leopold is a brilliant and talented man who has used every opportunity available to him in his imprisonment to find ways of serving his fellow men. He has the skills that are required in the work he will do in Puerto Rico. Furthermore, he has a splendid record for co-operating with prison and parole authorities in working for his own rehabilitation. Most persons believe that he has "paid his debt to society" and that he should be given an opportunity to give the remaining years of his life for the service of mankind.

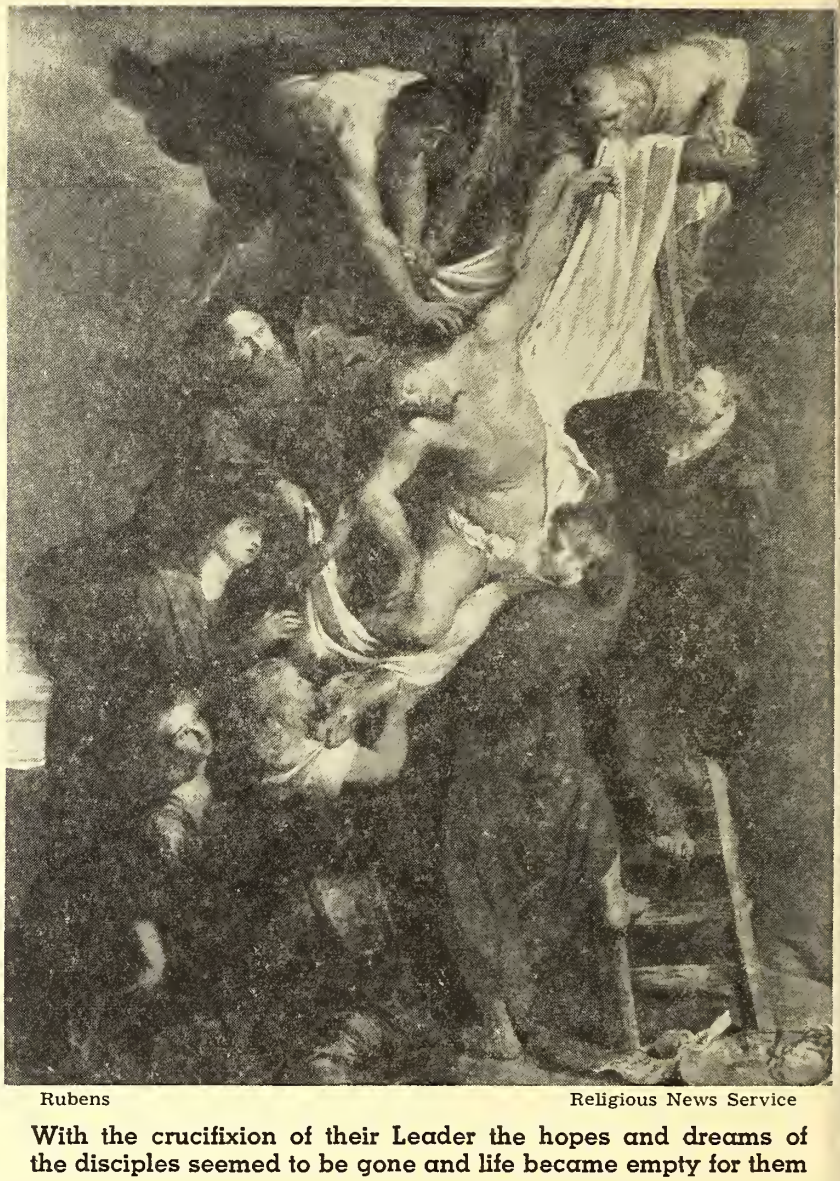
The willingness of the church to accept him as a service worker is based not only on his qualifications, his willingness, and his availability but also on the Christian conviction that human nature can be redeemed.

Punishment for crime certainly has its place in an orderly society, but the rehabilitation of the criminal is of even greater importance. Too often our penal systems fail in the re-education of those who break the law and in their restoration to a place of trust and responsibility in society. It is at this point, surely, that the church is most concerned, since its gospel speaks of forgiveness and reconciliation.

Nathan Leopold has expressed his desire to "lose himself" in a work that ministers to human need. We hope that in the mountains of Puerto Rico he finds the opportunity to serve that he so much desires. May he find the "new life" he seems honestly to be seeking. At this Easter season we are all keenly aware of our need for forgiveness and renewal.—K. M.

Empty Boxes

Wayne Zunkel



Rubens — Religious News Service

With the crucifixion of their Leader the hopes and dreams of the disciples seemed to be gone and life became empty for them

DR. CLOVIS CHAPPELL, one of the great preachers of the South, tells of the first Christmas tree entertainment he attended as a boy. It was in the village church and everyone from miles around was there. The tree stood bright with candles and loaded down with presents. Suddenly in the midst of the festivities, in walked Santa Claus and began to walk among the people, distributing presents to those whose names were called.

There was a young feeble-minded man there, a hired hand on somebody's farm who looked at the tree with eager eyes. He was without friends or relatives. His name had not been called and his face was growing downcast when suddenly Santa Claus took down the largest box on the tree, looked at it, and called out his name. A look of radiance came into the poor stupid face as he reached out his hands for the box. A smile came to his lips; somebody cared. With nervous fingers he untied the string and opened it. And then anticipation gave way to pitiful despair. The box was empty. Somebody had played a trick on the village idiot.

It is a terrible story. And I suppose we can never fully know the pain in the heart of the one who was the object of the so-called "joke."

And yet the story is true. It is the portrayal not of one foresaken man, but of countless thousands of lives. Life seems happy and full. And then one day in the midst of joy and expectation it turns out to be an empty box.

That's how it must have seemed to a little band of disciples on that Saturday some 2,000 years ago. Their hopes, their dreams, their aspirations had been captured by a man from Nazareth called Jesus. He had talked to them of peace and love, of a time when God would rule in the hearts of men, and men would live with fellow men as brothers. And they believed him. He had said, "Come, follow me and you will be pioneers. You'll be the salt

of the earth; the light of the world—bringing light and joy and life abundant to discouraged, downtrodden humanity." And they came.

He said it would cost. It would mean family and home and job and money—everything! And they gave—everything.

And then one day, almost without warning it seemed, he was taken from them. One night when he was praying in the garden, a band of soldiers had come and seized him and taken him away. There was the mockery of a trial. He was crucified.

This one who bound up their hopes and dreams, all that they thought and were, their very lives—to whom they had given all that they had—here in the pulsating stream of life one day, and then suddenly gone!

It was too much. Life for them was an empty box, a package claiming to have so much inside, but empty.

We can almost taste Peter's disillusionment that there is nothing else left to do when he announced in his despair, "I'm going fishing." And the others agree. "We're going with you." The bottom had fallen out of life, once so rich and full and now so utterly empty.

And life is full of empty boxes.

One of the young couples at Bethany my second year began their life together with the husband in business. They had done well for themselves. In the first five years of business, he had doubled his income—which is a mark of success in the business world. They were secure. They owned their own home. They had two young sons. But they were not happy. It seemed that life needed more than mere material possessions to be really full. So they decided to sell their home, to go to Bethany, and to enter the ministry.

That was their first year there. They were happier than they had ever been before. But one day Fred got the flu. It was nothing serious; in fact, he was over it and ready to come back to school. And then one morning a few days later his wife found him lying on the couch dead.

Why? Why should he die? They were so young. They had given so much. Life seemed so very full. And right in the midst of it he was snatched away. Why? But the amazing thing about tragedy is that it so often opens the hearts of sensitive people to God. The disappointments of men so often make room for God's appointments.

The saving factor about the disciples' experience was that Saturday night was not the last word. God had something more to say in the morning.

Basically the problem of the disciples was not that Jesus was gone and their cause was shattered. Their cause was not shattered! Their problem basically was that their view was too short. In their disillusionment they had forgotten about God. But when they were ready, God spoke to them and showed them things he had been trying to show all along, but which they hadn't been ready to receive.

Tragedy somehow took away their selfishness and blindness. And now for the first time he could enter into their lives freely and fully. The disappointment they faced made room for God's appointment—an appointment he had been trying to make but which he could not make until now.

Sooner or later all of us must learn that the factor which changes our outlook toward all of life and which alone can give meaning to life's hard experiences is God.

Life has its empty boxes, but with Paul we can also recite those lines which that singing

GOD STILL KEEPS WATCH

ORA W. GARBER

To men's limited minds it had seemed that the guards
Of the Romans kept watch quite alone that dark night,
That the vigil maintained at the tightly sealed door
Would assure the full triumph of Rome's vaulted might.

But a greater than Rome was to triumph at morn,
For proud Rome had no way to know certainly whom
The good Arimathean and some of his friends
Had so lovingly laid in the new garden tomb.

And a greater than Rome was to roll back the stone
That had sealed the still form from men's sin-blinded eyes,
For the Father himself was to give the command
That our Lord Jesus Christ from the dead should arise.

Where our loved ones lie sleeping, our God still keeps watch.
On the crest of Time's flood they have been carried on;
We shall follow them soon. Then at some future day
All will share in the joy of eternity's dawn.

faith of his produced: "We know that in everything God works for good with those who love him, who are called according to his high purpose."

And that is it. That is the secret. Life takes on new meaning when God is at the center. For those early Christians joy no longer depended upon what might happen to them. For no matter how dark the night, ever with them was their God imparting the strength and courage needed for every task.

For many people life could be viewed as an empty box. But amid all of the heartache they are big enough to see that life is greater than their own immediate misfortunes.

So that we find a Beethoven busy writing music while he was going deaf, music which would bring joy into the lives of others, but music which he himself would never hear. We find a Robert Lewis Stevenson, sick and broken in health, struggling to write while his throat was torn with coughing and his head swam with weakness. He produced stories which were to bring happiness to children everywhere.

Or the young mother with two small children whose husband had chosen the ministry and then was suddenly taken, able to look past all of the heartache and write a few weeks later from her Pennsylvania home, "God has seemed close to me and has given me strength and courage for each new day."

We see a little band of followers of a crucified Lord singing through the darkness, "I know that my Redeemer lives!" Life takes on new meaning when it is lived with God.

I am intrigued with the way in which the Gospel of Mark closes. Mark is the earliest account we have of the life of Christ. And we now know that the earliest manuscripts of Mark did not include the traditional resurrection stories. Scribes added these paragraphs later in order that Mark might agree with our other three gospels. This is quite natural.

But the earliest copies of Mark close with a simple statement to the effect that Mary Magdalene and Mary the mother of Jesus and Salome went to the tomb looking for the body of Jesus that they might anoint it and they found the tomb empty. And the closing sentence of the entire book is this: "And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid." Period!

We may sometime find that there is somewhere a missing page to Mark. No one knows. But this intrigues me. As it is that closing sentence comes as quite a jolt. An absolutely thrilling story about the most amazing personality ever to live, and it ends with an empty tomb and on a note of fear! "They went out and fled . . . for they were afraid." What an anticlimax!

Life is full of empty boxes. But whether an empty tomb or an empty life—when met with God these shattering experiences can become the opening wedge to a level of living beyond our wildest expectations.

An Achievement of Human Fortitude

Kirby Page

We are living in an age of miracles. Every decade of human history has been a time of miracles. The Eternal is a mighty God and wondrous is his continuing work of creation. Miracles abound alike in the celestial spaces and in the inner recesses of the atom. More awesome is the human mind, but miracle of all miracles is the human spirit with its affection and devotion, fortitude and faith.

Consider the wounded veteran about whom Newton Baker talked with Harry Emerson Fosdick—a man with both legs gone, one arm gone, both eyes gone, his face terribly mutilated, who was wheeled around the grounds of the hospital in a perambulator, but who still was radiant and full of life. All the doctors thought that soon he would be dead. But a miracle occurred. His indomitable will to live, a vast reservoir of hidden resources upon which he drew, and the devoted love of the nurse who became his wife combined to pull him through. More than that, several years later Johns Hopkins University held a mid-semester convocation to bestow upon him the degree of Doctor of Philosophy for one of the most brilliant pieces of work ever done at the University. The glory of this achievement of the human spirit was matched by the wonder of his wife's love for such a physical wreck of a man.

The New Testament is a record of marvelous doings in an age of miracles. Not only did Jesus perform miracles, he told his disciples plainly that they would do even greater works—because! The Eternal is a mighty God and wondrous is his continuing work of creation.

Forgotten

MRS. CALDER MUIRHEAD

I had forgotten spring would come,
Forgotten that the frozen ground
Would stretch its fingers heaven-bound;
I thought the seedlings small and frail
Would shrink with cold and surely fail,
So cold the winds, so deep the snow;
But God's warm touch makes all things grow.

The Reality Behind "Reality"

Dale Ott



Religious News Service

Do we see behind the lilies, the candles, and the choirs the reality of the Presence of the Savior?

WHEN you look at a chair, what do you see? "That's a silly question; I see a chair, of course," you say. We all assume that those things which we can touch and see and smell are real. Yet scientists tell us that what is real about the chair is not what we see. We see only a dim appearance of reality. The *reality* in the chair is not the appearance, but the hosts of invisible electrical charges of energy called atoms. Yet we imagine that we see what is really there.

Again, scientists tell us that only one octave of radiant energy in the form of light can be seen by the rods and cones of the human eye. Above and below this narrow margin are forty-nine other octaves which we cannot see. We cannot begin to imagine the brilliance of the world of reality around us—if only we had eyes to see.

We are now commemorating the most thrilling day in the Christian year. That is, it is the most thrilling day for those who have "eyes to see."

"Easter is an impossibility," one says. "You cannot touch it or see it or prove it." Exactly so! Easter is bigger than our limited vision. Thank God! Thank God that Easter is greater than the one little octave of light which our human eyes can see. How would Easter be thrilling if it were not bigger?

Jesus was skeptical about "proving" spiritual truths through the physical senses. He knew that faith alone is big enough to grasp the *reality* behind "reality." Maybe that is why he told Mary Magdalene at the tomb, "Touch me not, for I am not yet ascended unto the Father." He was not being evasive. He was simply saying, "Mary, from now on you must get used to my presence in another form. You will not much longer see me with your physical eyes. Nevertheless, I will be just as present with you as I have been before. Therefore, Mary, you must not be bound and enslaved by your limited physical senses. Free yourself to believe through the eyes of faith. Faith knows no bounds. Lo, I am with you always."

Lord, may we ever behold thy presence. Grant that we might see the *reality* behind "reality."

It is not a matter of perpetuating or rejecting our traditions, but of building upon them

The Church Must Chart the Future

H. H. Helman

THE history of our church in America may be marked by two eras: the Dunker era and the Brethren era. We have passed the Dunker era and "we can't go home again." The highway back has been closed. We have long since emerged into the Brethren era. Whether we are near the end of this era remains to be seen.

The things which gave us our identity as Dunkers have or are being deleted one by one: the plain meetinghouse, the table pulpit, the free ministry, the traditional eldership, the plain clothes, the beards, the bonnets, the coverings, the informal worship, kneeling in prayer, the unaccompanied hymn singing and many others, social customs which made up our identity. For some time now the censors of change have spoken to closed ears and the protestors have lacked listeners. So there is not much left of the Dunker identification. The church has moved far from the attitude toward the Scriptures and the application of them that made us Dunkers. Many will be looking back upon these changes as we observe our two hundred and fiftieth anniversary.

Some will claim that we have surrendered our inheritance in moving away from Dunkerism to Brethrenism. Some feel that the Dunker way of life was superior to our Brethren way of life. Some will declare we have lost, others that we have gained; some that we are weaker, and some that we are stronger.

If we were to balance past years against the present what would be our conclusion? Did the changes make us more prophetic, more adventurous? Are we more Scriptural and more spiritual? Are we better Christians, better witnesses, better builders of God's kingdom?

One thing is certain in this anniversary year, what we now are is more important than where we came from. It is on what we are that the future will be built. In our emergence from Dunkerism was there a moral and spiritual lag, or was it progress? Are we less or more dedicated to the Master's cause? In moving from Dunkerism to Brethrenism have we gone where we should have gone, where God wanted us to go, where we needed to go to obey the Christian imperative? Do we now have what we need to have to face the future with Christ? Self-examination presently is a good thing. We need to know just who we are. We need to identify our place in the world situation—in the Christian movement.

From Dunkerism to Brethrenism was good; this is not to say that it was wholly good. Perhaps we did lose some things along the way, good things. But let us spot some of the improvements. From being too much concerned about formalities we became concerned about spiritual qualities. From emphasizing

closed doors we moved to open doors. We ceased putting so much attention upon ourselves and grew a concern for the needs and sufferings of others. We developed a capacity for self-transcendence. We opened our eyes and ears to the world's crises, became keenly aware of them and moved to do something about them. We tried to see the world through the eyes of our Lord. So the Brethren mission and the Brethren ethic appeared more virile than the Dunker mission and ethic.

In rebelling against stultifying self-sufficiency we kept from dying before we lived. It gave us a clearer witness. It led us to be adventurous, like our Lord. Our adventure was balanced by human need and Christian compassion. We came to sense that we had something the world needed. From arguing our faiths and beliefs, from worshiping them, we began to practice them in service to others.

So we became a fellowship that puts emphasis upon open-mindedness. This was not an open-mindedness designed not to believe in anything wholeheartedly or to be broadminded at the cost of convictions, but with a purpose to pursue the mind of God and to follow that mind even at the cost of conformity to tradition. This prevented us from shriveling up and going to seed. We conceived our open-mindedness as our chief asset in finding the mind of God for ourselves.

Thus we made a new discovery of the Scriptures, and used the Word more to mirror ourselves as responsible creatures of divinity. We accepted the Bible, not just to rule us, but to lead and to challenge us. It became so much more expansive than we ever realized. There was so much hidden in it that we had not discovered. God spoke in it with an insistence that we could not escape. Its message was revolutionary—we could no longer be complacent before its searching and its call. We could not be content to be stereotyped pietists, we must become bold witnesses.

So we lost our Dunkerism in our effort to serve our Lord and his kingdom. Now that it is gone, we need not feel that it stands in condemnation of us. It prepared us for what we became. It was the foundation upon which we builded.

The validity of what has developed is not where we came from, but where we arrived, what we have attained. If we are the dedicated people that our inheritance calls for, and that our Master desires we shall be, then the transition and changes are valid. If our anniversary points up more what we have been than what we are or ought to be, it will not serve the best purpose. The Call is more important than the memory.

From Dunkerism to Brethrenism to what? Are we emerging from Brethrenism? Should the real fruits of the future be a continuation of what we lately have been and are, or should the fruition be in another, a new era? Should there be a strengthening of Brethrenism or a movement into a new, still more expansive era? Does our Brethrenism contain all we need to face the new world ahead? Do we have in our present emphases our rightful "thrust" in the changing conditions? Out of our experience could we or should we develop some entirely new "thrusts"? Would it be good to plateau now or do we need adventure to keep us virile? Would it not be inconsistent with our history if we were to plateau now? It just does not seem to be in Brethrenism to settle down in the status quo, and it probably will not happen.

Whether we are at the threshold of a new era or are to continue the present era, the church must chart the future. There is no justification for drifting. Let's be as definite as we can where we want to go. Under Scriptural imperative what is our future task and contribution? Can we yet discover more ways to lead Christian thinking? Are there more ways in which we can lift up neglected Christian ideals? Out of our Dunkerism and our Brethrenism have we a new light to shed abroad? Surely we can still be a people with a distinct and unique witness to the world. No fellowship was ever more free to do this and less restrained to attempt it. We have



In moving away from the plain meetinghouse and other things that marked us as Dunkers, some feel that we are surrendering our inheritance

Ora Huston

found that there is a listening ear to our testimony. How this challenges us to be God's needed witness!

So it is not a matter of perpetuating or rejecting our traditions, but of building upon them. Nothing is irrevocably right because it has been, or distinctly wrong because it has been. Our past is validated by what we can and have extracted from it to qualify us to serve our present age. In charting the future of our fellowship we need to consider all the factors and influences that have made us what we are. What are the moral, ethical and spiritual assets with which we can meet the future?

We could decide that we are going to build and perfect an institution to be called the Church of the Brethren in which all its parts function perfectly for its own maintenance. We could call for more and bigger and finer churches. We could aim at becoming more and more like other churches. Or we could lift up as our ideal a distinctive fellowship which, by example, stands in judgment of timid witnessing by others. We could press for denominational strength or for a distinctive witness. We could goal ourselves by a program or a cause. We can let ourselves be swayed by popular opinion or by convictions learned from our Christ. We can stand by the Bible or yield it to secular pressure. We can move to become a "moderate church" or one that leads out ahead.

It is not farfetched to ask, Where do we go from here? We ought to probe the mind of God to find, if at all possible, where he wants us to go, what he wants our witness to be. We are not really capable of setting up our own aims and goals. But we can inspect ourselves to find what God has given us or made of us with which to go forward and whether we have a trackage laid that will carry us forward in his will.

We must use our God-given equipment to his glory. We must conform to the will and purpose and plan of God for our fellowship. Only in that will and purpose and plan dare we chart the future. So we need to chart the future by the Word of God. Let it be the yardstick by which we measure our success. In the Word the Master speaks. He is our Lord and our Leader. In him should be our future.

Who Wants to Live Forever?

Continued from page 4

Don't mourn for me now. Don't
mourn for me never,
I'm going to do nothing for
ever and ever.

Who would want to do nothing for ever and ever? The rest the Bible speaks of is the absence of weariness and strain that comes with fruition and fulfillment, that comes from a mind at leisure with itself, that comes from perfect correspondence with a perfect environment. It means that faculties worthily employed here will be given fuller scope hereafter. Said Tennyson of the Duke of Wellington:

We doubt not that for one so
true
There must be other, nobler
work to do.

"His servants shall serve him." God will not take the tools from our hands just when we have learned how to handle them. We shall carry with us into the future life not our character only, but the powers and capacities we have acquired through honest effort and service here.

Such a prospect may have no attraction for the person who has not at least begun to love duty and beauty, truth and God. In heaven such a person would be like a man with no ear for music at a Beethoven concert. We ought to keep alive in ourselves and to cultivate the desire for our true country. The New Testament does not teach that eternal life can be enjoyed only in the world to come or that we have to wait for death to know it. It tells us that we may enter into that life here and now and, though we may rightly think of death as the gateway to a fuller life, we ought not to think of it as the beginning of the life everlasting.

The life everlasting begins not at the moment of physical death but at the moment of spiritual rebirth, the moment of conversion. Nothing could be more emphatic than the saying of Jesus: "He who hears my words and believes him who sent me, has eternal life; he does not come into judgment, but has passed from death to life." And again: "This is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent."

So far from turning attention away from this present life the Easter gospel sets it in true perspective, gives it meaning, direction, glory. In a sense you have to be otherworldly before you can properly appreciate the world and fulfill your true function in it. It is when you begin here to experience the life eternal that you try to make life here for others a foretaste of the life to come. All of which brings me back to the conviction at the heart of the Easter message: "Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead."



H. Armstrong Roberts

When the presence of God is recognized in the home, it helps to create a climate of peace

Peace Begins at Home

Mrs. Charles L. Vogt

THE Chinese have a proverb: "If there is righteousness in the heart, there will be beauty in the character. If there be beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world."

But the peace that Jesus referred to when he said, "Peace I leave with you; my peace I give unto you," means more than the absence of wars. It means day-by-day living in peace. Lasting peace will never be achieved until the things that make for war are rooted out of men's minds and hearts.

It is a truism that individuals make communities, communities make nations, nations make the world. Before peace can come to the world it must first be developed in the individual heart and shine forth in the individual life. Peace is not something that can be handed to us by politicians or military leaders; it is a state of mind each and everyone of us must learn to attain. We must learn that peace is more than five letters; it means applying to a period free from war the same courage, the same desire to serve country, neighbor, and God; the same self-transcending compassion and love that are demonstrated so nobly during wartime. Men have always cherished the longing for peace,

and many would-be peace plans have been attempted, but in every case there has continued to be wars and rumors of wars. Trying to explain this world-wide disagreement, an Indian once said, "When nations smoke pipe of peace, no one inhale."

Perhaps the reason this is a problem world is because we have so many problem people. To have peace in our world we have to get peace in our minds. De Nouy, the author of the wonderful book, Human Destiny, says, "Peace must be established by transforming man from the interior and not by erecting external structure. The source of all wars, the source of all evil, lies in us. No outside protection will be efficient if the enemy cowering at the bottom of our hearts is authorized to live."

We must remember that we are not responsible for the acts and attitudes of others, but only for our own acts and attitudes in the areas in which we live and have influence. Lasting peace reigns only when man's relationship to man is based upon his relationship to God. Peace is realized as we find union with our fellow man through the experience of God.

Peace begins in the home, for it is in the home that the qualities that make for world peace are developed. How we conduct ourselves at home, how we get along with our loved ones and our neighbors, is the real test of peace and its possibility in our time.

When asked to write an essay on a Quaker, one boy wrote: "Quakers are very meek, quiet people who never fight or answer back. My father is a Quaker, but my mother is not."

To our sorrow, we know that the cease-fire orders of 1945 have not resulted in peace. A glance at the daily newspapers reveals a world still in chaos, with men and nations still full of selfish interests, fears, lust for power, and hatred. The world as a whole has not yet learned that only by obeying the commandments to love God and our neighbors as ourselves can the things that make for peace — selflessness, courage, tolerance, understanding, and love— eradicate the things that make for war.

We need to be extremely careful not to let current doubts and fears take root in our minds. If we want peace of mind for ourselves, and peace for the world, we must eliminate the habit of distrust, and work positively and dynamically for faith. Day by day and hour by hour, we must think and speak in terms of trust in ourselves, in other individuals, in groups, and in nations. Trust between nations is the only foundation upon which permanent world peace can be established.

The reason so many persons today are worried and afraid is that in spite of our material wealth, our physical comforts, we are spiritually starved. We have put comfort ahead of God. In the Sermon on the Mount, Jesus said, "No man can serve two masters; he cannot serve God and Mammon," and he instructed his followers not to take thought for their lives, their food or drink, or their raiment. "Your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

We live on a farm and have about two and one half to three hours of chores to do every Sunday (as is true the other days of the week). We live fifteen miles from the nearest Church of the Brethren, but are within two miles of a church of another denomination. People speak of spending an hour in church on Sunday, but with us it is work hard the night before, get up early and rush around on Sunday morning, come home at noon and finish the chores, and it doesn't seem like Sunday at all.

We aren't certain about joining the church near home because they do not commune in the Brethren way; they permit their members to belong to lodges; and do other things that we have been taught were not our way. What should we do?

Dear Friend,

The first thing you should do is to try to understand why you are defensive about attending your church. Let's face it: fifteen miles is not very far—about a thirty-minute drive. A farmer has the problem of getting the chores done earlier on Sunday even if he lives next door to the church. Sometimes even the preacher's family becomes exasperated with his numerous chores on Sunday.

Why not attend the church nearer home? You suggest that your reasons are theological. You mention some specific Brethren customs. I would encourage you to reflect on how important these particular customs are to you. If "no force in religion" means anything, it must mean that each generation must arrive at convictions which are their own by choice and not simply because they have always been taught.

I am asking you to find out for yourself what makes church of vital importance to you. If the Church of the Brethren is still your choice, it ought to be for big reasons and not small ones.

Paul S. Hersch

things shall be added unto you" (Matt. 6:32-33).

If we would have peace of mind for ourselves and a steady faith in the potentiality of peace on earth, we must take spiritual food. We must listen to the voice of the Spirit of God within us. We must have strong enough faith in our ideas to follow them through with patience and humility, even when those about us are skeptical of our ability to achieve success. We must trust our friends and neighbors even when they seem to be untrustworthy. We must have faith in the beauty and order of the world in spite of the ugliness and disorder we read and hear about daily. In the face of world conditions it is imperative that each one of us do his share toward peace on earth by the establishment of peace within himself.

Most of the world's troubles are derived from self-interest. War is the result of national self-interest. If we believe that the kingdom of God is within us, if we open the door to God and make him a constant reality in our lives, and if we devote ourselves to loving and serving our neighbors—if we do these things, then we shall have the satisfaction and happiness that inevitably results from serving others. And we shall achieve blessed peace. We may never become rich, but we shall never want for any of the things we truly need.

If each individual lives the truth that he knows and thinks of his neighbor as well as himself, he is working toward his own peace and toward the peace of the world. If on the other hand, he forgets or ignores God and seeks only his own personal satisfaction, he is contributing to the unhappiness and the unrest of the world.

If you are a person who lives for yourself alone, if your interest is centered on the betterment of the physical conditions of your own life or on the betterment of your own mental power or even on your own spirituality, you are not doing your share toward bringing peace on earth.

You must follow the teachings of Jesus with your heart and not merely know them with your mind. You must serve your God and not yourself. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink." "Give to him that asketh thee, and from him that would borrow of thee turn not away." "Give and it shall be given unto you; good measure, pressed down, shaken together, running over." "For what shall a man be profited, if he shall gain the whole world, and forfeit his life?"

Peace, like freedom, must come from within, it cannot be imposed from without. If you truly wish peace and security for yourself and the world, you must have faith that they are possible, and you must work to do your share in bringing them about. Through such a life will flow peace. "My peace I give to you" promised Jesus. From such a life peace will flow out to touch the lives around it. From such lives may come understanding to lead troubled peoples on pathways to peace. From such lives will flow the action which will beat swords into plowshares and spears into pruning hooks.

Certainly it is true that the home where a happy family makes room in its heart for the Prince of Peace himself is a foundation stone for world peace. It is in the home that the way to peace lies. If we can bring up in our families persons who have been taught from infancy to believe in God and to try to live the teachings of Jesus, then these persons become the future citizens who will determine what kind of world we are to have.

When the presence of God is recognized and acknowledged in the homes of the world, there will be peace in the world. The moral life of America and our ability to live in peace with neighbors at home and in the world community will be determined largely by the quality of our families. The home is our basic institution. In the deeply Christian home one finds that each personality is sacred, as Jesus taught it should be. It is in this atmosphere that the foundation for peace is laid.

If God is in the home there will be peace in the world, for peace begins at home.

I Go Before

MARY STONER WINE

When Jesus knew that immortality
Awaited him beyond the grave, he told
His own, "though I am crucified, behold,
I go before you into Galilee!"

As Easter dawned two Marys came to see
His grave. An angel spoke: "He is not dead.
Go tell his own, remember that he said,
'I go before you into Galilee.'"

Though cruel pain and earth's Gethsemane
Awaited him, our Shepherd went before
To open up life's everlasting door,
That we with him may share love's Galilee.

"Be not afraid." He goes before, and we
Shall see our Lord, in love's sweet Galilee.

KINGDOM GLEANINGS

Upper Conewago congregation will have a 250th Anniversary meeting at the Mummert house, April 23-27.

A very large German Bible and two ebony wood carvings were misplaced in the Germantown church, Pa., on the night of the inaugural love feast, Jan. 1. Any person having any information relative to them please notify Reuel B. Pritchett, White Pine, Tenn.

As a result of the appearance of Belden Paulson on the This Is Your Life television program a few weeks ago around $85,000 has been received from thousands of contributors to the HELP project of relocating refugees in Sardinia. The project was described in the March 15 issue of this paper.

Dedication and Ground Breaking for New General Offices Building

"This is hallowed ground," remarked Mayor Orlo E. Salisbury in bringing greetings from the city of Elgin at the symbolic services of ground breaking for the new general offices building for the Brotherhood.

The mayor joined with members of the General Brotherhood Board, employees, and friends of the church in a special program at the new site in the northeast corner of Elgin. Services were held on Friday, March 21, at the conclusion of Board meetings. Mayor Salisbury commented on the world-wide work of the church and said that it was this kind of effort that could bring about lasting peace in the world.

S. Loren Bowman, chairman of the Board, presided at the dedication program. The building committee chairman, Paul H. Bowman, reviewed the years of planning that included a long search for a suitable site, followed by negotiations with the Illinois Toll Road Commission. He expressed appreciation for the co-operation of the mayor and councilmen of the city and the help of attorneys and architects in developing building arrangements. He noted that the new building will be built of "brick, stone, steel, and glass" and should be "a blessing and inspiration to the church for generations."

Raymond R. Peters, vice-chairman of the Board, led the assembled groups in a responsive scripture of dedication. The prayer of dedication for the site was offered by Desmond W. Bittinger, moderator of Annual Conference.

Under the direction of Norman J. Baugher, members of the Board and selected representatives of various employee groups took part in turning over the ground in the form of a cross. Also participating in the service were W. Glenn McFadden, pastor of the local church, and Glenn Sutton, secretary of the Elgin Council of Churches. Floyd A. Yearout, a member of the building committee, described the layout and indicated that some excavation and building work had already begun. The building, which will include offices for all denominational activities as well as printing and merchandising facilities, is scheduled for completion in May 1959.

Howard J. Kreider of Milford, Ind., has been called to the pastorate of the New Salem church, Northern Indiana.

The men's work council of Southern Pennsylvania will hold its spring rally in the Center Presbyterian church near Loysville, Pa., on April 26, starting at 5:30 p.m. Contact your local men's work representative for reservations.

A. Stauffer Curry is the author of an article describing the Church of the Brethren and appearing in the April issue of the Earnest Worker, a church school publication for the Presbyterian Church, U. S., the United Presbyterian Church, and the Reformed Church in America.

Home-coming

Lebanon church, Second Virginia, will commemorate its fiftieth anniversary with an all-day home-coming on Sunday, April 13. E. Russell Beahm is the present pastor.

Dedications

Pleasant Hill church, Western Pennsylvania, dedication, Sunday, April 27. This is a change in date from that announced in the March 15 issue.

Farmington-Bethel church, Western Pennsylvania, dedication, Sunday, May 18, at 2:30 p.m. M. Guy West, pastor of First church, York, Pa., will be the guest speaker.

Arlington church, Eastern Virginia, will dedicate the new church house on the fifth anniversary of the beginning of the congregation, Sunday, April 13. Services will be held all day, beginning with church school at 9:45 a.m., and closing with the dedication service. The guest speaker will be Desmond W. Bittinger, president of McPherson College, Kansas. Glen Weimer is pastor of the church, which is located at Third and North Montague Streets in Arlington.

Bridgewater College

Sixty students were placed on the dean's list for the first semester with six students completing the term with straight "A" averages.

Enrollment at the beginning of the second semester is 515, an increase of 15 over the enrollment for the second semester last year. Advance applications indicate a record enrollment next year, surpassing all previous figures.

The sixty-second annual Spiritual Life Institute was held on the campus in February with Dr. H. H. McConnell, Dr. William M. Beahm, and Rev. Donald E. Rowe as guest leaders. In conjunction with the institute, the Southeastern regional board and committees had important meetings. One of the high lights was the kick-off dinner for the regional CALL program.

The new health and physical education building was formally dedicated on Feb. 6, with a series of significant programs. Throughout the afternoon the building was open for inspection with physical education students conducting tours. A dedicatory dinner brought faculty, alumni, community friends, and Mason-Dixon Conference officials to hear an address by Dr. Harold Jack, state supervisor of physical education

of the State Board of Education. The brief dedication ceremony took place in the new gym just prior to the basketball game between Bridgewater and Lynchburg College, which was won 62-59 by the host team.

The men's and women's quartets of the college are now engaged in an extensive concert tour which will take them into churches in West Virginia, Maryland, Virginia, North Carolina, and Florida. They are under the direction of Prof. Galen L. Stinebaugh.

The college glee clubs presented the oratorio, The Crucifixion, by Stainer, in the College Street church on Palm Sunday evening, March 30, and began their touring season following Easter. They are directed by Prof. Nelson T. Huffman.

Four new trustees at large were elected at the March 1 meeting of the college Board of Trustees. They are Mrs. Arlene Ringgold May '39 of Timberville, Va.; Charles D. Lantz, businessman of Broadway, Va.; Dr. Walter S. Flory, Jr. '28, a scientist of Boyce, Va.; and R. Douglas Nininger '28, a businessman of Roanoke, Va. Charles Wampler, John B. Wampler, and S. D. Glick were re-elected for the five-year term.

The regional youth round table will bring hundreds of Brethren youth from the Southeastern Region to the campus for their annual round table Saturday and Sunday, April 26-27, 1958. The guest speakers will be Desmond Bittinger, Annual Conference moderator, and J. Henry Long, executive secretary of the Foreign Mission Commission, General Brotherhood Board.

The college has received an additional gift of $5,000 from the C. Edward Lukens estate to be applied to the Edward Lukens scholarship fund established in 1940.

The Church Calendar

April 6

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: The Church's Assurance of Victory. John 20: 24-31; Eph. 1: 15-23; Rev. 7: 9-12. Memory Selection: Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen. Eph. 3: 20-21 (R.S.V.)

Easter

April 8-9 Training meeting, 250th Anniversary Call, Idaho and Western Montana

April 11-13 Eastern Region conference, Walnut Grove church, Johnstown, Pa.

April 12 Training meeting, 250th Anniversary Call, Middle Maryland, Broadfording or Hagerstown

April 12 Training meeting, 250th Anniversary Call, Oregon District, Portland

April 12-13 Training meeting, 250th Anniversary Call, Michigan District

April 14 Training meeting, 250th Anniversary Call, Eastern Virginia, Midland

April 14-15 Training meeting, 250th Anniversary Call, Northern Indiana

April 15 Training meeting, 250th Anniversary Call, Second Virginia, Barren Ridge

April 16 or 18 Training meeting, 250th Anniversary Call, Western Maryland, Maple Grove

April 16 or 18 Training meeting, 250th Anniversary Call, Second West Virginia

April 16-17 Training meeting, 250th Anniversary Call, Middle Indiana

April 17 Training meeting, 250th Anniversary Call, West Virginia, Keyser

April 18-19 Training meeting, 250th Anniversary Call, Washington District, Lakewood

April 19, Training meeting, 250th Anniversary Call, Mardela, Denton

April 19, Training meeting, 250th Anniversary Call, Southern Indiana

April 20 Training meeting, 250th Anniversary Call, Eastern Maryland, Meadow Branch

April 20 Training meeting, 250th Anniversary Call, Southern Ohio, Salem

April 20 National Christian College Day

April 25 Training meeting, 250th Anniversary Call, Colorado, Colorado Springs

April 25 Training meeting, 250th Anniversary Call, Southern California

April 26 Training meeting, 250th Anniversary Call, Southern Illinois, Decatur

April 26 Training meeting, 250th Anniversary Call, Western Kansas, Larned

April 26 Finals, Southeastern Region peace speech contest, Bridgewater, Va.

April 26-27 Southeastern youth round table, Bridgewater, Va.

April 27 Training meeting, 250th Anniversary Call, Northern Illinois and Wisconsin

April 28 Training meeting, 250th Anniversary Call, Northeastern Kansas, Lone Star

April 28-29 Training meeting, 250th Anniversary Call, Northern Virginia

April 29 Training meeting, 250th Anniversary Call, Southeastern Kansas, Verdigris

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Frank Carper of Palmyra, Pa., in the Carlisle church, Pa., April 13-20.

Bro. John D. Ebersole of Williamsburg, Pa., in the Lower Claar church, Pa., May 4-18.

Bro. G. L. Baker of Hillsville, Va., in the Saint Paul church, Va., April 7-13; in the Oakvale church, Va., April 27—May 4.

Bro. Lyle Klotz of Bryan, Ohio, in the New Haven church, Mich., April 6-13.

Curt Emmon Crusaders of Winona Lake, Ind., in the Covington church, Ohio, April 7-13.

Bro. Guy Buch of Orrville, Ohio, in the Sugar Creek church, Ohio, April 20-27.

Bro. David C. Markey of Baltimore, Md., in the Codorus congregation, Pa., April 20-27.

Bro. Charles Whitacre of Waynesboro, Va., in the South Brownsville church, Md., April 13-20.

Gains for the Kingdom

Six baptized and one received by letter in the Reading church, Pa. Three baptized and ten received by letter in the Walnut Grove church, Johnstown, Pa.

Six baptized and three received by letter in the Sterling church, Ill. One baptized in the Nettle Creek church, Ind. Three baptized in the Syracuse church, Ind.

News and Comment From Around the World

One Third of Cleveland's Churches Racially Inclusive

One third of 219 Protestant churches in the Cleveland area queried in a survey reported they have more than one racial group in their active constituency. The survey was conducted by the Social Welfare Department of the Cleveland Church Federation. It showed that 73 of the 219 churches were "racially inclusive."

H. Robert Gemmer, a former Brethren pastor in Cleveland, is director of the department. He said the survey showed that Cleveland is substantially ahead of most metropolitan communities in the degree of racial inclusiveness in its churches.

Egypt Charged With Provoking Religious Strife in Lebanon

The Lebanese government has protested to Egypt against what it charged was an organized and officially approved campaign in the Egyptian parliament, press, and radio designed to provoke religious strife in Lebanon.

The protest followed a debate in the Cairo parliament in which deputies described Lebanon as a "hotbed of Christian intrigue against the Arabs since the Crusades." According to the protest, the charges were reported under banner headlines in the Cairo newspapers and broadcast over the state-owned radio stations in Egypt.

Lebanon is the only country in the Middle East which has a Christian majority. Fifty-five per cent of the population of around 1,500,000 is Christian, 40 per cent is Moslem, and 5 per cent is Jewish.

Use of Churches for Private Schools Condemned

The Presbytery of the Potomac of the Presbyterian Church in the U.S. (Southern) voted recently in Washington, D. C., to condemn the use of churches and religious education buildings as facilities for separate "private" schools in the event public schools are closed to evade the Supreme Court's decisions on racial integration. The Presbytery includes ten northern Virginia counties within its jurisdiction.

A plan put forward by the governor of Virginia would close public schools whenever integration of student bodies is ordered and would substitute grants to "private schools." The private plan, however, relies heavily on the co-operation of churches. Ministers of the Presbytery asserted that such usage of church property would be contrary to their General Assembly's pronouncements on racial segregation and to the separation of church and state.

Library of Congress Acquires Rare Copy of Lord's Prayer

The Library of Congress has acquired the world's smallest book. It is a copy of the Lord's Prayer only seven thirty-seconds of an inch square, printed by a Dutch publisher. The type is only 0.14 millimeters high, or about 1/200th of an inch. Yet the prayer can be clearly read by use of a powerful magnifying glass. The Lord's Prayer is the Protestant version and is in English.

Methodists to Survey "Dry," "Wet" Communities

The Methodist Board of Temperance is interested in finding out whether "dry" communities are more moral than "wet" communities. The board is planning a survey of several towns in different sections of the country. The study will attempt to assess the differences among the communities. Investigation will center on crime, divorce rates, traffic accidents, alcoholism and public morals in general.

The board recently gave a citation to the United Nations World Health Organization for producing a motion picture which stresses the hazard of alcoholism to health. The film, entitled To Your Health, is a color cartoon which provides basic information about alcohol and its effects on the human system.

Cite Three North Carolina Cities for Integration Progress

Three North Carolina cities, Charlotte, Winston-Salem, and Greensboro, have been cited for their progress in school integration by the North Carolina Council of Churches. Also praised was the city of Durham, N. C. for its establishment of a biracial committee on human relations to deal with integration problems that may arise from the admission of Negro students to the Southern Baptist Theological Seminary at Wake Forest.

Nation-wide Day of Prayer Scheduled by Baptists

A nation-wide day of prayer will be observed on June 1 by seven major Baptist bodies in the United States and Canada as a forerunner of a six-year Baptist Jubilee Advance Program. Some 75,000 churches participating in the observance will use the same Scripture lessons, hymns, and themes. A watch-night prayer service on New Year's Eve will officially open the advance.

Mixed Marriages Reported More Common Among Catholics

Mixed marriages are much more common among Roman Catholics than Protestants and Jews, but ninety-four per cent of American married couples are of the same religious faith, according to the Census Bureau. The Bureau estimated that in the country as a whole there are 26,916,000 marriages, where both partners are Protestant; 8,361,000 Catholic; and 1,258,000 Jewish.

These statistics for the entire country were based on a sample survey conducted by the Bureau among 35,000 households in 330 sample areas across the country. Only six per cent of married couples interviewed in the survey reported that they were of different religious groups or that only one partner had "no religion."

News Briefs

An Evangelical Lutheran Zulu Church has been established in South Africa, the result of the union of the many Zulu Christian congregations there. According to the recently approved church constitution, the young church will administer itself, but will maintain a close fellowship with its missionaries.

Total giving to the United Lutheran Church in American for its budgeted expenditures and world-wide causes reached an all-time high of more than $10,187,000 in 1957. The denomination has a budget of $15,000,000 for 1958. It is the largest Lutheran body in the United States, with a membership of about 2,500,000.

At a meeting of the board of Heifer Project held in Chicago on Jan. 23, Dan West was re-elected as secretary of the project. At the board meeting plans were made for shipments to forty-four different countries. These shipments are gifts of goodwill from American farmers and church people.

Total membership in Baptist churches in 105 countries has increased to more than 22,068,000. The bulk of the Baptists are members of seventeen different U. S. Baptist bodies. Included in the figures are 530,000 adult members of 5,000 Baptist churches in Russia.

The World Council of Churches resettled 28,146 persons during 1957 through its Division of Inter-Church Aid and Service to Refugees. This brings to more than 97,000 the number of refugees the division has resettled in 40 countries since 1952.

Goals for 1958 of the Christian Rural Overseas Program includes stepped-up aid to refugees and shipment of relief goods to forty nations. Special attention will be given this year to Hong Kong, the British colony off the coast of China, where 600,000 refugees need immediate aid. CROP was responsible for thirty-seven per cent of all surplus food distributed in 1957 by CWS.

Overseas Report . . .

from India

by Chalmer G. Shull

Dahanu Road, India—It was A. L. Pierson who said, "A human life filled with the presence and power of God is one of God's gifts for his church to the world." One such gift to the church universal and especially to the church and country of India has been Pandita Ramabai. The one hundredth anniversary of her birth is being celebrated this year. Pandita Ramabai was a great believer in prayer, and much prayer is being offered for these celebrations. Those sponsored by *Mukti* (meaning salvation), the institution which Pandita Ramabai founded, were held at Kedgaon March 8-11. The Maharashtra Regional Christian Conference followed at Kedgaon immediately after the close of these celebrations.

■ Sherwood Eddy, now eighty-five years of age, has been a recent honored visitor to this land of his activities in more youthful days. His messages, always carried through to certain emphases, one of which was to challenge younger men through the witness of the "giants of former days." Similarly, Dr. E. Stanley Jones arrived in India on Feb. 2 to begin his annual evangelistic tour in important points throughout India. The campaign will conclude with the Sat Tal Ashram, May 20—June 15.

■ At the Ghana Missionary Council Meeting India was well represented by a number of outstanding national leaders, as well as by two American missionaries. The Rt. Rev. Lesslie Newbigin, Bishop in Madurai, Church of South India, was named chairman of the Council and Dr. D. G. Moses was elected as one of the vice-chairmen. Others of the India delegation were named on important committees.

■ One of our young ministers, Rev. B. B. Shelar, has just received his diploma from the United Theological College of Poona. At the graduation exercises the guest speaker, Bishop Lash of the Anglican Church in India, announced his church's decision to become a full participant in the United Theological College. It will no longer run its own seminary, but rather send all of its students to Poona. It is a matter of great regret that in the West churches are not ready to co-operate thus in ministerial training.

■ Delhi has become one of the important world capitals for visits by distinguished men in political life. Among recent ones has been Henry Cabot Lodge, U.S.A.'s representative on the UN. He has come to India on a get-acquainted, goodwill basis at the behest of President Eisenhower and has been accorded a warm welcome in many quarters. Mr. V. K. Menon, India's defense minister and chief representative in the UN flew to Bombay to introduce Mr. and Mrs. Lodge to important political leaders of Bombay City and State.

The visit of Dr. Frank Graham in a study of the Kashmir problem has been completed. However, practically nothing has been published respecting the interviews held, so that it is difficult to say whether any success has attended the efforts.

■ Mr. T. T. Krishnamachari, India's finance minister, who some months ago visited the United States in the interest of aid for the second five-year plan, has tendered his resignation. As head of the finance department Mr. Krishnamachari was held responsible for a large financial deal of a very questionable character. His resignation was accepted without hesitation though Mr. Nehru said, "It has cost us the services of an able and distinguished finance minister at a time when we most needed them." Likewise the home minister said, "The government has condemned the methods that were adopted in the Mundra deal in unqualified terms which were bad, improper, irregular, and in contravention of the rules framed and prescribed for the purpose." Sincere efforts are being made, especially by the central government, to put down all forms of corruption in government actions.

■ The bombing by the French of the Tunisian village of Sakiet-Sidi-Youssef on Feb. 8, is the subject of considerable comment in India as well as in U.S.A. The defense of the French government is held to be untenable. It is pointed out that India faced a similar situation during the Pakistan aggression on Kashmir. On this occasion India might have blasted effectively the bases in Pakistan from which attacks were being made. But India desisted, recognizing that national sovereignty must be respected.

The other aspect of concern for India has to do with the consequence of U. S. military aid to foreign countries. The U. S. may insist that this aid is only for help to its allies to resist attacks from aggressive communism, yet, in actual situations such as that of France toward Tunisia it becomes practically impossible for Mr. Dulles to control the use of the arms that the U. S. has given. As viewed by India the large professions of NATO as a purely defensive organization tend to be belied in practice. In other words, countries receiving weapons are very likely to use them sooner or later against those whom they, individually, consider to be their enemies. This becomes all the more serious in the light of U. S. willingness to supply all sorts of nuclear weapons to allied countries.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

After ten years

Polish Exchange Is Renewed

John H. Eberly

Photos by David Barclay

EIGHT Polish horticultural specialists arrived in New York on Oct. 23, 1957, marking the first Brethren exchange with Poland since 1948. At that time Brethren Service sponsored ten undergraduate agricultural students in an exchange in this country, but the exchange had to be discontinued because of the development of East-West tensions in 1948.

Recently, however, negotiations were reopened by visits to the Polish Embassy and to Poland and an exchange for agricultural specialists arranged.

The eight Poles have left their homes for one year in hopes of advancing the exchange of agricultural methods and in hopes of gaining a better understanding of America and her people. The specific fields of the seven men and one woman include orchard production, greenhouse construction and crop production, field production of vegetables, and transportation of frozen fruits and vegetables.

Each exchangee is being programmed by a local committee, which assists in arranging all his activities as well as looking after his personal welfare. These committees may arrange field trips to experimental projects and exhibits, giving their exchangee oportunities for observing the latest methods used in the United States in his field of interest. Many of the projects are set up near agricultural colleges and in the particular department of the college representing the special interest of the exchangee.

Stanislaw Ceglowski, a specialist in orchard management at the Institute of Pomology at Sinoleka, Poland, is programmed by Russell Eisenbise and his committee in the Wenatchee, Wash., area. Stanley is married and has two sons, Maciej, fourteen, and Piotr, ten. His wife is also a scientific worker at Sinoleka.

In Michigan, near Orleans, **Eligiusz Gajewski** is working in the orchards of Leon Piersons. Russell Hartzler is chairman of the Michigan committee and reports enthusiasm and co-operation among fruitgrowers of his community. Elig is a graduate of the Warsaw Central College of Agriculture. He is married and has a daughter Ewa, seven, and a son Jacek, four.

Edward Lange is programmed in Northern Indiana under the supervision of the district secretary, Mark Schrock. His committee is directed by Milo Yoder of Middlebury. Edward's specialty is in soils adapted to fruit-tree growing. He works in the Judson nursery at Bristol, Ind. The entire community has found Edward a very friendly person, well informed about his field.

Central and Northern Ohio are among the advanced sections of the country in vegetable production, both field and greenhouse. Three of the projects in vegetable growing are located in Ohio. **Mieczeslaw Manezak** is a technical worker in soil science and the cultivation of plants. He is from the department of vegetable crops of the Warsaw Central College of Agriculture at Skierniewice. Miet, as he is more easily called by us, is married and has a four-year-old son. His program was set up by Paul Getz, a former Brethren Service worker in Poland, with the help of the Ohio Council of Churches. A



The newly arrived Polish exchangees get a welcome from Dr. Andrew Cordier, assistant to the Secretary General of the United Nations, as they tour the UN buildings. Left to right are pictured W. Harold Row, executive secretary of the Brethren Service Commission; Eligiusz Gajewski; Ruth Early of the staff of the New Windsor Brethren Service Center; Stanislaw Ceglowski; Mieczeslaw Manezak; Barbara Pawlowska; a Polish friend of one of the group at present studying in the States; Alexander Stepkowski; Tadeusz Wojniakiewica; Jerzy Skierkowski; Karol Kraczkiewicz, director of the office of personnel in the UN, who acted as guide and interpreter; Edward Lange; and Andrew Cordier

committee of Evangelical United Brethren churches in the vicinity of the Ohio Agricultural Experiment Station at Wooster are sponsoring his project. Rev. Kenneth Barton is chairman of the committee. Miet has been furnished a desk at the experiment station, where he can do his reading and keep records on the work projects of the station in which he participates.

The district board of Middle Indiana through its executive secretary, Samuel Harley, is planning the program of **Barbara Pawlowska** at Purdue University. She is working in the botany department caring for the greenhouse and is attending a winter short course offered by the College of Agriculture. Barbara's special interest is in fruitgrowing, and she is an assistant at the College of Agriculture in Olsztyn.

Jerzy Skierkowski is a specialist in glasshouses and their productive values in vegetable growing. He is a technical engineer at the Institute in Skierniewice, is married and has a son, two years old. His program in the exchange is planned by the First Church of the Brethren in Cleveland, Ohio. Cletus Myers, pastor, also heads the sponsoring committee. Cleveland has a concentration of greenhouses and vegetable growers that furnish excellent opportunities for work and observation to this exchangee.

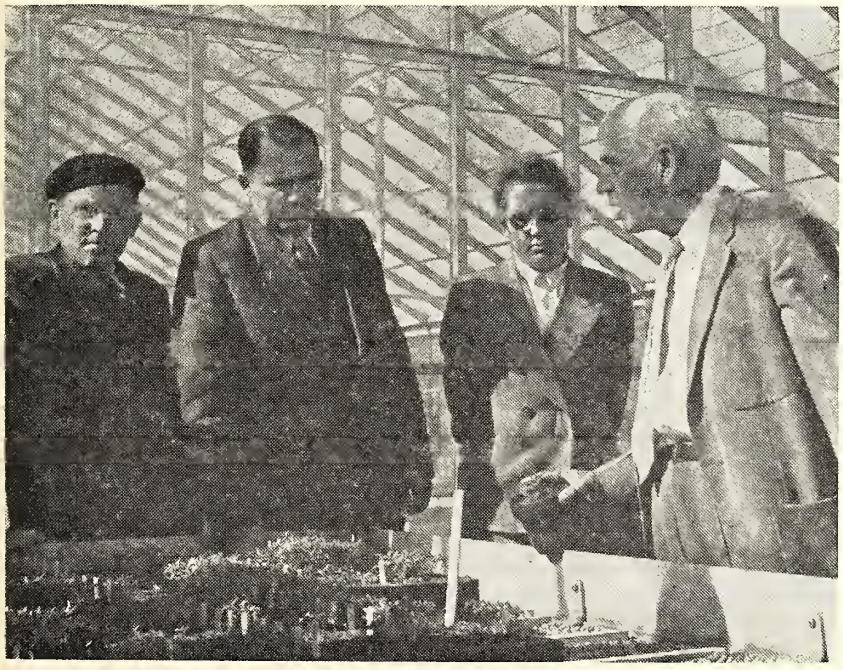
The men's work of Northern California in co-operation with the committee chaired by Howard Martin of Waterford is sponsoring the project of **Tadeusz Wojniakiewica.** Tad is married and has a son, six years old, and a daughter, three. His field is farm mechanization and specifically better methods of spraying fruit trees.

Alexander Stepkowski's special study has to do with the storage of fruit and vegetables. He is an assistant at the Institute in Skierniewice, in the vegetable crops department. The Brethren Service Committee of Northeastern Ohio have undertaken this project, and the Merlin Shulls of the East Nimishillen church are furnishing the home for Alex. Walter Coldren is chairman of the committee.

Future Plans

The director of the Institute at Skierniewice with whom the exchange has been planned is Dr. S. A. Pieniazek. He received a part of his training at Cornell University and plans to make a visit to the United States during the time of this present program. Ten more persons are being prepared to come into the program making a total of eighteen. An invitation has been extended to us to send several agriculture students from the United States in direct exchange, but so far this phase of the program remains undeveloped.

This program is proving itself a good neighbor gesture that can spread with cumulative results to many persons within both countries. The world has become a physical neighborhood because of scientific advances in communications, and concerned persons everywhere must now work to make neighbors of the peoples of the world.



A research worker explains an experiment to Eligiusz Gajewski, Mieczeslaw Manezak, and Barbara Pawlowska during their visit to the experimentation greenhouses at the Beltsville research center in Maryland

Brethren Service in Europe

Volunteer Assignments

Royce Roesch, having completed his orientation period at the Karlsschule in Vienna, will join the Greek team in Ioannina in their agricultural work in Greek villages. *Gary Williams,* also having completed orientation, goes to work in the German program.

Jo Lett has been transferred from her work in the Westertimke refugee camp to a West Berlin camp. *Joy Harsh* is interrupting her secretarial work at Brethren House, Kassel, to work for a month at Camp Friedland. *Alice Parks* began work on March 17 at Camp Friedland after working in a West Berlin camp.

George Good of Michigan and *Dennis Moyer* of Pennsylvania arrived in Kassel from the States on March 13 to begin orientation and language study.

Fraternal Workers Conference

Brethren Service delegates to the Fraternal Workers Conference of the World Council of Churches held in Switzerland in March were: Allen and Nina Weldy, houseparents at Kassel, Vernon Scott, Alice Parks, Ruth Davidson, Charles Lane, Harold Ralston, and Mark Coffman.

Niemoeller to Peace Seminar

D. Martin Niemoeller, president of the Evangelical Church in the State of Hessen, will be a resource leader on July 31 and Aug. 1 at the peace seminar.

Material Aid Grant

On Feb. 25 Brethren Service in Germany received a grant of $700 from the Oxford Committee for Famine Relief. These funds were designated for use in the various phases of the material aid program.

THE CHURCH COMES SINGING

WHEN Don Durnbaugh discovered the hymn written by Alexander Mack, Sr., the keynote of praise was struck for the 250th Anniversary celebration. Upon receiving the melody in the mail and the note concerning the fact that Mack, Sr., wrote the words to the tune *Mach's Mit Mir, Gott,* a name it got from the text to which it was set, I immediately started hunting for the music and found it in the University of Chicago Library in an old *Choral Gesung Buch.*

This hymn tune gives us a true picture of the music the Brethren in Germany sang. The moving harmony by J. S. Bach will seem difficult to some of our people. But having a desire to catch up with the spiritual culture of the Brethren 250 years ago will help any choir and song-leader to overcome any fear of what looks like difficult music, and by learning it, they will discover the rich reward of music that has depth, breadth, and height. A quartet mastering the Mack hymn and singing it to the congregation will help them soon to love it.

A. F. Brightbill



It will be sung at the Annual Conference numerous times. Recordings of the singing of the anniversary hymns at Conference would make a very interesting project with a tape recorder to help the home congregation share the great inspiration of the Conference singing when thousands of voices bring the true character of hymns and songs into being.

Special Anniversary Music

How to use best the music written for this anniversary year makes an interesting exploration. A leaflet containing the words and music of God of All Nations, our official anniversary hymn, Count Well the Cost, by Alexander Mack, Sr., our oldest hymn (written and sung at the first baptismal service), and Let Us Journey On, the hymn believed to have been sung as a farewell on the eve of the departure of the Brethren for the new world, is available from the Church of the Brethren General Offices, Elgin, Ill., at $2.00 per 100 copies. The hymn, God of All Nations, was written by Edward K. Ziegler and the hymn tune for it was composed by Ernestine Hoff Emrick. Words of Let Us Journey On were translated by Ruth Mary Halladay and the melody was harmonized by Paul Halladay. This leaflet would make a good series for a 250th Anniversary Hymn Festival.

A hymn, God of the Church, written by Vernard Eller to be sung to the melody which is used in the anthem, Come, Come, Ye Saints, would make a fine anthem for such a festival occasion. Words and music of this hymn rich in Brethren history can be secured from the Church of the Brethren General Offices, Elgin, Ill., at 10c a copy.

The anniversary anthem, O Church of Christ, Count Well Your Charge, written by Prof. Donald R. Frederick, to be sung at the Annual Conference by singers from all over the Brotherhood, is of moderate difficulty and was not designed for the small choir. However, it is astonishing how many small choirs are determined to master it. I believe that most choirs and their leaders will be greatly inspired by the rendition of this new anthem published for us by Schmitt, Hall and McCreary Co. Some directors are planning to make a tape recording of it at Annual Conference to use in helping their home church choirs learn it after Conference.

The small choirs that will find this anniversary anthem beyond them will, however, be greatly inspired in using the text of the anthem. Being an 8686D meter, the tune Ellacombe, Number 95 in the Brethren Hymnal, makes of it an exciting hymn anthem. This can be used in a hymn festival.

Other New Music

There is a new generation of hymn writers arising in the Church of the Brethren stimulated by the 250th Anniversary of our founding as a church. The Conference Program Booklet will include many plates of hymns and tunes of Brethren hymns. In addition to these, new hymns in poetry form, or words only, will be printed to be sung to designated tunes that are old familiar tunes. I am sure local churches will find this series a wonderful refreshing list of hymns to be sung by the congregation. Such tunes, as Love Divine All Love Excelling, give you a good

idea of how easily adaptable they will be. These new hymns will include the "special mention" hymns in the 250th Anniversary hymn writing contest, written by Mary Stoner Wine, Ernestine Hoff Emrick, and Mrs. Clarence R. Cripe.

At the Des Moines Annual Conference there will be only one booklet which will contain the program, the business, and the hymnal.

The many requests for the hymn, But This I Know, set to the Londonderry air, sung at the Richmond Conference last year made it necessary to have it published. It is copyrighted by the General Brotherhood Board and can be ordered following Annual Conference. It will be included in the Conference Booklet.

Some choir directors are hoping to pick up anthems and Conference booklets left over that will be disposed of at nominal prices.

The anthems listed for the Annual Conference program are already planned, so that the local church choirs will find them inspiring and easily within their ability to sing. One thing is sure. If this 250th Anniversary does not challenge church musicians to really press forward and dare to stretch themselves, it will surely have failed. Leaders must look forward and, looking at the real talent in our midst, give them hymns and songs that will challenge their training. We have not begun to really move ahead into the nuclear age under God.

These newly written hymns, following the injunction of the Scriptures to "sing a new song unto the Lord," will be sung at the Conference. We hope singers will join the massed choir and help produce them. The writers were inspired by the meanings becoming clear in the celebration of this great year in the life of the Church of the Brethren.

O Church of Christ, Count Well Your Charge—Donald R. Frederick

God of All Nations—Edward K. Ziegler

The Church of Christ Unshaken Stands—Mary Stoner Wine

As Pilgrims of the Master's Way—Ernestine Hoff Emrick

Our Brethren Fathers Long Ago—Mrs. Clarence R. Cripe

Our Past, O God! Was of Thy Grace—A. F. Brightbill

O Thou Who Biddest Every Heart—Kenneth Morse

Hope of the World, Thou Living Christ—Walter Dean

Christ to Thee All Hearts Are Lifted—Frank von Christierson

Lord of Glory, Who Hast Founded—A. F. Brightbill

I Cannot Tell Why He Whom Angels Worship—A. F. Brightbill

These hymns are all set to old familiar tunes (except the official anniversary hymn) and they will be easily singable. The Des Moines 250th Anniversary Conference will surely go down in history as a great singing annual meeting. Soon in the Gospel Messenger columns notices will appear on the music to be sung. The anthems will be listed for the sessions on the program.

Registration cards for the choir singers will be mailed out for preconference registration. It is hoped that the Conference choir will be the largest ever. Prof. Donald R. Frederick will direct. Mrs. E. J. Eikenberry will be at the organ and Berwyn Oltman at the piano. A string orchestra and a brass choir are being planned. Assistant directors are Prof. Vernon Stinebaugh and Prof. Paul Sollenberger. Alvin F. Brightbill is the general music director.

"Little People"

Marianne Michael

HUMAN as we are, it seems as if we see only the big, and think of the spectacular as being synonymous with important. The arrival of a queen with her guard of honor, an African prince with his retinue of followers bowing and scraping, the man in an expensive car — these hold our attention.

But the history of the church has often been made in unusual places — the simple town, the peasant family, the unexpected choice. "Look not on his countenance, or on the height of his stature . . . for man looketh on the outward appearance, but Jehovah looketh on the heart" (1 Sam. 16:7).

An ancient tale tells the story of Cornelia whose guest had been lavishly displaying her jewels and asking Cornelia about hers. Waiting quietly, patiently, unpretentiously until her children came running in from school she stated simply, "And these are my jewels."

Precious? Of course. Spectacular? No. On many occasions a diamond bracelet or a Thunderbird has been taken as a mark of greater riches than a child. Why do we keep looking in the wrong places for the really important things?

Our country with its untold billions in wealth is contantly looked to for world leadership. Our people, nominally Christian, head hundreds of worthy causes and with ease and efficiency manage fantastic budgets for good. Our generosity is well known.

But meanwhile, in various corners of the world, hidden behind high mountains, or on the edges of impassable deserts, or across great seas, are people of whom many have never heard. These are people whose feet have not known shoes, whose homes have no floors, and whose children play naked in the fields which adjoin their yards.

These are the "little people" of the world, the ones to whom we attach no importance because their background looks so unpromising. But these are people who are stirring today. Some awaken gently and some thrust rudely into consciousness, but there is an awakening which is catching momentum as time goes on.

There are those to whom the gospel of Christ has brought a steadying influence in this transition period. But there are those who come to this maturity without the outgrown pagan religion of their fathers and without Christianity, without, as it were, ballast of any kind. Theirs is a loss which cannot be counted.

Our eyes are turned to the powerful, the spectacular, the world-shaking. If we can turn our eyes to the unexpected places, to the hidden people, to the children of the world, there are our jewels. There is the treasure still undug.

Your task and mine is to see everyone of these as a child of God. Your prayers and your interest can open that mine. Ours is the loss if we fail to act.

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The Vada church, Second District of India, recently installed as pastor Prabhakar Ranadive. Brother Ranadive is serving on a voluntary basis.

NIGERIA, WEST AFRICA

What Easter Means to Me

Nvwa Balami

ALL of us remember the death of our friends or of great statesmen for what they have done for their country. We may celebrate their death with festivals, especially here in Nigeria. But to celebrate the death of Christ is different. It is different because of the spiritual blessings we get on Easter day.

I want to share with you today my thoughts on what Easter means to me. First, grief becomes blessing. When someone is seriously sick and we think we shall lose him, we grieve. Sometimes we grieve because we will lose his friendship on earth, or because he has not been witnessing to his Lord as he should. It may be that he is lost to the Good Shepherd and did not return to him before death. Or perhaps we feel we still need him on earth for the Lord's work. So we grieve. But in the death of Christ, there is not grief, but blessing.

When the Easter season approaches it reminds all Christians of the assurance of sacrificial forgiveness on the cross, new life after death, and a crown of eternal life in his coming kingdom. I believe that because Jesus is the resurrection and the life, there will be resurrection for me, and new life after that—a life of blessing.

This is the season when Christians rejoice for that new life promised to them through humility and obedience to his Father in his work and death. If he had not loved he would not have gone triumphantly into Jerusalem to his death.

But the new life cannot be attained without faith. Jesus was victorious over death because he had faith in his Father. At Easter I can recognize the promised life more clearly than at any other time. Easter is the fulfillment of my salvation through faith.

This new life means greater responsibility for me also. For it was after his death and resurrection that Jesus gave greater responsibility to his disciples. Now I have the responsibility for carrying the good news to other people.



Jesus laid upon his disciples the responsibility of carrying the gospel to other people through preaching, teaching, and healing

To summarize: Easter means to me forgiveness of sins, the promise of a new life, the fact of a complete love and a complete humility, and greater responsibility for me.

If we have never recognized his humility, let us go to the feet-washing service with our Lord and see him there. Let us recognize that Jesus died to forgive us of our sins and that he promised us a new life through faith. And let us take up the greater responsibility which Christ gave us after his resurrection.

Adult education organizer, Marama

Heard at Retreat for India Missionaries

Emma Ziegler

Witnessing

In the Dangs area, Viswas, a village Christian came to the missionary and reported that there were several people out in his village who wanted to be baptized. On being questioned about this he replied that he himself had been teaching them for several months and now they were ready for baptism. The missionary and pastor and some other Christians went out to examine the candidates and they found that three people were ready for baptism. Now after some time, he is reporting that still more people are ready to be baptized.

Some village Christians of the Vyara area, on their own, took some Christian charts and pamphlets and went to witness to men in a lumber camp. The men of the camp hearing them said, "How is this? We have never heard this before."

The Mohammedan foreman, hearing them speaking thus, said to them, "Listen to these men. They have something you men need."

Dr. Bhatty of the National Christian Council, guest speaker at the retreat, gave this testimony: My son married a Hindu girl who later became a Christian. The Hindus of her village, who still thought of her as a Hindu, invited her to one of their Hindu celebrations where they worshiped their gods. When her hus-

band protested about her going she said she wanted to go.

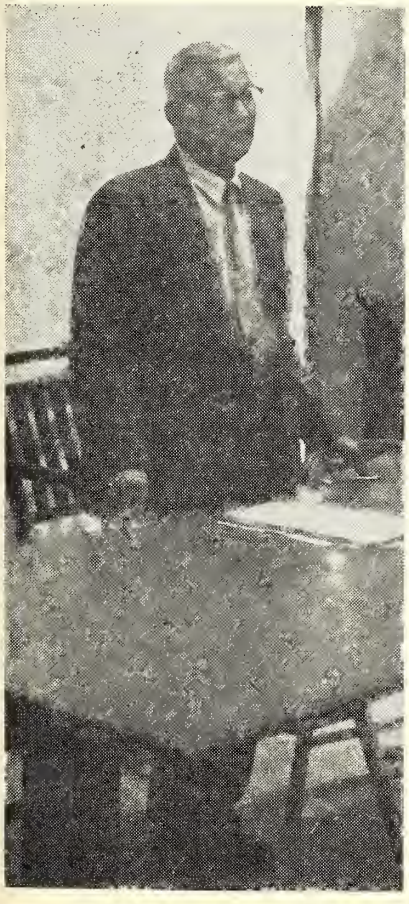
"But why do you want to go?" he asked.

"I just want to go," she replied simply.

She did go and watched them and sat through the *puja* (worship) with them. When they had finished, she said, "There is nothing to this. I used to think, too, that there was, but now I know there is nothing to it."

Kathryn Kiracofe was conducting a village women's meeting. One woman came in late and the first thing she did was to tell enthusiastically about a new kind of soap she had just bought and tried out and she told how well she liked it. When she had finished, Kathryn said, "Now, that is just the way you should give witness about Christ in your life."

A government educational officer in addressing a group of Christian teachers said, "It used to be that we had the Brahmans to lead and teach us, but today you have become the Brahmans because *you* are leading and teaching us."



Dr. E. C. Bhatty, secretary of the National Christian Council

Church Union

During a period in which church union was being discussed the question was asked as to what chance Brethren would have to maintain and teach their peace position. Dr. Bhatty gave this reply: "If Brethren come into the union the peace position will be put on record and reference can be made to it. I am glad that the Brethren are bringing this idea because they will be able to teach the entire church on this point."

We must not make tolerance a substitute for religious liberty.

If there are some Hindus who are opposing Christianity, there are many who are friendly.

—Dr. Bhatty.

"All authority has been given to me." This is a statement of either a mad man or of the Son of God.

—Dr. Graham, principal of Poona Union Theological Seminary

In my garden I have what I call my missionary spinach. I plant the spinach three feet apart. As long as it continues to spread it is green and vital, but when the leaves begin to touch, it turns yellow. Likewise, so long as we continue to spread we remain vital. But when we touch too much we lose vitality.

The practice we have of paying people to go out and tell the Good News is really ridiculous when we think of it. We don't pay anyone to tell other news. It just spreads.

Christian Nurses

Louise Sayre, after attending the Trained Nurses' Association of India, in giving a report said that three fourths of the Indian delegates to the conference were Christian nurses.

Communion Service

Mr. Crozier, who with his wife is the manager of Nasrapur Spiritual Life Center, where our retreat was held, said after taking part with us in the love feast and communion service that it was the most meaningful communion service he had ever taken part in and added, "It gave me a new interpretation of that scripture."

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Fun on Family Vacations

■ Instead of taking the car on your next family vacation try boarding a train.

On New Year's Day my neighbors took their family of four children on their first train ride to visit relatives in Pampa, Texas. The children gained valuable experience from this trip. The nine-year-old boy says, "I still remember seeing Oklahoma's red dirt." On the train the family entertained each other by guessing games and imitating some of the children's records. They watched the scenery as it went by and counted the bridges which they went over, studied railroad maps and time tables to see if the train was always on time. Arriving in Texas the four-year-old twin boys were extremely interested in the many trinkets in the depot.

At the home of the aunt and uncle whom they were visiting, the two families created a family worship every evening which was arranged by the eight-year-old girl. It was a new experience for her to ask each person in the two families to help do something for the family worship period.

This family vacation trip proved both creative and educational, and the family still remembers the train trip that they took to see their aunt and uncle.—*Submitted by Eula Mae Murrey.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

*A Comprehensive Program of Church Music. Federal Lee Whittlesey. Westminster Press, 1957. 215 pages. $3.95.

This comparatively small volume is really comprehensive, but better still, it is practical, understandably written, well organized and genuinely helpful. The author is well qualified to speak on the various phases of church music. He knows and advocates the best modern methods and materials, is experienced in using them himself, and specializes in common sense in presenting them. Church music is considered from different angles including psychological, social and religious as well as musical viewpoints. Mr. Whittlesey takes as his basic assumption the principle of "developing Christian character through musical means." In particular, the subject of multiple choirs is especially well treated in this volume. The book could be called "a comprehensive, contemporary, cultural and Christian character-building program of church music."—*Nevin W. Fisher, Elizabethtown, Pa.*

Christ and Adam. Karl Barth. Harpers, 1957. 96 pages. $2.00.

This book by one of the theological giants of the twentieth century is a brilliant commentary on Rom. 5:12-21, Paul's difficult passage on Christ, Adam, and humanity. Those sympathetic to Barthian theology will welcome this English translation. Others—including most of us Brethren—should be informed about and conversant with the thought of this influential European scholar. What will appeal to Brethren is the book's lofty Christology—Barth's insistence that Jesus Christ is the key to the understanding of creation, reconciliation, redemption, the nature and destiny of man, and that all doctrines spring from his person and work.

For those interested in intense Bible study, the author here demonstrates a prime example of his famous exegetical method at work, getting at the heart of a key passage. Full appreciation of this book is dependent upon familiarity with his other writings, particularly with Church Dogmatics, Vol. III, Chapter 2.

Three factors make this difficult work easier to understand and more helpful: Wilhelm Pauck's lucid introduction, an English translation (and often an explanation) of all Greek words used, and Barth's concise summaries. Even so, do not buy this book unless you want to do some serious study and hard thinking. But what should be said about the preacher who shies away from that!—*Harold Z. Bomberger, Harrisburg, Pa.*

*Bridge to the Sun. Gwen Terasaki. University of North Carolina Press, 1957. 260 pages. $3.50.

From her own life and that of her family, Mrs. Terasaki has written a fascinating story of Japanese diplomats who, more than anything else desired peace between the United States and Japan, who came close to preventing the attack on Pearl Harbor and the resulting war. This is a story of an American woman married to a Japanese diplomat and of their life together before World War II, living in Washington, China, Cuba, and back in Washington again, and following Pearl Harbor, internment, transfer to Japan, near starvation in a country losing a war it could not afford. Following the war, Mr. Terasaki was appointed liaison between General MacArthur and the Emperor and played an important role in the postwar relationships between these two countries. One sentence stands out in the attitude of the Japanese toward an American living in their country during the war—technically an enemy—"Let us be kind to her and show her that war is between governments, not individuals!"—*Hazel Peters.*

Anniversaries

Mr. and Mrs. Harry S. Burket celebrated their fifty-fifth wedding anniversary on Feb. 3, 1958 at the home of a son. They have eight children, eighteen grandchildren, and thirteen great-grandchildren.—Mrs. C. O. Beery, Martinsburg, Pa.

Mr. and Mrs. Hiram Replogle celebrated their fifty-eighth wedding anniversary on Feb. 2, 1958, at the Martinsburg park. They have twelve children, twenty-seven granchildren, and thirteen great-grandchildren.—Mrs. C. O. Beery, Martinsburg, Pa.

Elder and Sister H. H. Ritter celebrated their sixty-fourth wedding anniversary on Jan. 30, 1958. They are residents of the Mennonite Home for the Aged near Albany, Oregon, and are faithful participants in the program of the Sunrise Community Church of the Brethren.—Carl Simmons, Jr., Albany, Oregon.

Mr. and Mrs. Virgil Vancil of Corvallis, Oregon, celebrated their golden wedding anniversary on Christmas Day, 1957. Among other gatherings in their honor was one on Dec. 28 at the Sunrise Community Church of the Brethren in Albany, Oregon.—Carl Simmons, Jr., Albany, Oregon.

Mr. and Mrs. C. W. Warstler were honored on their fifty-sixth wedding anniversary on Feb. 2, 1958, at their home in Eaton, Ohio. Three of their four children were present. They have served in pastoral and evangelistic work for forty-six years.—Glenn C. Miller, Eaton, Ohio.

Obituaries

Gearhart, Ernest Earl, was born at Mt. Pleasant, Pa., July 30, 1893, and died Jan. 20, 1958. On Sept. 6, 1922, he was married to Jennie Moon. Surviving are his wife, three sons, two daughters, two brothers, and one sister. Funeral services were conducted by Bro. Carl E. Yoder at the Galone funeral home. Interment was in the Mt. Joy cemetery.—Mrs. Carl E. Yoder, Mt. Pleasant, Pa.

Goodwin, Jane W., daughter of John and Sarah Allen Fleming, was born Nov. 16, 1886, at McVeytown, Pa., and died Jan. 9, 1958. She was a member of the Lewistown church for forty-three years. Surviving are one son, two brothers, and three grandchildren. Interment was in the Spring Run cemetery.—Mrs. Emma Herbster, Lewistown, Pa.

Guthrie, Elsie Work, died in Kingwood, W. Va., Aug. 5, 1957, at the age of thirty-three years. She is survived by her husband, John E. Guthrie, her father, stepmother, and a number of sisters and brothers. Funeral services were held by the undersigned in the Shady Side church, of which she was a member. Interment was in the Union cemetery.—W. Owen Horton, Sr., Brandonville, W. Va.

Hammond, Sophia T., daughter of Bernard and Elizabeth Geiser, was born Jan. 16, 1874, in Cowley County, Kansas, and died Oct. 23, 1957. Her early faith was Catholic, but in 1918 she became a member of the Church of the Brethren. In 1892, she was married to William Hammond, who preceded her in death in 1951. Surviving are one son, one grandson, and two great-grandchildren. Funeral services were held in Grove's Memorial chapel by Bro. Hugh Warstler and the undersigned. Interment was in the Davison cemetery.—David R. Landis, Flint, Mich.

Hollinger, E. S., son of Daniel and Elizabeth Bollinger Hollinger, was born Sept. 6, 1887, and died Jan. 29, 1958, at Greenville, Ohio. He was a member of the Beech Grove church. On March 23, 1910, he was married to Elizabeth Wandle, who preceded him in death. To this union were born one son and one daughter. On May 22, 1937, he

was married to Vicie Cassel. He was called to the office of deacon in 1910, and on Nov. 25, 1911, the church called him to the ministry; he was ordained to the eldership in 1926. He served the Beech Grove and Cedar Grove churches from 1911 to 1943. Surviving are two brothers. Memorial services were held in the Greenville church by Bro. R. H. Miller of Manchester College and the undersigned.—Paul H. Lauver, Greenville, Ohio.

Kauffman, Amy L., daughter of Mr. and Mrs. David Troyer, was born Aug. 24, 1876, at Middlebury, Ind., and died Jan. 26, 1958, in Goshen. In 1903 she was married to Paul W. Kauffman, who preceded her in death in 1951. Surviving are one son, one daughter, six grandchildren, and three great-grandchildren. Memorial services were held at the Goshen City church by Bro. Clarence Fike. Burial was in the West Goshen cemetery.—Mrs. Lewis Dixon, Goshen, Ind.

Kipe, Ethel Olive, daughter of William and Bertha Stone Snare, was born at Shellytown, Pa., March 27, 1899, and died Dec. 8, 1957. On Nov. 28, 1923, she was married to George H. Kipe. She was a member of the Fairview church. Surviving are her husband, one daughter, eight grandchildren, and one brother. Funeral services were held in the Bechtel funeral home by Bro. Gerald Walizer. Burial was in the Sparr cemetery.—Mrs. Paul A. Brumbaugh, Williamsburg, Pa.

Knaub, Bessie M., died Jan. 12, 1958, in Harrisburg, Pa. She was a charter member of the Church of the Brethren in Western Port, Md. Surviving are one brother and three sisters. Funeral services were held at the Harrisburg church by Bro. Howard A. Whitacre. Burial was in the Dillsburg cemetery. — Mrs. Thelma Wareham, Camp Hill, Pa.

Kreider, Laura, daughter of Samuel and Emma Mohler Landis, was born in Springville, Pa., and died at Ephrata, Pa., Jan. 4, 1958, at the age of seventy-five years. With her husband, Isaac J. Kreider, she attended Bethany Seminary and served a number of churches in Ohio and Indiana. She was a member of the Ephrata church. Surviving are a daughter and three grandchildren. The funeral service was held in the Ephrata church by Elder J. A. Robinson, with interment in the Mohler cemetery.—Mabel M. Myer, Ephrata, Pa.

Landis, Agnes Elanora, was born Aug. 31, 1890, and died Jan. 2, 1958. Funeral services were held at the Hetrick funeral home by Bro. Ellis Guthrie. Interment was in the Willowview cemetery. — Frances Kiracofe, Eaton, Ohio.

Mellier, Mary, daughter of James and Martha Harmison Taylor, was born July 17, 1876, and died Dec. 26, 1957. She was married to Julian C. Mellier, who preceded her in death on Dec. 28, 1930. She was an active member of the Astoria church. Surviving are one daughter, one sister, eight grandchildren, and ten great-grandchildren. Funeral services were held at the Shawgo Memorial home in Astoria by Bro. Paul Lantis, and at the Methodist church in Smithfield, Ill., by Rev. H. M. S. Kelly. Burial was in the Baughman cemetery near Smithfield.—Mrs. Jesse Wherley, Browning, Ill.

Miller, Lula, daughter of Charles and Byrd V. Wilson, was born on July 29, 1892, at Junior, W. Va., and died at Bridgewater, Va., on Jan. 4, 1958. On Dec. 25, 1913, she was married to Arthur W. Miller, who survives her. There are also three sons, one daughter, and thirteen grandchildren. She was a faithful member of the church. Funeral services were held in the College Street church by the pastor, Bernard N. King. Interment was in the Oak Lawn cemetery in Bridgewater.—Mattie V. Glick, Bridgewater, Va.

Mixell, son of John and Rebecca Mixell, was born at Newville, Pa., Dec. 29, 1876, and died at Tipton, Iowa, Jan. 14, 1958. On Dec. 25, 1894, he was married to Mary Stouffer, who died March 13, 1956. They were both members of the Church of the Brethren. He is survived by five brothers. Funeral services were conducted at the Sheets-Dahn funeral home at Tipton by the undersigned.—U. J. Fike, Clarence, Iowa.

Moore, Ellsworth N., was born April 16, 1891, in Plymouth, Ind., and died Dec. 17, 1957, at Carthage, Mo. He was married to Mina Hamm on Feb. 14, 1917. To this union four children were born. He and his wife served in the office of deacon for many years. Surviving are his wife, two daughters, one son, eight granchildren, one sister, and one brother. Funeral services were held in the Knell funeral home by the undersigned and Bro. Glen Trowbridge. Burial was in the Park cemetery.—W. Ethmer Erisman, Carthage, Mo.

Range, William T., son of John and Deborah Fulkerson Range, was born near Johnson City, Tenn., May 30, 1885, and died near Bristol, Va., at the age of seventy-one years. On Dec. 19, 1906, he was married to Claudia Pritchett. Surviving are his wife and one son. Early in life he became a member of the Church of the Brethren. Funeral services were conducted in Knob Creek church by Frank Isenberg and Charles Rinehart. Interment was in Boons Creek Brethren cemetery.—John H. Thomas, Johnson City, Tenn.

Redeay, Adam, was born Aug. 23, 1887, and died Sept. 26, 1957. He was a member of the East Petersburg church. Surviving are his wife, Gertrude Doster Redeay, three daughters, eleven grandchildren, and three sisters. Funeral services were held in the East Petersburg church by Brethren S. Clyde Weaver, Richard Hackman, and Jacob C. Wine. Interment was in the East Petersburg church cemetery.—Edith A. Eichelberger, East Petersburg, Pa.

Sackett, Homer N., son of Charles E. and Nellie Kenney Sackett, was born Feb. 5, 1894, at Ottawa, Ohio, and died at Westminster, Md., Dec. 10, 1957. He was a member of the Westminster church and was serving as a deacon at the time of his death. Surviving are his wife, Bertha Miller Sackett, two sons, and two grandchildren. Funeral services were held at the J. E. Meyers, Jr., funeral home by Brethren Glenn C. Zug and John Eberly. Interment was in the Meadow Branch cemetery.—Rebecca Ann Petry, Westminster, Md.

Church News

Northeastern Ohio

Cleveland, First—Two inspiring services were held in our church to celebrate the thirtieth anniversary of the occupation of the present church building and to rededicate alterations and additions just completed. These consisted of the baptistry, new study and office for the pastor, and new Sunday school rooms. Our regional executive secretary, Bro. Galen T. Lehman, delivered two stirring messages. The morning service included an anniversary meditation by the moderator of the church, referring to plans for observing the 250th Anniversary of the Church of the Brethren, and treating on the origins of our district and local church. After the fellowship dinner the rededication service was held. Dr. Robert French, president of the Cleveland Heights Ministerium and Rev. B. Bruce Whittemore, executive secretary of the Cleveland Church Federation, participated.—Henry P. Harley, Cleveland Heights, Ohio.

Canton, Maple Avenue—Our pastor, Bro. Perry Hoover, and his wife are now located in the parsonage which has recently been purchased and redecorated. The children of the Sunday school gave a Christmas program on the morning of Dec. 22 and in the evening the junior choir helped in a Christmas program at the Freeburg church. A Christmas cantata directed by Bro. Roy Albaugh was given. Christmas boxes were given women at the county home. A Prince of Peace oratorical contest was held. We participated in the union Thanksgiving service at the First Church of God.—Florence E. Dickerhoof, Canton, Ohio.

Woodworth—For the first time we held our own Thanksgiving Day and Christmas Eve services. Both were well attended and seemed to meet a definite need. On Dec. 29 the youth gave the Christmas play, Greater Than Gold. The children also had a Christmas program. One week end Alvin F. Brightbill held a music institute in our church. Our Sunday evening services during January were on missions. A number of our families have a missionary bank in their home. Bro. D. N. Garver, the one instrumental in founding our church, died on Jan. 5. On Feb. 9 our church observed its fortieth anniversary with a special morning worship service.—Miss Ferne C. Miller, Poland, Ohio.

West Nimishillen—Youth for Christ presented a typical service such as is held each Saturday evening and showed the film, The Tom Benett Story. A program was given by the children followed by the candlelighting and white gift offering service at Christmas time. We had a New Year's Eve watch night service.—Mrs. Ray Hoffman, Suffield, Ohio.

Northwestern Ohio

Black Swamp—Bro. Elden Petry of Anderson, Ind., was the evangelist for our revival meetings. Eighteen of our

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young people attended youth night at the district conference. While our pastor held evangelistic services in Virginia, Bro. Orville Noffsinger and Sister Edith Baker filled the pulpit. Our new church now in process of construction will be called the Lakewood Church of the Brethren. Two were baptized. Sister Maggie Crago has been a member of the church for sixty years.—Mrs. Frank McLaughlin, Maumee, Ohio.

Southern Ohio

Brookville—At the request of our placement and peace committee the adult members signed the American Friends Service Committee petition to President Eisenhower, calling for a cancellation of the H-bomb test set for next April. The high school Tri-Hi-Y were guests at a women's work meeting at which Tom Boomershine, a senior at Clayton school, told of his mission experiences on the West coast. Roscoe Rhoades of Union City, Ind., showed pictures and told of his work with Navaho Indians at another meeting of the women. Mrs. Robert McClery, the wife of the pastor at the Trotwood Christian church, was the speaker for the World Community Day service held in our church. Warm clothing and denim materials were brought for relief. At the community Thanksgiving service Rev. Robert Chenoweth, the Methodist minister, was the speaker. The CBYF invited the adults to the showing of the film, The Unfinished Task. Two of our members attended the special conference on Christian education held at Quaker Hill near Richmond, Ind. Pastor Hollingshead was the speaker on radio station WONE on three Sundays. Our Christmas worship service included children's presentations, the combined choirs, and a sermonette. At the evening service the pageant, Holy Nativity, was presented by the senior and junior-high youth; at this time our white gift offering for missions was presented. On Dec. 29 five babies were dedicated. A watch night service was held on New Year's Eve. Last year we received twenty-four persons by baptism, and four more were baptized on Jan. 1. The average Sunday-school attendance was 286 and the average church attendance was 278.—Mrs. W. Russell Miller, Brookville, Ohio.

Cincinnati—A delegation of youth from the Castine congregation attended our service one Sunday. Two have been baptized. The youth groups sponsored the film, The Unfinished Task. They have been having Bible study periods on Sunday evenings. Some of our folks took part in the union Festival of Faith held at the Cincinnati Gardens. Bro. H. F. Richards of North Manchester, Ind., brought the message on Dec. 1.—Mrs. James R. Replogle, Cincinnati, Ohio.

Eagle Creek—One Saturday, fifteen of our number went to Manchester College to tour the buildings and see other things of interest. Two girls from our church are serving in BVS. Our pastor, who was delegate to district meeting, gave a report the Sunday following the meeting. One person has been baptized. Our pastor brought the message at our community Thanksgiving service at the Riley Creek Baptist church. At Christmas time the ladies' aid packed boxes of candy and cookies for the Brethren Home at Fostoria and for the boys and girls in service and for the sick and needy. The junior department gave a Christmas program on Dec. 22. Bro. Dean Farringer presided at our council meeting on Jan. 9. Our Sunday evening meetings are held every second and fourth Sunday with separate sessions for the different groups.—Mrs. Lois Rodabaugh, Williamstown, Ohio.

North Atlantic

Coventry—The visitation campaign in the interest of liquidating the building indebtedness met with good response. Nine of our members attended the district children's workers recognition dinner held at the First church, Philadelphia. Miss Mary Spessard, national director of children's work, was the speaker. The Broken Mask, a film on church and race, was shown to our young people. About thirty-five of our church members attended the North Atlantic youth rally at the Pottstown church. Don Durnbaugh spoke and showed slides of his investigations of early Brethren life in Europe. The annual report shows an average attendance of 321 in Sunday school. Twenty-four of our members attended the banquet of the men's and women's work, at which Calvert N. Ellis was the speaker. The missionary committee of women's work presented the films, The Shepherd of India and The Split Level Family. The kindergarten department had a tea for parents. The peace committee of women's work presented a program, Peace Through Service, featuring Donald Durnbaugh, who showed pictures of Brethren Service work in Austria. Robert McFadden was our speaker on Juniata Day. The Christmas cantata, The Christmas Song of Songs, was presented by our senior choir on Dec. 22. That same evening the children's departments held open house. The young people presented a family worship service followed by the film, A Gift for All, to conclude the evening.—Mrs. Mary Jane Kulp, Pottstown, Pa.

Philadelphia, Bethany—The mothers and daughters sponsored a musical program with the help of talent from the Calvary, Third Brethren and Quakertown churches. On men's night, the men presented special vocal and instrumental music. Bro. R. W. Schlosser of Elizabethtown was with us all day on Dec. 8. On the morning of Dec. 22, the Sunday school gave a Christmas program; in the evening the choir presented Christmas music. We had services on Christmas Eve, from 11:00 to 12:00 o'clock. Once a month a group from our church has charge of the service at the Frazer mission. One Sunday a group held service in the chapel of the Methodist hospital and then visited and sang and prayed in the wards. We sent eighteen towel kits and one hundred pounds of clothing to New Windsor. We had a musical treat on Jan. 19 at the evening service given by the Herald choir group. One baby has been dedicated.—Mrs. Charles Bartolett, Philadelphia, Pa.

Eastern Pennsylvania

Ephrata—Bro. John Hershey of Lititz and Allen Hammon, the high school principal, taught one Sunday in our Sunday school. Bro. M. Guy West, pastor of First church, York, Pa., held a preaching mission in our church. Since our last report, twenty-four have been received into the fellowship. The churches of Ephrata united in a religious survey of the community. The children of the Neffsville Home were our guests for one day. The CBYF assisted in one Sunday morning program and had charge of the evening service. They also presented a Thanksgiving play. The women have distributed envelopes and mite boxes. They also collected pencils for Greece. A musical program was given one evening, including an old-fashioned hymn sing.—Mabel M. Myer, Ephrata, Pa.

Florin—A program featuring the film, Split Level Family, and special music by a male quartet from the West Greentree church was sponsored by the men's work. A number of the women spent part of a day ironing and mending at Neffsville Orphanage. Guest ministers at our love feast were Brethren Herbert Wolgemuth and Clarence Sanger. Bro. Henry Bucher brought the message one Sunday morning. A two-week revival service was held by Bro. Donald Miller of East Berlin. The mixed chorus gave several numbers and Bro. William Longanecker brought the message at a service held at the Neffsville Home. The CBYF was in charge of the evening service at which the film, The Greatest Gift, was shown.

The junior and senior choruses gave a Christmas program. One has been received by letter and three have been baptized. Bro. Ross Eshleman was ordained to the ministry, with Bro. Ralph. Schlosser and Abram Eshleman officiating.—Florence B. Geib, Mt. Joy, Pa.

Hatfield—Twenty women attended the women's work meeting at Annville. Fourteen teachers attended the leadership training school at the Ambler church. Bro. A. C. Baugher of Elizabethtown College conducted our annual Bible institute on the Book of Daniel. Bro. R. W. Schlosser of Elizabethtown officiated at the love feast. One Sunday morning Bro. Michael Kurtz of Richland brought the message. Brother and Sister J. C. Wine of the East Petersburg church spoke and showed slides of their work in Africa on missionary day. The local men's fellowship had Wilmer Weaver and Ray Fyock as speakers at a dinner meeting. Our church choir presented the Christmas cantata, Even Unto Bethlehem. A pageant of the Nativity of Christ, followed by a white gift service, was given by the Sunday school. Our church library conducted a six weeks' reading course for boys and girls. Bro. Arthur Dean, the Brotherhood building counselor, visited with us to offer suggestions for possible future expansion of our educational facilities.—Mrs. William G. Nyce, Lansdale, Pa.

Lancaster—Our council meeting adopted a new constitution and by-laws for the church, providing for a church board of the church officers; six commissions will care for the program of the church. Robert Byerly, of the department of Bible, Elizabethtown College, conducted a week of evangelistic services. Our Sunshine committee chairman, Mrs. Samuel Goss, has done an excellent job in strengthening its ministry to the sick, the bereaved, and the shut-ins. Clifford Huffman is serving as editor and newscaster of the radio program, Religion in the News, heard each week over Station WLAN. An old-fashioned tea was arranged for the closing women's fellowship of the year, providing an excellent setting for the approaching 250th anniversary of the church. Two panel discussions were held on an appraisal of our 250 years of Brethren history: one Strengths of the Brethren Heritage, and the other, Shortcomings of the Brethren Heritage. Church family night was observed with a lunch and a play by our young people, Three Pills in a Bottle. Men's work sponsors chauffering the Neffsville Home guests to the Lancaster church each Sunday of the year. We plan to break ground for our new building in the spring of 1958.—Orpha B. Rettew, Lancaster, Pa.

Richland—Since this is the 250th Anniversary year of the founding of the Church of the Brethren, the Myerstown, Heidelberg, and Richland congregations which a number of years ago were united as the Tulpehocken congregation, observed a combined inaugural love feast and communion service on Jan. 5 in the Richland house. One is led by this experience to ask whether it would not be a good suggestion for congregations not too far removed from one another to hold a united love feast and communion service at frequent intervals.—Michael Kurtz, Richland, Pa.

Springville—Our church sponsored a missionary program at which Bro. J. C. Wine was guest speaker. Dr. Charles Weaver was our speaker at a temperance meeting. On Golden Age day, Bro. A. C. Baugher was the speaker. This service was followed by a fellowship meal. Brethren Lester Schreiber and Clarence Horst were guest ministers at our love feast. Women's work filled thirty Christmas stockings which were sent to a children's T.B. hospital of the United Council of Churches. Revival services were held by Bro. Richard Hackman of East Petersburg. Three were added to the church. Other guest ministers in our church have been Brethren Earl Kurtz and Donald Royer. —Lorraine Heffley, Stevens, Pa.

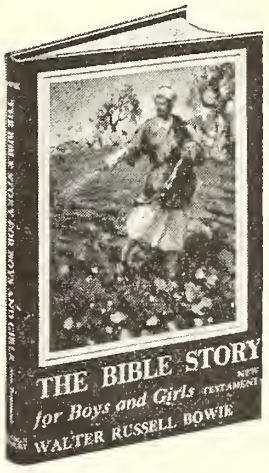
Middle Pennsylvania

Cherry Lane—A family night covered-dish supper was planned by the young

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adult class. This was followed by a program which included the play, The Bible in the Home. Our music and worship committee has organized a junior choir, a youth choir, and a mixed quartet, all of which add greatly to our worship. Activities in the children's department included daily vacation Bible school, solicitation for the trick or treat mission, and a worship service on slides and exchanging of gifts at Christmas. Our pastor and the mixed quartet participated twice in the Church of the Brethren broadcast over the Roaring Spring station. Bro. Levi K. Ziegler of Martinsburg was the guest speaker at our home-coming services. Lessons on stewardship were studied in our Sunday school. The women sponsored the mother and daughter banquet at which Mrs. George Detweiler of Waynesboro was the speaker. The women also served dinner to the guests of the Martinsburg Home on two occasions. Our evangelist, Bro. Howard Bernhard, of Florin, Pa., held a week's meetings, closing with love feast. Ten persons were received into membership. Prior to the love feast an every-member visitation was made by ten volunteer teams. The mixed quartet of East Petersburg, Pa., gave a program of music. They were accompanied by Miss Martha Martin, who brought the morning message.—Mrs. Harvey Sollenberger, Clearville, Pa.

Claysburg—Installation services for the new pastor, Bro. O. J. Hassinger, and his wife were held by Brethren Morley J. Mays and Quinter Showalter, members of the Middle Pennsylvania commission on ministry and missions. Various members of the church attended the fellowship dinner for the men's and women's work in Altoona, when Kermit Eby was the speaker. Recent gifts to the sanctuary were offering plates in memory of a faithful church mother and altar vases in honor of a mother and father. Seven of our church school teachers enrolled in the leadership training course held in Martinsburg. Bro. Elmer Ebersole of the Clover Creek congregation held our evangelistic meeting. As a direct result, eleven persons were baptized, two received by letter and two by confession of faith. Robert Bream of New Windsor, who was with us one week end, brought the morning message and showed slides on BVS work in the evening. The churches of the town joined in a Thanksgiving service the evening prior to Thanksgiving Day. Bro. Quinter Showalter was elected moderator, with Bro. C. L. Cox as his assistant, for a period of three years. Elmer Davis, Clarence Winegardner, and Larry Gardner were elected to the office of deacon. —Mrs. O. J. Hassinger, Claysburg, Pa.

Everett—Six of our youth participated in the county chorus at Hyndman. Men from our church attended the district men's work banquet at the New Enterprise church, at which the speaker was Ralph Schlosser of Elizabethtown, Pa. Our minister delivered the message at the community Thanksgiving service held in the Evangelical and Reformed church. Each Saturday evening our church social room is open to the youth of the church and community for a time of fellowship and fun. One night families worked together making various decorations used at Christmas. The worship service centered around the meaning of these decorations. The Altoona Choral Society sang selections from Handel's Messiah. Our men's and women's work groups had a Christmas party and services at the Morrison Cove Home again this year. Eighty persons made up the cast of our Christmas service, Our Greatest Gift, directed by JoAnne Mock. Our pastor and eight youth attended the regional recreation laboratory at Juniata college. Our year ended with the community watch night program at the Congregational Christian church.—Mrs. Freda Harclerode, Everett, Pa.

Fairview—Bro. Gerald Walizer is now serving as our first full-time pastor. Brethren Roy Forney and C. H. Cameron conducted the installation service for Brother and Sister Walizer. A ten-day evangelistic meeting was held by Brother Walizer. As a result, two young people were baptized. One person has come forward since the close of the meeting. Our church was represented at Annual Conference, regional conference and the men's and women's retreat at Swatara. A number of our young people attended Camp Harmony. In observance of the 250th Anniversary, our church had a love feast on Jan. 5.—Mrs. Paul A. Brumbaugh, Williamsburg, Pa.

Koontz—Rev. Norman Dettra of the Pennsylvania Temperance League was a guest speaker in our church one Sunday morning. A number of our youth attended the Middle Pennsylvania youth banquet in the First church, Altoona. Bro. E. M. Detwiler preached the preparatory sermon and officiated at our love feast. The week before the love feast our deacons made their regular visits in the homes of the members of the church. The children's department presented a Christmas program on Dec. 22, following the Sunday-school hour. The young people gave the play pageant, He Who Walks in Love, on Christmas Eve. On the Sunday morning before Christmas, the young married couples class presented a fruit basket to each of the three ministers serving

Brethren Placement and Relocation Service . .

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The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

No. 336. A family of four (husband 36, wife, 41, boy 11, girl 8) desire to locate near a Progressive Brethren church. Husband would like factory work or apprentice in a trade. Wife licensed in Iowa to teach English 9 and 10, and American and world history. Wife also has two years' office experience. Contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 337. Young couple want farm or dairy work. Location preferred in Northern Illinois. Write: Arnold A. Lein, 3435 W. Van Buren, Chicago, Ill. Phone: NEvada 2-4110.

No. 338. Wanted: Young single man to live in (separate quarters) with family to care for 31-year-old man with polio. Patient soon to be discharged from hospital to return home to suburban Fort Wayne, Ind. Direct inquiries to: Mrs. A. Gottlieb, Respirator Care & Rehabilitation Center, 3395 Scranton Road, Cleveland 9, Ohio.

our church, as a token of appreciation for their service. Brethren E. M. Detwiler, Merle Detwiler and Clifford Fluke received the baskets.—Mrs. John C. Scritchfield, New Enterprise, Pa.

Roaring Spring—Bro. Carl E. Myers who resigned as our pastor, and his family, were given a farewell reception. Bro. Berkey E. Knavel is our new pastor. Installation services were held for him and his wife. Thirteen of our teachers and officers attended the district leadership training school at Martinsburg. We have had a Golden Age service and a harvest home service. Prior to our Christian emphasis and evangelistic meeting, conducted by our pastor, an every-member visit was made by our laymen. On Dec. 15 we had a Christmas cantata by the choir. The next Sunday the children gave a program and we had the candlelight white gift service and offering. Nine babies have been consecrated. On Jan. 5, nineteen were baptized and six members received by letter. In the evening we held a love feast. Our school of missions was held Jan. 12—Feb. 9.—Mrs. Lena M. Hoover, Roaring Springs, Pa.

Stonerstown—Our church held a one-week preaching mission. Speakers for the week were Brethren Roy Forney, Elmer Ebersole, and Levi K. Ziegler. The latter officiated at our love feast. Three have been baptized. At our family night service we had a program of inspiration, business and fellowship. Visitors for the occasion were District Moderator Morley J. Mays, Brother and Sister E. M. Detwiler and Brother and Sister E. A. Brumbaugh. As part of the 250th Anniversary celebration the congregation held a special love feast on Jan. 5. The devotional booklet by Brother and Sister DeWitt Miller was placed in each home of the congregation. We are using the special Anniversary Sunday school lessons during the second quarter. After Easter, Bro. Clyde Weaver of Lancaster, Pa., will hold a series of meetings.—Mrs. James Putt, Saxton, Pa.

Williamsburg—At our business meeting, Bro. Paul Yoder of Huntingdon, Pa., was re-elected elder. Several hundred pounds of relief material were sent to New Windsor from the congregation. We have had as guest speakers Brethren Derwood Troxell, Paul Yoder, Earl Dibert, a missionary and Brethren Service worker, and Robert Blair of Everett. Bro. Earl Brubaker of Sipesville, Pa., was in charge of our evangelistic meetings. Seven were baptized after the meetings. The laymen of our church had charge of the morning service at which Robert Blair of Everett, Pa., was guest speaker. Brethren Emmert Brubaker and Clifford Corle were elected to the office of deacon. Following the election the installation service was held for these brethren and their wives. The church sent cards to, visited, and presented a gift to Miss Susie Baker, a guest at the Morrison Cove Home on her birthday. The men's work group is sponsoring the 100% Messenger Club for 1958. The offering of groceries and vegetables at the harvest and Thanksgiving service was given to the Morrison Cove Home. The children's Christmas program and white gift service were held on Dec. 22. On Jan. 5, a love feast was held in the Williamsburg church to observe the beginning of the 250th Anniversary of the Church of the Brethren.—Elizabeth Sollenberger, Williamsburg, Pa.

Woodbury—The evangelistic meeting at Curryville was held by Bro. Clyde Weaver of East Petersburg and at the Woodbury house by Bro. Elmer Ebersole of Clover Creek. Twelve from our congregation were enrolled in the leadership training school at the Martinsburg church. Our pastor taught the course, Basic Doctrines of the Christian Faith. A public-speaking system was installed in the Curryville church by the women's work. Thirty of our older members were honored in an Older Servant's day service in each of the churches. A special dinner was held in their honor at the parsonage. The Curryville church had a service of mortgage burning, at which Calvert N. Ellis was the speaker. The $80,000 building is now debt free. Guest speakers since our last report have been Mabel Claypool, Fred Driver, Roy S. Forney, H. L. Alley, and Harper Snavely. In December, the play, A Gift for the Christ Child, was given by the junior high and youth groups of the Holsinger church. The combined chorus from the three churches gave a Christmas musical. Five babies were dedicated on Christmas Sunday at the Woodbury church. Our annual school of missions was held during the Sunday evenings in January. Dr. David Bradley, a Negro minister, and Ellis Shank, a returned I-W worker, were guest speakers. The film, A Broken Mask, and the one-act play, A House for Marvin, were given, in addi-

Letting God Help You

JOHN A. REDHEAD

Persons are often disturbed because they are told they should have faith, pray or find some other solution to a problem without being given the "how" to do that which would help them. This book, by one who "practices the presence" of God, places its emphasis on the steps by which one can "let go — and let God."

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CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

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Carl and Helen Doss

The authors are the parents of twelve adopted children, all of them of mixed racial backgrounds. Because of their efforts and insights, they became lecturers and leaders in the field of adoption and practices related. The story of Rev. and Mrs. Doss' experience with their 12 adopted children is told in the book, **The Family Nobody Wanted.**

If You Adopt a Child is a complete guide for use by the childless couple, the counselor, the minister or social case worker. Guidance is given the couple in determining if they should make application for adoption of a child, how to proceed, problems they will face, and how to rear the adopted child. The second section of the book contains information about the various state laws and the major agencies in each state to contact for adoption of children.

This is a most valuable book for use by those who desire to adopt children. It is a must for the minister, social worker, or other persons who will work with the childless couple. $4.95

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tion to the study classes on the theme, Christ, the Church, and Race.—Rena R. Stayer, Martinsburg, Pa.

Southern Pennsylvania

Greencastle—The guest speaker at the meeting of the women and girls was Mrs. Stella Brubaker of Palmyra, Pa.; she showed slides from pictures taken on her trip to Europe, including some of Schwarzenau. The men's work meeting was held in connection with the district meeting. Bro. Paul H. Bowman was speaker for the union Reformation service sponsored by the Greencastle Ministerium. Plans for the new educational building are taking shape. Parsonage property is now vacated and signs of improvements and renovation are manifest. The Wednesday evening Bible studies and prayer continue with increased interest. The children presented a Christmas program on Dec. 22. The project was a white gift offering for world-wide missions. The last Sunday of 1957 was emphasized as "inventory Sunday." The total over-all giving for the year has greatly exceeded that of any year in the congregation's history. This and the unity that prevails in the congregation are healthy signs of growth. —William Kinsey, Greencastle, Pa.

Upper Codorus — Our evangelistic meetings were held by Bro. David J. Markey of Baltimore, Md. Seventeen were baptized following the meeting and three since that time. Three members have been received by letter. Bro. H. Spenser Minnich of Elgin, Ill., officiated at the love feast. On Dec. 22 the children presented a Christmas program during the Sunday-school hour and in the evening the young people's class presented The Forgotten Gift. A special inaugural service of the anniversary of the founding of the Church of the Brethren was held on Jan. 5.—Lydia M. Resser, Manchester, Md.

York, Madison Avenue—A "growing session" was held in our church by Ed Crill for the youth of our zone. Several of our youth attended the Eastern regional youth conference at Elizabethtown College. The young people have also been having fellowship meetings on Sunday evening. Bro. Elmer Hoover of Elizabethtown was the evangelist for our two weeks of meetings. At our recent council meeting, we decided to purchase new hymnals and booklets on our 250th Anniversary. At a special council meeting, we adopted a new constitution and a budget. A sacred concert by the senior choirs of the three York churches was presented in our church. We have had a series of panel discussions on home and family life at our Sunday evening worship. The student deputation team from Elizabethtown College was in charge of the worship hour one Sunday morning. Our senior choir sang the cantata, Gloria in Excelsis, on Dec. 22 at the evening service, and the church school presented a program in the morning. A combined Christmas Eve candlelight service was held in the First church, with three choirs participating.—Mrs. Phyllis Morthland, York, Pa.

A New Brethren Book

STUDIES IN CHRISTIAN BELIEF

by WILLIAM M. BEAHM
$3.50

This book comes to fill a real need in the life of the church. It is written by one who by training and experience is qualified to set forth the basic elements of Christian belief. For more than two decades as professor of Christian doctrine at Bethany Biblical Seminary William Beahm has blessed the lives and influenced the minds of succeeding generations of theological students.

Writing from his own pietistic background, the author has nevertheless interpreted Christian doctrine with the clear understanding of the best theological thought from the time of the early church until the present day. With his remarkable gift for expression, and his unfailing sense of humor, he has been able to present profound ideas in simple and understandable language. He has avoided the peril of speaking in unintelligible "theological tongues." Written out of his own deep religious faith, and a lifetime of Christian experience, the book becomes more than a study in doctrine. It is also a testament of devotion.



Here is a book for all—
laymen, pastors, teachers, and young people.

Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
APRIL 12, 1958



Gendreau

More Than a Museum

VISITORS to Moscow are impressed by the swirling lines and varied colors of the old cathedral of St. Basil. Built in the sixteenth-century reign of Ivan the Terrible, the imposing church stands close to the walls of the Kremlin in the heart of the Soviet capital. But the building that once witnessed the magnificent ceremonies which were central to both church and state before the revolution is now nothing more than a museum and an art gallery. Its eleven chapels are no longer used for worship but rather as an artistic setting for exhibits to be proudly shown to tourists. As a monument to devotion in the past the cathedral commands respect and admiration. But in relation to the world-affecting decisions that are made next door, it is almost completely irrelevant. . . .

How different is it with the churches we are building? Pray God that each will so vitally contribute to his kingdom that it becomes more than a monument, more than a museum.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

We Should Repent

A great deal has been said and written lately on whether we, the Brethren, should repent, and, if so, of what sins should we repent?

It is my firm belief that we should repent. First of all, we should repent of the sin of having called ourselves "the church." We all recognize that there is only one church of Jesus Christ, and we sin if we call ourselves "the church." The word *the* is a definite article and using it we say in effect that there is one church and we are "it."

We would be equally wrong, to call ourselves "a church," since this would mean either that there are many churches—this would contradict the prayer of Jesus (John 17:21) — or that the church of Jesus Christ is one of many and we are not of his church. . . .

Let us, rather, recognize that we are a fellowship within the church. Perhaps it is too much to hope for, but, nevertheless, I pray that we will begin to think of ourselves as the fellowship of Brethren, rather than "the church."

The second sin, of which we should repent, is very closely related to the first. We should repent of the sin of selfishness that leads us to think of great religious leaders as "our" great men or "their" great men. This is not to deny the importance of great men in our past, but great men or great traditions, if they are held as "ours" will curse us as surely as the rich fool was cursed for his selfishness. . . .

In the third place, we need to repent of the sin of pride that has made us feel superior to our brethren in other denominations and around the world.

I love the Church of the Brethren. I believe in its doctrines and teachings, I love its fellowship and honor its great traditions. If I were not convinced that our denomination teaches a fuller truth than others, I would immediately leave the Brethren for a group that I felt was nearer the truth. But we are not superior because we are Brethren. If our search for truth is conducted in order that we may surpass others, then we are not even worthy to be called Christians. . . .

Let us pray, then, that we may be forgiven of these sins, and, having prayed, let us put our repentance into action. Let us offer freely to the world the great history and great traditions of 250 years of Brethrenism. And let us bend every effort toward the answer of Jesus' prayer, "That they all might be one . . . that the world might believe." — Marvin G. Reeves, McAlester, Okla.

False Ideas

The false ideas that we can make ourselves so militarily strong that our enemies will not attack for fear of "retaliation," plus the erroneous idea that huge armaments will place us in a position of "military strength from which to bargain" are costing us billions of dollars and bankrupting us because in this atomic age there simply is no such thing as "a position of military strength," only annihilation. The dueling age proves that retaliation never stopped one single duel to the death or private war. Only law and order did away with the barbaric practice of dueling to settle private or public differences.

Why cannot our lawmakers see this? Maybe people can help by writing to our lawmakers? — Chas. C. Rohrer, Elkhart, Ind.

Another Form of Prayer

Prayer is simply honesty with God and I wonder if giving is not another form of prayer, the reaching out of the heart in gratitude toward the Creator. God's loving of a cheerful giver could perhaps be paraphrased thus: God loves an honest giver.

I question whether man-made pressures overexerted in the church help to create an honest giver. Is God perhaps more interested in the activity in the heart at giving time than in the gift itself? God appreciates candor in prayers and truthfulness in giving. If a man gives because he is shamed or pressured into giving, is this being honest with God? If he gives because he recognizes that this is the mandate of his heart and soul and that he will have no rest until he gives, then here is honest giving where God truly loves a cheerful giver. Sacrificial giving can come only from a soul that is ready to sacrifice, and a sacrificial soul is one spiritually mature.—Myron C. Horst, York, Pa.



From the filmstrip, Come Up Higher

The First Eight: the Macks

Donald Durnbaugh

BRETHREN have long, and rightly, been interested in the small group of earnest seekers whose baptism in 1708 at Schwarzenau/Eder in Germany marked the beginning of their faith. These five men and three women were: Alexander Mack and his wife, Anna Margaret; Andrew Boni and his wife, Joanna Margaret; John Kipping and his wife, Joanna; George Grebe and Luke Vetter.

What were the backgrounds of these dissenters from the state churches who thus dared to demonstrate publicly their defiance of the imperial laws which held punishable by death the renewed baptism of adults once baptized as infants? What is known about their personal lives and later history? Although the Brethren were little concerned with keeping records, the carefully preserved official records in Europe and a few later writings of Brethren in colonial America enables some illumination of the darkness surrounding their lives.

Considerable information is available concerning the best-known of the first eight, Alexander Mack. Mack was not the founder of the Church of the Brethren as is so often loosely stated. Rather, he was the first minister or elder. The congregational element of common seeking, shared counsels, and group decisions characterized the Brethren from the first. However, Mack was acknowledged in the group of like mind to possess the superior gift of "serving with the Word," and was therefore chosen as the spokesman and leader. It was to him that they turned when they desired to obey all of the commandments of Christ even unto baptism by immersion.

At the time of the formation of the Brethren, Mack was but

Graduate student at the University of Pennsylvania; former Brethren Service worker in Europe

twenty-nine years old. He was a miller by trade, descended from a substantial and respected Reformed (Calvinist) family of Schriesheim, a village north of Heidelberg in the Electoral Palatinate. His ancestors had held high government offices and possessed much land. Mack's father, John Philip Mack (1636-1706), inherited the family land holdings. He was also able to purchase one of the many Schriesheim mills (the Valley Mill) a few weeks before the birth of his eighth child and fourth son, Alexander, in 1679. Mack was baptized on July 27. (Infant baptisms usually took place within two or three days after birth.)

John Philip Mack was a man of considerable intelligence and culture. He was a member of the town council, was the mayor in 1690 and 1696, and served as the elder of the local Reformed church until his death. He and his wife, Christine Phillbrunn, the daughter of the postmaster of a neighboring village, were married on July 12, 1664. In a census taken in November 1698, his family is listed as consisting of himself, his wife, three children still living with him, three hired men, and one servant girl. After his wife's death in 1702, Mack turned over his property to his surviving three sons and one daughter (of a total of eleven children) because he no longer felt capable of directing further "the household with the servants in such precarious times."

The precarious times to which he refers are an indication of the long series of wars which plagued the inhabitants of the Palatinate. From 1688 to 1713 there were only four years of peace. The town had scarcely been rebuilt from the desolation in which the Thirty Years War had left it when it was completely destroyed by marauding French forces in 1674. The terrible French campaigns of 1688 and 1694, which reduced Heidelberg to ruins and made a desert of the fertile Palatine farmland, happened to spare Schriesheim. However, the villagers were the more burdened by the quartering of enemy and "friendly" troops with all the misery that this brought with it in those days. Life was made more intolerable by the impossible taxes and demands for personal labor by the frivolous and arrogant Roman Catholic Elector Palatine. These were the conditions in which young Alexander grew up.

Mack undoubtedly attended the local Reformed school, and was confirmed into the Reformed Church on Easter, 1692, when nearly thirteen years old. Although one of his uncles ran the Neckar School in Heidelberg, there is no evidence that Mack had more than an elementary education. When the eldest brother died in 1689, it was decided that "Sander," as he was called, should learn the miller's trade, assisting the second eldest son, John Jacob. The third son, George Conrad, was a baker and the black sheep of the family.

On January 18, 1701, Mack married a local girl, Anna Margaret Kling. She had been baptized on December 5, 1680, the daughter of John Valentine Kling (1651-1714). His background is much the same as John Philip Mack's. Kling was a member of the town council, a sometime mayor (1694), and also an elder of the Reformed church. His wife was the former Anna Kappen, who had married Kling on October 11, 1670. Kling ran a local inn, the Kaiser, which had been established by his father, who later moved to Heidelberg, where he became the mayor. Anna Mar-

Continued on page 10

AFFIRMATION FOR DAILY USE

Glen Weimer

God lives and forgives!

Man turns against God, but God gives man ever and ever again a chance to do better, to become all he was made to know and be.

This giving of God is infinitely costly; it is a perpetual Calvary. For Calvary is not a mere episode in the life of God; it is the continuing agony of the divine heart. Jesus on the cross is the abiding sign of God's suffering love for us all.

God keeps on forgiving because he wants us to become men and women of Christlike stature, purpose, and spirit. Forgiveness is the healing, cleansing, enhancing life of God pouring into our wounded, broken, guilt-tortured lives.

Any soul in whom this miracle of divine forgiveness takes place ever after must live the forgiving life. How deep and far-reaching the love of God! How revolutionary in life, any life, anywhere, and any time!

God makes the pain of our lives his very own, and pushes us gently forward into life. So God commands us to go on and live up to the highest we know — letting the failures of yesterday be as leaves of autumn piled and burned and gone forever.

O gracious Lord, who dost tell us to sin no more, and to rise and live, we thank thee for thy love which forgives so freely, and thy forgiveness which loves so deeply. Keep us living the forgiving life. Amen.

EDITORIAL

Speaking to the Conscience of Americans

ONE of the worst Pacific storms of recent years forced the thirty-foot ketch, the Golden Rule, to return to California after sailing seven hundred miles out into the Pacific. On the boat were four men who sought to reach the Eniwetok nuclear testing area before tests are scheduled to begin this month.

After an overhauling in San Pedro harbor, the Golden Rule was expected to sail again on March 20 as a protest against continued bomb tests in the Pacific. At least three of the original passengers were aboard. They include two architects, one of whom is a former lieutenant commander in the navy, and a Quaker leader who serves as secretary of the central committee on conscientious objectors.

These men hope that by entering the designated danger area this spring they can speak to the conscience of their fellow Americans and point out how continued bomb testing threatens the well-being of all men. They believe that more than words is needed to stop the trend toward disaster. They recognize the risk to themselves, but they regard it as a risk for peace.

To many persons this deliberate sailing into a forbidden zone will seem as a futile gesture or a foolish venture. But if it is foolhardy, it is so in the same manner that some of the earliest Christians risked their lives and reputations as "fools for Christ." Not every one who protests the bomb tests continuing may feel called to take such drastic action, but certainly we can join them in prayer that our national leaders will recognize the horror of more testing and will abandon a policy that can only involve the people of the world in greater danger.

If our readers share this conviction, let them make their concerns known not only to the president and other government leaders (many petitions have been circulating in our churches), but also to the editors of local newspapers in communities where they live. Two hundred Protestant pastors in Minnesota, to use one example, made known their belief that the testing of weapons of mass annihilation by this country or any other is "biologically destructive and morally indefensible." The readers of this paper help to formulate public opinion in a thousand different communities. The time to speak is now.—K. M.

Awake, O Church, thy Lord to follow fast.
Shake off thy chains and proud, restraining past.
O follow fast, for Christ the world must win
From want and war, from ignorance and sin.

Thomas Tiplady
(No. 492, Brethren Hymnal)

The Church That Ran Down Hill

ONE of the landmarks in northeastern Illinois is a historic meetinghouse that was originally built in 1839. During the time of the Civil War the congregation secured a new location and decided to move their church building. As the church was being transported down hill, a deacon in the congregation feared it was going too fast. He ran in front of it and tried to push it back. Although the church was successfully moved and served well for another thirty-five years, the deacon was often reminded of his efforts to prevent it from "running down hill."

Not only deacons but every member family in a congregation should be concerned when a church seems to run down hill. Some have been permitted to coast down grade at a leisurely pace, and no one makes an effort to stop their course until it is too late. Once on the downward path, a declining church seems to gather such momentum that only prayer and fasting and a special dispensation of the Holy Spirit can reverse its course.

Yet a church needs more than good brakemen to keep it from slipping. It needs to be going and it needs to be moving, but it needs to be going somewhere for a purpose. For this reason every congregation ought to take time at least once in five years to examine its progress and to review its present course in the light of the familiar New Testament teachings about the church. Does it maintain "the unity of the spirit in the bond of peace"? Does it build on the solid foundation of Jesus Christ and his doctrines? Does it carry on a ministry of reconciliation, recalling men to their Father and binding them to one another? Is it a growing church, reaching out toward "the fullness of the measure of the stature of Christ"? Is it, in short, a worthy representative of the kingdom of love that Jesus proclaimed? If so, it is surely going somewhere, but it is not moving down hill.—K.M.



"My heart is black"

Religious News Service

Many Home Bible classes held by independent groups lack a vital relationship with home and church

It is the responsibility of the church to bring every boy and girl under the power of the Christian gospel

Paul L. Sturges

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THE sensitive ear of a mother heard her daughter sobbing in the night. Rushing to the bedside, she heard the seven-year-old child mutter, "My heart is black, mommy. My heart is black."

"No, your heart isn't black," responded the mother. "You are mommie's sweet girl," she whispered, consoling her. "Who told you that your heart is black?"

"The lady told me," sobbed Deborah. "She said that my heart is black, that I can't go to heaven."

Mrs. Wade, as we shall call her, discovered that she had a hysterical child on her hands, fearful and possessing an exaggerated sense of guilt. She spent the remainder of the night and many subsequent days trying to soothe the emotions of Debbie.

When she gave Debbie permission to attend the "home Bible class" at the neighbor's home, little did she realize that the child would be subjected to such an ordeal. An invitation had been received. Other children were going and there were to be refreshments.

Inquiry revealed that the teacher had told the story about Jesus healing the daughter of Jairus. The teacher, however, had compared the death of

This article is one of a series planned by the Committee on Children's Work of the Division of Christian Education of the National Council of Churches of Christ in United States of America. It is being used by several co-operating denominations.

Jairus' daughter to the children's death in sin. She had emphasized that just as Jesus had raised the daughter from the dead so he would raise them (the children) from being dead in sin to new life.

To illustrate the lesson the teacher had used a flannelgraph, a teaching device commonly used in such classes. The symbols of some of the children had possessed black hearts. Their hearts were black, because those children were dead in sin. They needed to confess their sin and let Jesus raise them from the dead — just as he had raised the daughter of Jairus. Otherwise, they could not hope to go to heaven. The teacher had dramatized this by using the symbol of the heavenly gate. The children with black hearts had been turned away and not allowed to enter with the other children.

All this had been strange, confusing, and highly emotional to a seven-year-old girl like Debbie and to the other children, Most of them, however, had held up their hands when the teacher had asked who wanted to be "saved" and go to heaven. Debbie, who had hesitated because she did not know what her mother would think, had been asked to remain after class. The teacher had talked and prayed with her alone.

INDEPENDENT GROUPS

Mrs. Wade should have known more about groups which conduct such programs. This particular group, like others of its kind promoting child evangelism, is completely independent of churches and councils of churches.

Classes such as Debbie attended are conducted in over one thousand cities of this country. They are held near grade schools in homes which have been opened for that purpose by "Christian hostesses." Invitations are handed to children on the school ground or as they leave school. All children including those who are regularly attending Sunday church school are invited.

Nearly fifteen thousand volunteer teachers have been enrolled by this one independent group to teach "home Bible classes." Any teacher is permitted to conduct a class once she has become enrolled in the group, has signed the creedal statement, and secured the group's literature.

The independent character of these groups needs to be emphasized. Their work is not to be confused with the efforts of some of our regular churches. Home classes are also held by these churches, but the classes are related to the local church. They use methods which are not frightening to children and are in keeping with the best in Christian education and evangelism.

AN AGGRESSIVE MINISTRY

These independent groups promote an aggressive ministry "to win the children to the Lord Jesus Christ." By winning to Christ, however, they mean securing from children a confession of sin and public profession of faith in Christ. They insist that a child of any age, even one as young as three or four years old, is capable of being "saved."

The emphasis is entirely upon commitments for Christ. All teachings have one central purpose. All Bible stories are selected with one goal in mind: that of winning commitments.



Teachers in the regular church program help the children to discover early that they have a place in the church's life and lead them to become responsible members of the fellowship

Religious News Service

The method generally is to get the children to confess by building up a sense of fear and guilt. Pressure is brought upon those attending class for the first time. For instance, the guidebook of one of these groups clearly states, "When a new class begins, the aim should be to lead each child the *first day* [italics, the present writer's] unless by inquiring it is found that he is already saved. Should some child refuse to accept Christ he should become the special object for prayer by the teachers."

In all fairness, it should be acknowledged that the amount of pressure put upon children varies from teacher to teacher. But each teacher is under instruction to do everything she can to win the child. What happened to Debbie Wade, was not unusual. There is abundant evidence from parents in numerous localities to show that other children are experiencing the same kind of treatment in "home Bible classes."

The purpose of this article is not to impugn the motives of those in charge of these independent groups or of the teachers. Many of the teachers are known to be well-meaning, conscientious Christians concerned about helping to reach the large number of children in America who are not receiving Christian teachings. A number of them are members of regular churches.

Nor is an attack made upon the theology to which these teachers must subscribe, though the conception of a little child's heart being totally black is considered to be highly questionable. Serious doubt, certainly, is raised concerning the advisability of ever telling such a thing to a child, to say nothing of graphically demonstrating it on a flannelgraph board, highly emotional as such a dramatization would be.



Clark and Clark

The church has a graded program of evangelism suited to the child's level of understanding and in harmony with God's laws of growth

But while no attack is made upon these groups, their motives, and theology, a note of alarm is sounded, on behalf of the children, about their aims and methods and their lack of any vital relationship with the home and the church.

TWO KINDS OF EVANGELISM

In view of the rapid growth of these independent groups, it is high time to emphasize that there are two radically different kinds of evangelism of children. There is the evangelism to which Debbie Wade was subjected; there is the evangelism of children which is being conducted within the Christian educational programs of the regular churches. Consider, in contrast, the evangelism program of the churches.

First, contrast the goals. The aim of the church's programs in Sunday church school, weekday and released-time classes, and camps is full Christian discipleship. This kind of evangelism for children seeks growth toward and beyond commitment, in harmony with God's laws of growth.

The nursery teacher makes her contribution to the process by helping boys and girls discover evidences of God's loving care for the world he has planned for all children, and by teaching about Jesus as the loving friend who cares for each one. She guides children in making adjustments on their own level to their expanding world. Moreover, the nursery teacher aids them through facing specific situations — often created by herself — to discover for themselves that kindness and co-operation lead to happiness while unkindness and refusal to take turns result in unhappiness for themselves and others.

Teachers in the kindergarten, primary, and junior departments, each in turn, have their part to play in the process of growth. By the time children

complete the junior department, they have studied the entire life of Christ. They have come to know about Jesus not only as a friend to be loved and a courageous leader to be followed, but as God's Son and as the Savior who faithfully carried out the divine task entrusted to him.

Now, while this learning has been taking place, there has been another development of great importance. Boys and girls have been learning that they must make choices whether or not to do right; and that, while doing God's will is not always easy, each decision they make in the direction of doing his will makes the right decision easier the next time.

But older boys and girls will have learned something more significant even than that. They will have discovered that they themselves, for all their good intentions, are not adequate always in their own strength to do God's will; that evil, both within them and in the world about them, is too strong for just the desire to do right; that they need a Savior who will forgive them when they fail and will empower them for doing good and for living abundantly.

Just when the time will come for growing boys and girls to make their conscious, personal commitment to Christ cannot be predicted. Usually it occurs sometime during the later years of the junior department — though frequently it comes later. But teachers, aware of their evangelistic opportunity, are alert to discover in these older children every indication of readiness in order that they may in turn use their skill in guiding these boys and girls to make their decision.

The major consideration to the teachers is that the commitment always be the children's own. They desire the experience to be a happy one, the most joyous of their lives. Moreover, while the teachers want the experience to be climactic, they help the children to understand that additional steps will need to be taken as their insights deepen and broaden.

This is the goal of the church's program in the evangelism of children. In sharp contrast stands the goal of independent groups. Their goal is simple — that of winning a confession of sin from children and the acceptance of a formalized statement of faith. There is no conception of a graded program in evangelism suited to the child's level of understanding, little or no emphasis upon growth. Rather, the independent groups seek the same decision from all and in terms difficult even for an adult to comprehend.

METHODS

Second, contrast the methods used in securing the commitment. In the program of the churches, pressure or emotional strain of any kind is frowned upon. The advisability of making public appeals to children for commitment is questioned. Moreover, teachers are continually warned against the dangers of appealing at any time or under any circumstances to the motives of fear, the desire for approval, for being one of the group, or for awards. Children, it is recognized, are so susceptible to such appeals that they will easily give verbal acceptance to almost any proposition, though their response may be made before they are ready, without understanding or real conviction.

But how about the methods used by the independent groups to obtain commitments? In marked contrast to church programs, pressure of all kinds is accepted as common procedure.

Awards are given freely by teachers to elicit the desired responses from children. Open disapproval is shown by teachers to those who do not respond. It is reported that children are commonly divided in some of the "home Bible classes" into the "saved" and the "unsaved," the former group being placed on one side of the room and the latter on the other

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Fun With Music

SOMETIME when you have a large group indoors try some antiphonal singing. If the group is all together in one large room or gymnasium and you desire to separate them for antiphonal effects, sing a four-part round such as Happy Days and direct each group as to the side of the room which they should go. Have the group move while they are singing the four-part round; after the round all are in position for some good antiphonal fun songs such as Little Sir Echo, Come All You Playmates, I'm Going to Leave Ole Texas Now. This can be a lot of fun and will give some very interesting and delightful effects.

Bring the group together once more by having the group sing The More We Get Together as they come back to get into the large group. — *Submitted by David Albright.*

side. Ice cream at times has been given to the "saved" but withheld from the "unsaved." One mother has reported that her daughter, crying, came home saying that she wanted to be saved so that she also could have an ice cream cone.

RELATIONSHIP TO THE HOME

Third, contrast the relationships maintained with the home. In this respect, there is also a vast difference.

Teachers in the regular church programs are taught to consider the home of paramount importance in the evangelism of children. Those in church programs are urged to work carefully and co-operatively with the parents who are considered the first and most influential teacher of the child.

Independent "home Bible classes," in contrast, assume little or no responsibility for working with the home or for reaching the parents. Teachers are not required to visit the home even to secure the registration of a child. Parents are not kept advised of the purpose of the group or of developments. The wishes of parents are often ignored.

RELATIONSHIP TO THE CHURCH

Fourth, contrast the relationships to the church. Teachers in regular church programs are naturally church centered in their emphasis. They teach the children that the church is a fellowship of the followers of Christ, and they try to help the children discover early that they have a place in the church's life and work. They make clear to older children that commitment to Christ, among other things, involves being a responsible member of the church. Commitment must lead to churchmanship.

Teachers of independent "home Bible classes" are asked to make "every reasonable effort to get(children) to attend the nearest fundamental Sunday school and church," and some of the teachers are diligent in their efforts to encourage their children to enroll in Sunday church school, usually in the church which they themselves attend. But teachers, many of whom are not themselves members of any church, are not considered by the leaders of these groups to have the responsibility of leading children to make relationship with the church vital to their commitment to Christ. Salvation is taught to be an individual matter between Christ and the individual, a relationship separate and apart from any connection with, or responsibility for, the church.

Questions may have been raised in this article about these independent groups, but credit must be given to them for their willingness to do something about the problem of children not reached by the church. Candor forces the admittance that the rapid growth of these groups – outside the church – is a judgment upon the complacency of the average church. Perhaps, if the churches had been using their great resources to reach the children not receiving Christian teachings, independent groups, such as these, might never have come into existence.

Fortunately, the churches are awakening to their opportunities. Children's workers are alert to the need. More and more boys and girls are coming to feel the influence of the church. This concern must be strengthened and expanded until every boy and girl in our country is brought under the power of the Christian gospel.

The First Eight

Continued from page 4

garet was confirmed in the Reformed Church on Easter, 1694.

The first child of the young couple was baptized on November 13, 1701. The baby was named John Valentine, after his godfather Kling. The second son, John, was baptized on April 19, 1703, with Mack's brother-in-law, John Caspar Bayer, as godfather. Mack's father did not long enjoy his grandchildren, for he died on June 2, 1706, at the age of sixty-nine years, six months, and thirteen days, as the funeral entry states.

It was later the same summer that Mack became publicly connected with religious dissenters. Upon his invitation the outstanding Pietist figure, Ernest Christopher Hochmann von Hochenau, came to the area and held meetings in Mack's mill. Great numbers of local people were affected by their evangelistic fervor before the meetings were broken up by military force. After the Elector Palatine issued a harsh edict against Pietists in September, Mack left Schriesheim with his wife and sons. He sold the extensive properties, inherited from his father, from October 1706 through October 1707. He is listed as absent from the local court sessions of August 16, 1706, and February 21, 1707, before which all residents had to appear.

The family found refuge in Schwarzenau in the county of Wittgenstein, where religious dissenters were granted toleration. He built a hut near "the path to Berleburg" on the hill overlooking the tiny village. It is unlikely that he worked at the local mill because of his frequent trips, first with his mentor Hochmann, and then on his own. In 1719, Count Henry Al-

bert renewed his lease, specifically promising him freedom of conscience — a most unusual grant in that day.

After the founding of the Brethren movement in 1708, Mack's travels took him from northern Germany to Switzerland, all under the most strenuous traveling conditions during that war period. He was expelled three times from the Marienborn area for baptizing converts there. Here it was that he wrote a letter to the local count pleading for clemency for a widow, the mother of one of those he had baptized. The count had demanded that the widow and her daughter be expelled from his land. This is the only autographed letter of Mack known to exist.

It has been the Brethren tradition that Mack sacrificed his considerable inheritance for the support of the Brethren and the paying of their fines. This is fully borne out by contemporary records. The chronicler of the Ephrata Community later wrote that Mack "devoted all his earthly possessions to the common good, and thereby became so poor that at last he had not bread enough to last from one day to the next."

In Schwarzenau three more children were born into the Mack family: Alexander, Jr., on January 25, 1712, Christine in 1714, and Anna Margaret after 1715, who died when a year old. In the late spring of 1720, Mack led the large Brethren group of forty families to a new refuge in Friesland. This was the Mennonite-settled village of Surhuisterveen. Christopher Sauer bought the house which the Macks left in Schwarzenau. In the month of September 1720, perhaps during the migration, Anna Margaret Mack died, followed one week later by her elder daughter.

LET NOTHING DISTURB

MILDRED LONG

Let nothing break the quiet in your soul;
Let no disturbance rob you of your peace;
For deep within, the Spirit makes you whole
And plants his joy which nothing can decrease.
Whose roots are deep in Christ's redemptive power
He moves with calmness through each day and hour.

The Brethren stayed in Friesland until 1729, when Mack led them to Pennsylvania, where they were joyously reunited with their brethren from Marienborn and Krefeld who had arrived ten years earlier. In the list of the passengers of the ship Allen, which docked at Philadelphia on September 11, the first names are those of Mack and his three sons. Among the female passengers are listed Anna Margaret Mack and two married women — Anna Margaret Mack, evidently the wife of John, and Philippine Mack, possibly the first wife of John Valentine. There is some confusion about their exact identities.

Mack found the flock in Pennsylvania split by the defection led by Conrad Beissel which later developed into the Ephrata Community. Despite repeated attempts at reconciliation, Mack failed to unite the two groups. This no doubt saddened the evening of his life in Germantown, where he died on January 19, 1735 (U.S.), in his fifty-sixth year. He was mourned by the devout of all of the German denominations. His remains were laid to rest in the Upper Burying ground of Germantown, but were later removed to the Brethren cemetery in 1894.

Mack was the author of two treatises published in Germany in 1713 and 1715, which were the earliest Brethren publications. The first was Basic Questions, in which he answered forty questions submitted by the defrocked Lutheran theologian, Eberhard Louis Gruber. The second and longer tract was his Rights and Ordinances, in which the scriptural bases for the Brethren ordinances and practices were presented in dialogue form. Both of these works were reprinted in America by Christopher Sauer II in 1774, and many times thereafter both in English and German. He also published in Pennsylvania a polemic against the Sabbatarian beliefs of Beissel, but no copy of this is known to exist. Mack was a hymn writer, and three of his hymn-poems have been identified and translated: Count the Cost, The Sin-Expunging Jesus, and Oh, How Is the Time So Urgent (In the Brethren Hymnal).

The Brethren historian, George N. Falkenstein, described Mack's seal and character in this way: "In the center is the cross, which means sacrifice; the heart means devotion, and placed on the cross, further means sacrificed in devotion; the branches of the vine, mean fruit-bearing. Thus the seal reads: a devoted, fruit-bearing, sacrificed life. How significantly true this is of the life of Alexander Mack!"

A UNITY GREATER THAN UNION

W. Russell Shull

I MIGHT agree with those who argue that the goal of the ecumenical movement is "organic union" if I did not cherish a unity that is greater than union.

Indeed I welcome the mergers being effected in Protestantism; I have been involved in one or more of them. I have been a supporter of efforts working toward a United Church of Christ in America. For years now, I have represented the Brethren on the board of directors of the Church Federation of Greater Chicago and have served on its Comity Commission and its Committee for Ecumenical Education. Recently I have become a trustee of the Evanston Institute for Ecumenical Studies. These credentials are cited only to show that I am on the inside of this movement, not on the outside.

The unity greater than union which I cherish is the kind of inner unity I have experienced in working with the laymen of Greater Chicago Churchmen. For eight or nine years now I have seen the men of nearly thirty denominations working together and I can say without reservation that we scarcely ever think of the denominations to which we individually belong. A bond of unity exists among us which makes us know that we are true brothers in Christ. We feel our oneness. There is a fellowship, a sense of unity in things of the spirit which goes entirely beyond sectarian loyalties. Actually, we feel that the denominational background of each only serves to enrich the quality of our personal and group experiences.

President Greater Chicago Churchmen

And now, after these experiences, it would seem a little pointless to us to stop and ponder ways of erasing our denominational ties. I would be fearful that this might generate some little quibblings over secondary issues – issues secondary to the deeper things on which we are now united. And, if we should work too hard at establishing an "organic union," I fear we might disturb the roots of our deeper unity.

Another series of experiences contributes to my appreciation of the deeper unity we already have. Though I am now classified as a layman, and have functioned as such for the past eighteen years, in earlier years I preached for three different denominations (Church of the Brethren, Presbyterian, and Congregational – four to ten years for each) and I have given messages before many of the other groups. From this enlarging experience I have formed one conviction: that when a minister preaches the deeper things of God, of Christ, of prayer, faith, commitment, of seeking the Holy Spirit's guidance, and living a dedicated life, he always meets with enthusiastic acceptance. In their hunger for the bread of life, all the churches are one. I see no difference in the way the people of the various denominations respond to that which is truly vital.



Luoma

That feeling of oneness which exists underneath such externals as church organization, verbal creeds, and patterns of worship unites Christians in a greater way than organic union of churches

True, there are varieties of backgrounds. And these backgrounds lead some of us to prefer particular types of worship. Some of us are liturgical, formal; others are more informal, simple. These varying patterns of devotion and worship have become imbedded in our preferences, and we should not hurry to disturb them.

I welcome the perpetuation of a variety of forms of worship – so long as there are persons in any considerable numbers who prefer such variety. We should not suddenly try to change these aspects of people's religion. Let each person change gradually as his outlook and experiences change. (Actually, people can change no other way.) People change just as a culture changes – gradually. Continuation of differences in forms of worship does not disturb me.

However, I do want mankind to be one. I covet a deeper unity in the hearts of men, of all men. I crave that unity, that fellowship, that oneness which may exist down underneath such external things as church organization, verbal creeds, postures and patterns of worship. I crave for Christians such an experience of the subsurface elements of religion – need for God, need for redemption in Christ, need for daily prayer, for faith, for guidance, need to become adequate and more Godlike – that everyone will know how deeply and truly we are all brothers in Him!

The ecumenical movement stands for the establishment and open recognition of this deeper unity. Its functions include the doing of those things that will foster such a unity. It is the doing of these things for all men – and the "all" includes not only all the Protestants, but also the Catholics, the Jews and all other religious groups around the world.

The ecumenical movement is, to me, the process of drawing larger and larger circles – drawing circles that include more and more people within the bounds of our concerns, our prayers, our programs of service, our hopes, our relationships. "They drew a circle and shut me out." But, as ecumenical Christians, we draw larger circles and take them in! We do this as fast as we can establish in one another's minds and hearts the evidences of our growing oneness.

Is not this the meaning of *ecumenical* as we find it in Webster? I realize full well that words mean only what we wish them to mean. And we can make this word *ecumenical* come to mean just what we want it to mean. I guess that is the reason for this article – to help a bit toward the finest meaning.

The meanings and synonyms which I find in my unabridged dictionary are: "the inhabited world"; "general"; "world-wide in extent"; "liberal"; "tolerant"; "catholic"; "cosmopolitan"; "inclusive"; "freedoms from local limitations."

Now "tolerant" does not imply erasure of differences. "Liberal" does not imply proselyting. The word *catholic* means universal. "Cosmopolitan" suggests community of culture – an ordered society that embraces hundreds of differences. All the main synonyms associated with the word *ecumenical* would seem to establish grounds for a broader, less rigid, less organizational definition than is implied by those who press for actual organic union.

The way to bring about the kind of unity we seek is, it seems to me, not to plead too hard for organic union. Do not press for particular changes in groupings, in forms and ceremonies, in patterns of church government. Rather, let us work with all the strength within us for that deeper, inner unity which, to a considerable extent, already exists among us. In fact, the present virtue of the ecumenical movement may be more largely the recognition and acknowledgment of our present oneness than it is to serve as promoter of that unity – though I am deeply committed to its promotion also.

DEEP WITHIN

W. RUSSELL SHULL

I'm not so much concerned about
The church that you attend,
Nor what you think the better route,
Nor how you pray, nor when.

The test is not the words you say—
With diction clear or dim—
But only that you truly pray—
And that you pray within!

Does all your heart look up to Him?
Does all your mind bow low?
Does all your soul well up within
To meet the God you know?

Does all of you voice one desire?
Are hopes all centered there?
Is purpose one consuming fire
And all of life a prayer?

If you would find along your way
A place to talk with Him—
Then build an altar spot to pray
And build it deep within.



A young Puerto Rican schoolgirl recites her lesson as the teacher stands by in a San Juan school

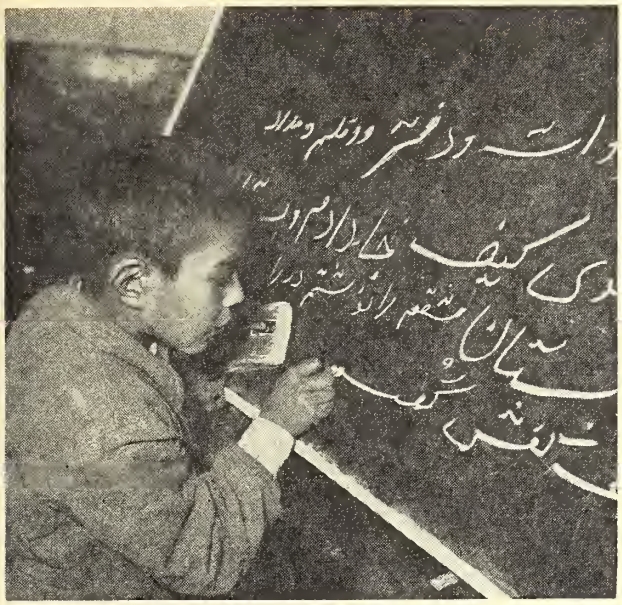
EVERY MORNING, everywhere (except in summer) the schoolbell rings even in the most primitive places on earth. It's schooling of some sort that is one of our distinguishing features as homo sapiens. The things that men know must be transmitted so we school all our young. Not every school — barring differences in language — learns the same subjects. But there are some similarities that hold true for children in Kokomo as well as Kuala Lampur. Arithmetic, for example. Neither language nor skin color makes hardly a difference when two youngsters are tangling with fractions.

SCHOOLROOM AROUND

A schoolteacher in a South India rural village shows two girls their lessons

Fujihira
from Monkmeyer





A young Iranian learns to write in his native Persian in Baghdad

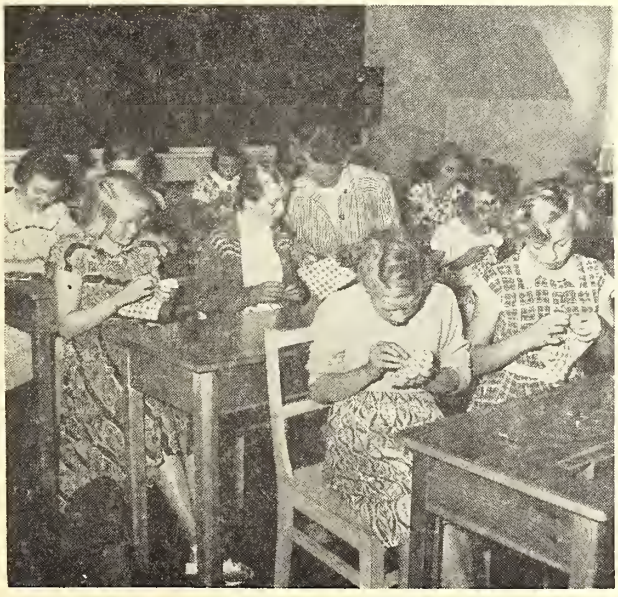
THE WORLD

Photos by Three Lions



In Ethiopia the classes are small away from the major city, Addis Ababa. This one for four students is held in the open air

A class in France holds an outdoor session in nature study



Girls in this Norwegian sewing class work away at pot holders



KINGDOM GLEANINGS

The morning service of the Waterloo church, Iowa, on April 13, will be broadcast over radio station KWWL at 7:15-8:00 p.m.

A nurse is urgently needed for the Lybrook Indian Mission, Star Route 4, Cuba, N. Mex. The clinic will close in April 1958, unless a nurse can be found. This will be on an employed basis. If interested, write at once to the Ministry and Home Mission Commission, General Brotherhood Board, State St., Elgin, Ill.

The men's work council of Southern Pennsylvania will hold its spring retreat at Camp Swatara, on May 17 and 18. A well-rounded program of worship, business, and recreation has been planned. Other interested men and their families are invited to this meeting, which will begin at two o'clock on Saturday. Those planning to attend should contact their local men's work representative.

Briefs From General Brotherhood Board Meetings

250th Anniversary Celebration. A Findings Committee was appointed to evaluate and recommend ways by which values of the anniversary can be carried forward. Two statements — one designed for presentation to the Central Committee of the World Council of Churches and the other for the General Board of the National Council of Churches — were prepared. The first will be presented to Annual Conference for approval.

Anniversary Call. The national and regional Call chairmen were present for part of the board meetings and shared in a two-hour training session for members of the board and staff who will be carrying responsibility in the district training meetings.

Budgetary Items. The board adopted a spending budget of $1,500,000 for the year 1958-59 and will indicate to the Des Moines Conference a Brotherhood Goal of $2,600,000 for the same year. Approval was given to a plan for financing the new headquarters building. This plan calls for no general solicitation from the Brotherhood except as a comparatively small sum may be included in the CALL.

Annual Conference Assignments. The board handled a number of items referred to it by Annual Conference. It adopted reports on queries on (1) Student Aid and Recruitment, (2) Peace Education, and (3) A Department of Peace. It also took action to return the statement on church extension to Annual Conference in the form it was considered last year along with a statement of explanation.

Miscellaneous Requests. The board referred two requests on BVS — one a concern for increased participation and the other a request for a statement of objectives and policy — to the Brethren Service Commission. . . . The Christian Education Commission was asked to study the establishment of a revolving fund for the publication of historical material and the preparation of more adequate uniform church membership training materials.

Personnel. Ed Crill was asked to remain as director of youth work an additional year beyond Sept. 1, 1958, the date for which he had earlier tendered his resignation. . . . The Christian Education Commission was asked to renew its consideration of the proposed program in family life in relation to existing program and other program needs. . . . The board took action on calling a successor to M. R. Zigler as European representative, World Council of Churches — Director of Brethren Service in Europe beginning Sept. 1, 1958. The name will be announced as soon as a decision has been reached on acceptance of the call. . . . It was reported that Everett Fasnacht would complete his work in the foreign mission office in early May in preparation for his return to India and that John Grimley would be coming into the office following Annual Conference on an interim-missionary furlough basis to serve until about January 1959, when J. Benton Rhoades will come to the office on a permanent basis as director of education for the Foreign Mission Commission. . . . The board is not anticipating implementation in the immediate future of its earlier decision to set up separate departments of Ministry and Evangelism. Stewart Kauffman will continue to carry responsibilities in both of these areas. . . . The board approved for nomination to Annual Conference for mission service: Lawrence and Ruth Clark for service in Nigeria, beginning in the fall of 1959; Fred and Josephine Wampler, who will go to Indonesia as soon as political conditions there warrant it; Robert and Joan Lenker for India as soon as arrangements can be completed.

Warehouse-Recreation Building. Approval was given for the construction at New Windsor of a warehouse-recreation building financed from the material aid budget and processing income.

Missionary Salary Adjustment. Salary adjustments for missionaries were authorized by the board on the recommendation of the Foreign Mission Commission. Missionaries in every field received increases, but the amounts varied in keeping with the cost of living differences in Nigeria, India, and Ecuador.

Resolutions on Disarmament and Foreign Aid. The board approved resolutions on disarmament and on foreign aid. Copies of these resolutions will be circulated through the pastors' packet and through other means in the very near future.

Briefs From Commission Meetings

Brethren Service Commission approved:

- a new BVS project at the West Virginia Industrial Home for Girls, Industrial, W. Va.
- a consultation of administrators and trustees of Brethren Homes to be held at St. Louis, Mo., Jan. 28-29, 1959, in connection with the meeting of the American Protestant Hospital Association and the National Council Department of Social Welfare Consultation for Homes for the Aging and Children.
- Harold and Frances Brubaker as leaders of the work camp this summer at Mills Mountain, Va., and invited Elizabeth Bruckhart to lead the Elgin hospital summer unit.

• Perry Huffaker, DeWitt L. Miller, Paul Halladay, and Warren Kissinger for summer work camp leadership in Europe.

Ministry and Home Mission Commission gave approval to:
• loans totaling $236,000 to assist twelve churches with building programs or the purchase of church sites.
• supplemental pastoral support totaling more than $100,000 for ninety-four home mission churches for the year beginning Oct. 1, 1958.
• four gift grants of $5,000 each for the year 1958-59.

Christian Education Commission authorized:
• the creation of a general council in junior high work to serve in an advisory capacity to the director of junior high work.
• a general committee on camping for a three-year period on an experimental basis to serve in an advisory capacity.
• plans for holding a conference on higher education in the church, to be scheduled for Jan. 22-24, 1959.

The Church Calendar

April 13

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: God's People in Bondage. Exodus 1. Memory Selection: With the Lord on my side I do not fear. What can man do to me? Ps. 118: 6 (R.S.V.)

April 14 Training meeting, 250th Anniversary Call, Eastern Virginia, Midland

April 14-15 Training meeting, 250th Anniversary Call, Northern Indiana, Wawaka and Bremen

April 15 Training meeting, 250th Anniversary Call, Second Virginia, Barren Ridge

April 15 and 16 Training meeting, 250th Anniversary Call, Middle Indiana, Huntington and Logansport

April 16 or 18 Training meeting, 250 Anniversary Call, Western Maryland, Maple Grove

April 16 or 18 Training meeting, 250th Anniversary Call, Second West Virginia, Junior

April 17 Training meeting, 250th Anniversary Call, West Virginia, Keyser

April 19 Training meeting, 250th Anniversary Call, Washington District, Lakewood

April 19 Training meeting, 250th Anniversary Call, Idaho

April 19 Training meeting, 250th Anniversary Call, Mardela, Denton

April 19 Training meeting, 250th Anniversary Call, Southern Indiana, Anderson

April 20 Training meeting, 250th Anniversary Call, Eastern Maryland, Meadow Branch

April 20 Training meeting, 250th Anniversary Call, Southern Ohio, Salem

Apirl 20 National Christian College Day

April 25 Training meeting, 250th Anniversary Call, Colorado, Colorado Springs

April 25 Training meeting, 250th Anniversary Call, Southern California

April 26 Training meeting, 250th Anniversary Call, Southern Illinois, Decatur

April 26 Training meeting, 250th Anniversary Call, Western Kansas, Larned

April 26 Finals, Southeastern Region speech contest, Bridgewater, Va.

April 26-27 Southeastern youth round table, Bridgewater, Va.

April 27 Training meeting, 250th Anniversary Call, Northern Illinois and Wisconsin, Freeport

April 28 Training meeting, 250th Anniversary Call, Northeastern Kansas, Lone Star

April 28-29 Training meeting, 250th Anniversary Call, Northern Virginia, S. Mill Creek and Harrisonburg

April 29 Training meeting, 250th Anniversary Call, Southeastern Kansas, Verdigris

May 1 Training meeting, 250th Anniversary Call, Oklahoma, Oklahoma City

May 2 Training meeting, 250th Anniversary Call, Texas and Louisiana, Nocona, Texas

May 2-4 Southeastern Region camping conference, Camp Mardela

May 4-11 Family Week

May 9-11 Training meeting, 250th Anniversary Call, Northern California, Modesto

May 11 Mother's Day

May 11 Rural Life Sunday

May 12 Training meeting, 250th Anniversary Call, Middle Missouri, Warrensburg

May 12 Training meeting, 250th Anniversary Call, Nebraska, Lincoln

May 12 Training meeting, 250th Anniversary Call, Western Pennsylvania

May 13 Training meeting, 250th Anniversary Call, Southern Iowa, Ottumwa

May 13 Training meeting, 250th Anniversary Call, Northern Missouri, Bethany

May 13 Training meeting, 250th Anniversary Call, North Dakota and Eastern Montana, Minot

May 13 Training meeting, 250th Anniversary Call, Middle Pennsylvania, Martinsburg

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. J. L. Miller of York, Pa., in the Upper Marsh Creek church, Pa., April 21-27.

Bro. Clayton H. Gehman of Boonesboro, Md., in the Stone Bridge church, Md., April 27—May 4.

Bro. David Clapper of Hollidaysburg, Pa., in the Indian Creek church, Pa., April 27—May 4.

Bro. D. I. Pepple of Woodbury, Pa., in the Upper Codorus congregation, Pa., May 12-24.

Bro. Wilmer Crummett of Bassett, Va., in the Fremont church, Va., May 19-25.

Bro. William Longenecker of Mt. Joy, Pa., in the Snake Spring Valley church, Pa., April 27—May 4; in the Carson Valley church, Pa., May 4-11.

Bro. Byron Berkey, pastor, in the Mountain View church, Inwood, W. Va., April 24—May 3.

Bro. John T. Glick of Bridgewater, Va., in the Browntown church, Va., May 11-18.

News and Comment From Around the World



Melvin B. Myers, director of material aid services, Church World Service; Joe Dell, director, Modesto Brethren Service center; W. Harold Row, secretary, Brethren Service Commission, General Brotherhood Board (from left)

Dedicate Modesto Brethren Service Center

Photos by Clayton

AN AUDIENCE, estimated at 700 persons, assembled in Modesto, Calif., on Feb. 23 to participate in the dedication of the newly completed Brethren Service center building. Open house at the new center was held from 2:00 to 6:00 p.m. with the dedication service program taking place at 3:00 p.m. in the processing room ordinarily used for sorting and packing relief materials. Nearly five hundred of the guests were provided with seating accommodations; the remainder lined the perimeter of the room or listened to the program from an adjoining room.

Featured participants in the program were Don Murray, former Brethren Service worker in Europe, and W. Harold Row, executive secretary of the Brethren Service Commission. Following his presentation by Brother Row, Mr. Murray held the audience at rapt attention as he lifted up the various aspects of the service ministry of Christ's church. Particular emphasis was given to the material aid, Heifer Project Inc., student exchange, volunteer service, refugee resettlement, and Japanese emigrant programs, which Brethren Service sponsors directly and as a part of Church World Service. Personal meaning was given to these programs through interviews, and questions put to individuals intimately connected with these projects.

The litany of dedication was led by Bro. J. H. Mathis, executive secretary of the Pacific Coast Region. Seven hundred persons joined most impressively in the response as the plea went up for an unfaltering faith in carrying out the Master's ministry of providing rest to the weary; food to the hungry; clothing to the naked; healing to the sick; direction to the lost; acceptance to the rejected; and love to the forgotten. Other leaders representing the Church of the Brethren at this occasion were Floyd Yearout, member of the General Brotherhood Board; Dillon C. Gnagy, National Council of Men's Work; and E. Wayne Heiny, District of Northern California.

Although the Modesto center is operated by the Church of the Brethren through the Brethren Service Commission, it serves the overseas and rehabilitation programs of Church World Service and Lutheran World Relief; and provides office facilities for the West Coast program of Heifer Project, Inc. The interdenominational aspect of these ministries was demonstrated by the participation on the program of Rev. Paul K. Shelford, executive director of the Northern California Council of Churches; Mrs. Carter Norris, president, United Church Women of Northern California; and Dr. Forrest C. Weir, executive director, Southern California Council of Churches.

Melvin B. Myers, director of material aid services for Church World



Dr. Forrest C. Weir, executive director of the Southern California-Nevada Council of Churches, addressing those gathered for the dedication of the Brethren Service center at Modesto. Seated, left to right, W. Harold Row, Don Murray, Dr. Roy McCall, president, Modesto Junior College

Service nationally, spoke briefly, outlining the world-wide scope of the outreach of the churches co-operating through one channel. Based on requests from missionaries and overseas workers, Church World Service announced recently plans for increasing fourfold the amount of used clothing and relief materials to be shipped overseas during the next four years.

Greetings from Lutheran World Relief were brought by Rev. A. E. Syverud, director of Lutheran Welfare Service in Northern California.

House Sessions Open With Scripture Reading

The House of Representatives is now opening its session each day with a brief reading from Scripture. Dr. Bernard Braskamp has reinstituted an old practice followed by the Rev. Edward Everett Hale, by prefacing his opening prayer with a reading from Scripture. Reaction by the members of Congress has been so favorable that Dr. Braskamp intends to continue the practice of the daily Scripture reading, which is usually just one verse.

Baptist Leaders To Visit Moscow

Dr. Clarence W. Cranford, president of the American Baptist Convention, and Representative Brooks Hays of Arkansas, president of the Southern Baptist Convention, are planning to visit Moscow in order to worship and confer with Baptists in Russia.

The leaders of the two Baptist groups stated they will propose at the next annual meetings of their Conventions that peace committees be established by each to give Baptists a more effective peace action program. Dr. Cranford is pastor of Washington's Calvary Baptist church, where Mr. Hays teaches a Sunday-school class when he is in the city. Representative Hays is a member of the House Foreign Affairs Committee.

Action Urges Against Prostitution in Asia, Africa

Drastic measures against prostitution in Asian and African countries was urged by an Indian delegate at the fourth plenary session of the Asian-African Conference of Women Social Workers. Mrs. Lakshmi Menon, Indian deputy foreign minister, contrasted the situation with that prevailing in Communist countries like the U.S.S.R. and China, where, she said, prostitution has been abolished. Mrs. Shirin Fozdar of Malaya said the prostitutes banished from Communist China have emigrated to Singapore, which has now "been turned into one big brothel."



Southeastern Anniversary Call Meeting

The first regional Anniversary Call kick-off meeting was held at Bridgewater, Va., on Feb. 12, with 125 regional and district leaders attending. Donovan Beachley, a Hagerstown, Md., businessman, and the Call chairman for the Southeastern Region, presided at the dinner meeting. The names of the following district chairmen were presented: Francis Schwaninger, Mardela; Joseph Shelly, Eastern Maryland; J. Lee Mullendore, Middle Maryland; Ernest Spoerlein, Western Maryland; Jay Sexton, North and South Carolina; DeWitt Crickenberger, Eastern Virginia; Harold Craun, First Virginia; Melvin Slaubaugh, First West Virginia; and Alva Row, Second West Virginia.

Donald Rowe, national Call director, outlined the Call organization and schedule. Robert Sherfy, a member of the General Brotherhood Board, gave a challenging address on Opportunities Confronting the Church of the Brethren Today.

Seek New Hymns on World Order

New hymns expressing Christian understanding of the nature of the international situation are being sought by the Hymn Society of America. Some of the hymns will be chosen for singing at the Fifth World Order Study Conference at Cleveland in November.

Writers are asked to submit texts to meters found in standard church hymnals. The hymns should deal with the aspirations of man and nations seeking peace, freedom, justice, and goodwill. Hymn texts may be submitted to the Hymn Society of America, at 297 Fourth Ave., New York 10, N. Y., by Sept. 1.

Soviet Zone Teachers Flee Atheistic Campaign

Ninety per cent of the 126 Soviet Zone schoolteachers who sought asylum in West Berlin during January did so because of pressures on them to support Communist efforts to wean children from religion. The pressure on the teachers to co-operate in the atheistic campaign was reflected in other reports telling of retaliatory action against educators unwilling to co-operate.

All-Africa Church Conference

H. Stover Kulp, delegate, shares with the church in America his impressions of the first All-Africa Church Conference

IN IBADAN, a city of 600,000 persons and the second largest on the African continent, was held the All-Africa Church Conference, the first ever to be held. With roads and railroads still few in Africa and the distances great the marvels of air travel made the conference possible.

A living and lively fellowship, the church is found in every country throughout Africa. Delegates came from twenty-one countries. There were black and white Africans from South Africa, brown ones from Madagascar, black and brown ones from the Sudan and Ethiopia, and black Africans from the Congo and Angola and the vast areas of East, Central and West Africa.

Many tribes and languages were represented. No one language was understood by all, though the majority could understand English. A dozen or more of the delegates used earphones to pick up the proceedings which were immediately available in French. For a few, Portuguese was the language of their education.

There were university professors and village farmers. They came from the gold mining area of Johannesburg and from the copper belt of Rhodesia and from urban centers of Lagos and Nairobi.

The theme of the conference was The Church in Changing Africa. What does the church mean to Africa in these days of rapid social change? And the purpose of the conference was to counsel together and learn "what the Spirit has to say to the churches."

Each morning we were led by the Rev. John Taylor in inspiring and penetrating Bible studies on the nature of man and the church. It is not possible in this brief report to give details of the discussions of the five main topics considered. Here are some impressions which I should like to share.

1. *The church in Africa has outstanding leadership.* This was demonstrated in the conference. The conference was held under the sponsorship of the Christian Council of Nigeria assisted by the International Missionary Council. Sir Francis Ibiam, a Nigerian medical doctor and church leader, who is the chairman of the Christian Council of Nigeria, was the chairman of the conference. There were many other outstanding leaders including Professor Baeta of Ghana, Mrs. Esther Coker of Sierra Leone, Rev. Z. R. Mahabane, and Dr. Alan Paton of South Africa.

2. *The church in Africa realized its oneness as never before and intends to give increasing witness to this unity.* The following extracts are from the Message to the Churches of Africa adopted at the closing session. "In Him we are one people. . . . Of this oneness in Christ we have been given such a rich experience at this conference that none of us is likely to forget it. . . . While this experience of unity has been rich and deep, we acknowledge with penitence our many divisions which have prevented us from witnessing to our unity in Him but this we still purpose to do with His assistance."

This oneness was demonstrated vividly in the observance of the communion. An Anglican archbishop knelt with a Baptist minister and a professor of the Ethiopian Orthodox church seminary and received communion at the hands of a Presbyterian elder.

The oneness of the fellowship of the world-wide church was also experienced at the conference. Just previous to the All-Africa Church Conference, the International Missionary Council had met in Accra in the neighboring country of Ghana. Several board secretaries from U. S. and Europe and delegates from several mission councils in other parts of the world were present at Ibadan and joined in the fellowship and participated in the discussions. Scandinavia and Germany, Geneva, London, and New York were all represented. Visitors from Fiji, the Philippines, Malaya, Pakistan, the Near East, and the West Indies made us keenly conscious of the wonderful world-wide fellowship we have and which we call the Church of Christ.

3. Another impression of the conference was the *joy of the fellowship which we experience in Christ.* It seems to many of us that this was something which is truly African. In the final statement from the conference it was expressed thus: "To be present was to be filled with astonished joy."

4. A fourth impression was that the *church in Africa intends to speak a prophetic word and give a clear witness in the changing scene.* Two of the topics dealt with had to do with the economic life and with politics. The issues in these areas of life were squarely faced. There were the racial and land problems of South Africa and Kenya, the housing problems of the Rand and the copper belt, and the problems raised by nationalism in most areas of the continent. There were delegates from Kenya, the land of the Mau Mau terror. From South Africa, where exists the world's most complex racial problem, there were delegates, both black Africans and white Africans. There were tense moments when some of the existing injustices were faced. There was no doubt in the minds of the delegates that the church should take a leading role in working for the removal of such injustices.

5. A final impression was that the *church in Africa is a growing church.* It is faced in many areas with unprecedented opportunities. As a young and growing church it faces as its greatest need the training of ministerial and lay leadership.

The following is a quotation from the conference's Message to the Churches in Africa:

"The continent of Africa will see

unparalleled events and changes during the rest of this century, welcomed by some, feared by others. We pray the Christian Church of Africa will play its role as champion, teacher, counselor and shepherd during these crucial years. We are humbly aware of our responsibilities to God and to this continent, and dedicate ourselves anew to their performance, trusting that we shall be led and supported by our fellow Christians throughout Africa and the world."

Long Visits India

Earl M. Zigler

THE visit of Foreign Mission Commission secretary, J. Henry Long to India was short but with a special purpose and that purpose was very well achieved. The purpose: To maintain and strengthen the fellowship between the Indian and American Brethren in this period of adjustment in their relationship — a shift from the relationship of "giver-receiver" to one of partners in the great cause of Christ.

The fundamental and universal principle that no church anywhere in the world can achieve its full stature as long as it is even partially dependent on someone else for the support of its program is well understood. Although some in India, from the start could see the necessity of such a step, the pressure exerted by the Foreign Mission Commission on the church in India to completely support their pastors was variously interpreted by many in the church here as (1) an indication that the church in America had lost its interest in missions, or (2) that she was fed up on giving to her weaker brothers and sisters in India, or (3) that she was misinformed on the real economic conditions and needs of the church here. In many it created the feeling of being thrown overboard with no concern for what happened to the Christians in India or the future of the church. These strained relations tended to break the fellowship which should exist between the two branches of the church. It was to this problem that our secretary addressed his efforts.

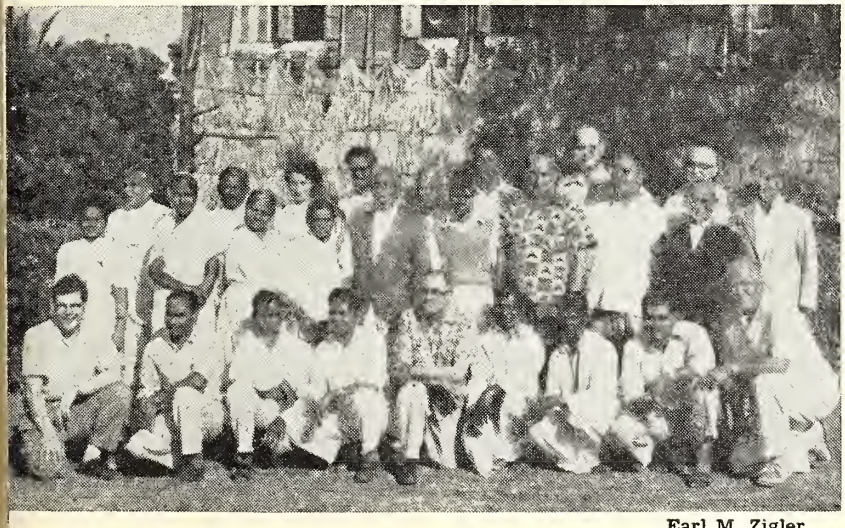
As a symbol of what he wished to attain he presented well-bound copies of the Bible — one each in their own language — to the Gujarati and Marathi district meeting moderators, to be passed on from year to year to succeeding moderators as a symbol of our oneness in the work of making known the gospel of Christ to the world. These Bibles were accepted with much appreciation.

Another fellowship-building experience was the retreat to which all the officials of the two districts, the Joint Council executive, the administrative committee of missionaries, and representatives of women were invited. At this quiet retreat on the seaside we thought together on the nature and purpose of the church, our vision for the church in India, the hopes of the church in the U.S.A. for the church in India. Thereafter we carefully considered plans for the church in India to administer her program on a self-supporting basis and to expand her evangelistic work.

These discussions were frank and openhearted with an excellent spirit existing in the group. Truly, the Lord used those three days to clarify vision and to inspire confidence and faith in future plans for co-operative efforts in the work of the church.

Owing to brevity of time Henry could not visit each individual church but arrangement was made for meetings in each major area where he could meet with leaders of the church, including pastors, elders, leading laymen, and others. As a result of these meetings and numerous contacts with individuals, both missionary and national, the total effect on the church has been good. Though there are still some who are confused and frustrated over the turn of events, yet by and large there is a spirit of optimism taking hold in the church. There is beginning to dawn upon some of the leaders the vision of the possibilities of the church to be completely self-supporting and the dignity that would accompany such a condition.

This vision includes the consciousness of the possibilities of such a church working together with the church in North America on a basis of equality and brotherhood. Each would contribute according to ability in a program of further extension of the gospel and meeting the great social and economic needs in combined witness to the love of Christ. Time only will reveal what the future holds in this respect. However, with a deepening of the fellowship between us the potentialities are great.



Earl M. Zigler

J. Henry Long (left front), executive secretary of the Foreign Mission Commission, and leaders of the church in India at retreat by seaside

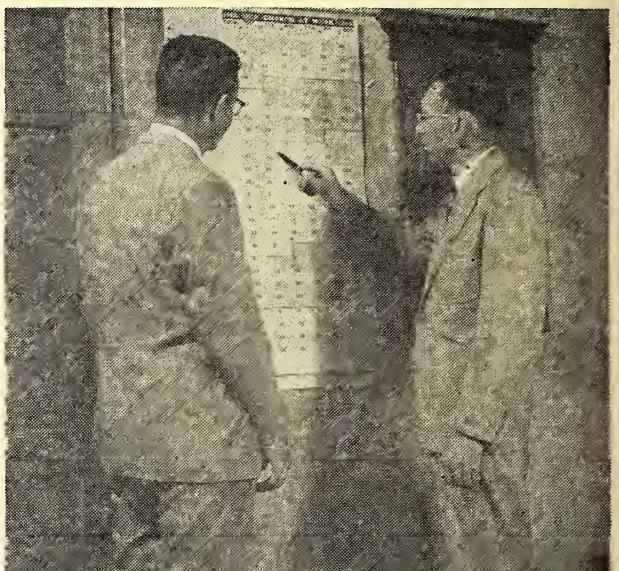
WELL MET

While driving in an ox cart down a country road in Thailand six years ago, a missionary was hit by another ox cart driven by a country girl, who was apparently surprised at seeing a Caucasian on that dirt road. Both carts fell into the ditch. The missionary gave a copy of the Gospel of John from the American Bible Society to the girl. Years later, as a result, the girl enrolled herself as a Bible school student and now she and many members of her family have accepted Jesus.—ABS

When a Church Needs a Pastor

Galen T. Lehman

PART I



When it becomes known that a pastor will be needed, the first step is to confer with the district executive secretary, or a member of the district ministerial commission

EACH year scores of congregations discover that they are going to need the services of a new pastor within a period of a few months. This raises the question: How can the congregation proceed to secure the kind of pastor that it needs? It is a well-known fact that there is a scarcity of qualified leadership for pastoral service. Of the men who are available, many would, perhaps, not fit well into the local church situation; those with the desired qualifications may not be interested in negotiating with the local congregation. It is important, therefore, to consider the steps that can be taken to secure the services of the kind of pastor that is needed.

Let us assume that each local congregation is organized in such a way that they have a ministerial board, or commission, whose responsibility it is to secure information regarding available pastoral talent, and to recommend eventually to the congregation one particular man for the local church to consider for its pastor. It is recommended that the ministerial board, or commission, be composed of no less than three members, and, preferably, not more than five.

The ministerial board needs to have a chairman and a secretary to keep records of the decisions that are made, and to delegate responsibility for making contacts with prospective pastors.

Confer With District Personnel

When it becomes known that a pastor will be needed, the first step is to confer with the district executive secretary, or a member of the district ministerial commission, or both. Sometimes the local committee will want to notify the regional executive secretary as well. These persons are conversant with the men who are available for pastoral placement and are in the position to know the record, qualifications, and other relevant information regarding available pastors. They are also in a position to know something of the needs of the local congregation and, hence, more able to suggest persons with whom the committee might want to begin negotiations.

If the local committee has someone in mind for a pastor, they should consult district or regional placement personnel for advice regarding the availability of this person, the wisdom of disturbing his present pastoral arrangement, and his suitability for service in the specific congregation. Consideration should be given to the rights and needs of other congregations. Here is a good place to practice the golden rule. Clearance should be secured before approaching a pastor in another district or region.

With few exceptions, it has proved to be an advantage to the local church and to the prospective pastors to work through the placement channels of our denomination. Many pastors refuse to negotiate with a church, even though they are available for placement, unless a committee works through the district and regional personnel in charge of pastoral placement.

It is well for the local church committee to interpret as well as they can the type of man that they feel would be most appreciated and most likely to succeed in their particular congregation. Sometimes the district or regional personnel are in a position to suggest the names of two or three men who might be available; then it is up to the local committee to decide which one they will approach first.

Negotiate With One Person

It is considered unethical to negotiate with more than one person at a time. Once negotiations are begun, only after it is decided that it would not be well to continue negotiations or to recommend the man for their pastorate, is the congregation free to begin negotiations with someone else.

People sometimes inquire if it is possible to have several different ministers as candidates for the pastorate, and to allow the congregation to vote for the one they would prefer. When this procedure is followed, there is a strong probability that the congregation may become divided — some wanting one man, some the other — so that it becomes impossible to get a sufficiently strong vote to secure either one as a pastor. Few pastors are willing to be a party to such an arrangement.

Contacting the Candidate

When the committee discover a man that they feel deserves consideration and with whom they would like to negotiate, they may get in touch with him in person, by tele-

phone, or by letter. Sometimes the committee go to hear the minister preach in his local congregation in a normal situation before they decide to approach him about the possibility of serving their church as pastor. It is considered more satisfactory for the committee to confer with the prospective pastor in person, when time and distance permit. Promptness in taking action makes a favorable impression on a prospective pastor.

Plans may be made for the prospective pastor and his family to visit the congregation at the church's expense if preliminary negotiations have been favorable. An opportunity would be given to meet the congregation in an informal gathering during the week, preferably in connection with a fellowship supper held at the church. Arrangements might be made for the prospective pastor to give a short, informal devotional talk. Some consider this a more satisfactory plan than for the candidate to preach a trial sermon on Sunday. In such a situation it is well to remember that the candidate is likely not to be quite natural, and either speak better than usual or, what is more likely, not speak quite as well as he normally does. The prospect's record should carry more weight than the first impression he makes.

Specific responsibilities of the congregation and salary arrangements will be considered in Part II of When a Church Needs a Pastor.

Young Church to Meet Community Needs

The Woodbridge church in Virginia is now almost one and a half years old. Her people have shared many firsts together. They have participated in the time consuming, problem filled process of financing and building a church. They have experienced the many rough spots which accompany the development of an effective church program.

The church has been challenged by the needs of a growing community. Over 200 families moved into one development last year. If this housing project continues as projected, the Woodbridge church will be located in the center of a community where opportunities for evangelism are unlimited.

The small group was not satisfied to build a structure to meet only present needs. The first unit of a building which can be enlarged to house a large congregation adequately is nearing completion.—Harold Moyer.

National Council of Women's Work Meets

Mrs. L. A. Blickenstaff

The annual meeting of the National Council of Women's Work convened in Elgin, Jan. 26-30. The council is made up of the national president, Mrs. Paul Halladay, the two members-at-large, and the five regional presidents.

This was a memorable meeting because the first two days were spent in joint sessions with the National Council of Men's Work.

Anna Warstler, the director of women's work, and Rufus King, the director of adult work and of men's work, had given much thought to the planning of these sessions. Various members of the Elgin staff addressed the gathering, holding up the causes they represent and enlisting the help of the councils in disseminating this information throughout their respective regions.

Directives for the Anniversary Call were clarified and inspiration given for the part the laity may take in carrying it out. Avenues for cooperation between men and women in the local church were explored that they together might find ways of contributing to a more fruitful integrated church program. However, it was pointed out that the church will never get to the place where it can do away with the separate organizations of men's and women's work. They are the service arms of the church and each has its own particular functions to carry out within the church and in its outreach in the community.

The joint sessions of the two groups were concluded on the evening of the 28th, after which the women's council continued for another two days. The great concern of the council was that the women over the Brotherhood should more and more relate themselves to the total work of the church, giving enrichment in special areas that the adult program has not yet included. In the field of stewardship they are encouraged to join their families in commitment to the unified budget of their church where such obtains.

The national women's work project of $60,000 for world-wide outreach should increasingly come from sacrificial giving — that little extra that Brethren women like to give for the relief of suffering and the extension of Christ's kingdom. In this year of the church's 250th anniversary, it is hoped that this kind of giving shall far exceed anything of the past.

A CHAIRMAN SPEAKS

Recently a local church Sunday bulletin carried this message from the chairman of the Christian education commission. He has a deep concern that the church school will be staffed with consecrated and well-trained teachers.

Soon the commission of Christian education will be appointing teachers for the church year beginning October 1, 1958. It is a great privilege to be a church school teacher. The commission is constantly concerned with teacher resources in the congregation and is eager to know of those who are qualified and should be doing this function. All of us should be interested in telling the "good news" of Christ's redeeming love and his call to serve him. This is a mark of true discipleship.

Teaching in the church school has these rewards:

1. The teacher's life is enriched through study and sharing.
2. The teacher is stimulated and rewarded by those whom he teaches.
3. The teacher is doing the will of God (Matt. 28:19-20).
4. The teacher feels a sense of significant teamwork with other workers.
5. The teacher who is a parent becomes a better parent because he teaches.
6. The teacher is a co-worker with the greatest person who lived — Jesus who was a teacher.

The Fourteenth Anniversary Lesson

A. Stauffer Curry

CURRENTLY the youth and adult church school classes are studying the history of the Church of the Brethren, a special unit often referred to as the "anniversary lessons." The quarterly is arranged in thirteen sessions — one for each Sunday during April, May, and June.

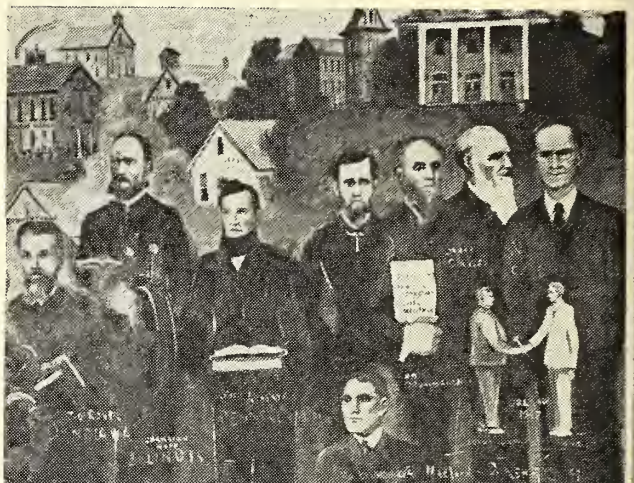
Why a fourteenth Anniversary lesson? What is it?

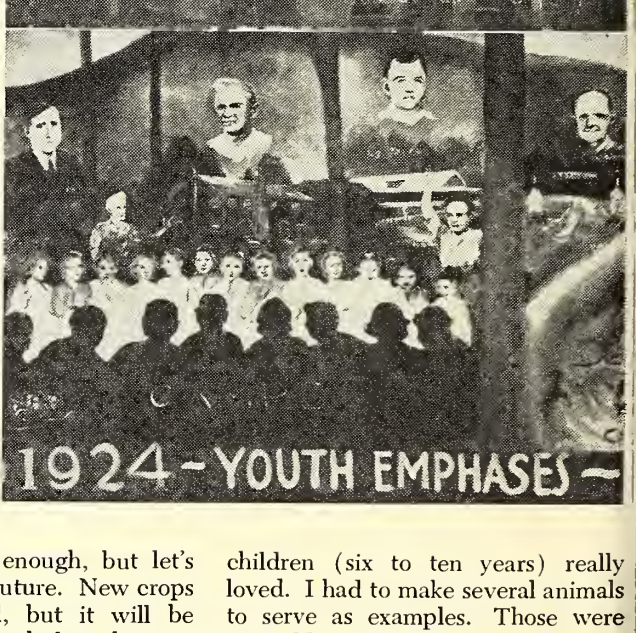
The answer: because it is interesting and will give an over-all résumé of the history of the church in a way nothing else can. It is a beautifully done color filmstrip (forty-eight frames) on the Mural History of the Church of the Brethren based on Medford Neher's murals at Camp Mack.

In addition to portraying in exquisite colors the various episodes of the history of the church, there is a delightful historical interpretation narrated by C. Ernest Davis. The two accompanying pictures are views from the Camp Mack murals.

The production was arranged by the church school editors in co-operation with the audio-visual department. All churches are urged to use it at some time during the anniversary year, preferably during this quarter in connection with the special church school lessons. It rents for $1; sale price only $5. Send your order to the Church of the Brethren General Offices, Elgin, Ill.

This filmstrip could well be used in church membership classes and at other group meetings where attention is given to church history. During 1958, numerous opportunities will occur where this excellent audio-visual aid can be used. If at all possible, it should become a part of your church audio-visual library.





BVS'ers Write

from Belle Glade, Florida

With the freeze of December 11 and all the rain since, this is a disaster area. The average rainfall in January for the last 33 years in Belle Glade is 1.58 inches. To date this January we have already had 9.0 inches. What crops didn't freeze have been drowned out. The average migrant, if he is lucky, can find work just a few hours a week, earning less than our monthly allowance. Remembering that social action is much better than social service, we have been hunting furiously for jobs for men. Most of the jobs we find are only for a day or two, but it helps. That is about as far as social action can go in this disaster. The immediate need is food. Businesses and churches all over Florida are giving money freely to help out. We investigate needy families thoroughly and give grocery orders accordingly.

All this is bad enough, but let's take a look at the future. New crops are being planted, but it will be two or three months before they are harvested. However, if the rains don't stop, the new crops will be ruined, too. In the meantime people are out of everything, including food.

Tom Connelly

from Lybrook Indian Mission

Our school attendance is very good this year. They told us that we would be lucky to have 50% attendance. In January our average was 29.9 out of a possible 30.

Charleen Neubauer

from Baltimore, Maryland

During the month of January work at our community center has been going along at a pretty even keel, with some days a little more rough than others, of course. There has been an average of about sixty to seventy children and young people each day. The latest crafts activity has been clay modeling, which the children (six to ten years) really loved. I had to make several animals to serve as examples. Those were more like modern art, but I guess they served the purpose.

Sylvia Bucher

from Ann Arbor Medical Research

I am now on a 600-calorie diet. Total rations for a day consist of 600 c.c. of skim milk, 2600 c.c. of water, and 100 grams of each of the following — lettuce, ground sirloin steak, peaches, pears, and applesauce; then we get 50 grams of celery and likewise carrots, with 5 grams of salt for seasoning. From Jan. 6-17 I lost ten pounds. The doctors are trying to find out whether or not losing weight causes changes in the chemistry of the blood and urine of a very heavy person and of a normal, or should I say average, person. They also think that there is some connection with heart disease.

Richard Roller



Harold L. Phillips

What can a church do to help these slaves to the bottle? Here is an inspiring story of what one church did for an alcoholic and what he in turn did for them

SOCIAL WELFARE

Our church helps

Rehabilitate Alcoholics

Foster B. Statler

THIS is the story of a church which felt that it was not enough to talk about alcoholics and alcoholism but that something should be done about it. It is a story of failure and success.

It all began in the summer of 1954, when James Renz, then director of temperance for the Church of the Brethren, approached the pastor about this church becoming one of a group of churches undertaking pilot projects in the rehabilitation of alcoholics. It was pointed out that several other congregations were conducting such projects with considerable success. Not only were alcoholics being helped, but valuable temperance education was resulting from the program.

Period of Preparation

After this initial approach, there followed discussions among church leaders in the local congregation. The difficulties of this type of a program were honestly faced.

It was not until the summer of 1955 that the church made a decision to enter the project. In September of that year, Mr. Renz spent a week end with the congregation in preparation for the bringing of an alcoholic. Mr. Renz counseled with the committee in charge of the project, spoke at the morning worship service, spoke and led a discussion at a Sunday evening forum service on the attitudes the church would need to have and what it would need to do in order that such a program night be effective. The response of the congregation was good.

Our First Attempt

Then the first week of November, Mr. Renz came with "Frankie," an alcoholic who had been released from the Elgin state hospital. A room was secured for him and contacts were made for securing employment for him. Some money was advanced to him for room and board. We soon discoved that things were not going well. He would not go to be interviewed for a job. He got drunk.

At the end of the week, he admitted that he had gone uptown and had a drink the first evening he was in Elkhart and that he had been drinking each day following. There seemed to be nothing that we could do for him, so we "pulled the rug" out from under him, bought him a bus ticket and sent him back to Chicago from which he had originally come. Our first try was not a success.

The failure was a disappointment, to be sure, but the church, having been told that it can never be known beforehand whether such a project will succeed or fail, took it in stride. We made an evaluation of our effort. As we looked at what had happened, we recognized that we had made some mistakes. We had gotten him a room in a rooming house downtown, because we could not find a home in the congregation for him. Though we had tried to keep in touch with him, he was too much alone and downtown, too close to temptation. What he had needed was the warm interest and fellowship of a Christian home.

However, all of us who worked on the project were agreed that though "Frankie" had seemed to be ready while in the hospital, he was not really ready for the program. All in all, we realized that we had not done so well, were rather humble about it, and were pretty well agreed that we wanted to try again.

Pastor, Elkhart church, Indiana

We Try Again

In June 1956, we did try again. This time it was Henry, (not his real name) a man of forty-five who had just been released from a state hospital where for six months he had received treatment for his alcoholism. Before that he had been in and out of hospitals more than fifty times for such treatment, but for shorter periods. He had seen some of the best psychiatrists in the country.

Henry is a man of real ability who has held very responsible jobs. At twenty-five, he was director of sales for the southern states for a flour milling company. It was during this time that he acquired the drink habit. After a period in the Coast Guard, he went to work in the office of a Chicago company and moved up to a special desk in charge

of special ordering of tractor parts. At a later time he was employed by another manufacturing firm, where he was the buyer of raw materials.

During those years, it was up and down for Henry. It was "yellow jackets" and whisky, "goof balls" and barbiturates, wanting desperately to quit liquor, but unable to do so. The story runs on to the Cook County hospital, where it was thought he would die from an overdose of sleeping tablets and whisky on top of them. There were four months in the Elgin state hospital, where for a time he had to be shackled in bed.

"Over the Hinges of Hell"

Fear, despair, and hopelessness had come to hold him in their grip. He had lost his home and family. As he put it, "I hung over the hinges of hell by a spider's thread."

But along the way a lot of the Lord's people had stepped in, he says, and there was always somebody there to help. He had a Christian background and so after a six-month stay at the Manteno state hospital, he was eager to start a new life on a Christian basis by the help of God.

It was this man whom the church decided to sponsor in its second attempt. He first came to work at a church camp about twenty-five miles from Elkhart, where one of the men of the local congregation was the manager. This proved an excellent transition from the state hospital to the life of a city. At first he was nervous and restless, but as the summer went on he became calm and more secure. He did excellent work during the summer and was well liked.

In the fall he came to Elkhart, living in the home of the camp manager for several months until he was ready to go on his own. Employment was secured for him through the state employment service in an Elkhart industry. There he did excellent work, received pay increases, and was well thought of by the company.

An Acid Test

Then came a lay-off which, much to the regret of the company officials, made it necessary to let him go, for he lacked seniority. This loss of employment was something of a test. Would it "throw him"? It has not. He has taken it in stride. At this writing he is waiting to be called back and is also considering an offer to enter a good business.

From the time Henry came to Elkhart, he has been very active in Alcoholics Anonymous, with which he first had contact in Chicago, and has done a good deal of "twelve-step" work. He has won the confidence of his fellow AA's. He has likewise been very active in the church. He has been completely accepted by the people of the church and has been elected to positions of responsibility in the church.

His fellowship in AA and in the church are sources of strength to him. His gratitude to God for having lifted him out of his former state and given him a new start is boundless. And he says that he will never be able to say what the supporting fellowship of this church has meant to him and is doing for him. To use his own words, "This acceptance, I can say out of the bottom of my heart, is just out of this world." Henry is completely frank about his alcoholism, is very humble, and freely expresses his deep gratitude to God for his grace in helping him find release and this new way of life. He has not touched alcohol now for almost two and a half years.

One cannot help but be thrilled by what this program has done for one man. But it has also done something for the church. It has developed a more accepting and less moralistic attitude toward alcoholics and people who struggle with similar problems. Other alcoholics are finding a larger measure of acceptance in the congregation.

Prevention or Cure?

It is said sometimes that the church should be more interested in the prevention of alcoholism rather than in rehabilitating alcoholics. It is true that the major emphasis should be on prevention, but Jesus was always interested in persons, and the church cannot wash its hands and pass by those who are so desperately and often hopelessly struggling for a better way of life. Besides, prevention as well as rehabilitation goes on in this program. Young people and others who hear Henry's story see the real issue of alcohol in human life. Henry has told his story in this and other churches.

One of the significant things he did recently was to speak to a group of about thirty young people in the church, most of whom were going to Chicago to visit Skid Row. He held them spellbound. Preventive education was going on there.

The church feels that the project has been so worthwhile that, with Henry's help and that of AA, it is trying to help alcoholics in the local congregation, is considering bringing other alcoholics here, and has just decided to sponsor a young man who is being considered for parole from a state prison, feeling that here is another area in which the church can translate words into deeds.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

We hear ministers and others say that a child needs security. We accept this as a fact. But how long is this necessary?

Parent and Teacher.

Dear Friend,

Not only children but all living creatures strive to find security for themselves. And it may well be that a personality cannot remain an integrated and whole personality without some feeling of security. The source of our feelings of security changes as the individual matures. Sometimes we slip backward in our use of certain things to provide security.

The child in the first year, in order to get established on a basis for healthy personhood, must have the kind of security that comes from warm mothering and affection from either a mother or a mother-substitute. This I believe to be not only the basis for his future mental health,

but also for his continuing ability to develop from one stage to another, and perhaps even for his faith in God. This first experience of security is communicated through availability of food when needed, of warmth and cuddling, of tender care of the skin, of protection from too great stimulation of the sensory organs. Sucking is one of the chief symbols of the first search for security.

Later security feelings will be associated with experiences of mastery of one's own drives, with honest expression of both anger and love from the parents, with having one's failures as well as success accepted as being parts of the growing person. Still later security feelings may be associated with being not too different from one's peers and being accepted as one of them. In later adolescence feelings of security may be associated with being accepted as a real man or a real woman. Later these feelings may be dependent upon the securing and holding of useful employment.

And perhaps through a large part of this time one's feelings of security may be at least partly dependent upon one's view of God and the universe. How long does a person need to feel secure? I believe all during one's life but that we are particularly responsible for providing well for children under one year of age.

Jesse H. Ziegler

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Meet Joe Ross. Russel L. Dicks. Abingdon, 1957. 159 pages. $2.50.

"Meet Joe Ross, the friend of my imagination, for no such person exists and yet he does. He is a part of the thousands of persons with whom I have talked and whom I have sat beside during the past twenty-four years as a hospital chaplain, pastor, counselor, teacher." So writes the author, Dr. Russell L. Dicks. One who knows the author, or has sat in his classes or seminars, will find this book revealing the counseling methods of its writer. The book gives not only some of the techniques of good counseling, but also gives some very helpful answers to some of life's baffling and difficult questions, questions of personal and religious matters which are common to us all. It is written in easy to read, conversational style which makes it interesting and inspiring.—*W. Glenn McFadden, Elgin, Ill.*

***Your Neighbor Celebrates.** Arthur Gilbert and Oscar Tarcov. Friendly House, 1957. 118 pages. $2.50.

Because Judaism is our spiritual heritage, this book is intensely valuable as a resource for Christian education. In its simplicity of language and beauty of illustration it affords fascinating reading for boys and girls and adults alike. The basis for Jewish holidays, the meaning behind prayers and ceremonies, and the Biblical foundations of the Jewish religion are revealed. A glossary, calendar, and forty-two full-page photographs enhance its usefulness in bringing about interreligious understanding.—*Howard E. Royer.*

***Tizz Plays Santa Claus.** Elisa Bialk. Children's Press, 1957. 96 pages. $2.50.

All the characters in this book are delightful to know, and Tizz, the pony, is one of them. Readers who have met Don and Tracy Hill and Tizz in other books by Elisa Bialk, or are meeting them for the first time in this book, will enjoy the happy spirit of Christmas they share, and their gay adventures.—*Hazel M. Kennedy.*

Be Not Anxious. Randolph Crump Miller. Seabury Press, 1957. 237 pages. $3.25.

This is a very helpful book in that it does not pretend to give simple answers to complex problems. It avoids the superficiality, memorization and "gimmick" approach of so many well-meaning but empty "art of happiness" books. Furthermore, the author avoids the simple and often misleading "proof-text" approach while at the same time centering his concepts in portions of the Scripture. This book was a refreshing intrusion into the multitude of books and articles subtly urging us into a "religious back-slapping" fellowship. Dr. Miller's questions and answers are not easy or simple. More importantly, they assist the reader to relate meaningful religious concepts and Scripture to complex realities of everyday existence.—*Clyde E. Weaver, Chicago, Ill.*

Anniversaries

Mr. and Mrs. Sam B. Beeghly, of Rocky Mount, Va., celebrated their fiftieth wedding anniversary on Dec. 18, 1957. They have three children, thirteen grandchildren, and nine great-grandchildren—Mrs. Glenn R. Wertz, Rocky Mount, Va.

Mr. and Mrs. Fred R. Fenninger of Ephrata, Pa., celebrated their fifty-second wedding anniversary on Dec. 23, 1957. They have three sons and two grandchildren.—Mabel M. Myer, Ephrata, Pa.

Mr. and Mrs. Samuel H. Hess of Royersford, Pa., members of the Mingo church, Pa., celebrated their golden wedding anniversary on Oct. 27, 1957. They have five children and thirteen grandchildren.—Mrs. Charles D. Fridy, Cynwyd, Pa.

Mr. and Mrs. Irvin Mull celebrated their fiftieth wedding anniversary on March 15, 1958.—Mrs. Clayton Kreider, Quarryville, Pa.

Mr. and Mrs. Lloyd Ridenour observed their fifty-fourth wedding anniversary on March 6, 1958. They have three sons, three daughters, fourteen grandchildren, and sixteen great-grandchildren.—Gladys S. Prowant, Dupont, Ohio.

Mr. and Mrs. J. P. Robbins celebrated their sixty-seventh wedding anniversary on March 29, 1958. They live in Potsdam, Ohio, and have eight children, eighteen grandchildren, and eighteen great-grandchildren. The mother is ninety years old and the father is eighty-nine.—Naomi Hutcheson, Laura, Ohio.

Mr. and Mrs. Arnie Wright of Chico, Calif., celebrated their golden wedding anniversary on Feb. 16, 1958. They are both very active in church work. They have six children, twenty-six grandchildren, and seventeen great-grandchildren.—Mrs. J. C. McCray, Chico, Calif.

Obituaries

Boyd, Zura E., daughter of Elias and Fannie Fike, was born Nov. 23, 1872, and died Jan. 11, 1958. She was preceded in death by her husband, Franklin Boyd. She is survived by one son, seven grandchildren, and nine great-grandchildren. Funeral services were held in the Konhaus funeral home, Meyersdale, by Bro. Herald Seese. Interment was in the Union cemetery, Meyersdale.—Mrs. John L. Knepper, Berlin, Pa.

Cable, W. Arthur, was born in Woodland, Mich., June 9, 1890, and died Jan. 27, 1958, at his home in Tucson, Ariz. He attended Manchester College and several universities and was an ordained minister in the church. He founded the Church of the Brethren in Tucson and had been its acting pastor. Surviving him are his wife, three sons, one daughter, a brother, and eight grandchildren. Services were conducted by the undersigned at the Arizona mortuary, with interment at the Southlawn Memorial park, Tucson.—Vernon D. Grisso, Tucson, Ariz.



R. E. Mohler says

"As a retired man and steward of the things he possesses, it is time to test his words with deeds. It is very foolish for one to expect those who remain after him to take very seriously things he may have said concerning his faith in and love for his church, if in the distribution of his possessions he fails to remember the church in his will, or in the distribution of his accumulations."

Excerpt from the Gospel Messenger of January 19, 1957

Will YOUR WILL reflect the Christian purpose of your life?

To remember the far-reaching work administered by the General Brotherhood Board this form is suggested.

"I give and bequeath to the General Brotherhood Board—Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever the sum of .....

dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

H. Spenser Minnich
Financial Representative
GENERAL BROTHERHOOD BOARD
Elgin, Illinois

BRETHREN UNDER THE LORDSHIP OF CHRIST

PLEASE SEND TO ME FREE

—Ways People have used in Making Gifts
—Logical Steps in Will Making —Different Kinds of Tax Deductions

NAME .....

ADDRESS .....

Eickenberry, William Lewis, son of William and Susan Berkley Eickenberry, was born July 12, 1871, in Waterloo, Iowa, and died Dec. 20, 1957. On June 3, 1903, he was married to Florence Shaw, who preceded him in death. Surviving is one son. Funeral services were held in the Polo church, by the pastor, Bro. Carl Zigler. Interment was in the Polo Fairmount cemetery.—Mrs. Maynard Wisner, Polo, Ill.

Eshelman, Maud Myrtle, daughter of Jacob and Mary Fouts Eshelman, was born Feb. 22, 1877, near Ottawa, Kansas, and died Jan. 22, 1958 in McPherson, Kansas. She was a charter member of the Ottawa church. Surviving is her sister. Funeral services were held at the Ottawa church by Brethren W. B. DeVilbiss and Gerald Mease. Interment was in the Highland cemetery.—Mrs. Roy Gerhard, Ottawa, Kansas.

Fahrney, Charles A., son of Jacob and Lucretia, Noll Fahrney, was born at Fayetteville, Pa., and died Dec. 16, 1957, at Cross Keys, at the age of eighty years. He was a member of the Falling Spring congregation. Funeral services were conducted at the Poe funeral home by Brethren Lowell Gearhart and Frank Wagaman. Interment was in the Prices cemetery.—Mrs. Daniel M. Myers, Waynesboro, Pa.

Freerksen, William, son of Alfred and Leah Freerksen, was born Feb. 4, 1907, and died on Dec. 18, 1957. Surviving are his wife, one daughter, and one son. The memorial fund established by his neighbors and friends will be used for a furnishing of the Sunrise Community church, Albany, Oregon, of which he was a member. Funeral services were conducted in Fisher funeral home in Albany by the undersigned.—Carl Simmons, Jr., Albany, Oregon.

Gochenour, Blanche, daughter of David and Hannah Lewis Siegfried, was born May 11, 1889, and died Jan. 2, 1958. She was married to Harry A. Gochenour on Oct. 18, 1910. They served their God and church faithfully through the years. Surviving are her husband, one daughter, two sons, six grandchildren, and one sister. Services were conducted by Bro. A. P. Wenger from the Moore funeral home, with interment in the Rossville cemetery.—Mrs. Raymond Wagoner, Mulberry, Ind.

Hire, Elizabeth, died Jan. 22, 1958, near South Bend, at the age of ninety-one years. She was a member of the Blue River church. Her husband, Alvin M. Hire, preceded her in death in 1928. Surviving are four daughters, two sons, fifteen grandchildren, and nineteen great-grandchildren. Funeral services were conducted in the Merriam Christian Chapel church by Bro. Jesse W. Whitacre and Rev. Franklin Orr. Interment was in the church cemetery.—Mrs. Wyland Zumbrun, Columbia City, Ind.

Hufford, Isaac L., son of Andrew and Sarah Cripe Hufford, was born Sept. 25, 1866, and died Jan. 21, 1958. He was a member of the Rossville church. He was preceded in death by his wife, the former Florence Jordan. Surviving are three sons and three daughters. Services were conducted by Bro. A. P. Wenger from the Moore funeral home. Burial was in the Rossville cemetery.—Mrs. Raymond Wagoner, Mulberry, Ind.

Kendall, Lewis, died Dec. 26, 1957, at the age of seventy-three years. He was a member of the Cart Creek church in Indiana. Surviving are ten children, all members of the Cart Creek church. Howard Osborne and the undersigned conducted the services. Interment was in the Grant Memorial cemetery at Marion, Ind.—Ralph W. Hoffman, Logansport, Ind.

King, Eda Sarah, wife of David F. King of Sebring, Fla., was born May 19, 1873, and died Jan. 18, 1958. Surviving are her husband, two daughters, one brother, twenty grandchildren, and thirty great-grandchildren. Services were held at the Washington City church by Bro. Duane H. Ramsey. Interment was in the Fort Lincoln cemetery.—Ruth Hiser, Washington, D. C.

Meiklejohn, William A., husband of Fannie V. Meiklejohn, of Washington, D. C., was born April 25, 1892, and died Jan. 23, 1958. Surviving are his wife, four sons, two daughters, one brother, and two sisters. Services were held at the Takoma funeral home. Interment was in the Rock Creek cemetery.—Ruth Hiser, Washington, D. C.

Church News

Southern California and Arizona

La Verne — Dr. Eric L. Titus of Claremont led a series of Bible study lessons in the Gospel of John. We have a student membership plan, whereby the students of La Verne College may become members of our church while in school. Thirty-five students have accepted the plan, five of whom are members of other denominations. We have a 100% Gospel Messenger Club. We observed our love feast following the plan used at Germantown. During the month of January we had a school of missions. Dayton Root and Harold D. Fasnacht spoke and films depicting

the cause of missions were used. Our church and other organizations of the city are strongly protesting an off-sale of alcoholic beverages by a wholesale market adjoining our church property. We are working to reach more people in our community. Mrs. Betty Lou Mellard, our parish visitor, is devoting more time and effort to this cause.—H. M. Brubaker, La Verne, Cal.

Washington

Covington—Our attendance is still growing and new people are coming for membership. A number have been baptized. Sometimes we meet in the homes for our prayer meetings. A few weeks ago some of the women painted the kitchen walls. The kitchen is now about complete except for floor covering. Little by little and room by room we are finishing up our church. The men finished our fellowship hall in the basement. We have a birthday dinner once a year with tables marked for each month of the year. The main purpose of the dinner is fellowship and only a freewill offering is taken.—Mrs. Lillie Lontz, Kent, Wash.

Northeastern Kansas

Appanoose—Since our last report, six have been baptized. Bro. Edward A. Garrett was licensed to the ministry. Besides the social hour on our regular family night the first Wednesday of each month, we have a short inspirational program. During the last few months we have had the Rev. Lynn Hodges, pastor of the West Side Baptist church, Topeka, and his family, and Bro. Gerald Mease, pastor of the Ottawa Church of the Brethren, and his family as guests. The films of Marvin Blough's work in Africa as well as You Are the Church and The Other Wise Man have been shown. Our women's work has collected used clothing for relief and sent towels and washcloths to the Cedars Brethren Home. They are making layettes to be sent to the Flat Creek mission in Kentucky. Our pastor and his wife, Brother and Sister Ward Nance, attended the Kansas ministers' love feast in McPherson on Jan. 8.—Mrs. John Snyder, Overbrook, Kansas.

Navarre—The church was host to the joint boards of administration of Kansas. The remodeled and redecorated church auditorium was rededicated on the Sunday we had our home-coming and birthday celebration. All of our Sunday-school teachers have qualified for the Fellowship of Growth certificate. A group of our junior highs with our pastor attended a rally at Morrill, Kansas.—Mrs. Ivan Herr, Hope, Kansas.

Southeastern Kansas

Scott Valley—Leon Neher, regional youth director, was with us one Sunday. The following week he went with the CBYF for supper and showed his pictures to the community. We have had an increase in attendance in our Sunday school and church in the past weeks. Our women have mended clothes and saved grease for relief. Our pastor exchanged pulpits with Bro. Edwin Colings of the Independence church on Jan. 12. All of our church members and some of our friends in the community have been putting in a new hardwood floor in the sanctuary.—Pauline Keen, Westphalia, Kansas.

DAILY BIBLE READINGS

from the Revised Standard Version

HAROLD LINDSELL

This is the first and only book of its kind based on the Revised Standard Version of the Bible. Integrated selections of Scripture centering around a theme for each day of the year is the method of the editor. There are no comments — the selections speak for themselves. The sources of Scripture are listed at the bottom of the page in each instance. A page is given to each day.

Daily Bible Readings is a splendid book for personal devotions as well as for family devotions. There is inspiration and stimulation for spiritual growth in the content of the Scripture for each day. The size of the book, 3¼ x 4⅞ inches makes it handy to carry with one on journeys.

This book would make a cherished gift.

Cloth edition $2.00 **Leather edition $5.00**

Church of the Brethren General Offices . . Elgin, Illinois

Southern Missouri and Arkansas

Peace Valley—Guest speakers have been Bro. Warren Shoemaker, pastor at Springfield, Mo., Don and Shirley Fike, before they left for missionary service in Ecuador, Bro. Lester Fike of Hagerstown, Ind., Bro. Ralph Skaggs, state fieldman, and Bro. Charles Albin of Grundy Center, Iowa, who conducted our revival services. Young people from the New Hope church, Ark., gave the play, Home, Sweet Home one Sunday evening. The North Howell County Sunday-school convention was held in our church. Rev. Neal Jantz was the speaker. Quinter Bosserman and his sons did an excellent snow sculpturing scene of a shepherd and sheep on our church lawn, at the Christmas season. Our women's work group has sponsored Sunday evening programs on peace, temperance, and spiritual enrichment. This group sponsored the first school of missions during January. We enjoy hearing from Juanita Fike, who is a student exchangee in Germany. Bro. Clyde Fry of Waka, Texas, held a revival meeting, March 17 to 22.—Mrs. R. A. Haney, West Plains, Mo.

Northern Illinois and Wisconsin

Lena—The men of the church razed the barn on the parsonage lot and erected a garage. Bro. Carl Smucker of Rockford is our new elder. Bro. Ton Van den Doel of Bethany Seminary was the guest speaker for the harvest and home-coming service. He also showed pictures of Holland in the afternoon. During the morning service, Brethren Van den Doel and Joseph Piesen of Yellow Creek anointed our pastor before he entered the hospital for surgery. Other guest speakers have been Rev. Wendell Matthews of the Immanuel Lutheran church and Bro. Ralph Fry of German Valley. The Lena Christian Brotherhood met in our

For leaders of children

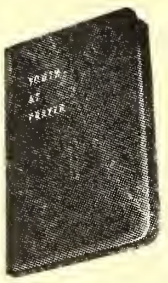
Let's Play A Story

Elizabeth Allstrom

Let's play a story! What child does not enjoy pretending? This book was planned to help leaders of children use creatively various types of dramatizations. Simple, clear, and practical step-by-step procedures are given to illustrate the use of each type of drama. Several complete stories, suitable for dramatization by children, are included. An invaluable addition to the teacher's bookshelf.

Cloth, $2.95 Paper, $1.95

Church of the Brethren General Offices Elgin, Illinois



a book of prayer for youth

Youth at Prayer

by HAROLD and DOROTHY EWING

Youth themselves have written many of the prayers in this beautiful book of prayers and prayer helps. The prayers have been selected from the devotional classics, from present-day religious leaders, and other sources. The compilers are parents of teen-agers, as well as professional workers in the youth field.

Beautifully bound in blue imitation leather with gold stamping, the book has a special presentation page that makes it very suitable as a gift. 128 pages. 3 by 5 inches. 75c per copy.

Church of the Brethren
General Offices
Elgin, Illinois

church, with Francis Stabenow, a recent visitor to Russia, showing pictures of his trip. We have a youth choir of nearly twenty under the direction of Eugene Burton. They sing twice a month in the worship services. We had services of Bible study and prayer during the first quarter of the new year.—Ethel Baysinger, Lena, Ill.

Southern Illinois

Virden—Our love feast was held on Dec. 29. We joined with the other churches in the week of prayer at the Baptist church. Our school of missions began Jan. 19 and continued each Sunday evening until Feb. 16. Bro. Hardy McDaniel of Girard, Ill., was chosen elder at our council meeting on Jan. 12. Several from our church attended the district songfest held in the Decatur church on Jan. 18.—Mrs. J. H. Harshbarger, Virden, Ill.

Middle Indiana

Monticello—Bro. Gordon Bucher of Springfield, Ill., conducted our one-week evangelistic meeting. We cooperated in the laymen's pulpit exchange when laymen from North Manchester filled our pulpit. The harvest fellowship supper and dedication of the Lord's Acre funds was held at the Guernsey house. Our young people had a week-end retreat at Camp Mack. Several ladies of the church attended a meeting at the local Christian church at which Rosa Page Welch spoke. Rev. Lyman Sprunger of the Open Door Missionary Fellowship of Jackson, Miss., showed pictures and told how they train Negro leaders to work among their own people. Our pastor, Bro. Wayne Lawson, takes weekly turns with the local pastors in serving as chaplain at the local hospital. We have had programs and a special love feast to commemorate the 250th Anniversary.—Mrs. Sadie Dilling, Monticello, Ind.

Sugar Creek—For layman exchange Sunday Bro. Carl Wigent and Bro. Russell Gagnan went to West Manchester and Brother Robbins and Bro. Cletus Deardorff of the Manchester church were with us. Bro. Quinter Evans and Samuel Harley held an anointing service for Bro. Ausby Swinger before he underwent surgery. Bro. Robert Bowen of North Manchester filled our pulpit one Sunday while Brother Swinger was convalescing. Several from our church attended the classes at the college.—Mrs. Ruth Harwood, S. Whitley, Indiana.

Northern Indiana

Cedar Creek—The Fire on the Altar was the title of the sermon preached by Bro. Paul M. Robinson for the dedication of the new educational wing and the remodeled fellowship hall and sanctuary. Ground was broken April 29, 1956, and Brother Robinson was also present that day. At the dedication service for our new organ, musical selections from nearby churches were presented. The women's work sponsored a family Christmas party, Dec. 19. An impressive candlelighting service climaxed an evening of family fellowship and fun. Nearly 150 people witnessed the baptizing of eight persons in the new baptistry.—Florence Bloom, La Otto, Ind.

Goshen City—During 1957 we added forty members by letter and baptism. The CBYF is currently pursuing the following themes in their Sunday evening meetings: What I Believe About the Bible, What Is Faith, How Faith Came to Me, and Brethren Faith Begins. On the first Sunday evening of the new year we observed communion as the inaugural service of the 250th Anniversary. During January we had a supper and program relative to our early American Church of the Brethren customs and doctrines. Outside speakers have been John D. Long of Lancaster, Pa., who held a week's evangelistic meeting; Bruno Kroker, speaking for CROP; Dr. J. E. Hartzler of Goshen, Ind., telling of his visit with Dr. Albert Schweitzer; and Bro. A. Blair Helman, president of Manchester College.—Mrs. Lewis Dixon, Goshen, Ind.

West Goshen—Our council was held on Jan. 20. We had our school of missions in January at the evening service. Mr. and Mrs. Elmer Baldwin, missionaries to Africa; Mr. and Mrs. Carl Kreider, missionaries to Japan; Bro. Kenneth Long of the Rock Run church Mr. Ankrah Kodwo, a college studen from Africa; and Sister Lois Michael one of the church summer worker among migrants, were speakers. Mr and Mrs. Harley Livengood and Mr and Mrs. Nicholas Wogoman have eacl celebrated their fiftieth wedding anni versary.—Elizabeth Miller, Goshen, Ind

Western Pennsylvania

Cumberland—Jack Stapleton has bee licensed to the ministry. We have mad the final payment on our church debt We will hold, in the future, two coun cils annually, one in March and one i September. We have also established fellowship and recreation board to pla fellowship activities. We celebrate our thirty-fifth anniversary in the fall Our former pastor, Arthur Scrogum brought the morning message an Glenn H. Bowlby of Pittsburgh, spok in the afternoon. A feature of the after noon celebration was a service o thanksgiving and dedication to mark th final payment on the present building A musical program was presented i the evening. We just recently com pleted work on a parking lot acros from the church. Charles L. Rowlan was the leader for our music institute.- Mrs. Richard Alexander, Cumberland Md.

Farmington-Bethel—Our new churc year began with a harvest home festi val, with our membership contributin over seven dozen quarts of home canned vegetables and fruits for th Brethren Home at Windber, Pa. Bro

Brethren Placement and Relocation Service . .

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I. C. Paul, home administrator, showed films of the home at the evening service. Gladys Weaver brought the message on Juniata Day. The leadership training school, sponsored by the Fayette County Sunday School Association, was held in our educational building. Bethel had the largest number attending. A home evangelism team sponsored by the Peace fellowship Bible class visits each Friday evening in homes of prospective Sunday-school members. The adult fellowship is holding cottage prayer meetings each Wednesday evening. The remodeled Sunday-school rooms and enlarged sanctuary will be dedicated on May 18. Bro. M. Guy West of York, Pa., will be the guest speaker. The women's groups recently sent four bags of relief goods to New Windsor for Brethren Service. The men's brotherhood has already approved a project of raising $500 as a fund to aid one of our young licensed ministers in finishing college. Bro. Harry Balsbaugh of Harrisburg held our meetings.—Mrs. Lorraine M. Grim, Farmington, Pa.

Hyndman—Bro. Earl Brubaker was re-elected moderator for our church. We had a rededication service on Nov. 17. At this time Brethren Casper Hyre, Elmer Mallow, and Edward Crabtree and their wives were installed in the office of deacon. Elder Arthur Scrogum, our past moderator, brought the message. Some of the former ministers of the church also took part in the service. Bro. Earl Harper of Flintstone, Md., is our present pastor. The church is steadily growing in numbers and spirit. A number of other ministers have visited in our church and spoken at the services. Our oldest deacon and also the oldest member of the church, Bro. Edward Harden, was present at our rededication. A Thanksgiving fellowship supper was held at the home of Brother and Sister George Harden. Our young people have bought new chairs and offering plates for their room. Our church earnestly desires the prayers of all the churches, that we might grow and serve the community.—Rachel Harper, Flintstone, Md.

Mt. Joy—Revival meetings were held by Bro. Olen B. Landes, of Harrisonburg, Va. Seven new members were received into the church. We are continuing our midweek prayer meeting and Bible study under the leadership of our pastor, John M. Geary. The average attendance the past year was thirty. At the present time we are studying the Book of James. In commemoration of the 250th Anniversary of the church, we had a special love feast on Jan. 5.—Betty Wilkins, Mt. Pleasant, Pa.

Sipesville—We had a harvest home service and the donations were sent to the Brethren Home at Windber. While our pastor was away, Sister Maude Shafer of Somerset was our guest minister. Bro. Earl Brubaker delivered the sermon at the community Thanksgiving service held in the Casbeer Lutheran church. The play, A Leadin', was given in our church by our local WCTU. Making quilts and other gifts for the relief center and also sewing relief material is sponsored by our women's work. The children gave a Christmas

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program on Dec. 22 at the morning worship service. Joseph and His Nativity was given by the adults on Dec. 24. A youth choir has been organized, with Mrs. Robert Kimmell as director. Rev. Norman A. Dettra of Annville, director of the Pennsylvania Temperance League, was the speaker at our worship service on Jan. 19.—Mrs. A. G. Maust, Sipesville, Pa.

Georgia, Florida, and Puerto Rico

Ft. Lauderdale—Since Nov. 18, 1956, we have had regular services every Sunday. Bro. Ralph Loganecker served as our pastor from April through September, 1957. We are now meeting at the Wilton Manor women's club until our building fund enables us to buy or build a sanctuary. On Aug. 25, 1957, we had our charter day, when we presented our letters to form a new church. The district was represented by Brethren Swank, Showalter, Bower, and Rotruck. A welcome to the community was given by the president of the Wilton Manor's city council. After the program we enjoyed a fellowship dinner with about sixty persons representing the churches of Florida. Our newly formed women's work group has already made two quilts for the people of Puerto Rico, and plans are now under way to sew baby clothes. The CBYF group has had several outings. We extend a welcome to anyone coming to Florida to meet with us.—Kenneth S. Little, Ft. Lauderdale, Fla.

Jacksonville—Bro. Robert Schreiber of St. Augustine was our guest speaker while our pastor and his wife were away. On Sept. 29 services were held for the first time in our new church. Bro. Guy Wampler, regional secretary, spoke on church activities one Sunday. A number of our members attended district meeting at Camp Ithiel. On Nov. 21-24 Bro. Kenneth Morse of Elgin, Ill., preached five sermons, including the dedicatory sermon on Sunday. The films, Faith of Our Families, Love Thy Neighbor, You Are the Church, For All People, and Empty Shoes, have been shown at Sunday night services.—Mina J. Smith, Jacksonville, Fla.

Eastern Maryland

Westminster—Our building program is under way. It will provide better Christian education facilities, a larger sanctuary, a larger social hall, and a new kitchen. Bro. Paul W. Kinsel, of Trotwood, Ohio, held our preaching mission. He also attended several dinner meetings with various church groups and leaders. An informal reception was held for the eleven new members. We have a 250th Anniversary committee planning programs for this year. A love feast on Jan. 5 inaugurated the anniversary year.—Rebecca Ann Petry, Westminster, Md.

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Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
APRIL 19, 1958



H. Armstrong Roberts

A Gentleman at the Door

LIKE the chambered nautilus that continually outgrows its dwelling place, a young person must often say good-by to familiar scenes and confront new experiences. Sometimes it seems as if children burst rudely into every room, but it would be tragic if they never dared to leave the comfort of mother's arms, else they would cease to grow. . . . Growing up consists of approaching one new doorway after another. Fortunate is the student who, like the young lady in the picture, finds a gentleman at the door. She can make the first steps into a new world at the side of a trusted friend. Parents are such guides in the earliest years, but later they are joined by teachers, pastors, and other counselors. . . . A college education involves the opening of many doors into ever larger worlds of understanding and into new areas of service. In a church-related college Christian teachers are waiting to serve as guides. . . . College means an introduction to unfamiliar and sometimes uncharted ways. Thank God for teachers who are men and women of faith, who stand ready to assist in the opening of doors.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Fifty Years Ago

In looking over the Messenger of Jan. 4, I saw where a number of churches had been organized of late over the United States. One of them was at Seattle, Wash.

Then I began to think back to fifty years ago. In the fall of 1908, a few members of the Pleasant Hill church of Northern Indiana, started with a few friends for Seattle, Wash. When we arrived there we heard of a group of members of the Church of the Brethren. They were meeting for worship in the home of Bro. Charles Maust, a minister. We were glad to join in with them. Among our group was also a minister, Bro. Jesse A. Gump. On his arrival he was placed in charge of the church. They had already begun building a church house on Greenwood Avenue, but it was not nearly finished. But they worked hard and were determined to win out. By God's help they did, for they got no help from any other source.

On Jan. 3, 1909, this church house was dedicated to the Lord free of debt. Elder Jesse Gump delivered the dedication sermon. The church was filled to its capacity. It was well attended by the community as well as by the members.

This was the first Church of the Brethren in Seattle or anywhere near. People came as far as fifty miles to attend services.

At this church some of our missionaries spent their last Sundays in the United States before sailing for China.—Mrs. Wyland Zumbrun, Columbia City, Ind.

A Problem and a Boon

I have just read the Feb. 8 Gospel Messenger and do want to tell you that I greatly appreciated your two editorials. Both are timely and challenging although of a different nature.

Certainly the problem of proper race relations should be a concern of every citizen of our nation. Would too that each one might become color blind!

The introduction by American Bible Society of a finger-operated phonograph with plastic discs of Scripture recordings should be a boon to new and especially illiterate Christians by which they might become familiar with the Scripture for their own spiritual edification as well as to share it with their neighbors in their program of evangelism. I want to investigate this instrument as a means of aid to our Christians in India.—Goldie Swartz, Sebring, Fla.

No Pockets

The following is a true story I used as an illustration some time ago, and I thought it might be of interest to Gospel Messenger readers.

"Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal."

Mr. Marshall Turner was a very rich man who was president of one of Mobile's largest supply companies.

When he passed away, his friends among the colored people were invited to pass by the casket and view the remains.

Two elderly colored gentlemen paused in passing and one of them asked the other, "How much money do you think Mr. Marshall left when he passed away?" His companion thought a moment and then answered, "He left every cent he had." How true his answer was. There are no pockets in a shroud. — Glen W. Pitcher, Mobile, Ala.

Every Preacher Should Use It

I want to let you know how good I thought the article "Does the Bible Sanction War?" written by M. Guy West was.

He expresses fully my interpretation of the Bible on the subject but I can't explain it to others like that.

I would like copies of it if available. I wish it would be used by every preacher for a sermon in the church.—Mrs. Mabel R. Carey, Whittier, Calif.

Reprints of the article, "Does the Bible Sanction War?" may be obtained by writing to the Church of the Brethren General Offices, Elgin, Ill. Single copies are free. The cost of quantities of two to forty-nine copies is 3c each; fifty to ninety-nine copies, 2c each; one hundred or more, 1c each.—Editor.



Sputniks Spur Some Thinking

Critics Eye U. S. Education

Glenn D. Everett

THE Russian sputniks may yet prove to be a blessing to this nation. They have caused the American people to do a lot of deep, introspective thinking and at this point in our national development, anything that can get us to thinking is potentially a blessing. We have become so accustomed to talking about ourselves in terms of the biggest, the best, the richest, and the most wonderful that we needed something to set us back on our heels.

We may thank the Lord that our comeuppance came to us in the peaceful competition of the International Geophysical Year and not in the tragic maelstrom of war where a defeat of similar magnitude could have resulted in our utter destruction.

Americans are galled by our defeat in the race into outer space and are humiliated by the knowledge that it indicates we have fallen behind in other fields as well.

There can be no doubt, as events unfold in Washington, that a great deal of criticism

Our schools need competent, trained teachers who will challenge youth to use their abilities

H. Armstrong Roberts

is being leveled at American education. We have belatedly awakened to the fact that while American education may be the biggest, it is far from the best.

Indeed, it is in the forthcoming battle over public education that we may learn whether the American people have been sufficiently shaken by the Russian sputniks to undertake some sweeping reforms, or whether they will merely give vent to a little frustrated irritation and then subside to the comfort of watching television.

For a long time it has been apparent to those who have been in close touch with it that the American educational system has been seriously ill. The cause of the illness has not been hard to diagnose. Although America is the richest nation in the world, it has been preparing its school budgets as though we were poverty-stricken. We have many of our fine, successful businessmen to thank for that. They have become so resentful of paying taxes that they have preferred to watch our school systems deteriorate than to support bond issues for new buildings and an adequate pay scale for teachers.

Let us hope that those leaders in our communities whose concepts of human values became so warped that they put a higher value on money (in the sense of escaping additional taxes) than on the education of the next generation now at least have the courage to face what they have done.

Collectively, the American school system is a shambles. We have twice as many children as in 1939 but we do not have twice as many schools. Particularly in our mushrooming suburbs, our school building has failed notoriously to keep up with basic needs. At the same time, we have driven out of our educational system many fine and able teachers because of the niggardly attitude we have taken toward salaries in this field.

It comes as a shock to learn that in Russia a full professor in a university commands an average salary eight times that of a factory worker. In America the differential is only 1.8: the average factory worker $4,000, average professor $7,200 – and the gap is steadily narrowing. The average faculty member in our small Christian colleges earns less ($5,100) than the average interstate truck driver with his teamster card ($5,300).

How long can our small Christian colleges continue producing a satisfactory education in that kind of situation? If the sputniks get us to thinking seriously about such questions, they are performing a most useful function.

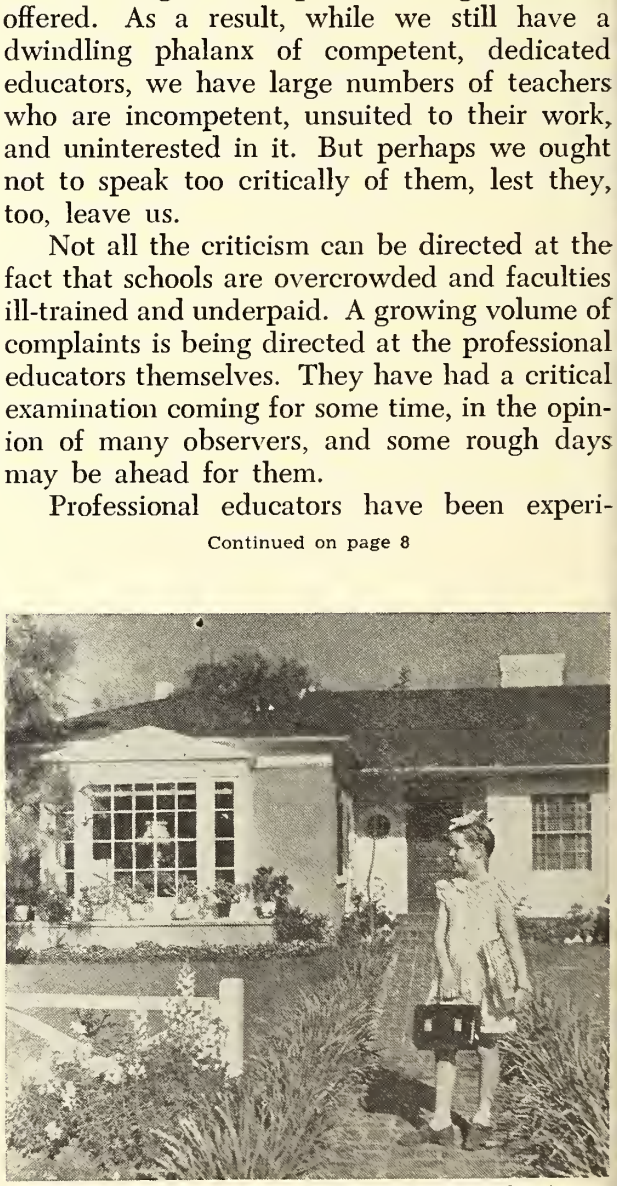
We might contemplate whether some of the conditions that are wrong with American education today would exist if we were paying college professors $32,000 a year (eight times a factory worker's salary). At least, we would not be experiencing our present difficulty in finding competent young Ph.D.'s willing to go into the teaching field. And if our high school and grade school faculties were paid on an according scale, we would not have the personnel problems that have plagued school administrators.

Unfortunately, however, we have had to staff our bulging schools with such persons as were willing to accept the meager salaries offered. As a result, while we still have a dwindling phalanx of competent, dedicated educators, we have large numbers of teachers who are incompetent, unsuited to their work, and uninterested in it. But perhaps we ought not to speak too critically of them, lest they, too, leave us.

Not all the criticism can be directed at the fact that schools are overcrowded and faculties ill-trained and underpaid. A growing volume of complaints is being directed at the professional educators themselves. They have had a critical examination coming for some time, in the opinion of many observers, and some rough days may be ahead for them.

Professional educators have been experi-

Continued on page 8



Religious News Service

School building has failed to keep up with the needs of the mushrooming suburbs and enrollment

EDITORIAL

"Do Not Be Conformed . . . But Transformed"

HARDLY a day passes without someone coining a new phrase to describe our generation and its desire for conformity. Today's man, no longer a hero, is pictured as an "organization man," well dressed in a "gray-flannel suit," leaving his typical suburban home each morning to lose himself in "the lonely crowd" whose standards he must accept.

Our young folks have been termed the "silent" generation, the "lost" generation, the "beat" generation and the "bland" generation. They are friendly, healthy, intelligent, and well adjusted, but are they really happy? Have they given up their individuality for the sake of conformity? Are they afraid to be different?

Red Skelton thinks this is one reason why so few comedians have managed to survive on radio and television. They are not allowed to make jokes about controversial subjects. The networks, he asserts, play it safe by laying off comedy and sticking to westerns.

Karl Schapiro, a contemporary poet, calls the youth of today "intellectual cowards." He says young adults are "so quiet there isn't even enough excitement in them to write." He sees no hope in the religious revival, believing that people "attend churches as caves to creep into."

These are private opinions, but they receive some support from more careful studies made by sociologists and teachers. Philip E. Jacob, professor of political science at the University of Pennsylvania, has conducted extensive research studies in order to examine changing values among college students. He notes some dominant characteristics of students today. They are "gloriously contented" and they are "unabashedly self-centered." While they are inclined to conform readily to prevailing patterns of life, they are tolerant of differences in others. While they value traditional moral standards highly, they seem undisturbed about the general laxity that prevails. While they are interested in religion and discuss it freely, it seems to have little bearing on their major decisions.

The mood of conformity extends to groups other than college students. David Reisman, a sociologist, maintains that we are no longer "tradition directed" or "inner directed" but we have become so responsive to the persons among whom we live that we can be described only as "other directed."

A more recent author, William Whyte, identifies this trait of our character with a prevailing desire to belong to an organization. Actually the organizations in which we live and move and have our being are not necessarily evil. Whether they are corporations, labor unions, social clubs, or churches they may have our best interests at heart, but always it is the spirit of "togetherness" and "group harmony" that prevails. The individual cannot forget that he is part of a group and in always saying "we," whether for good or ill, he has almost forgotten how to say "I." His responses are prompted by "group dynamics" and his creative ideas are supposed to be thrown out in a "brain-storming" session that will produce the best in group thinking.

How to deal with pressures toward conformity has always been a problem for Christians. When the pressures appeared as outright persecution, it was fairly simple to know how to react. Sometimes it became imperative for Christians to withdraw almost completely from a society that seemed evil. At other times the church has sought to develop a countersociety, an "order" of its own that demanded conformity to the will of the church, an "order" expressed in certain rituals, in cultural patterns, and even in a required manner of dress. This countersociety, however, can be as damaging to personality as the society it seeks to resist. Nonconformity for the sake of nonconformity has never been the answer to conformity. Nor has it been the answer proposed by the New Testament.

"Do not be conformed to the world, but be transformed by the renewal of your mind." The key words here are *transformed* and *renewal.* Christians are not expected to be tradition directed (though good traditions help) or other directed (though it pays to be sensitive to others) or even inner directed (unless the spirit of Jesus Christ dwells within). We are called to become new persons who will not flee from the society in which we live nor abandon what is promising in our culture, but who will expect to be transformed by the love of God and to be used by God for the transformation of society. — K. M.

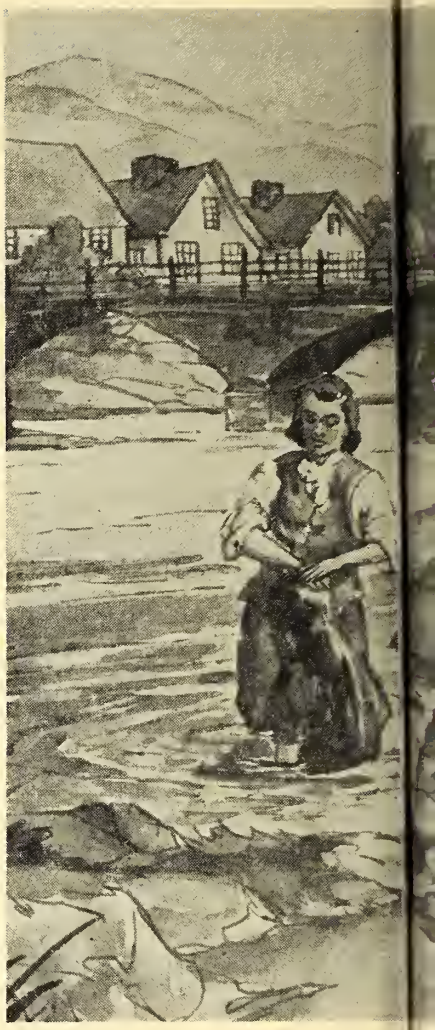
The First Eight

Bonis

Kippings

Grebe

Vetter



Donald Durnbaugh

IT IS natural that Brethren interest has largely centered upon Alexander Mack and his family. However, the lives of the other six at Schwarzenau in 1708 are also of interest. Mack was but "first among equals," and knowledge of his brethren fills out our picture of the nature of the early church.

Andrew and
Anna Margaret Boni

Andrew Boni (also spelled Bony, Boney, and Ponne) was the only one of the first eight born outside of the Germanies. His birthplace was the village of Frenkendorf, a few miles east of Basel in German-speaking Switzerland. He was baptized on March 31, 1673, the sixth child of Andrew and Anna Hämer Boni, and was confirmed into the Reformed Church on Palm Sunday, 1690.

Following in his father's footsteps, he became a weaver. After finishing his apprenticeship, he went to Heidelberg as a journeyman. Here he was married. He and his wife, Mary Sarah, born in Seltz, received Heidelberg citizenship on December 12, 1702. One month later the weaver's guild awarded him the title of master weaver.

Boni's wife soon died, and he returned to Switzerland, where he began publicly witnessing to the Pietist and Anabaptist convictions which he had developed in Heidelberg. The local pastor denounced him to the government in 1705 for refusing to bear arms, perform military drill, swear oaths, and take holy communion. When the Basel clergy examined him, Boni asserted on the first point that he was ready to obey the authorities in all things except when they required him to take human life. He cited II Cor. 10:4 and Rom. 12:19, among other texts. Andrew Boni was thus the first "Brethren" conscientious objector.

Although he returned to Heidelberg, he came again to the Basel area in the fall of 1706 to visit his brother Martin, who was convinced of the truth of his older brother's beliefs. Andrew soon ran afoul of the local pastor again, when he appeared at the infant baptism conducted by the pastor, of the



From the filmstrip, Come Up Higher

child of a cousin. For one thing, Boni was not bearing the weapons customary for the rite. Then, after the baptism, he pulled forth his New Testament, which he always carried with him, and asked the pastor to point out where the baptism of infants and the provision of godparents was commanded. The pastor wrote later: "He had all of the usual Anabaptist excuses ready to answer all arguments."

Boni and his parents became estranged over his new beliefs, and heated words were exchanged. His own mother delivered a copy of one of his religious tracts to the pastor. The result was that Andrew and Martin were arrested and taken to Basel where they were imprisoned. When on trial before the city council they refused to incriminate the others with whom they had met. The clergy examined them and condemned Andrew Boni for his stubbornness. They found that since his last examination he had "absorbed all of the other errors of the Anabaptists, enthusiasts, and fanatics." Despite a letter which he submitted in his defense he was expelled from the Basel area forever, under penalty of severe punishment for returning.

Four months later he was arrested in another village and sent to Basel. He wrote a long letter from his cell in the Spalen prison tower pointing out the "mountain" of sins which rested upon the city and calling on Basel to repent in those last days before the final judgment. The city fathers responded by placing him in the stocks or pillory and then expelling him again from the city.

Andrew Boni then found his way to Wittgenstein, where he participated in the founding of the new Brethren fellowship. He married at Schwarzenau the widow Joanna Margaret Nöthiger. It is not clear whether the marriage took place before the baptism or afterwards. Their house was sold to the wife of an official named Frensdorf, when they left with Mack and the others for Surhuisterveen in 1720. They also sailed to Pennsylvania in 1729. One writer claims that an Andrew Boni was in Germantown before 1710, but this is unlikely. Boni died on October 8, 1741.

John and Joanna Kipping

Very little is known about John and Joanna Kipping. They were the only ones of the early Brethren to come from Lutheran background. They came from the village of Bareit in the duchy of Württemberg, where there had been extensive Pietist activity. In Schwarzenau they built a hut with the help of John Henry Kalcklöser, which they later sold to Countess Henriette, the sister of Count Henry Albert. In 1729 they came with Mack to Pennsylvania along with two daughters, Anna and Sybill.

George Grebe

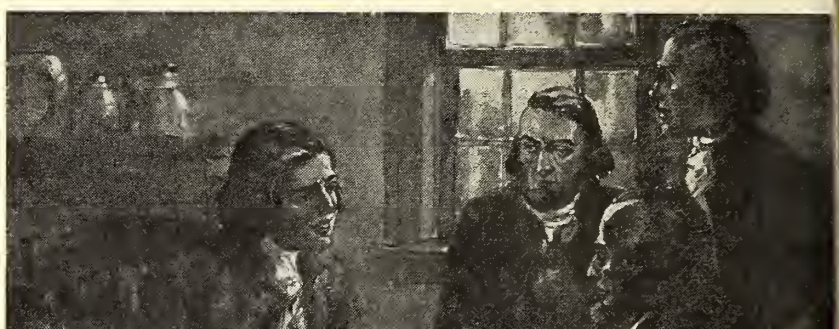
George Grebe had the somewhat un-Brethren position of master gunsmith at the ducal court at Kassel in the state of Hesse, before he went to Schwarzenau. He was active in the local Pietist circle there until a government command suppressed it. Sometime after 1706 he gave up his secure ca-

reer for the religious freedom of Wittgenstein, where he met together with the Brethren-to-be. Grebe joined with Mack in writing their spiritual adviser Hochmann von Hochenau in 1708 about their desire for baptism. His reply of July 24 was addressed to both of them.

The biography of Lady Clara Elizabeth von Callenberg, originally of Kassel, reveals some information about Grebe and his family. Lady Clara had been influenced by the Pietists in Kassel, and particularly by Grebe, whom she described as a rich, pious, and devout man. In 1709 she decided to give up her family connections and wealth to find religious peace in Wittgenstein. There she was received in love in the home of Grebe and his wife Juliana even though the latter had just given birth to a child. As their simple hut had only one room, she had to crawl up to the attic each night to sleep. Despite the humble accommodations, she rejoiced in the love and kindness with which she was received.

Grebe built a house on the *Stüntzel*, several miles southwest of Schwarzenau. There are numerous documents in the Wittgenstein archives concerning his financial and real estate transactions. They sold their house and possessions in April 1720, because they intended to "migrate to Friesland along with the other Anabaptists."

According to the colonial Brethren leader, George Adam Martin, Grebe later fell out with Mack in a public meeting in Holland. He is supposed to have accused Mack and the others of "sectarianism" which was keeping many souls from joining the movement. At any rate, he did not come to America, and nothing is known of his later life in Friesland.



From the filmstrip, Come Up Higher

Those who questioned the practices of the state church and sought in the New Testament a way of life met often at the Macks' home

Luke Vetter

Luke Vetter lived in the state of Hesse before he went to Schwarzenau. He was born in 1676. Unlike the others, he did not accompany Mack to Friesland. He and his wife, Anna Elizabeth, whose maiden name was Seeligmann, sold their house in Schwarzenau on May 4, 1715, and moved to Krefeld. Here the family, with four children, is listed as being on the relief roll in a census taken about 1717. Vetter and three children arrived in Philadelphia on the ship Britannia on September 21, 1731. His age was listed as fifty-five, a son David as twenty-one, and daughters Margaret, eighteen, and Sophia, thirteen.

It is interesting to note that the first Brethren were primarily skilled craftsmen rather than rural people as most of the Brethren became in America. Several were well off financially. Women played an important role from the first.

These six, together with the Macks, were the first eight Brethren. They deserve an honored place in the memory of their spiritual descendants.

The two articles on The First Eight and others by Donald Durnbaugh, which will be appearing in coming issues of the Gospel Messenger, are helpful background reading for the church school lessons for the present quarter.

Critics Eye U.S. Education

Continued from page 4

menting with some novel theories that have produced rather unsatisfactory results. They have abolished report cards in many school systems and with a supercilious, knowing smile tell protesting parents that they have found that it injures the psyche of a child to have to engage in competition for good grades.

Schools have largely done away with discipline. They dare not, of course, lay a hand on the little urchins. That would be barbaric and most American courts today would find the teacher guilty of assault and battery. They do not even

keep children after school, explaining that the traffic problem precludes this. Yet the same children a few minutes after school are out in the street on their bicycles.

In recent years a wave of anti-intellectualism has swept American high schools. Students who worked hard were scornfully ridiculed as "brains" and shunned socially. The sad truth is that our professional educators have been contributing to this scornful attitude toward "eggheads" and hard study schedules.

Today the curriculum of the typical high school student is devoid of cultural subjects and so lacking in science, mathematics, English, and other basics that American education is inferior in every respect but one to European. That one is that we have more students getting such education as we do offer. But European schools are rapidly remedying this deficiency by broadening their bases. We go on with our haphazard mass production system, thinking that because this is the way to produce more automobiles, it is also the way to produce more brains.

If that theory of education were true, we would not see the phenomenon that our small church-related colleges, though poorly equipped and laboring with small, underpaid faculties, regularly produce a superior quality of graduates to any large state university no matter what basis of comparison you apply.

Our churches need to take a keen interest in the reform of American education that lies ahead. Before they get too interested in criticizing the job the public schools have been doing, they might take a look at the job their own Sunday schools are doing. We are producing a generation as illiterate in the Bible as they are in geography and history.

Many of our good church people have wondered aloud why God would permit the atheist Russians to become leaders of the world and why he would favor them with good fortune. Perhaps, if we take a good look at ourselves, we can see many reasons why God would send a scourge upon us. What counts is what our reaction will be. And no place will our answer be more clearly given than in what — if anything — we are prepared to do to give a new set of values to American education.

Prayer for Our Colleges

Paul Mohler

Father, we thank thee for our church colleges. We thank thee for the men and women who have given so much of their lives and of their means to build them. We thank thee for the splendid services they render thee in developing our young people for thy service in so many walks of life.

We pray thee to bless all of our colleges, and especially the one in our own region. Give them all things necessary for their proper support, growth, and development in service of our youth.

Do thou enlighten and guide the college trustees in their choice and support of school officers, and in policies and measures for the conduct and development of the school.

Guide the president and official board in securing teachers of high character and ability for the college. Help them to maintain harmony and co-operation in the teaching and working forces of the school.

Inspire the teachers to faithful, unselfish service to all students in and out of the classrooms.

Bless the students with keen interest in their development and with ambition to render service to thee and to the world. Bless them in relation to one another, that there may always be peace and goodwill in the student body.

Inspire parents with strong desire for the highest development of their children, and with willingness to make all necessary sacrifices for their education in our college.

Bless the public relations department in informing and in stirring people with interest in what the college is doing. Help them to show impressively what well-trained leaders mean to the church and the nation, and how well the college is training leaders. Support them in their efforts to increase college attendance and financial support for the school.

Stir the college alumni with gratitude to the college, with interest in its development, and with generosity in its support.

EVERYDAY MIRACLES

RUFUS M. REED

When I watch the wild geese wing the blue
Like an arrow aimed so true,
Guided to some distant goal
By silent whisper in the soul,

When I see a bird or a butterfly
Soaring above all such as I,
I feel enough embodied joy
My cynic doubting to destroy;

When I touch the trunk of a towering tree
My faith leaps up to infinity,
And everywhere my eyes can trace
God's miracles in the commonplace!

Men and nations work together to lay the foundations for

A Mord

Frances Fenner

UNDER God, and behind a shield of liberty that is our heritage, the American people strive to build a better society not only for themselves, but to help others to do the same." This is the official interpretation of the theme of the United States exhibit at the great world's fair to open at Brussels, Belgium, on April 17, 1958.

The first world's fair since the great show in New York in 1939-40, it gives thoughtful citizens of the world an opportunity to strike a new balance sheet of progress, to see how far we have come in the heart of the Twentieth Century. The over-all theme of the fair, "Balance Sheet for a More Human World" is a declaration of faith in man's ability to mold the atomic age to his own advantage.

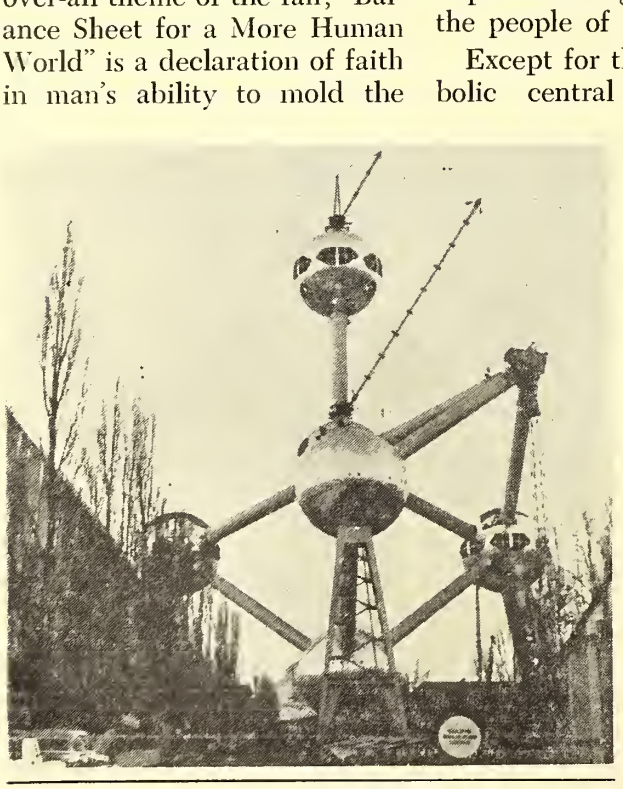
Running for six months, the fair offers the opportunity for fifty nations, seven international organizations, and public and private agencies of six continents to produce the first World's Fair of the Atomic Era.

THE CHURCHES AT A WORLD'S FAIR

A measure of progress may be tested by the role of organized religion at this great event. A study of the layout of the 500-acre grounds of Heysel Park, located four miles from the city of Brussels, shows due attention paid to faith in a Supreme Being in the lives of the people of the world.

Except for the 360-foot symbolic central structure, the Atomium, the tallest building on the grounds will be *Civitas Dei,* the City of God, erected by the Vatican. Here, in a cathedral type structure, rooms for prayer and meditation will provide retreat for the expected millions of visitors who avail themselves of the facilities.

Across the way, the Israeli Pavilion presents its contribution from the traditional Holy Land. On the tenth anniversary of their statehood, Israel exhibits a "new country found in the ancient cradle of their race, Palestine." Pioneers in wresting a modern civilization from a barren, war-devastated land, the Israeli people "attach nonetheless great importance to spiritual values . . . pursuing the spiritual theme of the ex-



The Atomium, symbol and dominant structure of the fair, represents the atomic structure of an elemental crystal of metal. Each of the nine steel spheres, is sixty-five feet in diameter

Model for the Protestant exhibit develops the theme, The New Humanity, as seen in the light of Jesus Christ. Occupying a point near the center of the grounds, it offers a focal point for world Christians in a changing world

Cassefieres, Cardinaux



Human World

hibition," by demonstrating the cardinal virtues of faith and hope.

An important section of the grounds is to be devoted to Belgium's African lands of Congo and Ruanda-Urundi. In this group of seven buildings, the Catholic and Protestant missions will be represented.

MISSIONS AT THE WORLD'S FAIR

Two Protestant missionaries, in January 1881, were the first white men to reach Stanley Pool from the West Coast. Protestant work and witness, on the heels of Stanley and Livingston, has borne fruit in this fertile land. Congolese have organized their personnel and stations into a co-operative venture, numbering at least two million adherents, under the Congo Protestant Council, offering a fine example of ecumenicity for a watching world.

In addition to evangelism, book printing, educational and medical services are advancing standards of living for this awakening people. A number of Congo Christians will be present during the fair to display materials, answer questions, and witness as they are able.

THE PROTESTANT PAVILION

Near the center of the grounds, under the shadow of the Atomium, lies the site reserved for the Protestant Pavilion. Through the Federation of Protestant Churches of Belgium and under the leadership of Netherlands Reformed Pastor Pieter Fagel, a small but beautiful structure is arising as testament to the faith and courage of a small handful of the world's Protestants.

The theme of this structure is "The new humanity, as seen in the light of Jesus Christ."

Mainly of brass and aluminum, it is in prefabricated form. A circular chapel offers a quiet spot for meditation between daily services to be held in three languages. After the fair closes in October 1958, it will be moved to a permanent location to become an ecumenical center for the Belgian church.

Representing all Protestantism, the burden of this important, indeed essential, project is assumed by the tiny Belgian

The Protestant Pavilion at the Brussels Fair nears completion. Near it is the Atomium exhibit

A large mosaic for the exterior of the Protestant Pavilion receives some finishing touches from the Swiss artist, Peter Siebold. It is made of natural stones collected from various European river beds

Religious News Service





minority church.*

How bright the smallest light appears in a dark night! Here is an opportunity for men of goodwill to take heart and to look to the future with renewed courage and invigorated faith.

ABSTRACT INTO CONCRETE

The planners of *Brussels '58* are confronted with a complex problem: How can abstract principles be demonstrated by concrete technical exhibits. A prayer and meditation room is not enough. The people of the world must have guidance, what to pray for, what to meditate upon.

For peace? Yes, of course, but how is it to be brought about? How is the atom, now harnessed while unleashed, to be tamed? In the towering Atomium, exhibits on the peaceful use of atomic energy show that it can be done. In the International Hall of Science, four major disciplines offer unified exhibits on the atom, the molecule, the crystal, and the living cell. But knowledge is not enough. Technology is not enough. Tools are not enough. Things, never are enough.

Each of the expected fifty million visitors, and the watching millions who must view the spectacle from the sidelines, must judge the degree of success for himself.

At the dawn of the third millenium, Brussels invites all nations of the Universe side by side, to express their hope together; to interpret the oracle of a bright new era; to testify to their sincerity by their efforts for the realization of a more human world.

* Protestants wishing to help support this project may obtain further information or send contributions to International Christian Committee, Brussels World's Fair, 156 Fifth Avenue, Room 1005, New York 10, N.Y.

A Cause Worthy of Full Allegiance

Kirby Page

DEEP down in his soul every man longs for a cause to which he can give himself with utmost devotion. A mother is willing to make any sacrifice for her children, and a patriot will pay any price for the preservation of liberty. Once Garabaldi cried out, in an oft-quoted challenge to young Italians: "I am going out from home; I offer neither quarters, nor provisions, nor wages. I offer hunger, thirst, forced marches, battles and death. Let him who loves his country with his heart and not his lips only follow me." In every land and in every century this challenge has met with passionate response.

And this is the summons of our Lord Jesus. He offers men a cause which is worthy of their all. He calls disciples and with entire frankness warns them of trouble ahead. If with fresh minds we could read the record of the requirements of discipleship, we would realize that Jesus is appealing to the most fervent yearning of the human heart—a cause big enough to demand everything. Render full obedience to God and do his will at any cost, and enter into life. Think again upon these familiar words: "If anyone wants to go with me, he must disregard himself, and take up his cross and follow me. For whoever wants to preserve his own life will lose it, and whoever loses his life for me and for the good news will preserve it. . . . I have said all this to you to keep you from falling away. They will put you out of the synagogues; indeed, the hour is coming when whoever kills you will think he is offering a service to God."

The Christian requirement is total allegiance to Jesus Christ in doing the loving will of God.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

We have worked hard to get what little we have. My husband now has a better job and we feel we can buy a few of the luxuries of life. How can we decide on what to buy? What is the difference between a luxury item and a need?

Confused.

Dear Friend,

What is the difference between a luxury item and a need? I don't know. Yesterday's luxuries are today's needs. Even our little town now has a supermarket. One family will put into their shopping cart what three families used to put in theirs from the little store around the corner.

One might argue that the difference is qualitative rather than quantitative. Yet a famine-stricken Indian would offer the rebuke of comparing his one cup of milk per year to our four cups per day.

Our local radio daily interrupts the morning news with the friendly offer of "yenom—that's money spelled backwards." The insulting voice of the flippant, foxy, finance company offers this "fresh green lettuce" to the panting, pursued patient running to cover his poorly planned payments. This tranquilizer pill does seem to serve the function of confusing one about his needs. I say "insulting" voice because this flippant attitude about money rests upon a depreciation of personality. It relies upon the lack of self-respect.

Probably Bro. Edward Frantz has made the most direct contribution to our problem. He has suggested that the simple life can only make sense as one interprets it as a singleness of aim or purpose. If a person has confidence in his own life goals, he then is free to use his own judgment. In this term of reference, luxury would be that which makes little contribution to personality. Need is that which enhances personality and interpersonal relationships.

Paul S. Hersch.

The Future of the Christian College

SPUTNIK and Explorer have forced respect for the egghead. Overnight education has become an instrument of national policy. Already we see signs that our school system will be reorganized, that there will be greater emphasis on both the kinds and the quality of instruction made available to youth. We are going to give greater encouragement to well-qualified youth to continue in school and to undertake post-high school education.

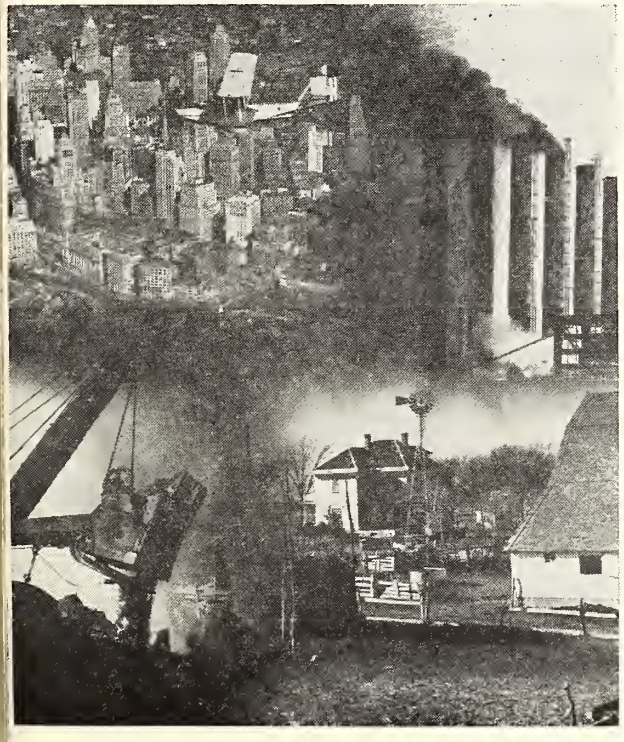
All this comes at a time when expected enrollment increases were already forcing college administrators and faculties to rethink the roles of their institutions in the pattern of U.S. higher education. The church-related college is no exception. If anything, its problems may be more acute. Christian College Day, April 20, therefore takes on special interest this year.

Asa S. Knowles

The emerging features of tomorrow's higher education present a challenge to the church-related colleges. They should provide high-quality education unique in the demands it imposes on the individual. They should develop character and those qualities of leadership needed not only as a bulwark of strength for the church itself, but also for a competent Christian leadership in every phase of our democratic society.

Protestant church colleges which are of high quality should certainly be continued and strengthened. Those church colleges which are marginal, weak in scholarship, and poorly financed (the two go together), should be bolstered and strengthened if they are serving a particular educational need of the church; otherwise they should be encouraged to become public or private institutions. Merging of colleges should be accomplished where desirable. Above all, special efforts should be made to motivate more youth to undertake a career of church service, ministerial, educational, or social.

President of the University of Toledo



The Christian college should develop character and those qualities of leadership needed for the church and in every phase of our democratic society

Gendreau

Certain new developments can be seen emerging for all higher education. With a predicted enrollment of five million students in our colleges by 1970, independent private colleges will prosper and increase in number and size, but the greatest expansion will come in new public tax-supported institutions and many of these will be community colleges. More and more young people, some say upwards of 75 per cent, will attend tax-supported schools. The dormitory type of college campus will become relatively less significant and commuting students will comprise the largest segment of the nation's undergraduate enrollment.

A recent study points out that in the past our colleges and universities have influenced very little the standards of behavior, quality of judgment, sense of social responsibility, perspicacity of understanding, or guiding beliefs of youth. What group should be more concerned in this matter than the church-related colleges?

Their programs of study are essentially the same as those found in the curricula of all colleges, with certain required courses in religion added, together with Bible classes, and perhaps compulsory chapel attendance. There are some nonsectarian institutions which

have religious offerings wider in scope than those of some of the church-related colleges.

Protestant colleges vary greatly. Some have strict regulations for student conduct, reflecting the standards of the sponsoring church. Others have regulations indistinguishable from those of nonsectarian private and public colleges.

Protestant colleges vary in other ways — in the representation of church membership on the board, on the faculty, and in the student body. They vary in the amount of financial help received from the related church. They vary in size from some of the smallest colleges in the U.S. to some of the very largest.

Obviously some of the small church colleges are going to find it increasingly difficult to compete with publicly supported institutions, in particular with the new community colleges. Church members who find themselves taxed to support community colleges may question whether they should try to maintain church schools, particularly if it means sending sons and daughters away from home. The state can establish compulsory support of education, health, and welfare institutions. Churches must live on what people will give *after* taxes. It seems logical that churches and church-related colleges should give increasing attention to where best to spend church funds.

On the other hand, as enrollments rise, some Protestant church colleges quite naturally will enlarge the scope of their services. This can be an advantage to the sponsoring church if the expansion meets the special needs of the church for the training of an increased number of ministers, religious educators, and social workers for a growing population. There are many things for which the religiously oriented college stands and which it must accomplish that cannot be met by public funds.

A strong case can be made for generous support of the church college which does qualified work. In fact, a strong



Voices in the Garden

David Barclay

THERE was a gardener who wanted to plant a beautiful field of flowers.

He went to his shed to find the best tools.

In the dim light of the place he heard the tools speaking.

The spade said, "I am so glad that I have a strong handle and a sharp blade, the gardener is very good to me."

The hoe said, "I am thankful that I am made from fine wood and strong iron. If it were not for the gardener I would not be made; so I love him very much."

The rake said, "I am thankful for my fine coat of oil that keeps me from rusting. I am grateful for the gardener's shed that keeps me dry and clean. Best of all, I am thankful to be in the light where I can see the gardener when he comes in. I am glad that I am not like the rusty little trowel who lies in the dark corner."

Then came a small voice from the dark corner.

It said, "Gardener, please take me and use me to make your garden. I am very small and rusty, and I have lived in the darkness, but use me if you can to make ready for the flowers."

The gardener was glad at this and he took the trowel from the dark corner into the sunshine, and he used it to spade the earth and hoe it and even rake it.

In the dim shed the other tools talked of the foolishness of the trowel, for while he became worn with work, they remained strong and clean and well liked by each other.

But the trowel had a joy they did not know.

From the work of the gardener who used him, he saw the flowers grow in the sunshine, and he was in the hands of one who loved him.

case can be made for making these institutions tuition-free, or completely free, to young people willing to dedicate their lives to the ministry, religious education, or religious social work. The way is wide open for church colleges to train personnel for expanded service to youth, and oldsters too in many communities, and for work on the campuses of many public and private nonsectarian colleges.

A second priority for the larger church groups could well be that of supporting a strong church-related university, truly church-oriented in its graduate and professional work. The mission of such a church-sponsored university would be to continue research and offer instruction for the professional advancement of clergy and lay religious workers, as well as advanced education for the faculties of church-related colleges. This university could profitably conduct research on current problems, on relating religion to modern life, on questions of public policy affecting churches, church financing, church location, recruitment of clergy, conduct of theological education.

As public education assumes new patterns, is it not logical for more of the church-related colleges to give greater emphasis to being distinctive in character, both in the type of education they offer and the standards of conduct they expect of their students? Many parents prefer to send their children to church colleges because they expect their children's character, conduct, and standards will be molded by the college atmosphere, associations, and instruction. Many parents send their children to denominational co-educational colleges in the hope that they will marry within their own faith. Above all they want their children to develop Christian characters based on the concepts taught and practiced in their own home and church.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Comfort Ye My People. Cornelius Oldenburg. Baker Book House, 1957. 26 pages. 25c; $3.00 per dozen.

This excellent booklet, prepared for those who mourn the loss of a loved one, is the kind the pastor can well put in the hands of a bereft person.

It is simple, positive, illuminating, and heartwarming.—*Charles Zunkel.*

My Grace Is Sufficient. Cornelius Oldenburg. Baker Book House, 1957. 26 pages. 25c; $3.00 per dozen.

This is an excellent booklet for the pastor to put into the hands of a patient in or going to the hospital. Its brief messages are positive and filled with hope and faith.—*Charles Zunkel.*

***Drugs and the Mind.** Robert S. deRopp. St. Martin's Press, 1957. 310 pages. $4.50.

Many are the drugs, both new and old, that are available and used by mankind today. Scientists are only beginning to understand the composition, effects and potential of many new or already known chemicals or solutions.

Dr. deRopp, who has spent many years in the study of various drugs, writes with clarity and insight about the many different drugs being used and their effects on the individual, his mind, his mental health, and society. The book covers the field from the use of drugs in the form of caffeine in coffee, tea, cocoa, and cola drinks to the use of the highly addictive drugs and the newer tranquilizers.

While many scientific terms are used, it will be well worth the time of the reader to study and understand the material presented in this volume.—*James Renz.*

***My Inward Journey.** Lorraine Picker. Westminster Press, 1957. 187 pages. $3.00.

This is the true story of how Lorraine Picker after thirty years of affliction recovered from crippling asthma through psychoanalysis. Her penetrating insights, honesty and clarity of expression will help many a chronically or even a more or less frequently physically ill person understand himself.

The book can be profitable reading for physically healthy persons. There are other illnesses, too—not necessarily serious emotional or personality disorders, but immaturities and self-centered traits which make life difficult for family, friends, and associates. "While my friends were moving to split-level houses," the author confesses, "I was living in a split-level mind." Help came to her as she began to understand strong subconscious forces which had been at work in her life since childhood.

Friends and doctors urged Mrs. Picker to write this account, believing that her discoveries might help thousands of other physical sufferers whose basic problems are nonphysical. The book can do this if read discriminatingly. While it assumes a wholesome religious faith and its principles are basically Christian, we would wish it were more specifically church-centered. Suggestions to those who read it for help: do not rush hurriedly without professional counsel into psychoanalysis and do not suffer feelings of guilt, frustration, or serious disappointment if your experiences do not parallel those of the author.—*Harold Bomberger, Harrisburg Pa.*

***Why Go to Church?** Truman B. Douglas. Harpers, 1957. 118 pages. $2.00.

In this little volume, Truman B. Douglas, executive vice-president of the Board of Home Missions of the Congregational Christian Churches, gives us the contents of fourteen potent messages he first delivered as a radio series for the National Broadcasting Company under the auspices of the National Council of Churches.

Each message speaks eloquently to two classes of people: (1) those who feel it is not "smart" to go to church, and (2) those who are nominal members, strangers to their own church.

He gives provocative answers to questions asked and objections raised.—*Charles E. Zunkel.*

KINGDOM GLEANINGS

Secretaries are needed for service to the church in our Brotherhood offices. Qualifications include skill in office techniques including typing, facility in English and grammar, ability to work with others, and a desire to serve. Persons interested in such service should write the Personnel Office, General Brotherhood Board, 22 S. State St., Elgin, Ill., giving information on background of training and experience.

Hearings on S.582, the Langer Bill to prohibit advertising of alcoholic beverages across state lines, will begin in Senate committee soon. Letters and telegrams favoring the bill should be sent to the chairman of the committee, Senator Warren G. Magnuson, The Capitol, Washington, D.C., and to your own senators.

Each year for National Family Week a booklet, Pages of Power, is published giving suggestions to help make Bible reading and family worship both interesting and profitable for the whole family. The 1958 edition is based on the theme, Marks of a Household for God. These booklets outlining worship ideas for May 4-11 are available from the Church of the Brethren General Offices, Elgin, Ill., at 10c each; $7.50 per 100. Order promptly.

A workshop in religious drama is being sponsored by Elizabethtown College, Pa., June 8-13. This is an excellent opportunity for those who want to learn the techniques of choral speaking, play production, role playing, creative dramatics, and directing pageants under an experienced director, Mrs. Clarence Enterline. Mrs. Enterline is assistant professor of speech at Elizabethtown and the author of several books, including Best Plays for the Church. One hour of college credit may be earned by taking this workshop; certificate credit on leadership training is also available through the National Council of Churches. Cost for those who do not want credit is $31.50, including board and room. For further information write: Director of Summer Sessions, Elizabethtown College, Elizabethtown, Pa.

Television Programs

Off the air from April 27 to June 8, the Protestant segment of Frontiers of Faith will return June 8 and will deal with major spiritual personal concerns for the Sundays in June, such as pain and suffering, death and immortality, love and marriage, morality in modern life.

During July Dr. Eugene Carson Blake will interview four selected elder statesmen of the church.

Beginning Sept. 7 and continuing the entire month the Protestant churches will be back on the air with another drama series. Titled The Rainy Season, this will be in four parts, dealing with the problems that confront people in the years of retirement.

A program arrangement for a mother and son banquet is available for 10c. Order from Church of the Brethren General Offices, Elgin, Ill.

Sara G. Replogle, a former missionary in India, died at her home in Pennsylvania on March 31, according to word received in the Gospel Messenger office. An obituary will appear in a later issue of the Messenger.

Dedication and Home-coming

Hollidaysburg church, Middle Pennsylvania, will have a home-coming in observance of its fiftieth anniversary, Sunday, April 27, at 2:30 p.m. Bro. T. F. Henry of Huntingdon, Pa., will be the speaker for this occasion.

Cedar Grove church, Southern Ohio, will dedicate the addition to its church house, on Sunday, May 18. Herbert Richards will speak at the morning service and Kenneth Hollinger at the afternoon session.

Changes of Address

Don Robinson, from Wilmington, Del., to 3616 Welfare Ave., Kettering, Dayton 29, Ohio. Brother Robinson is serving the Church Federation of Greater Dayton as director of stewardship and finance.

Charles and Rozella Lunkley, from Wandali, Nigeria, West Africa, to R. 1, Agency, Iowa.

Robert and Mary Louise Swank, to 130 Bluffside Road, La Porte, Ind.

Earl and Rachel Zigler, from Khergam, India, to Bulsar, Surat District, Bombay State, India.

Bethany Biblical Seminary

The annual winter meeting of the Bethany Board of Directors was held at the seminary, Jan. 17 and 18, with all members present. The board gave careful consideration to a report on their continued study of the relocation of the seminary and unanimously and enthusiastically voted to proceed with the development program as authorized by the 1957 Annual Conference. A planning committee was appointed to co-ordinate the studies being made by subcommittees on the future needs of the seminary, and to recommend a master plan for the new campus. The committee is composed of Jesse H. Ziegler, chairman, Chalmer E. Faw, Stewart B. Kauffman, Dean L. Frantz, and John A. Eichelberger. President Paul M. Robinson and Chairman W. Glenn McFadden of the Board of Directors are ex officio members.

A joint committee composed of representatives from the General Brotherhood Board and the Bethany Board of Directors, asked to recommend a plan for financing the Bethany development program, met at the seminary on Feb. 6. The committee, Moyne Landis, chairman, Rufus King, secretary, Earl Garver, Ralph W. White, Norman J. Baugher, and Paul M. Robinson, will report to the Brotherhood Board and the Bethany Board of Directors in March.

The Bethany Seminary choir, under the direction of Prof. Marvin J. Dirks, appeared on the television program, Faith of Our Fathers, on Station WGN, on Feb. 2. Earle W. Fike, Jr., pastor of the First Church of the Brethren, Chicago, was the speaker.

At the regular monthly meeting of the Bethany

Faculty Forum, Feb. 20, members of the faculty of Evangelical Theological Seminary and their wives were guests. Evangelical is a seminary of the E.U.B. Church and is located in nearby Naperville. It is hoped that this will be the beginning of an era of closer co-operation between the two institutions.

A special lectureship in honor of the 250th Anniversary of the founding of the Church of the Brethren will be presented April 22-24 with Donald F. Durnbaugh interpreting Brethren origins.

Dean William M. Beahm was one of the speakers for the Spiritual Life Institute for the Southeastern Region, Feb. 11-13, at Bridgewater College, Va. Prof. Chalmer E. Faw was a speaker at the Pacific Coast regional conference at Fresno, Calif., Feb. 18-21.

Three Bethany students, Worth George, Joel Thompson, and Joel West, recently spent a week end on the campus of Manchester College, interpreting the ministry to interested students and answering questions concerning the nature of theological education. The visit was an experiment in ministerial recruitment and in co-ordinating the work of the college and the seminary.

The Chicago Society for Biblical Research met on the Bethany campus on Feb. 15. The society is made up of Biblical scholars in the Midwest area. Prof. Chalmer E. Faw has been secretary of the society for several years.

Prof. Floyd E. Mallott is on sabbatical leave from the seminary during the spring quarter for special studies in Europe. He expects to attend the 250th Anniversary celebration at Schwarzenau in August.

Plans are being made for a meeting of the Bethany Alumni Association at the Annual Conference in Des Moines, Iowa, on June 18, following the evening session. President Herbert Fisher of the Alumni Association and his committees are planning a short program interpreting the work of the seminary and allowing for a period of fellowship and class reunions.

The Church Calendar

April 20

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: God Prepares a Leader. Ex. 2-4. Memory Selection: By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter. . . . He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward. Heb. 11:24-26 (R.S.V.)

National Christian College Day

April 25 Training meeting, 250th Anniversary Call, Colorado, Colorado Springs

April 25 Training meeting, 250th Anniversary Call, Southern California

April 26 Training meeting, 250th Anniversary Call, Southern Illinois, Decatur

April 26 Training meeting, 250th Anniversary Call, Western Kansas, Larned

April 26 Finals, Southeastern Region speech contest, Bridgewater, Va.

April 26-27 Southeastern youth round table, Bridgewater, Va.

April 27 Training meeting, 250th Anniversary Call, Northern Illinois and Wisconsin, Freeport

April 28 Training meeting, 250th Anniversary Call, Northeastern Kansas, Lone Star

April 28-29 Training meeting, 250th Anniversary Call, Northern Virginia, S. Mill Creek and Harrisonburg

April 29 Training meeting, 250th Anniversary Call, Southeastern Kansas, Verdigris

May 1 Training meeting, 250th Anniversary Call, Oklahoma, Oklahoma City

May 2 Training meeting, 250th Anniversary Call, Texas and Louisiana, Nocona, Texas

May 2-4 Southeastern Region camping conference, Camp Mardela

May 4-11 Family Week

May 9-11 Training meeting, 250th Anniversary Call, Northern California, Modesto

May 11 Mother's Day

May 11 Rural Life Sunday

May 12 Training meeting, 250th Anniversary Call, Middle Missouri, Warrensburg

May 12 Training meeting, 250th Anniversary Call, Nebraska, Lincoln

May 12 Training meeting, 250th Anniversary Call, Western Pennsylvania

May 13 Training meeting, 250th Anniversary Call, Southern Iowa, Ottumwa

May 13 Training meeting, 250th Anniversary Call, Northern Missouri, Bethany

May 13 Training meeting, 250th Anniversary Call, North Dakota and Eastern Montana, Minot

May 13 Training meeting, 250th Anniversary Call, Middle Pennsylvania, Martinsburg

May 14 Training meeting, 250th Anniversary Call, Middle Iowa, Des Moines

May 14 Training meeting, 250th Anniversary Call, Southern Missouri, Mt. Grove

May 14 Training meeting, 250th Anniversary Call, Southern Pennsylvania

May 15 Training meeting, 250th Anniversary Call, Northern Iowa, Waterloo

May 15 Training meeting, 250th Anniversary Call, Eastern Pennsylvania, Elizabethtown

May 16 Training meeting, 250th Anniversary Call, First Virginia, Williamson Road

May 16 Training meeting, 250th Anniversary Call, North Atlantic, Drexel Hill

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. J. A. Robinson of Ephrata, Pa., in the Yellow Creek church, Pa., April 20-28.

Bro. D. I. Pepple of Woodbury, Pa., in the Yellow Creek church, Pa., April 28—May 4.

Bro. R. W. Schlosser of Elizabethtown, Pa., in the Rummel church, Pa., May 2-4.

Bro. Russell G. West of Wiley, Colo., in the Bethel church, Va., April 22—May 4; in the Sandy Creek congregation, W. Va., May 6-18; in the Stuart mission, Va., May 20—June 1.

News and Comment From Around the World

National Council's Division of Christian Education Meets

Dr. Minor C. Miller, Brethren minister and executive secretary of the Virginia Council of Churches, told one of the meetings of the division of Christian Education of the National Council of Churches that weekday religious classes give children "a better solid religious education" than do Sunday schools. He pointed out that in Virginia less than half the children aged six to sixteen are enrolled in Sunday schools but ninety-five per cent of those who have the opportunity to participate in weekday classes have enrolled.

Dr. Richard E. Lentz of Indianapolis told delegates to the division's meetings in Omaha that churches need to pay closer attention to counseling for second and middle-age marriages. He pointed out that one third of all marriages being entered are by persons who have been married before. He said when these people seek counseling before marrying again such subjects as relation to former in-laws, handling of property, legal and moral considerations and provision for children are of great importance to them.

Dr. Rolfe L. Hunt of New York insisted that denominational schools can do more "damage" to the unity of the American people than has been done by racial segregation in public schools. He said educational problems are multiplied when schools are established where children are segregated by denominational affiliation in order to avoid court decisions calling for racially integrated schools. He said that if state aid were given to church schools they would multiply across the nation.

World Council and Russian Church Leaders to Meet in August

A meeting somewhere in Europe between representatives of the World Council of Churches and the Moscow Patriarchate of the Russian Orthodox Church has been set for early August. Welcoming a letter from Metropolitan Nikolai proposing the meeting, Dr. Franklin Clark Fry, chairman of the World Council of Churches' executive committee expressed the hope that it would result in "a greater understanding of each other's positions."

Dr. W. A. Visser 't Hooft, World Council general secretary, said that the Russian Orthodox Church declined membership in the world body when it was organized but stated then that its decision was only "for the present."

Churches Warned Not to Sidestep Antisegregation Laws

A resolution urging churches not to permit their facilities to be used as a means of sidestepping antisegregation laws was adopted by delegates at the annual meeting of the World Presbyterian Alliance's North American Area Council. Denouncing segregation as an evil that must be fought everywhere, the resolution said that integration in public schools was the crucial issue in race relations today.

Church Agency Places 15,000 TV Programs

More than 15,000 programs were placed on TV stations last year by the National Council of Churches' Broadcasting and Film Commission. Of these 56 were half-hour network programs presented over 140 stations. In addition the agency sponsored 260 radio programs.

Three TV programs produced by the commission received awards and avalanches of fan mail. These are Look Up and Live, a series for teen-agers, which recently was given a Sylvania Award; Frontiers of Faith, in which segments of the series are presented alternately by Protestants, Roman Catholics, and Jews; and Off to Adventure, a new children's series.

In the annual report by the commission's executive director, Dr. S. Franklin Mack noted a "continuing tendency to divisiveness" with some denominations undertaking TV and radio programming independently.

Pacifist Groups Seek Visas for Trip to Russia

Visas for a trip to Russia are being sought by a group of pacifists who want to protest the Soviet Union's testing of nuclear weapons. The protest is being sponsored by Non-Violent Action Against Nuclear Weapons, which said that two members of its National Committee, Bayard Rustin and Lawrence Scott, will be members of the team seeking to visit Russia in April.

Mr. Scott, a former employee of the American Friends Service Committee, organized a march into the prohibited area of the Atomic Energy Commission's proving ground in Nevada last August. Eleven persons were arrested and later received suspended sentences. Mr. Rustin is executive secretary of the War Resisters League.

American and British Bible Societies Share Work in India

The American Bible Society is now sharing equally with the British and Foreign Bible Society for Bible work in India. A sum of $100,000 was added to the society's budget in 1958 for this cause. The Bible Societies have set themselves to provide every literate Christian with a copy of the New Testament and every literate non-Christian with a Gospel portion.

The Bible Society of India and Ceylon is responsible for the publication of St. Mark's Gospel in various newspapers throughout the country. The Gospel is published serially without note or comment. At present it is appearing in the Indian dialects of Urdu, Hindi, Bengali, Oriya, Marathi, Gujerati, and Tamil.

Five Firms to Publish RSV Bible

Four additional U.S. publishing firms have been authorized to publish the Revised Standard Version of the Bible, starting in 1962, and a contract with a fifth is in negotiation. The new publishers were announced at the annual meeting of the National Council of Churches' Division of Christian Education.

The division owns the RSV copyright until 2008 when the book will be in the public domain. Since the RSV was published in 1952, exclusive publishing rights have been held by Thomas Nelson and Sons of New York.

After 1962 this firm will share publishing rights with William Collins & Sons, A. J. Holman Company, Oxford University Press, and World Publishing Company. A contract is also being negotiated with Harper & Brothers.

Since 1952 nearly 6,000,000 copies of the RSV Bible have been sold. An additional 3,500,000 copies of the RSV New Testament are in print. The version is used by Christian education boards of 34 denominations with a total membership of nearly 39,000,000.

News Briefs

Contributions by church bodies in Great Britain to the World Council of Churches' Division of Interchurch Aid and Service to Refugees increased from about $84,000 in 1952 to $644,000 in 1957.

Increased use of genealogical records of Mormons all over the world has been reported by the Genealogical Society of the Church of Jesus Christ of Latter-day Saints. Records are preserved in books, manuscripts, and microfilms. The society has over 100 microfilm reading machines.

Mrs. Tara Cherian, a Christian, who was recently elected mayor of Madras, India, is the first woman to be chosen for the office in the history of the city. Both Mrs. Cherian and her husband are active in the Church of South India.

Overseas Report ...

from Central Europe

by Wilbur Mullen

News reports from Germany will seem confusing unless readers remember the three divisions of Germany made at the close of World War II: the Western Zone of Germany, formerly occupied by the three allied powers, is still mentioned as *Western Germany.* The area is officially known as the German Federal Republic or the Federal Republic of Western Germany. The Eastern Zone of Germany, occupied by the Soviets, is known to the Germans as *Middle Germany.* It is officially called the *Deutsche Demokratische Republik* (Germany Democratic Republic). *Eastern Germany.* Germans consider this the area under Polish administration. It was turned over to Poland at the close of World War II. Some call it the Polish-occupied area of Germany.

■ Under the present government Catholic priests in Eastern Germany (east of the Oder-Neisse River — the Polish-occupied section of Germany) have been receiving printed sermons to give in Catholic churches. During 1957, 32 priests and 280 ordained sisters fled from the area to Western Germany.

■ Every week during the month of February, 1958, six train transports of people from Eastern Germany arrived at refugee transit camp Friedland, near Kassel. The sixteen to eighteen-year-olds say: "We're coming out of Poland." The older folks say: "We're coming out of a part of Germany."

■ The only government authorized Protestant publishing house (Evangelische Verlag Anstalt, Berlin) for church materials serving the East Zone of Germany and some of the satellite countries published fifty books in the 1956-57 fiscal year. The government allowed the purchase of forty-five tons of paper and Lutheran World Federation provided 405 tons of gift paper to make this publishing possible.

■ About 2.7 million residents of the East Zone of Germany (Soviet-occupied area) received official authorization and made visits to relatives and friends in Western Germany in 1957. Because of the new Pass law restrictions made last fall the number in January 1958 sank to 58.5% below that of January of 1957; in the third week of February 1958 it was down to 65.5%.

In the spring of 1957 visits of high school and college students was forbidden, later this was extended to include party members and administrative functionaires. In the fall of 1957 the so-called Pass law was adopted. Since February 1, 1958, it is strictly enforced.

One is liable to punishment if he has known in advance and has allowed someone to go to Western Germany in order to stay there. Likewise, one is liable to punishment when he returns to the Eastern Zone of Germany after having left the zone as a refugee.

The effect of enforcement of this law is not only the sharp reduction of traffic and communication but the feeling of frustration and grave uncertainty it places on people.

■ In the third year of battle for youth the church and state struggle in the Eastern Zone of Germany approaches another climax . . . at Easter. What will it be for youth? Confirmation in the church or youth recognition ceremony in the school? Father may lose his job if his children make the wrong choice. State authorities, it is reported, are increasing their efforts to have all youth of confirmation age participate in the *Jugendweihe* (Youth Recognition Ceremony) by giving allegiance to this oath:

Dear young friends!

Are you ready to work and to fight as true sons and daughters of our Worker-and-Farmer-State for a happy life of the whole German people? Then answer me:

Yes, we promise to do so!

Are you ready to give all your efforts together with us for the great and noble cause of socialism? Then answer me:

Yes, we promise to do so!

Are you ready to stand for the friendship of people and to save and defend the peace with the Soviet people and all peaceloving men of the world? Then answer me:

Yes, we promise to do so!

We have heard your vow. You have set for yourself a high aim. You belong to the millions of men who are working and fighting for peace and socialism. We solemnly receive you into the community of all the workers in our DDR (*Deutsche Demokratische Republik* — German Democratic Republic) and promise you assistance, protection and help.

With united strength — go on!"

(This is an unofficial translation of the oath as printed in the Leipziger Volkzeitung 16 January, 1958.)

Is the Church making the wisest choice in expecting families to risk their livelihood at this point? Some reports say that an increasing number of pastors are turning their head, not advising church headquarters, while youth participate in the Jugendweihe. The same pastors then accept the youth for confirmation a year later.

■ Although 120,000 Germans have recently come to Western Germany from the Polish-administered German area Red Cross officials expect an additional 60,000 late resettlers. Monthly an average of 145 Germans are coming into West Germany via Camp Friedland from Roumania (40), Hungary (40) and Czechoslovakia (65). An increase in the number from Rumania is anticipated.

When a Church Needs a Pastor

The Congregation's Role

Part II of a guide to proper procedures to be followed by local churches when calling a pastor

Galen T. Lehman

JUST as the pastor is on trial, so also is the congregation. The prospective pastor is interested in the church's record of baptisms, growth, outreach, length of pastorates, reputation in the community, record of per capita and benevolent giving, its system of church finance, its willingness to accept new ideas and to make changes, and in what has happened to the growth of the church. Have they been considerate of their pastor and his family in providing an adequate parsonage? Is there love and harmony in the group? Are they interested in and do they support the district and denominational program? Is the congregation interested in providing an adequate church plant and equipment? Do they use their denomination's curriculum materials?

The answer to these and many other questions that could be mentioned will help to determine whether a pastor may desire to invest the next several years serving a given congregation. Some congregations have earned unfavorable reputations; this makes it very difficult to interest capable pastoral leadership.

The committee should have an opportunity to meet with the prospective pastor and to discuss the work of the church and answer any questions regarding the congregation. It is only natural that they will have a lot of questions that they will want to ask the pastor. If the pastor and committee decide that they would like the church to consider the prospective pastor as a candidate, they should have a very good understanding on the various items that ordinarily go into a record of agreement between a pastor and a congregation.

Copies of these forms may be secured from district placement personnel or from the regional office. It is much more likely that a church will give favorable consideration to a pastoral candidate if there is a definite understanding worked out on the various details of a pastoral contract in advance of the time when a church extends a call.

Salary Arrangements

It is customary for the congregation to pay the transportation expenses for the moving of the pastor to his new congregation. The matter of car allowance, vacations, pastor's expenses for attending district, regional, and Annual conferences, the question of pension and insurance (which is quite generally accepted and taken for granted) should all be considered in making the salary agreement. It is well to have an understanding in advance that the contract will be reviewed year by year so that the provisions of the contract may be kept in line with prevailing practices in the district, region, and Brotherhood.

Many factors need to be considered to establish a fair and equitable salary for the pastor. The pastor's experience, training, ability, and family needs are determining factors. The average salary paid pastors in the district and region needs to be taken into consideration. The minimum full-time salary has been established at $3,600 per year by the General Brotherhood Board. Car allowance, the pastor's telephone, and the church's share of the pension and insurance are additional, as is the provision for a suitable parsonage. In situations where a congregation cannot attain this level, provision should be made for the pastor to supplement his



The prospective pastor is interested in the church's record of baptisms, growth, outreach, system of church finance, and willingness to accept new ideas

income sufficiently to provide a satisfactory income for himself and his family. Because of the scarcity of full-time pastors, it is becoming increasingly difficult to make arrangements for part-time pastoral service.

The congregation should be given an opportunity to meet and consider extending a call to a prospective pastor. If possible, the notice of this special meeting should be given at least ten days in advance. It is good policy to send out a postal card or other announcement by mail to all of the resident members so that they understand that this item of business will be considered.

It has been found a good practice to have a representative of the district ministerial commission or the district executive secretary present when a congregation considers extending a call to a pastor. Frequently, they can interpret matters and give important information that the local committee would not be in a position to explain. To constitute a call, it is general practice that the candidate should receive a seventy-five per cent vote of those present at the business meeting. It is not considered sound procedure to count votes of people who are not able to be present, even though they are loyal and faithful members. The vote should be by ballot.

After the vote of the congregation has been taken, the prospective candidate should be informed as soon as possible, either by telephone or in writing. If the vote is favorable, the committee will go ahead with details for making arrangements to have the pastor locate in the parsonage and begin his work on a specified date. This is the time when the committee and trustees usually take interest in looking over the parsonage carefully to see what might need to be done, and to make proper arrangements for any improvements that should be made on the parsonage premises.

Most congregations have arranged for an occasion when there could be a fellowship meal as an occasion to welcome the new pastor and his family. The ministerial committee will also arrange with district personnel to have a service of installation for their new pastor.

The pastor is usually hired for an indefinite term, although a definite term can be arranged for, if mutually agreeable to pastor and congregation. It is well to have duplicate copies of the record of agreement for the pastor, for the local ministerial board, and for the district personnel in charge of pastoral placement.

It is a major responsibility for a pastoral committee to help make arrangements for pastoral service for a congregation. Some churches are very exacting in the demands that they make of a ministerial candidate. Their expectations are high. Perhaps they expect more than can be found in any one man. While it is true that a pastor can more or less make or break a congregation, it is also true that a congregation can largely make or break a pastor. Neither church nor pastor is perfect. They can both learn to work together in Christian love and both grow in their relationship with Christ and each other.

Brethren Service Austrian Roundup

September 1956 – December 1957

Mary Mummert

IT HAS been more than a year now since the eyes of the world were focused on two small European countries: Hungary, whose people were making a desperate bid for freedom, and Austria, into which almost 180,000 freedom - seeking people fled.

Brethren Service, which marked its tenth anniversary in Austria at the beginning of the Hungarian crisis, immediately found itself adjusting to a new refugee problem. Where there had formerly been only the director and his wife and three volunteers in Linz, many others came to help. Volunteers were sent from Germany, new volunteers arrived from the States, and non-Brethren Service volunteers joined the team also. They went into the camps of Upper Austria to help register for emigration, to write letters, to organize recreation, to teach English, to deliver material goods, to chauffeur Hungarian-speaking pastors, to work in kindergartens – in fact, to do anything to show the people that in this strange country they had friends who were representing the concern of millions of Christians all over the world.

From November till June, volunteers worked directly in the camps with the Hungarians. Of the nineteen Brethren volunteers and eight others, some worked for a few weeks, some for several months.

Outgrowth of the Crisis

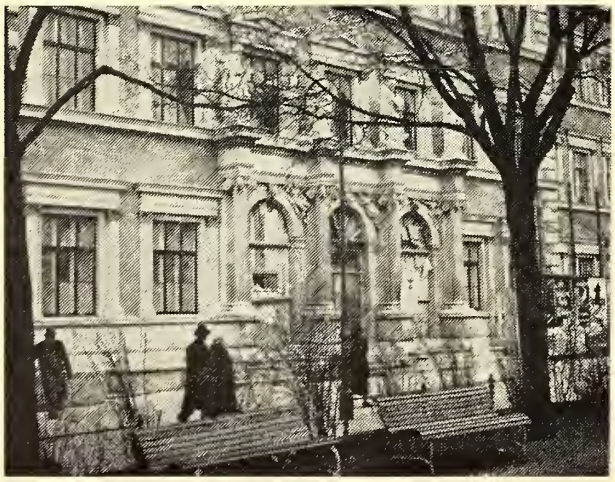
There have been several interesting outgrowths of the Hungarian crisis for Brethren Service. During the winter months, representatives of the World Council of Churches, the Lutheran World Federation, the Reformed Church, the Lutheran Church, the Methodist Church, and the Brethren Service Commission met as needs arose. They discussed how the Protestant groups in the Linz area could make a united witness to the Protestant Hungarian refugees. It was in these meetings that Brethren Service offered its cars and drivers to the Reformed pastor, who had contacts with Hungarian-speaking pastors. Emigration information and material needs were shared.

Now, a year later, thanks to the continued encouragement of the Brethren Service director when the group showed signs of falling apart, meetings are held regularly. To the group have been added the Lutheran and Russian Orthodox pastors who work in the refugee camps of this area. The group calls itself the "Ecumenical Working Fellowship." This is a promising venture in an overwhelmingly Catholic country which has no national council of churches or even ministerial organizations on the local level.

After the word *crisis* ceased to have much meaning as far as the Hungarians were concerned, care for the Yugoslavian "economic refugees" became uppermost once more in the thoughts of Austria's welfare workers. The government became alarmed in the fall of 1956 over the large numbers of Yugoslavians crossing the border in search of an easier and higher standard of living, but had its attention diverted by the Hungarian Revolution. In the meantime, over 3,000 Yugoslavians –







most of them men – have come into Upper Austria alone, and most of the material aid which poured into Austria was designated only for Hungarians. Thus the Yugoslavians were in acute need of clothing and toilet articles. Brethren Service, Caritas (Austrian Catholics), and the National Catholic Welfare Conference (an American organization) pooled materials and man-hours to make clothing distributions in Camp Asten to all these people.

The fact that Brethren Service is not a mission organization allows it to move freely in areas where distrust springs up often and easily between Protestant and Catholic bodies. Harlan Mummert reported to the Ecumenical Working Fellowship on this unique co-operation of Catholics and Protestants. At first, the others were skeptical, but before long they began to ask how they could help. At the present time, NCWC, Caritas, LWF, Evangelische Hilfswerk in Osterreich, and BSC are jointly sponsoring these clothing distributions. Brethren Service was able to pave the way for the indigenous church groups to co-operate for an united Christian witness. We hope and pray that these projects may be long-lasting and significant in building bridges of understanding.

Ongoing Program

Because the center of concentration last winter was the Hungarians, some Brethren Service program areas were rather neglected. However, material aid managed to continue its programs of previous years, such as sending supplementary food packages to 324 tubercular people during the six winter months, supplying 14 refugee camp kindergartens with foodstuffs for a "second breakfast" during the same period. In the spring hundreds of seed packets were given out through pastors to refugees with small gardens. Besides this, considerable improvements were made in the warehouse which was to function as a distribution center for various groups.

Work Camps

It was difficult after the hectic winter months to pick up all the loose ends, but we are happy that we were successful in having three work camps in Austria. The first, held in May and June, was in Waiern, sponsored by the Brethren Service Commission and the Mennonite Central Committee, in co-operation. Work was done on an old folks' home for refugee people. In July and August two other work camps were held at Gross Kostendorf and Marchtrenk, the projects being digging the foundation for a Lutheran church and helping the village build an old folks' home. Seventy-seven persons of fifteen nationalities participated in these camps.

From the top:
Harlan Mummert, director of Brethren Service in Austria, and two refugees view the sign that announces the new ecumenical clothing distributions described in the article

Walter Daggett, Mary Mummert, and Harlan Mummert pack food parcels for tubercular refugee children

The first finished side of the restored exterior of the Evangelical School on Karlsplatz

Student Exchange

Eleven outstanding Austrian high school students came to Brethren House in July for a short orientation period before going to the United States under the auspices of International Christian Youth Exchange to live with American families and attend American high schools for one year. In August, four American girls came to Austria in return. Two of these were direct exchanges. Also in August, Norma Standerford, an exchangee to Austria from Manchester College of the previous year, came to work in the student exchange department.

Heifer Project, Inc.

Fourteen heifer distributions since September 1956 have presented refugee farmers with 171 heifers, bringing the total in Austria to over 300. Kelly Day, HPI representative, is working hard to make follow-up visitations to the recipient families to see how the cows are doing, to check that the first heifer calf is being given away according to agreement, and to clear up problem cases.

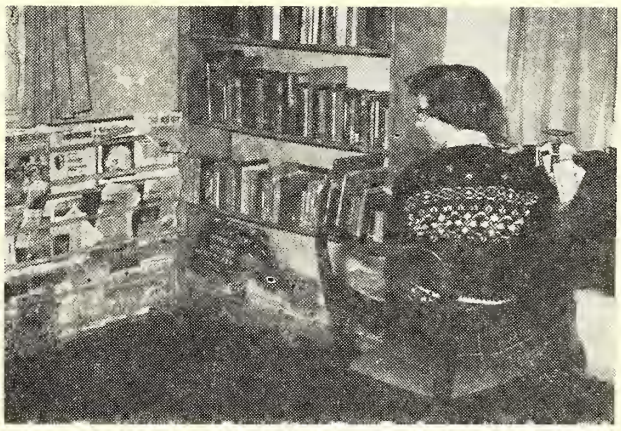
Vienna

One of Brethren Service's most outstanding projects in Austria is in Vienna, where in 1954 two Brethren 1-W's started hauling rubble out of the burned-out shell of the famous Evangelical school on Karlsplatz. After many thousands of man-hours from the volunteer unit, which was joined by the Mennonites in 1955, the scaffold finally came down from the finished front on Nov. 6, 1957. A celebration was held with some of the church and city officials who were concerned with restoring this landmark to its original beauty. Much work remains, but it is hoped by the Evangelical churches that a dedication service can be held in the fall of 1958, in time for the opening of the school year.

The unit should be commended for its fine spirit in volunteering to work extra hours and in taking the concerns of the project as its own. One will never know the extent of these young men working for peace in a practical way in the heart of Vienna.

There are many other things one could mention in connection with Brethren Service in Austria this past year: the work of Arlene Merkey and her successor, Shirley Neher, assisting social worker Miss Frankie Hamilton in helping some hard-core refugee cases to emigrate or to integrate into society here; the work of Charles Lane in the World Council of Churches refugee resettlement office; the research of Eleanor Williamson in filing the records and preparing for a report of







From the top:
Raylene Price, sixteen-year-old exchange student from Kansas, with her exchange parents, Pastor and Mrs. Ernst Nauser of the Methodist church in Linz. Their daughter Rosemarie is an exchange student in the United States this year

Eleanor Williamson, volunteer from Montreal, Canada, works to prepare a historical study of the Austrian program in the remodeled library of Brethren House, Linz

Exchange students Raylene Price and Susan Parsons visit a heifer recipient family shortly after they arrive in Austria

Brethren Service Commission's ten years in Austria, in connection with the 250th celebration of our church; the work of the business manager, Mark Coffman, which is all-important for keeping the other projects going.

One should also be aware that about fifty people participated in this service program last year, some remodeling was done at Brethren House to make accommodation of a larger unit more comfortable, a news release was sent biweekly to keep people back home well-informed, and we were hosts to the European annual conference in May.

The Brethren Service Commission in Austria wishes to send greetings to the home church in America and to say "Thank you!" for making it possible to accomplish the things which have been summarized here. We feel that Brethren Service has possibilities for creating goodwill and understanding in Europe, in a way that other agencies do not have. We function to the end of helping people learn to live in peace. We pray that we may all continue to work together so that mankind might better learn to understand the meaning of the God of love.

Stewardship of Time and Talent

Sometime ago the Department of Stewardship and Benevolence of the National Council of Churches distributed the following Personnel Budget, which had been prepared by the Heidelberg Evangelical and Reformed church of Thomasville, N. C., "as a good exhibit of stewardship of time and talent." Believing that many congregations in the Church of the Brethren would be interested in reading this personnel budget and perhaps developing a similar tool for their own use, it is being reprinted here. Permission was granted by the National Council of Churches.

PERSONNEL BUDGET

A Statement of Time and Talent Needs for Heidelberg church, Thomasville, N. C.

My Commitment of Time and Talent

Name.....

Address.....

This Personnel Budget is an opportunity for you to pledge *Time* and *Talent* to Heidelberg church. We hope you will check many points where you intend to enlist—or re-enlist—in the church's work for 1957. Please check the column beside the opportunities for service you are interested in. Discuss them further with the visitors who call upon you Sunday, Nov. 25. Then please turn this pledge in to the visitor along with your financial pledge.

AREA AND TYPE OF SERVICE	*Persons Needed*	*My Pledge*
1. **Public Worship**		
a. *Weekly Attendance at Church.* The basic and distinctive function of the church is public worship. Our average attendance during 1956 was about 135. For 1957 we have a goal of an average attendance of	160	
b. *Music.* One of the most important aids to worship is music. We have a choir of 14-16 voices. We need	22	
c. *Hospitality.* Churches that have visitors soon become known as "friendly" or "not so friendly." One of the best ways to be "friendly" is to have someone to greet people on Sunday morning. During 1957 we plan to use married couples as greeters. We need at least	24	
d. *Ushering.* At least 4 ushers are used each service. In a year (serving 12 Sundays) we need	16	
2. **The Individual—His Personal Discipline**		
Daily Devotions. We now receive 50 copies of the devotional booklet, Daily Talks With God. During 1957 we would like to have (families using this booklet)	75	
3. **Evangelism**		
Visitors. The pastor keeps a growing list of "prospective members" and calls on them as time permits. However, this is not a one-man job. During 1957 we need visitors willing to give 2 nights per month to visiting the prospective members. To do this we need	20	
4. **Church School Work**		
a. *Sunday Morning Nursery* (during worship service). We have a fairly well-equipped nursery and need to provide an informal church experience for children of young couples desiring to attend worship. During a year (on the basis of 2 women being in charge for one month) we need	24	
b. *Church School Attendance.* 1956 average was 135. During 1957 we would like to increase our enrollment and our average attendance. We need during 1957	175	
c. *Church-Home Program.* Encourage and insist that children study lesson as you study yours! We need the aid of	ALL	
5. **Auxiliary Organizations**		
a. *Youth Fellowship.* This group is for young people between 10 and 20 years of age. We need	20	
b. *Women's Guild.* Last year the Guild had about 40 members. Every woman of the church is a potential member. Therefore, we need during 1957	100	

c. *Churchmen's Brotherhood.* Last year we averaged about 28 each month. Again, every man is a potential member. During 1957 we would like to have at least ..... 50 ____

6. **Printed Materials**

The Messenger. At present we have about 25 subscribers. This is our official denominational magazine and merits a subscription from every family. We need ..... 135 ____

7. **Office Assistance**

Secretarial Help. Giving assistance to the pastor on a volunteer basis—mimeographing, typing, etc. ..... 4 ____

8. **The Christian Ministry**

Students. Heidelberg church has given few sons to the ministry. In this day of great need it would be wonderful if we could start young men on the way. At least ..... 3 ____

9. **Audio-Visual Aids**

Projector Operators. We need several people willing to learn how to operate our equipment and offer their services to class and organizations. About 5 ____

Sura, As I Find It

Nvwa D. Balami

SURA is a result of toil given by both Africans and missionaries on the field. Two of the Africans deserve mentioning: Malam Linus Tura and Yakub Zoaka. The growth of this village, Sura, has been rather slow but the result of hard work which these people contributed can well be recognized. The church receives pagan pressure more than Moslem pressure, as other villages may receive.

Just before I moved to Sura, I was invited to attend the occasion of church self-governing dedication service which other missionaries attend too. It is always a great pleasure and encouragement to attend such an occasion which is a result of someone's toil.

Now Sura is a self-governing church with her rights and responsibilities. Sura is responsible for four villages already, one of which was recently opened. It will be working hard to open other villages around her. Sura will continue to need your prayers for its future growth.

I can assure you that Sura is a promising young church. It was her great pleasure to welcome J. Henry Long, who visited the churches in Nigeria.

Let us pay tribute to these two hard-working Africans and continue to pray for them, especially M. Linus, who is lying on his bed. May we always come before the throne of grace as hard-working Christians.

INDIA

We Look at Our Work

Laura Sewell

CHRISTIAN fellowship is a relationship hard to express in words, but which can be keenly felt. When Christians gather together as one in search of truth and enlightment, the sense of unity found in loving fellowship is very present. Such a feeling of love and mutual sharing of ideas and thoughts were expressed in a retreat for the leaders of the Indian church.

Our retreat was held in a large bungalow on the shore overlooking the Arabian Sea. The number of people present was limited to the leaders in authoritative positions in the two districts, in the Joint Council, and in the women's work, and to the officers of the administrative committee of the mission. These met with our secretary, J. Henry Long, for worship, for discussions, for testimonies, and for personal interviews. The problems before the church in India were placed before us.

We saw that the church in India is becoming a church and not a mission. This was apparent in that the church is taking over the responsibilities of supporting its pastors. When that is well on the way it will take over the support of the evangelists, becoming a church which sends and not one that just receives.

We saw that the church is becoming more responsible for the work of the districts. The Joint Council in the future will have only the responsibility for the educational, medical, and economic uplift work of the church. The rest is to be administered by the districts, which means the church.

We saw that the church in India is interested in higher education for its young people. Not only does it need pastors and evangelists but educated laymen interested and working for the growth of God's kingdom.

We were aware of a feeling of growth in the church, not so much in numbers as in the depth of maturity. The church is learning to face her problems as an adult. It is difficult to break the habit of leaning on the church in North America. Yet there is a feeling that it is necessary to stand on their own feet.

We felt the pull of the Spirit toward a better understanding between Indian and missionary, and between mission and the General Brotherhood Board.

Another area of thought was expressed in the evenings when personal testimonies were given. God's call comes to all in one way or another. There is work for all to do. God has blessed the work of the church in India and has blessed the workers. He will continue to bless in the future. This faith was evident among those present.

The thought that came to me as the last jeep, filled to overflowing with the brethren and the trailer filled with their luggage, drove away — it was good for us to have been here.

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In connection with a two-day Bible study institute in Mandara village of the Netrang congregation one hundred ten members participated in the communion services. Recently fourteen were baptized.

NIGERIA, WEST AFRICA

A FULL DAY

Lora S. Mainard

LAST Sunday was a full day for quite a number of us. Max and Loretta Baughman, Sam Simmons, the McCanns and I borrowed Biebers' jeep and drove to Marama, where we attended the morning church services. It was truly inspiring to see a class of ninety covenant pledges stand up and take their vows. As the pastor read off their names each one walked up to the front, until the entire group filled the front of the church. There were nearly 450 people present, including about a hundred who were unable to get into the small church, so stood in clusters outside each window, straining to see and hear all they could. I could not understand what was said but it sounded as though the pastor took them through a list of questions which they answered in unison, somewhat like a test on catechism. After a lengthy sermon we were dismissed about 12:45. Pastor Madu Bwala is certainly doing a fine piece of work in the Marama church. His vivacious enthusiasm and warm genial smile reflect the depth of his faith and sincerity. When I talked with him after the service he told me that there were over a hundred waiting for baptism in his church.

After a sumptuous dinner we drove about twenty miles over a rough trail to Tilla Lake to see the sacred crocodiles. The lake is cradled in a deep crater-like depression in the western slope of Mount Tilla, an extinct volcano. The lake is surrounded by cliffs of volcanic rock. It has no outlet and the water is quite salty.

We parked our jeeps on the rim and walked down to the lake and a way around the bank. We could see crocodiles here and there out in the lake as they floated with their noses, eyes and backs barely visible, and also saw several lying on the bank but they quickly slipped into the water as we approached so that we were unable to get any pictures of them. We ate a big picnic supper up near our jeeps and after dark again walked down toward the lake, hoping to catch glimpses of crocodiles out on the bank but we were suddenly surrounded by such huge clouds of mosquitoes that we beat a hasty retreat. It seemed there were literally millions of mosquitoes all around us and the noise they made was terrific, sort of like a big buzz saw or a huge swarm of bees.

When we reached the jeeps we learned from those who remained behind that the natives who were lingering near were very much concerned about our safety. They said the crocodiles were very dangerous at night. I mentioned that the crocodiles are sacred (just as is the cow in India). The natives believe that each man has a counterpart in an animal, especially the crocodile. If a crocodile is killed or dies, then his counterpart (the human being) also dies. They believe this so firmly that even the Christians find great difficulty in giving up the idea. So there are very strict laws forbidding the killing of a crocodile.

Obituaries

Arnold, Robert, son of Mr. and Mrs. George Arnold, was born Oct. 22, 1909, and died Nov. 3, 1957. He was a member of the Pleasant View church, Md. He is survived by one brother and his stepmother. Funeral services were held in the church by the undersigned. Interment was in the adjoining cemetery. —Emmert F. Bittinger, Burkittsville, Md.

Baker, Anna, daughter of Mr. and Mrs. Jacob Wine, was born in Clark County, Ohio, May 9, 1877, and died Jan. 20, 1958. On March 11, 1906, she was married to Harvey Baker, who survives her. She united with the church at the age of eleven years. Other survivors are one son, one brother, and two sisters. Funeral services were held by the undersigned and Bro. H. H. Helman. Interment was in the New Carlisle cemetery.—Chester I. Harley, New Carlisle, Ohio.

Bashore, Jennie E., daughter of Andrew and Nancy Wetzler Bashore, was born Jan. 26, 1867, and died Jan. 25, 1958, in Thompsontown, Pa. She was a member of the Church of the Brethren. Funeral services were held from the Stuck funeral home, McAlisterville, by Bro. D. H. Markey. Interment was in the Lost Creek Mennonite cemetery. —Elsie K. Leonard, McAlisterville, Pa.

Bowser, Edward C., died Feb. 13, 1958, at the age of seventy-one years. He is survived by his wife, Margaret, five daughters, and one son. Funeral services were held in the Center Hill church by Bro. William Gauntz. Interment was in the cemetery adjoining the church.—Flaura Bowser, Kittanning, Pa.

Cordis, Lena Pearl, daughter of Curtis and Clara Plaine Ferree, was born near Panora, Iowa, April 23, 1883, and died Oct. 10, 1957. On Feb. 12, 1902, she was married to William Cordis, who now resides at The Cedars, McPherson, Kansas. Funeral services were held at the Panora church by Bro. Albert Rogers, assisted by Meredith Rogers. Burial was in the Brethren cemetery.—Carrie Bullard, Panora, Iowa.

Deardorff, Emma Jenkins, was born near Ainsworth, Iowa, and died Nov. 30, 1957, at Waterloo, Iowa. In March 1888, she was married to Ellis Deardorff, who preceded her in death. She served with her husband in the office of deacon. Surviving are nine children, sixteen grandchildren, thirty-nine great-grandchildren and two great-great-grandchildren. Funeral services were held at the Panora church by Bro. Albert Rogers. Burial was in the Brethren cemetery.—Carrie Bullard, Panora, Iowa.

Doss, W. E., died at his home, Feb. 18, 1958, at the age of seventy-eight years. He was a member of the Ninth Street church, Roanoke, Va. Surviving are six daughters, four sons, and six grandchildren. Funeral services were conducted by Brethren Lawrence Rice, D. P. Hylton, and Allen Hoover at the Ninth Street church. Interment was in the Mill Creek cemetery.—Mrs. J. R. Flora, Roanoke, Va.

Ehrisman, Cora, daughter of Henry L. and Martha Beers Bassler, was born Sept. 19, 1878, and died Oct. 2, 1957. She was married to William C. Ehrisman, who preceded her in death. She was a member of the Bunkertown church, Pa. She is survived by one son, four sisters, and one brother. Funeral services were conducted by Bro. D. H. Markey. Interment was in the Bunkertown cemetery.—Elsie K. Leonard, McAlisterville, Pa.

Fahnestock, John G., son of Samuel B. and Salinda Gockley Fahnestock, was born Jan. 8, 1886, and died Feb. 5, 1958. He was a member of the White Oak church, Pa. He is survived by his wife, Alice Mohler Fahnestock, one daughter, one sister, and three brothers. Funeral services were held in the Manheim church by the home ministers. Interment was in the East Fairview church cemetery.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Fisher, Laura Etta, daughter of Hosmer and Sarah Workman, was born in Knox County, Ohio, May 1, 1873, and died in Akron, Ohio, Feb. 5, 1958. She was married to Arthur F. Fisher, who preceded her in death. Funeral services and burial were at Loudonville, Ohio.—Mrs. I. D. Leatherman, La Porte, Ind.

Fogle, John, was born Sept. 3, 1883, and died Jan. 31, 1958. He is survived by his wife, Emma Meyers Fogle, one son, three grandchildren, and one sister. Funeral services were held in the Hauger funeral home by Bro. James C. Boitnott. Interment was in the Union cemetery, Meyersdale.—Mrs. L. A. Bowman, Stoystown, Pa.

Forry, William A., son of Andrew and Emma Forry, was born April 18, 1884,

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Hide and Seek While Traveling

PERSONS who ride in a car together on a trip can take turns hiding themselves in some imaginary (near or far) spot. The person who is "it" announces that he is hidden. The other members of the car, taking turns, ask questions that may be answered by a "yes" or "no." Each person continues to ask questions as long as he can get a "yes" answer. A "no" answer gives the opportunity for the next person to take his turn by asking a question. The game proceeds until someone discovers where the person is hidden. The next person in turn hides himself. An individual score may be kept of those guessing the imaginary hiding place.—*Submitted by Walter Miller.*

A variation is to discover the hide-out within a total of twenty questions asked. Also the occupants of the car may work together as a group — front seat competing with the rear seat of the car.—*Submitted by Kenneth E. Slabach.*

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and died Sept. 23, 1957. He was a minister in the Midway church. He is survived by his wife, Sarah Brightbill Forry, one son, one daughter, six grandchildren, and three sisters. The funeral services were held in the Midway church, and interment was in the adjoining cemetery.—Mrs. S. W. Sterner, Myerstown, Pa.

Goenner, Lillie Elizabeth, daughter of Swan August and Mary Elizabeth Johnson, was born May 15, 1895, at Cleveland, Kansas, and died Jan. 10, 1958, at Zenda, Kansas. On May 9, 1920, she was married to Arthur Goenner. She is survived by her husband, one son, three grandchildren, and three brothers. Funeral services were held in the Zenda Methodist church by the undersigned, assisted by Rev. Lawn Sauer, Methodist pastor. Interment was in the Kingman cemetery.—Henry Mankey, Larned, Kansas.

Horner, Melvina B., was born in Fayette County, Pa., March 22, 1873, and died Dec. 17, 1957. She was a member of the Somerset church, Pa. She is survived by her husband, Morgan, four children, seven grandchildren, fifteen great-grandchildren, two sisters, and two brothers. Services were held in the Hoffman funeral home by Bro. Earl C. Brubaker. Interment was in the Sipesville cemetery.—Mrs. L. A. Bowman, Stoystown, Pa.

Kinder, Sarah Ann, daughter of Winfield and Dorothy Grahm, was born June 6, 1871, near Staunton, Va., and died Jan. 28, 1958. In 1895 she was married to Isaac Kinder. She was a member of the Arcadia church, Ind. She is survived by one daughter, one granddaughter, and one grandson. Funeral services were held in the Arcadia church by the undersigned. Burial was in the Arcadia cemetery.—Darrell Fryman, Arcadia, Ind.

Mohler, Isaac Groff, son of Samuel and Elizabeth Mohler, was born in Lancaster county, Pa., June 3, 1875, and died Jan. 17, 1958, at Wauneta, Nebr. On Oct. 8, 1899, he was married to Elizabeth Teeter, who died July 8, 1903. On April 5, 1905, he was married to Elizabeth Leah Lapp. He is survived by his wife, one daughter, and three sons. Funeral services were held at the First Methodist church in Wauneta by the pastor, Warren Spellman. Interment was at the Riverside cemetery.—Levi L. Mohler, Boise, Idaho.

Ritenour, Lora, daughter of Frank and Clarinda Hoover, was born on Sept. 6, 1900, at Wabash, Ind., and died Jan. 24, 1958. On. Dec. 24, 1924, she was married to Lester W. Ritenour. She was an active member of the Pleasant View church. Surviving are her husband, two daughters, two sons, three brothers, and six grandchildren. Funeral services were conducted by Brethren Ervin Weaver and Everett Fisher in the Pleasant View church. Interment was in the Pleasant Hill cemetery.—Mrs. Charles Wine, South Whitley, Ind.

Rogers, James White, son of Thomas and Lucy Rogers, born May 20, 1877, and died March 4, 1957, at Charlottesville, Va. On Dec. 15, 1897, he was married to Minnie Mae Sanger, who preceded him in death in 1946. He was active in the ministry for forty-five years. Surviving are one daughter, five sons, twelve grandchildren, two great-grandchildren, six sisters, and one brother. Funeral services were conducted by Bro. Paul Fike, assisted by Bro. J. S. Crumpacker, in the Cloverdale church, Va. Interment was in the Daleville cemetery.—Mrs. Edythe Rogers Kirby, Roanoke, Va.

Scritchfield, Mary Ann, daughter of Frank and Charlotte Rose Wolf, was born at New Paris, Pa., Nov. 12, 1892, and died Jan. 7, 1958. She was married to Hays H. Scritchfield, who preceded her in death in 1936. She was a member of the Diehls Cross Road church. Surviving are one daughter, one grandson, and one sister. Funeral services were held by Brethren E. E. Ebersole and E. L. Peterson. Interment was at Man's Choice, Pa.—Elizabeth Frederick, Martinsburg, Pa.

Secrist, Hattie Viola, was born March 15, 1872, and died Nov. 17, 1957. She was baptized into the church in 1905. Surviving are two daughters, five sons, one sister, and two brothers. Funeral services were held at the Mt.. Pleasant church by Brethren J. Rogers Fike and William Rodeffer. Interment was in the Mt. Pleasant cemetery.—Mrs. George Lambert, Mt. Crawford, Va.

Seese, William Brice, son of Andrew and Rebecca Fike Seese, was born Oct. 9, 1871, and died Jan. 5, 1958. He was a member of the Church of the Brethren. Surviving are his wife, five daughters, and three sons. Funeral services were held at the Shady Grove church by the undersigned. Interment was in the Union cemetery—W. Owen Horton, Sr., Brandonville, W. Va.

Shively, Zeruah Agnes, daughter of Mr. and Mrs. William Towns, was born near Etna Green, Ind., March 24, 1870, and died Jan. 5, 1958. On Oct. 12, 1891, she was married to Marvin H. Shively, who preceded her in death in February 1925. She had been a member of the Church of the Brethren since 1893. Surviving are five daughters and five grandchildren. Funeral services were held by the undersigned in the Camp Creek church. Interment was in the Stony Point cemetery.—Arthur L. Dodge, Middlebury, Ind.

Shock, Joseph Richard, son of Cornelius and Elizabeth Shock was born in North Webster, Ind., June 11, 1878, and died Dec. 23, 1957, in Stanley, Wis. He was married to Eva Goshaw in 1898. To this union were born two sons and two daughters. He was a member of the Stanley church. Funeral services were held in the church by the undersigned. Interment was in the Edson Union cemetery.—Ernest Detrick, Stanley, Wis.

South, Edna Merle Gephart, was born near Brookville, Ohio, Dec. 2, 1895, and died at Tucson, Ariz., Dec. 16, 1957. She was a member of the Ebersole church, near New Lebanon, Ohio. Surviving are her husband, one son, two daughters, six grandchildren, one great-granddaughter, and one sister. Interment was in the Grantwood Memorial Park cemetery, Tucson, Ariz.—H. C. South, Tucson, Ariz.

Texiere, Jacob William, son of William J. and Agnes S. Texiere, was born Sept. 3, 1886, in New York City, and died Dec. 10, 1957, in Harrisonburg, Va. He was a charter member of the Brooklyn church. On Dec. 23, 1919, he was married to Mattie Miller. He was a member of the Harrisonburg church. He is survived by his wife, two sons, two daughters, six grandchildren, and one brother. Funeral services were conducted at the Harrisonburg church by Robert Sherfy, assisted by I. S. Long. Interment was in the Oak Lawn cemetery, Bridgewater.—O. S. Miller, Bridgewater, Va.

Vardaman, Delbert P., was born Nov. 18, 1910, in Fort Wayne, Ind., and died Jan. 30, 1958, at Pomona, Calif. He was married to Nina Blanch Jackson

on Feb. 4, 1932. He is survived by his wife, five sons, one daughter, two brothers, and three sisters. Funeral services were held in Todd Memorial north chapel by Bro. Arthur C. Keim. Interment was in the Pomona mausoleum.—Mrs. Nina Vardaman, Pomona, Calif.

Weaver, Elam M., son of Jonathan and Sarah Myer Weaver, was born July 11, 1879, and died Jan. 5, 1958. He was a member of the Little Swatara church and served as a deacon for forty-five years. He was married to Fannie G. Young, who preceded him in death. He was then married to Mary Pfautz Frantz. Surviving are his wife, Mary, seven children, one stepdaughter, nineteen grandchildren, twenty-one great-grandchildren, one brother, and one sister. Funeral services were held at the Frystown church by Brethren George Snyder, Jacob Merkey, Conway Bennett, and Elias Frantz. Burial was in the Graybill cemetery.—Mrs. Carl Brightbill, Myerstown, Pa.

Wolfe, Guy D., son of Daniel and Dessie Liston Wolfe, was born April 9, 1895, and died Jan. 2, 1958. He was a member of the Church of the Brethren. Surviving are his wife, Lydia Maust Wolfe, one son, and one sister. Funeral services were held in the Clifton Mills church by the undersigned and Rev. Harland Dague. Interment was in the Brandonville cemetery.—W. Owen Horton, Sr., Brandonville, W. Va.

Church News

Southern California and Arizona

Los Angeles, Ladera — We have changed the name of our congregation to identify our church in a completely new neighborhood. Men and women, boys and girls have given of their time to work on our new building, saving many thousands of dollars in labor, and the fellowship has been good for us. We now have an adult, a junior and a cherub choir. Our first service in our new building on Dec. 15 was a short dedication service, followed by communion. On Jan. 19, Harold Fasnacht, president of La Verne College, gave the morning address. On Jan. 28, H. L. Ruthrauff, our former pastor, brought an exchange student from La Verne College and met with the men's work. Bro. James Eshelman, our pastor, was elected delegate to Annual Conference. Our formal dedication service was on Palm Sunday, March 30. Bob Richards gave the dedicatory address. Guests were present from Southern California and Arizona, from the Western Region, and from the Los Angeles church planning commission. We are happy to report a growth in both Sunday-school and church attendance. Much interest is being shown in our services by our neighbors. — Lorena McAllister, Los Angeles, Calif.

Seattle, Olympic View Community—On Jan. 5, Bro. Donald Rowe, of Elgin, Ill., brought the morning address. The senior fellowship group had Mrs. Rowe as their guest speaker that same evening. She talked about the events of their California trip. The eighteen deacons and their wives gave a dinner for new members. The Every Talent Consecrated group is working on a play for the May Day luncheon. They have also started to make scrapbooks of discarded Christmas cards for rest homes and hospitals. We have set a goal of 550 members at the end of our tenth year.—Mrs. Calder Muirhead, Seattle, Wash.

Southern Illinois

Astoria—Bro. Charles B. Stouder conducted our evangelistic meetings. The junior high district retreat was held in our church. Our harvest meeting was held jointly with the Woodland church this year; the Elmer Baldwin family, missionaries to Africa, were the guest leaders. We had our school of missions during the Sunday nights in January, studying Japan. Rev. Matthew Ikeda, a Japanese who is the pastor of a Christian church near here, was the speaker one evening. The young people served a Japanese supper on the concluding evening. Bro. Paul Bowman, Jr., of Quincy, Ill., spoke at both the morning and evening services on Jan. 29. We co-operated with the other churches of the Astoria Ministerial Association in the Week of Prayer services.—Mrs. Jesse Wherley, Browning, Ill.

Northern Indiana

Osceola—Our elder, Charles Stouder, presided at our council meeting on Jan. 8. Bro. John McCormick held a week's meetings, beginning March 23 and closing with the communion. Our pastor, Bro. Harold Miller, conducted a school of missions.—Eva Pontius, Elkhart, Ind.

Southern Indiana

Northview—Pastor Floyd Biddix recently moved into the new ranch-style parsonage located on the main church property. On Jan. 5, the dedication service was held, with Bro. Albert Harshbarger presiding. Since the beginning of the quarter four members have transferred to the congregation by letter, and two have been baptized. The average attendance for the quarter was 125, many of whom are residents of the community. With a local day nursery, two weekday religious education groups and a troop of Girl Scouts meeting in the church we feel we are making an impact on the community. The money from the sale of some of the rear acres of the church property will go far in completing the church structure. This will afford more usable classroom space and will enable us to enlarge our program, particularly in the growing area of the youth and young married couples. The junior high and high school youth are meeting each Sunday evening with a regular program of activities. An area young people's meeting has been held in the church. A men's club has been organized among the men of the church with monthly meetings featuring talks by members.—John W. Martin, Indianapolis, Ind.

Rossville—The suggested plan for the addition to and remodeling of our church building has been approved by special council. The building fund continues to grow steadily. A junior choir has been organized and is participating in our worship services. The film, Dedicated Men, was used at an evening worship. Dr. and Mrs. John R. Hamer were speakers at an evening service sponsored by the junior high group. Bro. R. H. Miller conducted a series of studies on the Life and Letters of Paul. We have added a commission on evangelism to our church organization, and have organized a men's fellowship group. Women's work planned and sponsored the school of missions held during January. The young people participated in a worship service during National Youth Week.—Mrs. Raymond Wagoner, Mulberry, Ind.

Union Grove—The church has purchased new pews for the auditorium and chairs for the new Sunday-school rooms. During the month of January the average attendance for the morning worship service was above 100. One mother was baptized. On Youth Sunday the young people had charge of the devotional service and the music. Women's work has made comforters and baby garments and packed several boxes of clothing for relief. The church entertained the women's work area meeting on April 10.—Lula R. Tinkle, Anderson, Ind.

Northeastern Ohio

East Chippewa—Bro. J. D. Zigler spoke on the future plans of our Brethren home. On a later date an offering amounting to over $700 was lifted for this work. The Ambassador quartet from Ashland College presented a program of music and pictures of their European trip last summer. We have a 100% Gospel Messenger Club again this year. Our school of missions in January included a talk by Francis Yamachuci about the land and people of Japan. Rev. Robert Hoffman of the Brethren church of Smithville was guest speaker at the men's fellowship meeting on Jan. 29. The Brethren Service offering for January will be used to buy a heifer, which Bro. Ira Martin will care for until time of shipment. Upon the completion of a series of sermons on Brethren Doctrines by Pastor Buch our 250th Anniversary love feast was held on Feb. 23.—Sarah Blough, Wooster, Ohio.

East Nimishillen—The pastor held a week of meetings at the Zion Hill church. Guest speakers have been Andrew Cordier, Roger Ingold, Carol Anstine, Rev. Henry Kromers, and Bro. Perry Huffaker; the latter was the evangelist for our revival meetings. We have had special offerings for home missions, Bethany Biblical Seminary, the Brethren Home, and the Heifer Project. Three hundred thirty attended the district young people's rally. Alexandra Stepkowski, an exchange student in the district, resides with the pastor and his family.—Mrs. A. J. Brumbaugh, Hartville, Ohio.

New Philadelphia—Our church took part in the clothing-for-relief project. The women's work sponsored the project of sending school and sewing kits to the Flat Creek mission in Kentucky. Our pastor, Bro. Willis Stehman, spoke over our local radio station each Saturday morning for a month. Three have been baptized since our last report. A number of our junior highs

attended the rally at East Chippewa church. Our pastor's daughter, Helen Stehman, won the Prince of Peace contest. Bro. Harlan Grubb was in charge of the business meeting on Jan. 7. Brother and Sister Stehman were elected delegates to the Annual Conference. A number of our young people attended the winter youth rally at the East Nimishillen church.—Marjorie Landes, New Philadelphia, Ohio.

Sugarcreek—H. Spenser Minnich, of Elgin, Ill., brought the morning message one Sunday. Our pastor, Bro. Guy S. Fern, attended the Ohio pastor's convention at Columbus. The ladies' aid sponsored a family night on Feb. 7. One Sunday Bro. J. D. Zigler gave a talk in the interest of the home for the aged, which the district has recently purchased.—Mrs. Sadie Domer, Sugarcreek, Ohio.

Northwestern Ohio

Sugar Creek—Bro. Ray O. Shank of Covington, Ohio, was the speaker at the home-coming and dedicatory services. Our evangelistic services were held the week following dedication, with Bro. Ralph Wiley of Marion, Ohio, as the evangelist. Five were added to the church. Our pastor is conducting a weekly class in Christian doctrines. Some of our members attended the school of religion, sponsored by the Allen County Ministerial Association at Lima, Ohio, through February. Sugar Creek joined with the Pleasant View and Blue Lick United Brethren churches for the World Day of Prayer services, which were held at the Pleasant View church on Feb. 21. On Feb. 23, Sugar Creek conducted services at the Brethren Home in Fostoria. The spring assembly was held at our church March 14-15. Various pastors in the area took part in the week of pre-Easter services in our church.—Mrs. Doris D. Fisher, Lima, Ohio.

Southern Ohio

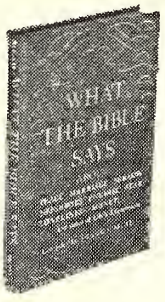
Constance—Bro. Millard G. Wilson of Lansing, Mich., held our revival meeting. Bro. Clarence Erbaugh officiated at the love feast. The ladies' aid has paid for the storm sash and screens for the church. The men's work has paid for the insulating of the church. The attendance at both church and Sunday school has increased.—Mrs. Edna Conley, Constance, Ky.

Ft. McKinley—Two members were received by letter. This was the first quarter we have used the unified budget. Dr. Arthur Core, professor of church history at United Theological Seminary, brought the message one Sunday morning in the absence of our pastor. We had a school of Brethren history and ideals. Bro. Fred Hollingshead, pastor of the Brookville church, was our guest speaker on the last night of the school. Lois Paul, a member of our congregation, wrote the dramatic worship service for the young people at district conference. We were host to one of the county Prince of Peace contests. Our CBYF was host to the annual winter conference, Dec. 27 to 29. Bro. Harry K. Zeller, Jr., pastor of the church at McPherson, Kansas, brought messages to our youth each day. On Friday evening the Tri-County CBYF presented a play at the Trotwood church. Our evangelism and fellowship commission and the official board of the church have made plans to adopt the undershepherd plan. We hope to be under way by Holy Week to emphasize our preaching mission which is to be conducted this year by J. Calvin Bright. Monday evenings have been designated as work night. Our fellowship hall and kitchen are being completed. Several of our Sunday-school classes are finishing and decorating their classrooms.—Lucile Dedrick, Dayton, Ohio.

Flat Creek—Since our last report Bro. Ira Oren has been elected elder in place of C. C. Erbaugh. Bro. Ira C. Meyer is serving as pastor. Some improvements have been made on the church houses of the congregation. At Mud Lick the basement has been enclosed and a furnace installed, a belfry tower erected, and a bell added. At Elisha's Creek the chapel has been wired with electric lights. A new pulpit Bible and new songbooks have been added, the latter being donated by Indiana church friends. The mission staff with the help of the BVS'ers and others have promoted the following activities: five daily vacation Bible schools, religious education once each week in seven day schools, taken a load of youth to two county youth rallies, organized girl's clubs and boy's clubs

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Church of the Brethren
General Offices
Elgin, Illinois

at both Flat Creek and Mud Lick, assisted with Christmas programs in each community schoolhouse, and given individual music lessons to a number of the young members. In co-operation with the Clay County Ministerial Association, Bro. Ira Meyer goes to the Manchester studio every other Thursday morning to conduct the daily devotional program over the local radio station. Bro. Glenn Rummel from Mud Lick conducts the program every other Tuesday. Another interchurch activity is the prayer fellowship group which meets in different churches over this area one day out of every two months, when the ministers and some other church leaders spend a day in fellowship and prayer. Bro. Dale Rummel was relicensed to the ministry for another four years. The attendance and interest continue to grow in most of our Sunday schools but especially in the Mud Lick area where it has about doubled partly because a number are being transported. Since our last report eight have been baptized and four received by letter.—Margaret M. Langdon, Peabody, Ky.

Middletown—Elaine Ritchie attended the children's teachers' workshop at Manchester College. The joint pastorate of the Hamilton and Middletown churches has been ended and each church now has a full-time pastor. Our church took part in the city-wide national teaching mission. We are sending a heifer in the Southern Ohio shipment of heifers to Germany, timed to arrive for the anniversary celebration there. We hold regular prayer fellowship meetings every Wednesday evening. Our love feast was held on Jan. 5 to begin the celebration of the 250th Anniversary of our church. On Jan. 12, Bro. Raymond Peters assisted in the installation of two deacons and their wives, Brother and Sister Ray Lentz and Brother and Sister Alva Minnich. —Mrs. Henry Driver, Miamisburg, Ohio.

Mardela

Bethany—Women's work sent boxes of cookies to our BVS'ers and shut-ins. We had interchurch revival meetings with the Methodist churches of the Farmington charge. Richard Melvin is in BVS in New Mexico and Ellen Peterson in Tennessee. Brother McDaniel serves not only our church but also a Brethren church in Georgetown and a Methodist church in Milton.—Mrs. A. Fay Grassmyer, Greenwood, Del.

Fairview—Several attended the two-day Mardela women's work and the district meetings at Easton. Mrs. Fumiko Witman, a Japanese war bride, was presented with a comforter before her departure for Okinawa. Bro. Jesse Hoffman held our evangelistic meetings. John Earl Hutchison is in Germany in BVS. One Sunday morning an anointing service was held in our church for one of our members. Five children were dedicated and one person was baptized. The youth and adult choirs presented a program.—Helen N. Bridge, Cordova, Md.

Eastern Maryland

Piney Creek—Our first every-member canvass was very successful. The evangelistic meeting was conducted by Bro. Robert Byrd of Martinsburg, W. Va. Nine were baptized. Our church had a special love feast on Jan. 5, in observance of the 250th Anniversary. On Sunday evening, Feb. 2, the Ever Faithful Sunday-school class sponsored a panel discussion on the topic, Shall We Smite With the Sword? This class also presented a play on Easter.—Miss Genevieve Baumgardner, Taneytown, Md.

Middle Maryland

Mountain View—The junior high class collected materials for overseas relief and the primaries for a needy family. Our newly organized men's chorus has made several appearances. Our love feast was postponed from the fall to Jan. 5. We have had a series of films on How the Bible Came to Us. One Sunday evening a Bible quiz was conducted by Bro. Byron Berkey. The winner was Mrs. Pauline Custer. Our men's and women's groups have de-

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When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

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No. 345. Attendant: Male polio patient, age 31, needs attendant to live in home in midwestern city near Church of the Brethren. Family includes wife and two children. They are Brethren; neither smoke nor drink. Desires person of same temperament. Work would include feeding, bathing, getting patient into wheel chair, setting up vocational equipment, etc. Patient is an electrical engineer and now does some work abstracting technical literature. Salary of about $45 per week plus room and board. Contact: Brethren Placement Service.

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No. 339. Needed: A primary teacher, no certificate or diploma needed. Two high school teachers, one of whom might know and teach manual training or athletics. A nice Christian atmosphere in which to work. One teacher has been with the work now about 15 years. Salary on the "allowance" basis. Write: G. E. Drushall, Lost Creek, Ky.

cided to reorganize as one adult group. Our pastoral committee has again set up programs for each Sunday evening in the next quarter.—Mrs. Charles Walker, Inwood, W. Va.

Tennessee

French Broad—At the suggestion of the pastor, Earl D. Dietz, the youth of the church sponsored a district-wide CBYF love feast and communion on Jan. 5. This was the first service to be held in the basement of the new church at French Broad. The district CBYF cabinet assisted in the program. The examination message was given by the district youth counselor, Bro. Charles Rinehart, and the officiating minister was the pastor, Brother Dietz. The love feast was patterned over the one held at the Germantown church.—Mrs. Earl Dietz, White Pine, Tenn.

White Horn—Bro. G. C. Brown was re-elected elder and Bro. Ray Wine, pastor. Our delegates to district meeting were Anne Moore and Mrs. Edward Snapp. Seven of our children and youth attended Camp Placid. We were host to the district young adult group one evening. The men have made some improvements on the church. A number of women attended the all-day meeting at the Meadow Branch church, at which Miss Anna Warstler spoke. Bro. Charles Rinehart conducted our revival meetings. Eight were baptized—Mrs. Edward Snapp, Bulls Gap, Tenn.

Eastern Virginia

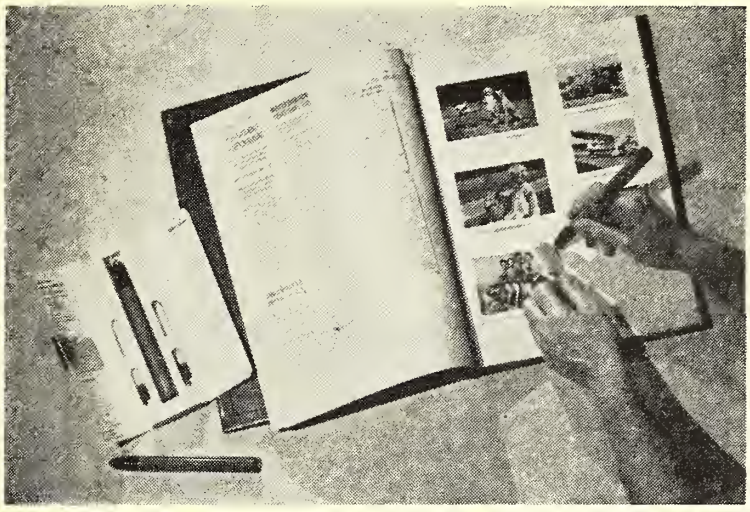
Woodbridge — The building of our church at Woodbridge continues, although slowed down considerably because of adverse weather conditions. We are deeply indebted to all the churches of Eastern Virginia and to the Flower Hill congregation of Maryland and the Washington City church. They have sent us many man hours of both skilled and unskilled labor. A great fellowship has been experienced by all who have participated in the construction of the church. The building committee hopes to have the new building completed by early spring.—Wilbur E. Wenger, Woodbridge, Va.

First Virginia

Mt. Joy—H. Allen Hoover was elected moderator and Auzie Perry, Jr., pastor. Mrs. Gladys Ripley is now serving as Messenger correspondent. The women's work and the young people have also reorganized.—Mrs. Gladys Ripley, Buchanan, Va.

Trinity—Since our last report four have been received into the church. The young people have organized a CBYF and are having regular meetings. Our love feast was held on Jan. 5, in commemoration of the 250th Anniversary.—Mrs. H. B. Layman, Troutville, Va.

Williamson Road—A moving challenge to deeper spiritual living and to more complete dedication of our resources and our talents was issued to our membership through a series of activities at the beginning of our new church year. Wednesday evening prayer services and a series of Sunday morning sermons emphasizing Christian stewardship led fittingly to our revival, conducted by Charles E. Zunkel. Two area conferences have been held in our church: a stewardship skillshop, under the leadership of Harl Russell, of Elgin, Ill., for all the churches in and around Roanoke; and a conference on the ministry, for the First and Southern Districts of Virginia. Bro. Moyne Landis of West Milton, Ohio, and our pastor, Edward Ziegler, were the speakers. Besides ministers and prospective ministers, all people interested in full or part-time religious work were in attendance. We joined the Hollins Road church in sponsoring leadership training courses for the church school workers, teachers, parents, and young people. Sunday evening services during the winter months are adapted to the needs of our families from the standpoint of time and convenience. At six o'clock the CBYF, children's choir, and the adult Bible study group all meet concurrently, climaxed by a short worship service with all groups participating. Our church library has become a great blessing to the church. Donations are increasing as many place good books on our shelves in memory



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of loved ones. Miss Bessie Barnhart, our librarian, has presented in an interesting manner our library facilities to many of the church groups and organizations.—Mrs. Doris C. Egge, Hollins, Va.

Northern Virginia

Front Royal—Bro. J. Harry Lau is now serving as our pastor. Bro. Glenn Weimer, of Arlington, Va., conducted revival services for one week. Nine were baptized and three received by letter. The men conducted a very successful every-member canvass.—Arbadella Fix, Front Royal, Va.

Linville Creek—The children's department made a special drive for clothing for relief. A local church leader's conference was held at our church and a number of local leaders took part. Bro. Glenn S. Garner, our pastor presented the Sunday-school lessons over WSVA radio station for one month. Bro. Cecil Showalter was guest minister on district pulpit Sunday. Our oldest member, Miss Amanda Miller, celebrated her ninety-ninth birthday. The young people from the Mt. Pleasant church presented the play, High Pressure Area, recently. Four have been baptized and one received by letter. A school of missions was held during January. On Jan. 5, the first Sunday of the Anniversary Year, two members were received by letter in a special service.—Mrs. Roy F. Kline, Broadway, Va.

Mill Creek—We are having services each Sunday evening with Bible study two evenings a month. Seventeen of our women went to New Windsor one day to help in the processing room. Bro. Earl Rowland filled our pulpit one Sunday. Brethren M. J. Craun and Cecil Hartman were in charge of the installation service for the seven new deacons and their wives and the two sisters whose husbands were already deacons. Five have been baptized and two received by letter. We had a love feast on Jan. 5, in keeping with the 250th Anniversary of our church.—Mrs. J. Harold Wampler, Mt. Crawford, Va.

Second Virginia

Elk Run—A district junior high rally was held in our church. The proceeds of the harvest sale went toward our building fund. Bro. Donald Clague was the speaker for home-coming day. Bro. Beverly A. Smith was elected elder. Our school of missions, held in January, centered on race relations. We have been having midweek services with the emphasis on Brethren doctrines.—Mrs. Betty F. Myers, Staunton, Va.

First West Virginia

Wiley Ford—Seven persons have been baptized. We had our second every-member canvass and are now in our third year with a unified budget. We are observing the 250th Anniversary of the founding of our church by special sermons, programs, and studies of the New Testament teachings.—Mrs. Margaret Chaney, Wiley Ford, W. Va.

Second West Virginia

Elkins — Miss Winoma Spurgeon showed slides of her work as an exchange student in Germany. Bro. V. L. Bennett held a series of meetings. Two of our women attended the women's work rally at Pleasant Hill. Sister Anna Warstler, director of women's work gave a talk at our church.—Edith M. Scrogum, Elkins, W. Va.

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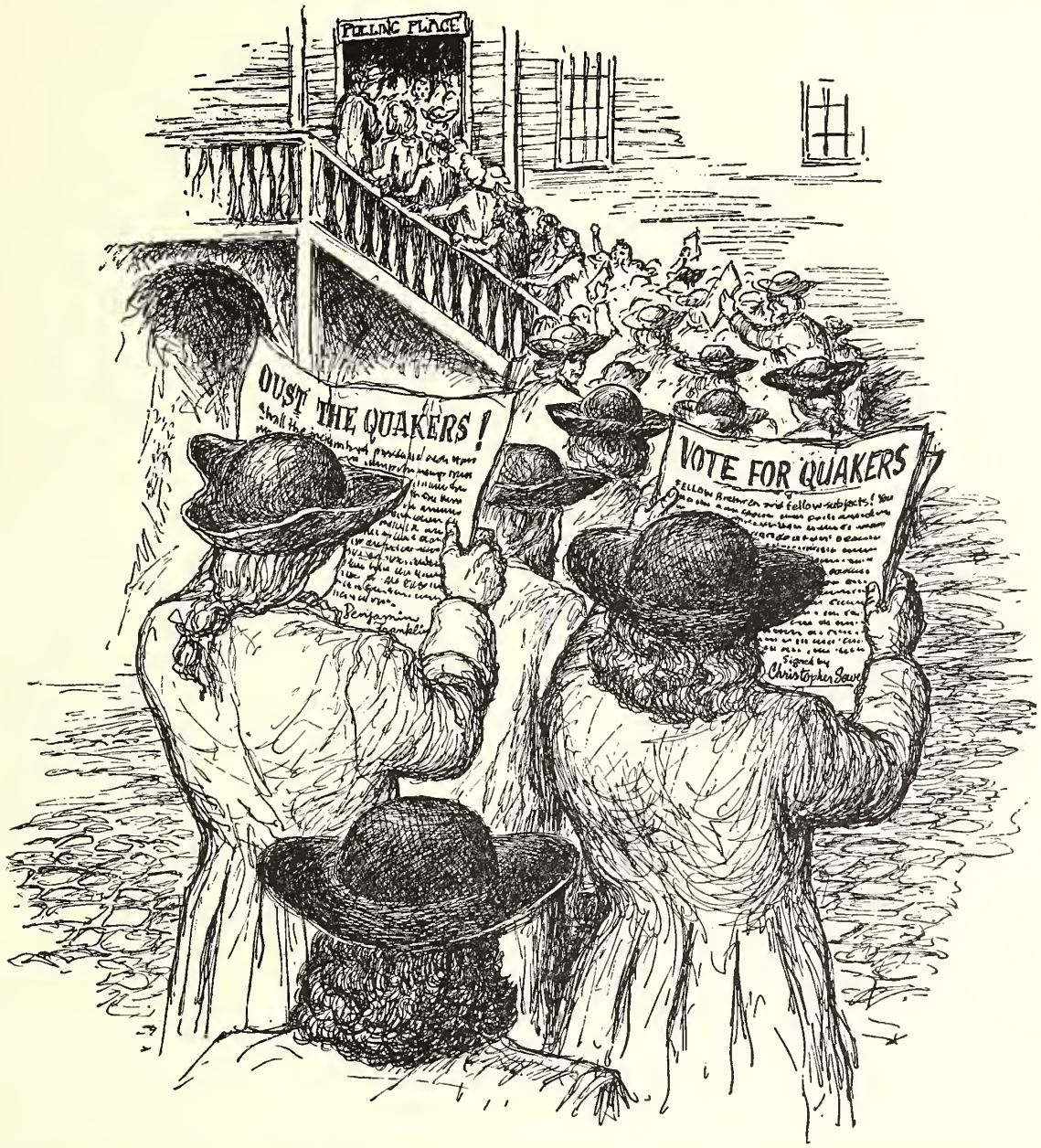
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CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

APRIL 26, 1958



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1958 Are Brethren today playing as active a part in shaping history through political action? Are Brethren today living up to their heritage in this and other areas of social concern? Turn the pages of this issue for discussions of the whence and whither of Brethren social concern.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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THIS SPECIAL ISSUE

■ This issue of the Gospel Messenger was assigned to the Brethren Service Commission for preparation. We have considered it as our Anniversary Brethren Service issue and as our commission's major literary anniversary effort. Extra copies are being printed for future use. We hope that it will be used as another significant piece of popular-type anniversary literature during the anniversary celebration. We hope that it answers the question: "Brethren social concern — whence and whither?"

The aim of this issue is to relate the past, the present, and the future of Brethren social concern. It lifts up some of our present ways of expressing social concern, and it suggests various forms of expression that we visualize for the future. This issue is sort of a "then and now," a "review and preview," a "retrospect and prospect."

The article, Whence Came Our Power for Good, follows up the cover illustration by documenting the power which Brethren exercised for good during the colonial period. Rediscovering Our Power for Good describes the use of Brethren power for good in recent years.

Renewing Our Trust in Nonviolence, by Lorell Weiss, illustrates how individuals, groups, and the church have conscientiously objected to armed service and have used nonviolence in conflict situations. It concludes with a challenge to renew our trust in nonviolence.

Recapturing Our Practice of Brotherhood, by Garnett Phibbs, documents our early practice of racial brotherhood and calls us to recapture this practice today by resettling persons of minority groups in our communities and integrating them into our churches.

Eldon Burke's article, Relieving Suffering, illustrates the ways Brethren have sought to relieve suffering in the past and present and suggests some considerations for the future. It shows how this age-old problem in new forms has demanded new methods of solution; it also illustrates how the church's concern for the welfare of its members widened to include a concern for the welfare of nonmembers in the community, the nation, and the world.

The Toward His Kingdom section of the Gospel Messenger has been adapted to the over-all theme of this issue, Brethren Social Concern — Whence and Whither? Wendell Flory, Eugene Lichty, and Don Snider discuss the expression of social concern through missions abroad, missions at home, through the local church, and "wherever you are."

To conclude this special issue, several well-known Brethren discuss the future of our social concerns. These brief statements express their hopes for the future Brethren witness in international affairs, pacifism and nonviolence, social and political action, economic life, race relations, relief and rehabilitation, community service and welfare. — Ralph E. Smeltzer.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Process or Product

Bro. M. Guy West's admirable article, "Does the Bible Sanction War?" appearing in the Feb. 22 issue of the Messenger needs special comment, and it merits special study and rereading by fundamentalists who believe that the Old Testament was written through divine revelation and inspiration.

If one is to believe firmly that the entire Bible was written by God, using the Biblical authors as a "typewriter" as West so ably explains, then inexorable contradictions immediately arise: Are we to believe the God of Adam who walked in the cool of the evening and would not forgive these first children even once and drove them from Eden with the curse of death upon them was the same God expounded by Jesus, who said to forgive seventy times seven?

Or would these apparent contradictions in deity conception disappear if we were to believe that the authors of Old Scripture were primitive men attempting to explain God

Continued on page 22

EDITORIAL

Brethren Social Concern— Whence and Whither?

Guest Editorial by W. Harold Row

THE Church of the Brethren was born in a matrix of social unrest. The Brethren have always been very sensitive to the sufferings of others. This came naturally through their own early sufferings for conscience's sake, and from their constant reference to the sayings and doings of Christ and the early church.

At first and for most of our history the major concern of the Brethren has been for those of our own group in need, though there have been significant exceptions. Since the turn of the century, and more especially since the first world war, our social concern has constantly widened until now our major emphasis is upon what the Brethren can do for others around the world who suffer. The first two centuries of Brethren social service consisted largely of service within the group; during the last half-century it has been shared increasingly beyond our own group. Incidentally, this trend toward humanitarian service parallels our transition from a sect to a church.

A second trend in our Brethren social concern is in the direction of Christian social action. The emphasis in the past has been on social service, in which we have attempted to provide a healing ministry to individuals or groups who have been the victims of social and economic injustices. An example of this has been our world-wide compassionate ministry to war victims. Recently our attention has been directed increasingly toward Christian social action in which attempts are made to remove the root causes of injustice and to prevent social misfortune. An example of this is community action directed toward Washington to prevent military conscription and to encourage disarmament.

Brethren concern for social justice has been a valid part of our Christian witness during much, if not all, of our history. This testimony is confirmed by recent researches into our heritage and is being made a part of current Brethren writings. However, our dominant concerns during the most of our existence as a church have been related to our own group and more pointedly to the individual, even in terms of our services to others in need. Since the second world war, Brethren have shown rapidly expanding interest in the issues of social justice at home and abroad, along with a desire to work creatively and co-operatively for a more responsible society.

The social imperative for the Brethren in this year of our 250th anniversary is to launch immediately and persistently an intelligent and comprehensive program of Christian social action. This must be done even while we continue a world-wide program of social service to those who suffer from the ravages of war and violence or calamities of nature.

Peace must continue to be the major thrust of our Christian social witness – a crusade for peace which includes pacifist evangelism, projects of peacemaking, and support of effective structures of international order.

Paralleling these efforts must be bold new attempts to work for a more Christian economic order, a nonsegregated church in a nonsegregated community, a more responsible participation by every Brethren in the political decision-making processes on the local, state, and national levels, and a new dedication to the task of sharing through Christ with people everywhere the good life in the good community.

This expanding program of Christian social action should enlist many of the best minds of our church, especially among the younger churchmen. It must be based upon a sound social education program integrated into the total program of our Brotherhood and based in the local church. It must include all age groups, with special reference to the youth of the church. It must be grounded upon a new understanding of the Biblical roots of our Christian social concern and must always reflect our profound commitment to Him who is both the source and strength of our concern and our constant and consistent example of "going about doing good."

• • •

"The real battles of the faith today are being fought in factories, shops, offices, and farms, in political parties and government agencies, in the press, radio, and television, in the relationship of nations. Very often it is said that the church should 'go into these spheres,' but the fact is, that the church is already in these spheres in the persons of its laity" (from Report of Evanston Assembly of the World Council of Churches, 1954).



Christopher Sauer, Senior and Junior, were active in visiting and writing to the governor of Pennsylvania during the colonial period. They opposed violence toward the Indians, the mistreatment of immigrants, and slavery

Kermit Eby

Whence came

OUR POWER FOR GOOD

NO FACT in the history of our church impresses me more than the impact of war, suffering, and tyranny on its founders. Time after time during the 17th century the Palatinate was overrun by warring armies. The destruction of the Thirty Years War is a familiar story. In the last quarter of the seventeenth century the French invasions made a virtual desert of the Palatinate, in order to prevent its rich fields from supplying France's armies.

Religious persecution, too, played its significant role. While the era of religious wars had passed, religious feeling ran high. Established churches were the general rule, either Lutheran, Catholic or Calvinist. Major nonestablished churches endured various types of persecution in spite of guarantees in the Treaty of Westphalia. The smaller pietistic sects, however, were the subject of no such guarantees and their doctrines, particularly pacifism, made them odious to their rulers.

Finally, constant political and economic oppression practiced by the rulers of the German states added to the people's burdens. Despite soil fertility, mild climate, and skillful agriculture, the peasants of the Palatinate eked out but a meager existence because of the encumbering taxations in money, produce, and labor levied by oppressive landlords.

Our ancestors were the victims of all three types of persecution. Looking at the world around them, they were impressed by its evils, and much of it was central to church, state, and economic order. "Beginning with Philip Jacob Spener in the late seventeenth

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Rediscovering

Our Power for Good

Ralph E. Smeltzer

THE colonial period might be taken as the normative period for the Church of the Brethren. It was during this period that the church most actively expressed its social concern through community and political life. Its leadership exercised a power for good in Pennsylvania and throughout the colonies far out of proportion to the small size of the church which probably numbered between 400 and 800 members. Only in very recent time have we begun to rediscover this power for good which we possess and which was used so effectively during colonial days.

Don Durnbaugh, who has been doing research on early Brethren history for the preparation of some of our anniversary publications, has told the writer, "There is far too little understanding of the real contribution which Brethren made in the colonial period. Many times people have felt that they have been loyal to the founding fathers, when they have actually been following innovations of the nineteenth century."

NEW FREEDOM EXERCISED

The immigrant founders of the church appreciated their new freedoms, and soon began to exercise them. They organized congregations. They went into business in the Germantown area, and into farming. Brethren leaders in Germantown helped to found a community academy.

Under the leadership of Christopher Sauer, Senior and Junior, the Dunkers became active and influential in the humanitarian, social, and political movements of the colonial period. In his book, The Church of the Brethren and War, Rufus D. Bowman says, "The Sauers probably engaged in more political activity than any other members of the Church of the Brethren during the first one hundred fifty years of Brethren history. It is probably true that the German publisher (Christopher Sauer, Jr.,) held the balance of power at least for a few years."

In a pamphlet titled A Brief State of the Province of Pennsylvania, written by Dr. William Smith, first provost of the University of Pennsylvania and a supporter of Benjamin Franklin, we find the following: (Sauer's newspaper) "is universally read and believed by the Germans in this Province . . . This man . . . (has led the Germans to believe) that all the miseries they suffered in Germany, with heavy aggravation, would be their lot unless they joined to keep in the Quakers, under whose administration they had so long enjoyed ease and tranquility and to force out of the assembly all those who were like the gov-



Present-day Brethren visit their congressmen at the Brethren seminars to Washington and the United Nations and on other occasions share their views on foreign aid, conscription, and other fields of legislation

ernor in giving money for annoying the enemy.

"In consequence of this, the Germans who had hitherto been peaceful without meddling in elections came down in shoals, and carried all before them. Near 1,800 of them voted in the county of Philadelphia which threw the balance to the side of the Quakers, though their opponents, in that general struggle voted near 500 more than . . . before. The Quakers, having found out this secret, have ever since excluded all other persuasions from the assembly, constantly calling in the Germans to their aid by means of this printer." This was the election of 1744.

BRETHREN DARK AGE

The Revolutionary War brought persecution again upon the Dunkers. As a result many fled west and south into the back country where they might live without persecution. Some who remained in Pennsylvania moved to new counties. Since the government and fellow citizens had treated them as traitors and nonco-operators, many Dunkers came to consider government as something evil and to be avoided. New church decisions opposed voting and participation in political life. Many Dunkers developed separate and exclusive rural communities. In this way they were able to avoid participating in the wider community, in social, political, and national life. Their social concern was expressed through ministering to their own members primarily.

"For seventy-five years following the Revolutionary period," according to Bowman, "the Brethren had no schools, educational periodicals, or outstanding educational leaders. They became a frontier people living in an exclusive fellowship. New enlightenment for the church came with the revival of printing around 1850. The Gospel Visitor helped to create an interest in education and missions.

"The years from the enactment of the Oath Law in 1777 to the revival of printing in 1851 represent the eclipse of the church."

EMERGENCE FROM ISOLATION

Beginning with the Civil War, the church gradually emerged from isolation. In 1891 Annual Conference gave limited approval to the holding of public offices in the community and by the time of the first World War, most Brethren were voting again. The temperance movement in its development during the years prior to the war was a great influence in starting Brethren to vote. From the Revolutionary War to World War I the Brethren moved from the Mennonite position, which has been described as that of "living as guests in the country," toward the position of the Society of Friends — that of accepting responsibilities for citizenship.

NEW AND CREATIVE CITIZENSHIP

Since World War I the church has taken an active part in community, national, and world affairs. Relief work was carried on in the Middle East and later in Spain and China. Once again the church became a vital force in society, endeavoring to influence legislation and government administration. Through letters, resolutions, and personal visits to lawmakers, the denomination worked toward the reduction of armaments and the passing of a neutrality law prior to World War II. It protested against paying taxes for military purposes. Representatives of the three historic peace churches spent much effort in working with government agencies to secure an acceptable program and organization for conscientious objectors.

Today the church is fully rediscovering its power for good in the community. It encourages its members to vote, to become informed voters, to participate in political parties, to hold public offices, to influence legislation and governmental decisions. Members are urged to write and to visit their legislators, to pass resolutions and to interpret such resolutions to the leaders of government. The church occasionally presents testimony before Congressional committees. The church's world-wide relief and rehabilitation program has put it in continuing contact with the state in many ways.

Large numbers of Brethren visited Washington, D. C., in 1947, 1952, and 1955 to oppose passage of universal military training legislation. A second stimulus to mass Washington visitation has been the seminar movement. About 2,700 Brethren youth, ministers, and lay members have attended twenty-two seminars since 1949. Most of the seminars have been four- to five-day study seminars in Washington and at the United Nations in New York.

As in the days of the Sauer and other colonial Brethren, we have learned to appreciate our opportunities for religious and political freedom, our obligations of citizenship, and our responsibility for participating directly in the affairs of the state. We are again learning to express our social concern in the community and through political action. As Kermit Eby has said, "Today we are aware that the ethic which is so in-

digenous to us must be universalized." We are in reality rediscovering our power for good — the power we possess to help manifest the kingdom of God on earth.

Christopher Sauer's admonition to his brethren of 1755 is relevant to us Brethren today, "It is necessary for you to exert the greatest caution in the election of your assemblymen. It is not sufficient that you elect an assemblyman, but you must elect honorable, unselfish, experienced people, of whom you know that they have already proved their faithfulness, that they will maintain your liberties and untiringly oppose the enemies of freedom."

Whence Came Our Power

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century pietism was characterized by a conviction that the reformation had not gone far enough, but that the purification of doctrine needed to be followed by a purification of life." Pietism accepted the Lutheran teaching of salvation through faith, but stressed regeneration as a means of salvation, the literal transformation of character, through initial contact with Christ. For the pietistic Christian, Christianity was a religion of practice rather than of theory, of ethics rather than theology. They were more concerned with Christian character and conduct than the relation of man to divinity. The essence of character was love, and of Christian conduct, service. Pietists were humanitarians.

In Europe they established charitable institutions, promoted missions, and accomplished acts of mercy. At Halle in Germany, a Lutheran pietistic center was marked by its orphanage, university, and printing press. Our Brethren ancestors were those people of the Book who believed that the essence of the Christian way was the anticipation of Christ's way and its living in their world.

Because the Anabaptists (Mennonites and Amish) and the Brethren were the most severely persecuted, they were the first wave of German immigrants to come to Pennsylvania. For them Pennsylvania was heaven. Quakers, fellow pacifists, were in control of the government. Peace was assured, and the land was fertile.

They did not leave their humanitarianism in Europe, but the new environment presented new problems; new social groups, such as Indians and non-German Europeans, new institutions such as slavery and indentured servitude, and new social and economic conditions shifted the focus.

Christopher Sauer, Sr., was concerned with the indentured servitude system and its injustices. This was the system whereby one who wished to go to a colony, but had not the necessary means, entered into a contract called an indenture, to serve a master for a specified time in return for transportation and subsistence during his period of service. The period varied but was usually four years. Labor was scarce, many employers were avaricious, and there was much abuse in the system. Sauer supported the system because he wanted people to come to Pennsylvania.

But as time passed, more and more space in his paper was given to problems of redemptioners, and attacks on the "newlanders" who exploited the immigrants. He also was concerned about living conditions on board ship where filth and malnutrition caused many immigrants to die en route. For example, only 13 of 200 survived in one shipload. Sauer's paper fully and frequently reported on conditions aboard ship and the editor suggested means to avoid hardship and maltreatment.

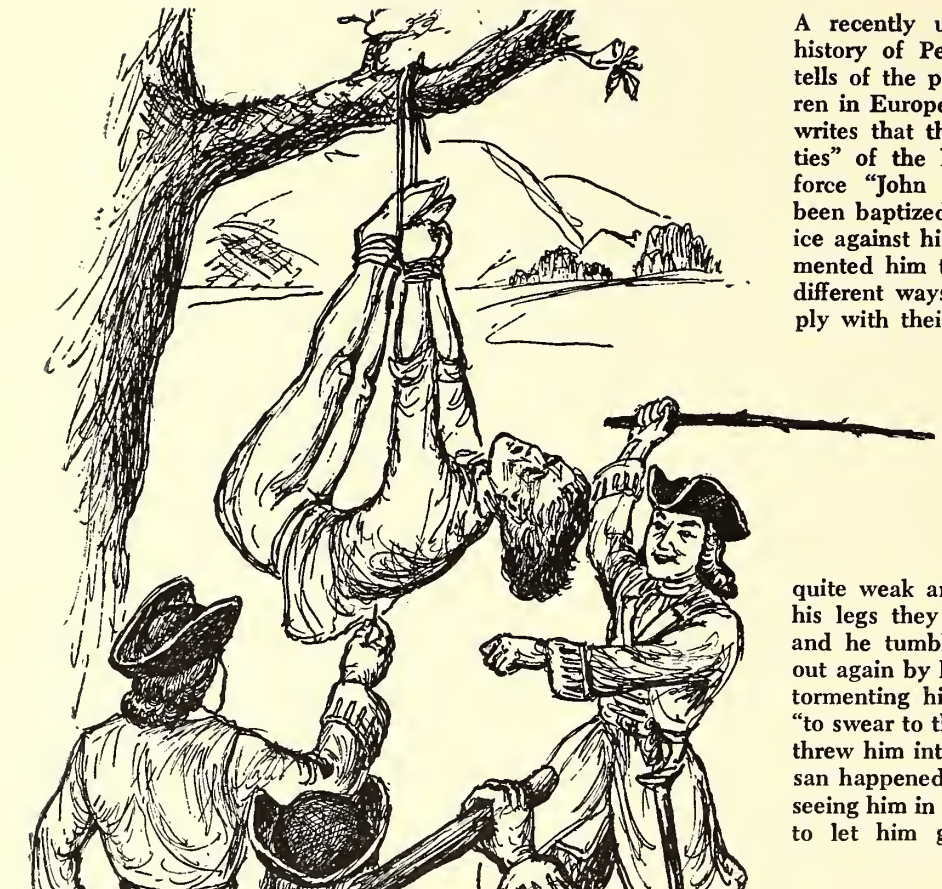
Very seldom did his (Sauer's) newspaper carry ads by individuals looking for masters or by masters looking for indentured servants.

Slavery was even more abhorrent to Mennonites and Brethren. The earliest prohibition of slavery was that instituted by a community of twoscore Germans who established a settlement on the Delaware in 1663. A similar prohibition was instituted by the Mennonites in 1688 in Germantown. The pietistic concept of Christian conduct denied man's property in man. Sauer's paper carried few advertisements for runaway slaves. That business went to Franklin's Gazette. Nor was there a single advertisement of a slave sale for the first seven years of publication. Then, in 1746, he ran this ad:

"A young Negro who can bake ship's bread is for sale in Philadelphia. Anyone who is interested in purchasing him and who will treat him as he would be treated in a Negro's place may learn from the printer of this paper where he may be found."

More than once, he expressed his sympathies with the Indians who were being defrauded of their land and depraved by sellers of whiskey. "They, the Indians," he wrote, "are putting the Europeans to shame by their behavior." Sauer published Conrad Weiser's The

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A recently uncovered manuscript of the history of Pennsylvania by Samuel Smith tells of the persecution of the early Brethren in Europe for their pacifist beliefs. He writes that the "soldiers on recruiting parties" of the king of Prussia attempted to force "John Fisher from Hall, who had been baptized" to enlist in the king's service against his conscience. They then "tormented him terribly for ten days together, different ways, because he would not comply with their wills." Among other things, "they tied his hands and feet together and by them hung him up, thrusting and beating him with sticks and pricking his body with pins to such a degree that his shirt became stiff with blood." Finally, when he was quite weak and "could stand no longer on his legs they put him near a deep water and he tumbling into it, they pulled him out again by his legs." At last they tired of tormenting him, and since he still refused "to swear to the colours and take arms, they threw him into a hole." The prince of Dessan happened to come past that way, "and seeing him in such a sad condition told them to let him go, for he had suffered his torment"

Renewing Our Trust in Nonviolence

Lorell Weiss

IT JUST wouldn't work."

"Would you let those fellows walk right over you without lifting a finger?"

"What if they harmed your mother or sister?"

"A great and wonderful ideal, worthy of a marvelous spirit like Jesus. But, of course, we have to be practical. We still live in the present world."

Such are the common reactions to the words of Jesus about nonviolence. Millions of Christians hear or read passages like: "Do not resist one who is evil. But if anyone strikes you on the right cheek, turn to him the other also." But few feel any obligation to take them seriously. Even among our own Brethren only a small percentage do so.

Is nonviolence practical? It may help to restate the question in several other ways. Is nonviolence effective, that is, does it work? Will it dispose of my enemies? Will it enable me to get my way?

To all such questions the usual answer, given almost automatically, is negative. Advocates of nonviolence are challenged to cite instances in history where a people survived without defending themselves by violent means.

Very well, let us take a look at past experience, especially our favorite Brethren instances where nonviolence was tried.

John Fisher refused service

in the elite guard of the king of Prussia and was tortured. The young Christopher Sauer refused to support the American Revolution and suffered personal indignities, disgrace, and confiscation of all his wealth. The Brethren of Morrison's Cove, Pennsylvania, refused to defend themselves against Indian attack and were massacred.

John Kline, who saw Northerners and Southerners alike as friends and steadfastly preached peace during the Civil War, was shot from ambush for his goodness. Brethren boys in World War I endured abuse and prison if they would not go to war. In World War II their lot was less bitter, but many felt that their time in Civilian Public Service was a futile waste which did nothing to diminish the evil of war.

What do these Brethren experiences tell us about nonviolence? Was it effective? Apparently not, at least not very much. But, though it did little to stop war, it did serve to keep these Brethren out of it. It kept them from sinning against their consciences.

Did nonviolence in these cases dispose of the enemy? Apparently not. The enemy went on with his evil deeds for the time being. Yet, here and there one can discern seeds of redemption. The torturers of Fisher relented. Sauer's reputation did not permanently suffer; his life is more of an inspiration to us than if he had yielded to the hysteria of the time.

Some of the Indians who killed at Morrison's Cove never quite forgot the strange behavior of the victims who died without resistance and only said, "God's will be done." Kline's saintly deeds have enshrined him in the hearts of thousands who never knew him. And the conscientious objectors of our own century have earned a grudging but growing respect for that minority of Christians who insist that war is contrary to the will of God.

Did nonviolence enable these Brethren to get their way? No, not immediately. But there is reason to believe that in the long, long run the best in their purposes will be achieved. Perhaps they did not get their way, but God got his way as far as their lives were concerned.

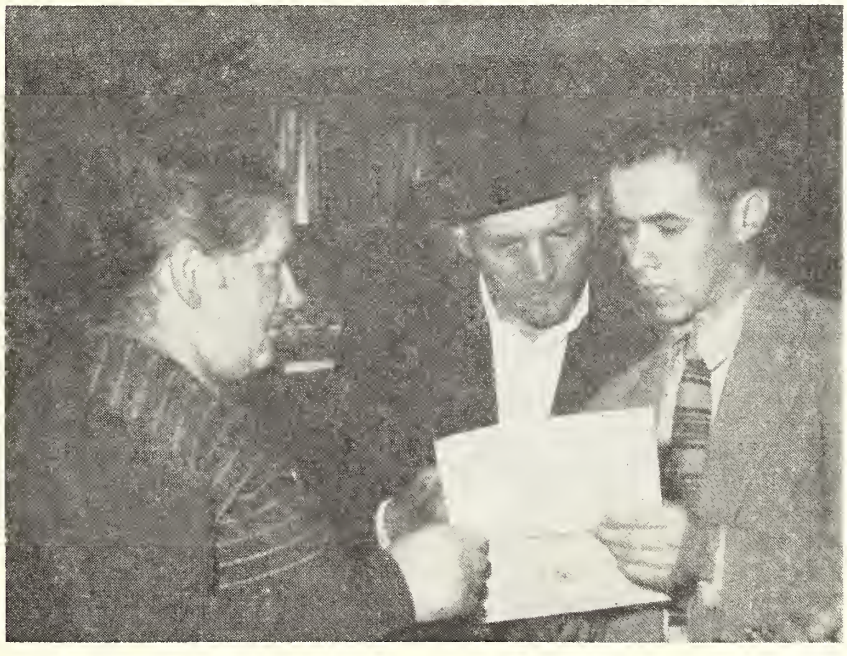
This point is important. The way of peace should be our way, not primarily because it is practical, but because it is God's will. Our faith in Christ and his teachings demands this way of life whether it "works" or not.

The writer has sat in discussions where laborious hours were given to the question whether nonviolence can be politically effective. But this is really not the primary question. Rather the question should be whether nonviolence is right according to God's revelation of his will through Christ.

We have growing evidence, however, that nonviolence is practical in the most concrete meaning of the word. In the Saturday Evening Post of March 1, 1958, Chester Bowles, former American ambassador to India, reviews the story of how Gandhi won independence for India by nonviolent means. Bowles compares Gandhi's campaign with the victory of American Negroes in Montgomery, Alabama, who, also by nonviolent means, ended segregation on public buses.

The article, coming from a prominent American leader, is a striking testimony to the effectiveness of nonviolence, wisely and persistently practiced. In India the method worked for a people who were

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Today Brethren conscientious objectors have the opportunity to give alternative service in areas of usefulness to mankind. Many have returned to the land of the persecution of the early Brethren "refugees" to help relieve the deplorable condition of modern refugees. Here a Brethren I-W discusses with a European family a plan for a new future for them



As early as 1835 the Brethren voted that Negroes must be received into full church membership without regard to color. Our literal re-enactment of the Lord's supper made this decision dramatic

Recapturing OUR PRACTICE of Brotherhood

Garnett Phibbs

ONE of the most heartening news articles to appear during the recent confusion over Virginia's constitutional amendment for enforcing segregation was a small note in the *Richmond Times-Dispatch* of December 16, 1955, announcing the Brethren leaders in Virginia as apparently the first to appeal openly for their church constituency to arise and defeat the governor's retaliatory "massive-resistance" legislation. Even though their immediate objective was lost, this notice was thrilling news to us sons of Virginia, if for no other reason than to stand in such contrast to our Brethren fiasco just a decade earlier when we yielded to the sheriff's orders to close down our own Camp Bethel one summer rather than carry out our heritage of interracial brotherhood in Virginia.

Minutes of our 1845 Annual Conference in Roanoke, Virginia, may help us realize today that this social witness now raising its voice for brotherhood in Virginia in 1955 actually constitutes our historic Brethren concern at its best, even though it had not previously been heard so clearly for a century! Needless to say, if Brethren and other Christian laymen had remained as concerned for Negroes after the Civil War as they had been before the war, the present racist politicians of the Old Dominion and elsewhere would never have succeeded now in their clever strategy of splitting the church from the community and the ministers from the laymen!

Most of us may know by now the prophetic pioneering which our Dunker ancestors did for the cause of brotherhood, even during the Colonial era, constituting probably the earliest, real antislavery organization in America. Not only did they pass annual resolutions denouncing the twin sins of slave trading and slaveholding, but they absolutely forbade any member or applicant of the church to own slaves. If he had them he was required to free, not sell, them. No minister was permitted to hold even proslavery views. Such rulings date back at least to 1782 Annual Meeting.

As early as 1835 we had already faced the consequences of this Negro freedom, and voted that members must be received into full church membership without regard to color. Not only were we legalistic literalists on texts about making disciples of all men, but our implicit "theology" (evangelical), our leveling "architecture" (no balcony) and our fellowship "liturgy" (communion around tables) left us no logical alternative once the door was opened.

At least such a stringent consistency led us to virtue on this problem — if not always on other problems! Communion or love feast was thrown open to Negroes over a century before opening it to white Methodists and Presbyterians! The Negro "brother" was to be a fully recognized, handshaken, equally seated, foot-washed, brotherly kissed, eaten-beside, bread-broken member of the congregation, without discrimination. Any white brother who "felt repugnance" at kissing a Negro brother was to be tolerated as "weak in the faith" by everyone until such time as he could conform. After a reasonable span of grace, however, all deviants from elders' rulings found the church "withholding fellowship" from them (or simply excommunicating them!).

Unbelievable as it is to our modern ears, this was our Brethren witness in a day in which most other churches still supported or permitted slavery on Biblical grounds and considered themselves magnanimous for allowing slaves to observe their masters at worship from a segregated balcony!

But alas, we lost that noble witness. Perhaps for many reasons — a naive assumption that the emancipation and war had solved the problem, a disillusionment with our own social role, a withdrawal to lick the wounds of our unpopular once - again - exposed Achilles' heel of pacifism, an eagerness to win friends and influence people as we expanded southward and westward, or perhaps the shift in our denominational polity at mid-century, or some combination of all these and others — we exchanged such a heroic birthright for the proverbial bowl of porridge.

Post-bellum days found us increasingly arguing and bickering among ourselves over such gigantic trivia as the length of beards and neckties, whether Brethren could use lightning rods on their barns or pianos in their homes, whether to wash one foot or



Brethren can now begin to recapture their heritage of brotherhood by inviting Negro families and persons of other minority groups in distressing situations to become a part of their community and congregation

two, how best to harangue infant baptizers or to demonstrate most conclusively that Dunkers were God's favorite pets, etc. Thus concentrating on such spider webs of our own righteousness, we virtually lost our life, as Jesus warned we would, and split our church into a denominational trinity whose wounds all the king's horses and men are still unable to heal.

Moreover, while we debated so viciously with our white brothers, the Southern politicians had maneuvered to enslave our newly emancipated colored brothers under a wave of state segregation laws flooding the South from 1890 to 1920. Having been so prophetically vocal for our first three quarters of a century of recorded conferences, we hibernated in withdrawn silence for the following seventy-five years, and apparently opened not our mouths during the major racial crisis — at least as far as records available to date disclose!

The time has come and the hour is already late for us indeed to recapture the spirit and practice of such a tradition! However urgent and demanding may be the needs of evangelism, stewardship, extension, etc. (and these are important) there just cannot be a more critical witness for us Brethren, of all people, to make than recapturing our practice of brotherhood. We must speak relevantly and live prophetically in this anniversary year when there is not a more explosive and all-encompassing problem, world or local, than relating brotherhood to integration.

Renewing Our Trust

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not even Christian (though Gandhi freely admitted that some of his ideas came from the New Testament). The Negroes of Montgomery were, of course, Christians. In fact, the whole campaign was managed from Negro churches and led by ministers and church leaders.

There is other evidence in history for the effectiveness of nonviolence. The Jews were not always a nonviolent people, nor are they altogether so today. But they survived through long centuries when they were quite defenseless. There are other ways than violence to preserve a way of life.

When Denmark was occupied by Hitler, scarcely a shot was fired in defense. Helpless, the Danes simply endured oppression but without surrendering in spirit. It was not easy, but Denmark suffered less than those countries who did resist.

With these instances in mind, our young conscientious objectors who are now giving alternative service should feel encouraged. They are pioneers in search of a better way of life, one which will not only prove right in the sight of God, but one which will also — as we grow wiser — make sense in the sight of men.

This search should, however, involve more than formal alternative service, and it should concern all of us, not only the men caught in conscription. All of us Brethren, all Christians who abhor war, should be trying the way of peace. It can be practiced in home, in business, in church, in politics, in labor-management struggles, in religious antagonisms, as well as in international conflict. All of us can and should renew our trust in nonviolence.

Whence Came Our Power

Continued from page 7

Indian Interpreter's Letters in his paper. He was interested in the moral standards and religious life of the Indians. Following Weiser's letters, Sauer wrote, "We see from the above that the Indians invoke God, trust in God, thank and honor God, but those who are spoiled by nominal Christians can drink and lie just as well as other so-called Christians."

Politically he supported peace with the Indians, and it was his pacifism which involved him in politics during the French and Indian Wars. Pacifism was the center from which all other considerations radiated.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

What's wrong with the person who is always a nagger? My mother is that way. She nags at my father because he doesn't make enough money, at me for all the little things I do not do, and in general is always nagging at somebody.

Dear Friend,

A "nagger" is a hostile dominating person who blames other people for his own faults. Basically, such a person is afraid of love — often finding it as hard to accept love as to give it. The "nagger's" plea that he or she is not understood is a defense against not wanting to be understood.

Psychologically speaking, the "nagger" has the need to push people away rather than experience closeness. Therefore "nagging" can best be met by responding in a nondefensive, open, direct way.

Paul S. Hersch.



The Germantown congregation cared for the needy in their midst through contributions placed in the "poor box." The amounts of aid given from this fund and the recipients are recorded 1747 to 1806

RELIEVING SUFFERING

Eldon Burke

A SPECIAL committee of the Annual Conference for 1941 declared in its report that Brethren Service found its charter in the words of Jesus: "I was hungry and ye gave me to eat; . . . I was a stranger and ye took me in; I was naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me . . . inasmuch as ye did it unto one of these least, ye did it unto me."

Later in the same document it stated that its policy was to "relieve human distress and suffering around the world without regard to barriers of race, creed, or nationality. This includes the service of the church among refugees, exiles, prisoners, orphans, widows, the aged, and other conditions of human life in which there is need for physical and spiritual relief compatible with the ideals, traditions, and financial resources of the church (Gal. 6:10)."

What was then established by the Conference was not a result of the inspiration of a moment or a result of the peculiar circumstances which existed in 1941. It was a result of a long-standing tradition in the church which has continued from the time of the founding down to the present day.

German Pietism, in the main a Lutheran movement resulting from influences which came out of the Netherlands, incorporated within itself a great deal of this idea of practical social service. It is true that the needs of the time had had much to do with the development of actual programs. Invasions by armies who lived off of the land, who burned villages and towns, who oppressed and ravaged persons aggravated the social evils of the time and depressed the living standards of the people. Religious persecution produced refugees who were to be found in all areas of western Germany. Economic changes also affected the ability of people to care for themselves.

The first Brethren, therefore, were evidently aware of the needs not only of their own membership but of others. Alexander Mack was famous for his liberality. The church grew because of the charity of its members. I have found no evidence, however, that there was community of goods among the early membership at Schwarzenau; instead it seems that, as the need arose, individuals contributed what was necessary.

After the transfer of the Brethren to America, again we find evidence of a continuation of this attitude of helpfulness to others. The fact that Christopher Sauer is reported to have cared for the needy immigrants on their arrival would indicate that others possibly, also, were involved in caring in the same way. The establishment of a poor box in the church shows that individuals within the church were taken care of in a systematic way. The story of the Ephrata community caring for the wounded from one of the battles of the Revolution would indicate that while they were a closed group, nevertheless, they were not unaware of the needs of those outside of the community. I am certain that if the facts were known there would be many additional illustrations to add to these few scattered ones which would indicate Brethren interest in such work.

The expansion of the German element westward included the



Today Brethren help minister to the needy both at home and abroad through gifts of food, clothing, and money. Brethren Service trucks pick up material collected by the members of local congregations

Brethren. Ordinarily they seem to have located themselves in small communities, the remnants of which have survived to the present day. The pioneer practice of sharing the problems of others was adopted by them. This is probably the explanation, as well as religious heritage, for the organization of the Kansas relief in 1861. As reported in the Gospel Visitor, over $8,000 were raised on that occasion to help the settlers in Kansas who were suffering from drought and a grasshopper infestation. The records indicate that relief was given to all and that distribution was not made on the basis of church membership.

Before World War I, church divisions and the new missionary efforts of the Brethren, first in Europe and then Asia, absorbed the energies of those who were interested in this kind of work. But there are indications that our missionary enterprise was from the beginning not entirely limited to the preaching of the gospel. In connection with the relief demands of World War I, the Brethren shared by making contributions to various agencies, notably the Near East relief.

The organization of the Brethren Service Committee made possible the development of work in the war-torn areas of Europe after World War II. What was done here has been reported in detail from time to time. More recently the Brethren have been concerned with the continuation of these programs especially in connection with refugees.

From the above it would seem that part of the Brethren heritage has been the ministry to the suffering. Certainly at no time have the Brethren felt that it was not their job; certainly at all times, whenever the need, has our concern been directed in this way. If, on the other hand, one were making a comparison with other agencies, one would have to come to the conclusion that in spite of our protest that this is one of our more important areas of activity we have done relatively little in comparison with what might or could have been done. The relief program of the Mennonites, from a smaller membership, has been much greater in volume of materials as well as personnel involved.

There are several reasons which might be given to explain why this has been true. Frequently our interest in the "ministry for the suffering" has been overshadowed by an emphasis on other things in the church program. There have been times when our ministry has lost its effectiveness because of the failure to co-ordinate our activities.

Unquestionably there are times when we have been inefficient in the utilization of personnel, as well as materials. There are, of course, times when our failure to act in time has produced limited results. Looking then at our program as it has been, we can only ask the question, How then can we become more effective in the future? As Jesus said on one

occasion, "The poor ye have with you always." So in our day the suffering are here with us at all times.

The writer would, therefore, like to suggest a further use of certain principles which have been frequently practiced but often forgotten. In the development of a program, it would seem that the best use of personnel and materials will be made when first we find within the church those persons with the experience and ability to carry out such programs. This we have frequently overlooked and often in consequence the effectiveness of the work has been lost. Our administration at all times should use the best trained and the best experience to be found in the membership, whatever the cost.

In the second place, since the ministry to the suffering is often in the form of emergency services we might do well to use the army principle of having personnel on reserve for such contingencies. The enormous capacity of the church to produce supplies should be constantly exercised in carrying through programs which it would seem in part at least might be developed in connection with our missions. On the other hand, missionaries should be taught that they are not in the field abroad to become a kind of Christian Santa Claus, but that the basic principle in their work would be to relieve all those in need in such a way that the dignity and respect of neither the giver nor the recipient is lost. No relief program should produce "rice Christians."

Finally, I would like to suggest that much of our material aid should be devoted to the economic development of underprivileged areas. In effect, in many cases this would mean that requests would come from the field for the particular things necessary for the project. In the case of the Kansas relief not only was money supplied but seeds for spring planting were considered to be very important. Frequently a slight additional aid at the right time can change an area of need into an area of prosperity. I would like to encourage the Brethren, therefore, to become interested in community development in foreign lands. The development of communities which would relive in spirit the ideal, not only of the founder of the church in Germany, but the ideal, also, of the founder of the Christian faith.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Understanding Grief. Edgar N. Jackson. Abingdon, 1957. 255 pages. $3.50.

For ministers this is required reading! They are confronted with the responsibility of helping those stricken with the pain of grief which is inescapable because death is inevitable. No other book like this is available. It thoroughly explores the dynamics of normal and abnormal grief, the role of guilt, the value of religious faith and symbols in handling grief experiences and suggestions for helping people do their grief work.

Excellent guidance is given for the minister who is society's representative in the grief situation. With discussion, interpretation, deep religious and psychological insight, and skillful use of many case studies taken directly from the parish, Rev. Edgar N. Jackson, a Methodist pastor, shows how the grief-stricken may be restored to vital Christian living.

Sections on How to Handle Grief, Minimum Concepts for a Working Faith, Types of Grief Reactions, Areas of Concern for Pastors, Preparing People for Grief, Special Opportunities in Grief Situations, Criteria for Evaluating Funerals, Resources for Facing New Horizons, and its excellent bibliography are alone worth much more than the price of the book.

No pastor can fulfill his ministry ignorant of the message and resources of this book. Alert Christian laymen can learn much from it too.—*Harold Bomberger, Harrisburg, Pa.*

Billy Graham and the New York Crusade. George Burnham and Lee Fisher. Zondervan Press, 1957. 192 pages. $2.50.

This book is written by a reporter of the Chattanooga Free Press, George Burnham, and Lee Fisher, who for the past five years has been a member of the Billy Graham team.

Needless to say, it is written sympathetically and with exceedingly great interest. It presents Billy Graham, the man, his family and his personal life, recreation, and his qualities. In brief monographs it also presents the Graham team and many aspects of the New York crusade. There are numerous brief accounts of problems faced, decisions made, persons whose lives were changed, as well as excerpts from sermons.

There is an excellent portrayal of the humility of Billy Graham and of his Christian attitude toward and dealings with those who have attacked him. It is a moving, interesting portrayal of the work of this world-wide figure who has been so much in the religious spotlight of the day. Whatever may be one's own evaluation of the final and lasting results of his work, this book is quite fair in giving us an intimate delineation of the man, his spirit, and his work.—*Charles Zunkel.*

***The Weekday Church School.** Erwin L. Shaver. Pilgrim Press, 1956. 154 pages. $2.50.

This book gives practical help both to those who are considering the establishment of a weekday church school program and to those who feel the need for improving and strengthening their present program. The book presents principles, philosophy, history, and legal status of the weekday movement, as well as practical help on courses of study, teachers, and finances.—*Mary Spessard.*

KINGDOM GLEANINGS

A request has come for prayer for Howard Wolff, who is in the Good Samaritan hospital at Portland, Oregon. Howard broke his neck in an accident last summer and has been paralyzed as a result. Pray that God's will be done that he may be a channel of God's love and power.

In an article in this issue Garnett Phibbs calls attention to Annual Conference statements of a century ago concerning the demands of brotherhood. There are records of what some local churches did in regard to following these recommendations, but a collection of historical data needs to be compiled. Brother Phibbs has consented to collect such data, but he will need the co-operation of all who have access to local church and district records. He suggests that local and district historians go carefully through available records (from 1724-1958) and copy down verbatim, with careful indentification, each reference to Negroes and other minority groups, noting actions on slavery, communion, rulings, and customs of the church or district. All such information should be sent to Garnett Phibbs, 238 E. State St., Trenton 8, N. J., as soon as possible.

Parking Facilities at Conference

Large paved parking areas are available adjacent to the auditorium in Des Moines. Those attending Conference will not need to walk any great distance from their cars to the place of meeting.

Dedications

Broadfording church, Route 4, Hagerstown, Md., dedication of educational building and rededication of church, Sunday, May 4. This also marks the 100th anniversary of the church. Warren D. Bowman, president of Bridgewater College, will be the speaker. Preliminary services will be held on the evenings of May 1, 2, and 3.

Oak Park church, Oakland, Md., dedication of its new church, Sunday, May 4. The regional secretary, Guy Wampler, will speak at the 11:00 a.m. service, Charles Zunkel, secretary of the Ministry and Home Mission Commission, General Brotherhood Board, will bring the dedicatory message in the afternoon, and Norman Harsh, district fieldman, the evening message.

Training Opportunities for Camp Leaders

Camp leaders' training opportunities are many and very important to a successful camp program. Nearly every district camp is planning training sessions for their leaders. Two regions have plans for training: Western Region, April 29—May 1, at Knobnoster State Park (Missouri); and Southeastern Region, May 2-4, at Bridgewater. Central and Southeastern Regions are also planning meetings of camp directors, managers, and board members for Nov. 28-29.

Many interdenominational training sessions are available: April 21-25 in Minnesota; May 5-9 in Michigan, Tennessee, and Virginia; May 12-16 in Kansas and Nebraska; May 19-23 in New Hampshire and Oregon; Oct. 13-17 in Indiana. Write the camping department or regional offices for additional information.

Insurance for Annual Conference Attendants

Accident insurance will again be provided for church members attending Annual Conference. Coverage will be effective from 12:01 a.m., CST, Saturday, June 7, until 12:01 a.m., CST, Monday, June 30. Any personal injury sustained during this twenty-two day period is covered, provided the injured person was attending Annual Conference or was on the way to or from Des Moines Conference when the injury occurred. Members of the Church of the Brethren and their small children not yet church members are covered.

Benefits payable are: $1,000 for accidental loss of life or loss of any two: hands, feet, or eyes; $500 for loss of one arm, leg, or eye; $500 reimbursement for that portion of expenses actually incurred for physician, surgeon, hospital, ambulance, X ray, and nurse (licensed or graduate) which is not collectable from any other insurance. This will give necessary protection for the many persons who do not have hospital or other insurance and will give additional coverage to those persons who do.

This insurance is automatic for the period and persons stated above; it is not necessary to register. The coverage is for accidental injury and does not include sickness or illness. All types of travel are covered except non-scheduled flights.

Claims shall be reported immediately to the Annual Conference Treasurer, 22 S. State, Elgin, Ill., or at the Conference office. He will promptly provide necessary papers and instructions. It is not necessary to contact him about this insurance, except to report a claim. Those desiring to help defray the cost may do so through regular Conference offerings.

Elizabethtown College

President A. C. Baugher was elected chairman of the board of directors of the Harrisburg College Center, which is now in the process of incorporation. Presently, Elizabethtown, Lebanon Valley College, Pennsylvania State University, and Temple University are co-operating in the center. The new center may include Pennsylvania University and Dickinson College pending approval of the trustees of the two institutions. The new center, which hopes to begin operations after incorporation in September, will offer an enlarged program of undergraduate and graduate courses taught by professors from the co-operating colleges and universities.

A total of 575 regular students is enrolled at the college for the second semester, according to Miss Emma Engle, registrar.

The psychology department of the college received about $200 worth of testing equipment following experiments by students, who donated the material to the college, according to Dr. N. F. Stump, head of the psychology department. Included in the equipment are intelligence tests for children, finger mazes, and test pattern blocks.

In a concrete effort to help potential scientific and technical students bridge the gap between high school and college, Elizabethtown College is initiating a course in college preparatory mathematics to be offered during the coming summer months, according to Dean Mc-

Auley. The course, offered primarily for high school seniors planning to enter college in the fall, is designed to help meet the current need for more and better scientific training.

The Women's Auxiliary of the college held its first formal organizational meeting on the campus last month and elected a slate of officers for the new year. Named to office were: Miss Ethel M. B. Wenger, Carlisle, Pa., president; Mrs. Clifford Huffman, Lancaster, Pa., first vice-president; Mrs. Paul Grubb, Elizabethtown, Pa., second vice-president; Mrs. John Minnich, York, Pa., recording secretary; Mrs. Donald Uhazi, Harrisburg, Pa., corresponding secretary; and Mrs. Chris Papson, Lebanon, Pa., treasurer. Total membership in the auxiliary is now set at 1,100 according to Miss Wenger.

President Baugher took part in a discussion of church-state relations in New York City recently. Thirty church leaders of various denominations discussed church-state issues of particular concern to Protestants, including church participation in government, legislation with church-state overtones, education welfare, and foreign relations.

The buildings and grounds committee of the board of trustees is laying plans for a new men's dormitory and student union building. The new dormitory will provide housing for about 200 students.

Juniata College

Three new instructors have joined the faculty of Juniata College for the spring term. Max N. Heller, Lewistown, has been appointed instructor in mathematics. The Rev. George R. Howard, pastor of the Presbyterian church in Hollidaysburg, is visiting instructor in Biblical studies and teaches three sections of a course in Biblical history. Dr. Donald E. Kline, a nuclear research physicist in State College, is part-time instructor in physics.

A college-community chorus presented the Easter portion of The Messiah on March 24. Director of the chorus is William B. Merrel, associate professor of music at Juniata College. Juniata successfully formed a college-community symphony which presented a concert in December and gave a second performance April 10 under the direction of Robert N. Currier.

The district preaching mission, celebrating the 250th anniversary of the Church of the Brethren, will hold its final district rally in Oller Hall, Juniata College, on May 2. Dr. Morley Mays, dean of the college, will be one of the circuit speakers for the rally.

Christian College Day was observed by Juniata on April 20, and will be followed by the fifth annual Brethren campus day scheduled for Saturday, April 26, on the campus. A high light of Christian College Day on campus was a combined program by the choirs of Juniata and Elizabethtown colleges in the Stone Church of the Brethren on the Juniata campus at 10:30 a.m. Challenge to Youth was the theme of a presentation by J. Henry Long.

Spiritual Emphasis Week was observed on campus, Feb. 3-9. Dr. William Orr of Western Theological Seminary, Pittsburgh, was keynote speaker. The week's theme was Faith in a World of Fact.

The Church Calendar

April 27

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: God Delivers His People, Ex. 11:1—15:18. Memory Selection: He saved them for his name's sake, that he might make known his mighty power. Ps. 106:8 (R.S.V.)

April 27 Training meeting, 250th Anniversary Call, Northern Illinois and Wisconsin, Freeport
April 28 Training meeting, 250th Anniversary Call, Northeastern Kansas, Lone Star
April 28-29 Training meeting, 250th Anniversary Call, Northern Virginia, S. Mill Creek and Harrisonburg
April 29 Training meeting, 250th Anniversary Call, Southeastern Kansas, Verdigris
May 1 Training meeting, 250th Anniversary Call, Oklahoma, Oklahoma City
May 2 Training meeting, 250th Anniversary Call, Texas and Louisiana, Nocona, Texas
May 2-4 Southeastern Region camping conference, Camp Mardela
May 4-11 Family Week
May 9-11 Training meeting, 250th Anniversary Call, Northern California, Modesto
May 11 Mother's Day
May 11 Rural Life Sunday
May 12 Training meeting, 250th Anniversary Call, Middle Missouri, Warrensburg
May 12 Training meeting, 250th Anniversary Call, Nebraska, Lincoln
May 12 Training meeting, 250th Anniversary Call, Western Pennsylvania
May 13 Training meeting, 250th Anniversary Call, Southern Iowa, Ottumwa
May 13 Training meeting, 250th Anniversary Call, Northern Missouri, Bethany
May 13 Training meeting, 250th Anniversary Call, North Dakota and Eastern Montana, Minot
May 13 Training meeting, 250th Anniversary Call, Middle Pennsylvania, Martinsburg
May 14 Training meeting, 250th Anniversary Call, Middle Iowa, Des Moines
May 14 Training meeting, 250th Anniversary Call, Southern Missouri, Mt. Grove
May 14 Training meeting, 250th Anniversary Call, Southern Pennsylvania
May 15 Training meeting, 250th Anniversary Call, Northern Iowa, Waterloo
May 15 Training meeting, 250th Anniversary Call, Eastern Pennsylvania, Elizabethtown
May 16 Training meeting, 250th Anniversary Call, First Virginia, Williamson Road
May 16 Training meeting, 250th Anniversary Call, North Atlantic, Drexel Hill
May 18 Conference Offering Sunday

With Our Evangelists

Bro. Eugene Martin of Tire Hill, Pa., in the Welsh Run church, Md., May 4-18.

News and Comment From Around the World

Report Professionals Among Russia's Churchgoers

The dean of one of Moscow's oldest churches recently told Religious News Service in an interview that Russia's churchgoers are not all just plain, ordinary working people, but include university professors, Stalin prize winners, actors, and other professional people. He said that many an outstanding scientist acknowledges the mysterious power of God. He said that Prof. Vladimar Filatov, who won international fame with his experiments in corneal transplantations had been a regular churchgoer until his death recently in Odessa.

Father Mikhail, dean of the Church of All Suffering Joy, a church near the Kremlin, said that it is true that in Russia people over forty think about God more often than teen-agers, but he refuted the belief which he said was widespread in the West that far fewer go to church in Russia than before the 1917 Revolution. He said today only real believers come to church — people not influenced by the anti-religious propaganda carried out by the Soviet press and radio.

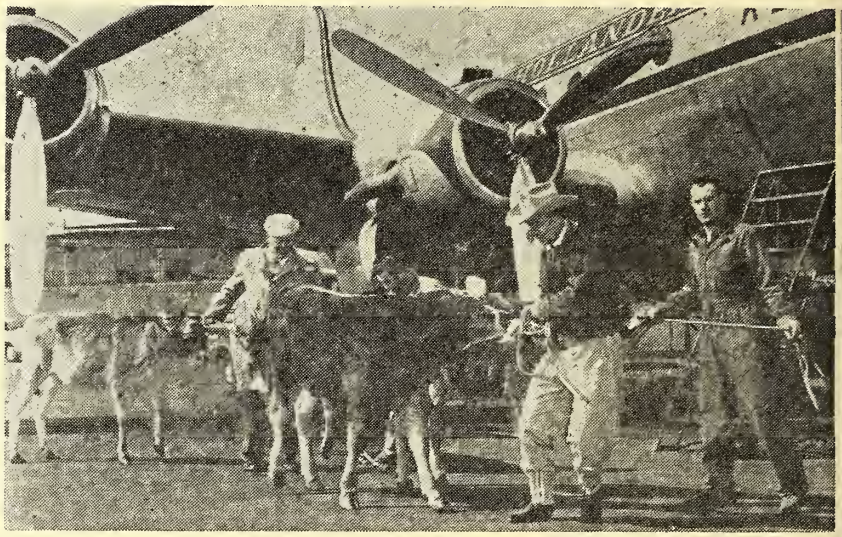
Communists Blast Vodka As Public Enemy Number 1

The Soviet government organ Izvestia, recently printed a seven-column attack against vodka, declaring it Russia's "public enemy No. 1." The article proposed the formation of a Soviet "Alcoholics Anonymous" to conduct propaganda for the people's hygiene.

The Russian press, reported that seventy per cent of Russia's crimes and fifty per cent of its accidents are due to drunkenness. The Kremlin raised vodka prices by twenty per cent in an effort to cut down consumption. Prices were increased thirty per cent on wine and liquor for the same reason.

National Council Urges Fight Against Alcoholism

The National Council of Churches called on its 144,000 - member churches to attack the "menace" of alcoholism on all fronts through pastoral care, education, and more clinics. The plea was issued in a statement adopted by the council's 250-member policy-making General Board. It said the use of alcoholic beverages "is a serious threat to the health, happiness and welfare of many people and the stability of families and communites." The declaration was the first on alcoholic problems ever issued by the council. It was prepared after a two-year study by a joint committee of 15 churchmen, counselors, educators, and social and public health workers.



Religious News Service

Eighty-two farm animals for needy farmers in India were flown to Nepal under the auspices of Heifer Project, Inc. Shown leading a calf to a plane is Rev. Gerald R. Cobb of Ben Arnold, Texas, a minister of the Evangelical and Reformed Church (center). He was custodian of the animals during the three-day ride. The fifty-seven sheep, twenty calves, and five pigs, contributed by farmers and American church people, will be used by the International Cooperation Administration in an agricultural program

Co-ordinated Study Urged on All Dead Sea Scroll Finds

The Israeli Society for Biblical Research has made a plea to "the world's conscience" to place scattered Dead Sea scrolls in trustworthy hands so as to assure co-ordinated study. The appeal was prompted by reports that additional scroll fragments are "left at the mercy of Bedouin Arab antiquarians."

Dr. Yagel Yadin, a leading Israeli acheologist, said that hundreds, perhaps thousands, of fragments of writing found in the Jordan-controlled Dead Sea area in the past few years have not been properly investigated and some had been sold abroad.

The Israeli scholar said the texts of three scrolls discovered in Qumran cave No. 11 had not yet been published by scholars working in Jordan, while all seven Dead Sea scrolls in Israeli possession had been published and were open to general research.

Interchurch Center Recommended for American Baptist Headquarters

A commission of the American Baptist Convention studying the location of headquarters for the church has recommended that its administrative headquarters and many of its agencies be located in the Interchurch Center in New York City. The commission also recommended that publishing and related operations be located at Valley Forge, Pa., and that regional Convention offices be established in western and central locations.

Final action on the headquarters location will be taken June 13 by the Convention itself at its annual session in Cincinnati, Ohio.

The recommendation anticipates that the American Baptist Board of Education and Publication, now located in Philadelphia, would also move into the new Interchurch Center in New York. The board

now has plans for a graphic arts building at Valley Forge for the printing of its publications and other literature.

Protestant Council Elects First Negro President

The Protestant Council of the City of New York elected its first Negro president. He is Dr. Gardner C. Taylor, pastor of Concord Baptist church, Brooklyn, N. Y. Dr. Taylor is also the first Baptist and the youngest minister ever to head the council, an official agency for cooperative work among 1,700 Protestant churches of 31 denominations in the metropolitan area.

CWS Head Stresses Formosa Relief Needs

Formosa remains badly in need of relief supplies, according to R. Norris Wilson, executive director of Church World Service. He paid courtesy calls on top Chinese Republic officials during a three-day stay there.

Church World Service distribution in Formosa is the agency's second heaviest in the Far East. Distribution goes on at the rate of 25,000,000 pounds of food during the year. Efforts will be made to obtain for Formosa U. S. surplus supplies of soybeans, which are highly valued in the Far East for all-round food value. Up till now, surplus soybean stocks have not been released for foreign relief by the U. S. Department of Agriculture.

Lutheran World Relief Shipments Reached 4,000,000 Needy

Food, clothing, medicines, and other supplies sent abroad during 1957 by Lutheran World Relief reached an estimated four million needy men, women, and children in thirteen countries abroad.

It was also reported to the meeting of the National Lutheran Council, which sponsors Lutheran World Relief, that refugees brought to America by Lutherans have repaid nearly seventy-five per cent of the loans made to them by their resettlement agency.

The church bodies affiliated with the National Lutheran Council established more new Lutheran churches in 1957 than at any previous time in the last fifty years. Close to 160 new congregations were established in a wave of expansion. The churches represent an investment of $9 million.

The National Lutheran Council voted to ask its member churches to approve an exploratory meeting of its executive committee with representatives of the Lutheran Church-Missouri Synod and other bodies in this country.

A proposal by Dr. F. Eppling Reinartz, secretary of the United Lutheran Church, that Lutherans abandon plans for separate mergers in favor of an all-out effort to unite in a single church was rejected by the council on the basis that it was an advisory body and could not take such action.

Seven of the eight Lutheran bodies are now engaged in discussions toward two mergers. One involves the Evangelical, American, and United Evangelical Lutheran churches. The other comprises the United, Augustana and American Evangelical Lutheran churches and the Suomi Synod. Dr. Reinartz pointed out that the various church bodies have worked together jointly to produce a common order of worship and the new service book and hymnal of the Lutheran church which is to be issued shortly.

Experts Build Good Front for Rhee

J. Henry Long

WHILE IN HONG KONG I met two very interesting and talkative Americans. One was a university trained public relations expert. The other was a university professor in political science.

The twenty-five-year-old public relations expert was on vacation from his work in Korea. As an American civilian he is employed with the South Korean government as one of a team of American experts with the unenviable task of creating a more favorable world opinion for Sigmund Rhee and his government. "I like the job," he said. "It pays well. I work with important people and it is interesting."

No doubt it pays well. With American aid to a government which is considered vital to American defense there are funds available to import well-trained pressmen to clean up the dirty windows so the world can see what is really there.

The nature of this man's work is to prepare public statements for important government officials, to interpret Rhee's position and internal matters in such a way as to combat negative public opinion coming from neutral countries such as India. For after all, South Korea is a great democracy to which Americans gave bold military leadership against a Communist onslaught!

The political science professor has been studying political conditions in Asia for the past six months. When I told him of the work of the young university graduate he remarked, "Poor fellow. What disillusionment he is in for." The professor then reported conversations he had had with officials in the South Korean government, some of very high rank. They readily admitted that the South Korean government under Rhee is anything but democratic. When the presidential election was held the police saw to it that Rhee received the necessary votes; not in the privacy of voting booths by any means. Officials who do not accept the line of the Rhee government are held virtual prisoners in their own houses. Graft and corruption are so regular as to be commonplace. The higher the official the higher the cost of buying favor. There is no thought that this corruption reaches to Rhee himself.

Summarizing the government situation in South Korea one official is reported to have said, "We have been aware of the face of democracy in our country. We worked to overthrow the corrupt scheme of government. But when we saw the greater evil of communism we decided to go along with a corrupt democratic dictatorship as a lesser of two evils."

This is the South Korea which is another line of American military defense. This is the South Korea which needs public relations experts in the worst way. However, the thoughtful Christian with a concern for his nation's future must wonder whether a foreign policy which supports this sort of corruption for the sake of air bases and soldiers may not in the long, or not-so-long, run be very expensive. The awakening nations of Asia are not to be fooled. We kid only ourselves into believing that calling a black kettle white makes it white.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Horst Lobe

Are we blind to the people in desperate need in our own communities? We don't have to go halfway around the world to find opportunities to do Brethren service work; we need only open our eyes and our hearts to the need which surrounds us

SERVE WHERE YOU ARE

Don Snider

ALMOST every sincere Christian, at some moment in his life has a vision of himself as a missionary in some part of the world. Almost every conscientious Brethren has had a strong desire to do something big to help eliminate the scourge of modern war.

What we often fail to realize is that everyone should be a missionary every day, and everyone should be a service worker every hour. We do not have to take a ship or plane to a place of need. Like the farmer who does not have to go to work because when he awakens in the morning he is surrounded by it, we Christians need only to open our hearts to our neighbors, fellow workmen, school chums, club friends, and even relatives and church families. Every local newspaper shouts to us stories of people in trouble and need, but we pass by on the other side, thinking that the Good Samaritan is always some other person.

Every community has people in desperate need. We read in the Gospel Messenger of the hopeless children in refugee camps in Palestine and Hong Kong, but we are blind to children living in cramped trailers in our neighborhood, some of whom are bitten by rats while they sleep. We hear a missionary talk about parents rearing children in superstition and fear, while in our own section of town there are parents who lock children out of their house during the day so they can enjoy illicit love. These children are forced to ask the neighbors to use their bathroom. This happens in America.

A visitor from America told us in Kassel, Germany, of a family living in filth next to her good Illinois farm. We could hardly parallel the case in all of Germany. After two years working in refugee camps in Europe, Micki Glick Hunkins wrote back to German volunteers telling of neglected children she contacted as social worker in Virginia.

I shall never forget visiting David Rittenhouse in a work camp after he finished two years working abroad among homeless destitute men in Turkey. Here in prosperous Pennsylvania he found unemployment, unpainted homes, dirty children, and quarreling adults. You do not have to go halfway around the world to find people in need.

Brethren service — for whom? The chosen few who go to Puerto Rico or Europe, Falfurrias or New Windsor? No — it is for every last Brethren who washes feet to symbolize this Christian truth. But if it stops at communion and the Sunday morning service it is hollow. It is the women's society as they come together once a week to make comforters for relief and give some clothes out of the donated garments for a Negro family of the community burned out by a fire. It is the rare Christian who takes off time doing for himself and his family and visits old people crippled with arthritis and writes letters for them since their hands are stiff. It is the help we give in a home when death enters. It is baby sitting free for young couples who need to attend a church class social. Brethren service has a hundred hands at home.

They say it is terrible to be sung at in jail. Ask Carl Keim, who had a year in prison as a CO. He says, "The worst place is the county jail, not the state penitentiary." It happens to be close to your home — three blocks from my house. "If you want to do something wise for a person in jail, ask what you may do for his family," says Carl.

Carl Smucker, who has 200 juvenile delinquents on his parole list all the time in northwestern Illinois, becomes disturbed about Brethren who talk excitedly about what the church does for Nathan Leopold in Puerto Rico. We do so little ourselves for parolees or delinquents in our own communities. Out of his

experience in Rockford, Illinois, Carl Smucker says that the church as a rule will not open its heart to unwed mothers, alcoholics, and criminals in a really redemptive way.

If you carefully examine the record, the church is doing something of service and social significance all the time. It is just not enough in comparison to the life and teachings of its Chief Servant, the Man of Galilee. I heard of a church once that read books and studied for a year on how to understand alcoholics and then adopted several. I heard of another church that ran day camps, not only for their own children, but for gangs that ran the streets around the church. I heard of a rural church that had Negro children from the cities for weeks in a summer visitation program.

I heard of a church that adopted a refugee family and did not complain when they moved with the furniture that had been given them, because they found better security and employment in another town. I heard of a church once that had an Easter service in overalls and ordinary dress in protest to the Easter parade and the damage done to those who cannot buy new outfits. I heard of a white church that invited the neighboring Negro church for a scrambled dinner in exchange for the Negro church giving the entire Sunday evening service with the white Brethren in their sanctuary. I saw a young couple presented a check from the rest of the Sunday-school class to help them pay an enormous hospital bill to get through a critical illness.

But I have also heard of churches that could not give a heifer for relief (even though they brag to fellow Christians that their denomination started this world-wide project) because they now have the unified budget. It did not occur to them that they might write a heifer into the budget a year ahead of time. Brethren service includes providing proper and loving care for the aged. This may mean waiting hand and foot on parents who are paralyzed and bedfast or providing for their adequate care in homes for the aged. This is an acid test of our faith. Jesus Christ lies under those sheets. "Inasmuch as you do it unto the least of these my brethren, ye do it unto me."

Brethren service is not only for workers who travel 100 or 1,000 miles. Take the subject of peace. Is there any hatred in your congregation? Any jealousy? Any people not on speaking terms? Any grudges? Any pride in the pews? How do you resolve arguments at council meetings and in class discussions? Is Matthew 18 used when several people tangle on a touchy point? The ministry of peace and reconciliation is as important at home as between nations. Paul said, "As much as lieth in you live at peace with all men."

May I conclude with a wild dream. Illinois farmers have visited Russia and have returned with stories of a desire for goodwill on the part of the Russian people. Since our two governments are so painfully slow working out a friendship pact and these powerful giants are locked in a struggle which seems irreconcilable why not try going to the people? I would like to see some town in American try to break through and make a friendship pact with a town in Russia. What would happen if we should go down the block in a city the size of Dixon and ask every family, "Would you agree to live at peace with everyone in the town of Gladovostok?"

Until we begin in our own hearts and in our own towns we will not get free of the awful burden of war.

Expressing Social Concern

Through Missions Abroad

Wendell Flory

THE beginning of the foreign mission program by the Church of the Brethren some seventy-five years ago was the result mainly of a spiritual concern for the souls of our fellow men in non-Christian foreign lands. But our missionaries had hardly reached these lands until they found that a Christian concern for others included serving all the needs of mankind.

So this Christian concern led our missionaries into the areas of schools, orphanages, famine relief, medical and agricultural services, before the first church was established. When these first missionaries turned to the home church with requests for funds and especially trained missionaries to express better their concern in these social fields, we thank God that the church was ready to give wholeheartedly. They cared. They had a social concern for their fellow men in Asia, Africa, and the far countries of the earth. As the years have passed, missionaries have been happy to see this social concern develop further in the home church and blossom out into new fields and into an organized program of Brethren service. This program has gone into the war-torn lands of Europe, for the most part, and foreign missions have continued to carry this social concern, generally, into India, China, Africa, and South America.

In all these areas of work the practical genius and brotherly love of the Brethren have been felt, resulting in a mission program that impartial observers say ranks with the best, in uniting in a wholesome way Christian love and service to both the spiritual and physical needs of man.

The foreign mission program of the Christian church has been the leader of social change all over the non-Christian world. Christian missionaries opened the first schools and hospitals ever known to the people inhabiting vast areas of the earth. The value and dignity of human life was not understood or accepted until taught by missionaries in word and deed. Equality of women, education for women, and women's rights in home and society were ideas pioneered by the Christian church. The value of children, and especially of girls, was an idea first taught by missionaries.

The Christian church first attacked the caste restrictions of India, resulting finally in their legal banning. Gandhi, who led the final fight on caste, freely admitted he got his ideas on the brotherhood, equality, and value of all men from Jesus. Missionary doctors labored long hours to save the lives of outcaste patients, causing astonishment

among the great majority of the residents of the community.

Public health, educational, and agricultural programs were the core of the Christian social concern for poor and downcast peoples. This concern was for all people, regardless of race, creed, caste, or religion. Annually our mission hospitals and schools serve far more non-Christians than Christians. Indeed, the whole concept of equality, brotherhood, and democracy in these lands was first taught by the church. It is not too much to say that the foundations for the revolutions that have freed much of Asia and Africa of colonialism and their own despotic rulers were laid by the social welfare programs and social concern shown first by Christian missions.

In our Brethren foreign mission program social concern and spiritual concern go hand in hand. It is difficult to tell where one stops and the other begins. The program is total and well-rounded. The great famine relief programs carried on in China in years past carried word of the love of God into hundreds of remote villages. In Africa it was found that a leper needed to know of God's concern for him before he could really be healed. Hundreds accepted this word of God's love through Christ and, upon being released, carried the gospel message home, founding and strengthening village churches over a wide area of West Africa.

Our educational programs have opened vast new vistas of understanding for thousands in all our fields of service, in areas where there had been no such opportunity whatsoever before. In India most of our village churches and village Christian groups are the outcome of village schools. Out of hundreds of national teachers, trained and placed in mission schools for service there, a few here and there, seeking and inquiring, caught fire for Christ and told the good news to others.

The missionaries went into areas where no one else would go, and served people that no one else would serve. These actions are still being eulogized in India. In the great government five-year plans, designed to lift the living standards of the nation following independence, when high government officials exhort their followers to go into rural areas and serve with selfless endeavor for the good of the nation, they have frequently called attention to and asked their followers to serve with the "missionary spirit." Perhaps there can be no greater praise for the social concern manifested by the Christian church over the years, than this unintended compliment.

In Ecuador the foreign mission program began out of a Brethren Service project for boys. Even today there are more members of the 4-H club there than there are members of the Christian church. And so illustrations of the blending of social and spiritual concern in Brethren missions could go on.

Finally, let us remember that the great social concern expressed by Brethren in foreign missions or elsewhere is not done for selfish reasons. We do not run a mission hospital to bribe the patients to become Christian, just as we do not give clothing to a European refugee to cause him to become a member of our church. If this Christian expression of God's love leads them to search for and find that love for themselves, of course we are happy.

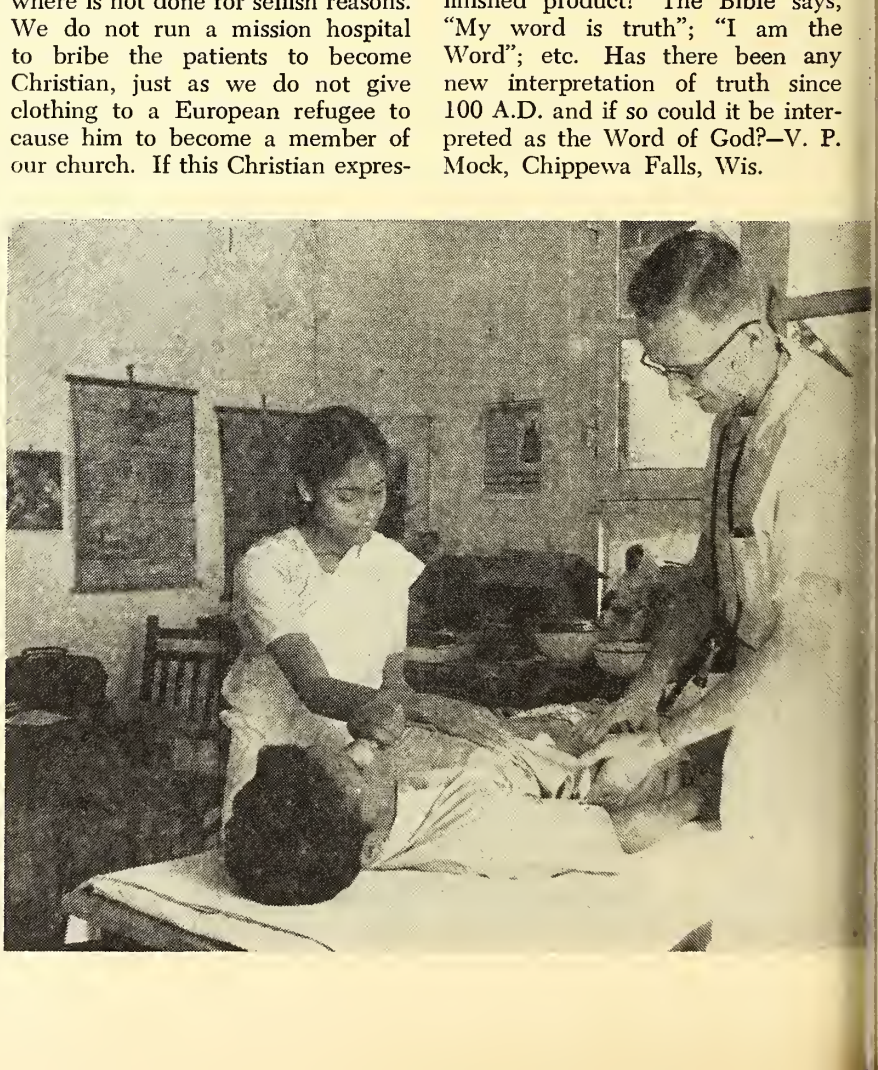
But our compulsion to show this concern for others is because God has first loved us. That love was a free gift to us. Therefore, we gladly give and serve others. This compulsion has led hundreds of Brethren to give money and life and go to the far corners of the earth to show their concern for their fellow men. May it ever be so.

Readers Write

Continued from page 2

only as they saw him. A careful study of the Scriptures, from an unbiased standpoint, clearly shows a thread of evolution in the God concept from Genesis to St. John.

It took 1,200 years to write the Bible, and certainly in that long time man would grow in his interpretation of God's plan. Did the eternal purpose and plan of God for mankind start 6,000 years ago and end with Revelation? Or is the Bible more of a process than a finished product? The Bible says, "My word is truth"; "I am the Word"; etc. Has there been any new interpretation of truth since 100 A.D. and if so could it be interpreted as the Word of God?—V. P. Mock, Chippewa Falls, Wis.



Our first missionaries had hardly reached the lands of their destination until they discovered that a Christian concern includes serving all the needs of mankind—social as well as spiritual

Expressing Social Concern

Through Missions at Home

D. Eugene Lichty



What lies in the future for this Navaho lad? We established a mission on his reservation a few years ago because of our concern for the plight of Indian Americans. But what of the ones who are coming to our cities to live and finding there loneliness, homesickness, and frustration? Are we helping them?

WHEN Brethren moved from one rural area to another they took the church with them. But often as they moved to the city they left the church at home. The result has been the loss of many of our Brethren who moved to the cities.

Brethren settled in Missouri and Illinois more than a century ago, but we found more knowledge of our church in Rome, Italy, during our period of service in that country than in St. Louis, Missouri. As we looked at the map we could find no congregation of Brethren closer than 100 miles to this metropolitan area of two million people. Is it any wonder that of some thirty Brethren families we can trace only a few who retain any loyalty to the church of their youth?

The home mission church should provide a tremendous challenge to Brethren. If there is any place in the world for social action, this is it. I shall refer specifically to our St. Louis work, but what is true here applies to most of our home missions.

Here we find a variety of faiths. There are Jewish communities and communities which are hostile to the Jews. As a minority group ourselves, can we help to resolve this knotty problem? Even as in Italy, we find ourselves surrounded by Roman Catholics. Our closest neighboring church will be of that faith. One out of three homes in our comity area is estimated to be Catholic. Can we co-operate in building a community spirit without compromising on the essentials of our faith?

A few years ago we developed a great concern for the plight of the Navaho Indian. We established a mission on his reservation, but today he is coming to our city to live. A recent article indicates that the Indians here are lonely, homesick, and frustrated by city life. Have we the facilities and the faculty to help them become adjusted?

There is a great migration of Negroes in our nation. We have more of them in St. Louis than in most Southern cities. Many live in areas which lack such elemental essentials as running water and toilet facilities. Codes and social pressures keep them out of neighborhoods in which many would prefer to live. In our comity area live hundreds of these families. Will we have the patience and courage to build a church which will include all races of men?

We have had many fine resolutions expressing our concern for the Negro, but so far integration has not vitally affected our local churches. We have students of all races in our colleges, we send our BVS'ers to work in Negro institutions, we exchange pulpits on Race Relations Sunday, but we are hesitant to accept God's colored children as our personal friends and Christian brothers. What means this word *Brethren*?

We also have migrant workers close at hand. Some of these do not pick fruit or chop cotton. They are junior executives and other employees who are transferred at the bidding of the organization. They may buy a home this August and sell it next June. They present a problem to schools, churches, and communities. Will Brethren home mission churches be able to give such families a church home en route? Can our organizational machinery work fast enough to receive these people before they are called to move on?

Another concern which we must face is that of the youth. Sheer numbers are one consideration. Most schools have at least twice as many children enrolled in kindergarten as are now in the ninth grade. This indicates a doubling of our young people in nine years. The church has a responsibility not only for the Christian nurture of these future members, but also for helping them to develop a Christian social life including camping experiences. Will we have enough classrooms? What do we offer "rock-n-roll" enthusiasts?

Half of the sixty-four thousand unemployed in our area today receive no compensation. Will our church's mutual aid program have something to offer those who need relief in our own communities? Is this still a function of the church?

These concerns are not peculiar to the home mission church. They are found wherever we find large

concentrations of people. Yet, because it is in such centers that many of our newer churches are being located, they are particularly affected.

In some ways, the home mission churches are better able to meet these concerns. Because they are new they can more readily adapt their organization to serve the particular needs of their communities. There are fewer ruts into which they have fallen so that drastic changes in organization or attitudes may not be necessary.

The fact that a church is a mission church lends itself to adventure. It is a church on a great frontier. It ought not to be satisfied simply to propagate the *status quo*. By its very nature it should be looking for new avenues of service and greater areas of concern. As it serves the present age it will help fulfill its true mission.

Also many of our churches are becoming in name or activity "community" churches. By that, I mean they presume to minister to a geographical group of people rather than to scattered "historical" members of the church. If this be the trend, then the church should be the center of social concern. It is the lighthouse of the community, and as such should be directing those within its beam to the city of God.

If Brethren service is valid in Europe and New Windsor and Washington, D.C., then it is also essential in Lancaster, Modesto, St. Louis, and any other location of a Church of the Brethren. "Thou shalt love thy neighbor. . . ."

My Hope for Our Future Witness

In International Affairs

I HOPE our Brethren witness in international affairs will continue world-wide in scope. "The field is the world." This is the mandate of the great commission. We will recognize our involvement in everything that happens everywhere in the world, and now in space also.

This overriding responsibility must be made specific in the following ways:

(1) We must demonstrate concern and compassion for all distressed and disadvantaged people.

(2) We will strive to cultivate a climate of trust and brotherhood that will pull aside all curtains drawn across our world — some iron, some bamboo, some fat — which now separate man from man.

(3) We must denounce with the prophet's woe the nation's involvement in the suicidal madness of total war.

(4) We shall proclaim with the reformer's zeal the dramatic possibilities in nonresistance, goodwill, reconciliation, and resolute love in the practical and political affairs of mankind.

(5) We must work through all probable avenues and agencies for world government, cultural, commercial and educational exchanges, enlarged material and technical assistance, an end of "science for suicide," disarmament, recognition of the rights of conscientious objection to military service in every country, and an early implementing of the Bill of Rights for humanity.

My hope is that the future Brethren witness may be an effective channel and leverage that the kingdom may come and the will of God be done in international affairs.—*Harry K. Zeller, Jr.*

In Pacifism and Nonviolence

PEOPLE who know us as Brethren expect us to declare a message of peace and nonparticipation in war. At times in our history we limited this message to ourselves. Recently we have been declaring that it is the message that the Christian world should unite in proclaiming.

The fact that so few of our young men choose the way of nonviolence and that so much of our resources is going into a death-dealing program threatening global suicide makes it clear that the Church of the Brethren needs a renewal of this fundamental belief.

Great Britain and Western Germany both make provisions for conscientious objectors. Gradually this liberty is being extended and discussed around the world, but it has not been placed in the proclamation of human rights set up by the United Nations. There is yet much to be done to give religious liberty to all nations of the earth. The conditions are more hopeful now than ever before that there may come a time when all men have the opportunity to go the way of nonviolence and become creative citizens in the cause of building a warless world.

If we are under the Lordship of Christ in 1958, how can we do otherwise than call all of our young men, and our young women too, to try the way of nonviolence and service. This is a moral obligation under the Lordship of Christ.—*M. R. Zigler.*

In Social and Political Action

BECAUSE of the rigorous experience of the Brethren in their early history in America in the matter of the relationship between church and state, they developed a strong feeling of suspicion, if not fear, of the government. To them the principle of separation of church and state meant abstaining from participation in any political action. Even voting and holding office were held as inconsistent with the doctrine of the church. The Church of the Brethren held to this view for about the first hundred years of her life in America.

The Church of the Brethren during her 250 years has slowly but with a firm step moved ahead in formulating and declaring her position in the great social and political issues. From the beginning the Brethren declared their position against war as a method of solving international problems. Early in the nineteenth century the Brethren took a stand against slavery. For more than a hundred years the Brethren have spoken against the use of alcoholic beverages.

The rapidly moving events of the past decade are compelling us again to take inventory of the validity of our beliefs, our programs and our aspirations. The church must always be ready and courageous enough to stand for an increased emphasis in behalf of the stability of the home and an effective and aggressive church program.

It is my hope that the Church of the Brethren will strive to clarify and assert her position on the great social and political issues of the day,

so that she may carry her witness through Christian education and action to all levels of society and government.—*A. C. Baugher.*

In Economic Life

I HOPE that the church will help to provide the informed Christian opinion needed to allay the fears of our time and help men plan constructively for peace and a better life for all mankind.

Ours has been called the "century of awakening," with nearly a billion lowly people striving for a better life. Some have viewed the multitudes of refugees abroad and the migrant labor camps at home and called this "the century of the homeless man." In industry it is a time of bigness and competition. In agriculture we now see in "vertical" or "contract" farming a new procedure by which the farm operator virtually becomes an employee of industry on his own land.

Men have visions of what technology can do for us, and there is also a diabolical fear of what technology might do to us.

Let our lay groups, ministers, and colleges strive to see beyond the fog of secularism that surrounds us and learn what God wishes to do at this time of critical opportunity. God might lead us to rediscover some of the economic values that marked the early church — a simple manner of life, mutual aid in industry, nonviolence, and moral integrity in vocational life.

I hope the church strives to meet economic need at home and abroad with humility and dedication. We have received so much when compared with the underdeveloped countries — virgin soil, minerals, forests, a healthful climate. Greater humility and modesty must adorn our efforts to aid those in need whether at home or abroad.—*I. W. Moomaw.*

In Race Relations

"I AM sorry for you white folks in the minority." My black friend knew that we are only thirty per cent of the world's people. Three possibilities suggest themselves in race relations: "Put the nigger back in his place" (that is, anyone with a darker skin). Let things go since "we can't help it." Try to help in Christian faith.

The first suggestion is impossible now. The second may lead to racial war. The last is a long, hard road.

Can the Brethren give any real witness? They can, but the requirements are stiff: a new humility, after our unusual chance and after centuries of tyranny by palefaces and in spite of our growing respectability; responsible sharing of our abundance, a difficult task of which we know only a little; co-operation as equals in the world-wide task of peace on earth; prayer for that peace, whatever it costs us.

How can we begin to witness? We can build a spiritual home in every church for at least one Negro or other family, already displaced and festering in some large city. We should select and train able couples (from Southern churches where possible) for basic work with minorities in rural and urban areas. Here could be applied Laubach's idea of "each one teach one." Missionaries for Africa could get a good apprenticeship here.

We can make friends with dark-skinned persons wherever we find them. We can work for legislation for equal chances to all minorities.

With this kind of a start, Brethren would find increasing co-operation with other helpers. I hope for all this and more.—*Dan West.*

In Relief and Rehabilitation and Welfare

I HOPE that we shall continue in the years ahead to be ready to serve wherever and whenever crises arise as best we can according to our ability; to point the way of Christian service to other Christian groups in sharing the good things of life, in giving our best leadership for peace in tension and needy areas, and by pronouncements, peaceful co-operation, and stimulation.

Once on a Pullman speeding toward Chicago from New York, Ernest Fremont Tittle said to me that he thanked God every morning for the Church of the Brethren. He said that his reason was: "This group of people are showing other Christians the way in the matters of peace, goodwill, sharing, and service."

So my hope is that we will be willing to venture ahead and allow ourselves to be called for "such a time as this," "to the honor of God and our neighbor's good."—*L. W. Shultz.*

In Community Service

IT IS MY HOPE that the Brethren will always follow the steps of their Lord in looking on all suffering and need with compassion; that they will always remember the parables of the Good Samaritan and of the Last Judgment as central in assessing their obligation for community service and welfare.

It is my hope that, like a family, they will carry a special obligation for their immediate brethren — those of the household of faith. No amount of far-reaching mercy can relieve us of the care of the needy in our own fellowship.

It is my hope that the Brethren will always be especially sensitive to the emergency needs and problems which arise in their community and that they will be ready to join with others in providing help.

It is my hope that the Brethren will join in longer term efforts of the community to provide adequate programs and institutions for service and welfare. I hope the Brethren will do their share in providing hospital care for those who are ill in mind as well as for those who are ill in body.

I hope the Brethren, being a Christian church, will continue to provide at the heart of their communities the services of spiritual welfare. It is a community service to provide the good news of the Christian gospel of forgiveness, the witness of the Christian call to discipleship, the nurture of the Christian hope for life beyond death. — *William M. Beahm.*

About Our Contributors

Kermit Eby is a minister in the Church of the Brethren and serves on the faculty of the department of social sciences, University of Chicago.

Ralph E. Smeltzer is the director of social education, Brethren Service Commission, General Brotherhood Board.

Lorell Weiss is the pastor of the Empire church, California.

Garnett Phibbs is serving as pastor of the Wilmington church, Del., until June 1, when he becomes the executive secretary of the Trenton, N. J., Council of Churches.

Eldon Burke is a teacher of international relations at Manchester College, North Manchester, Ind.

Obituaries

Buck, Harry Ira, son of Darius and Harriet Triggs Buck, was born Nov. 19, 1876, and died Feb. 1, 1958, at Emporia, Kansas. On July 19, 1898, he was married to Minnie Watkins. On December 1954 he was married to Janet Watt. He is survived by three children, three grandchildren, one great-grandson, two sisters, and one brother. Funeral services were held at the McVey funeral home in Emporia, Kansas, by Rev. D. Neat Morris, pastor of the Christian church. Burial was in the Pleasant Ridge cemetery.—Awilda Matile, Madison, Kansas.

Cassel, Samuel H., died Jan. 26, 1958, at the age of seventy-nine years. He was a member of the Indian Creek church. He is survived by two sons and five daughters. Funeral services were conducted by Brethren Elmer and Joseph Moyer at the Indian Creek church. Interment was in the adjoining cemetery.—J. Wilford Price, Vernfield, Pa.

Coy, Leona, daughter of Mr. and Mrs. D. S. Filburn was born Feb. 14, 1875, and died Jan. 6, 1958, at Greenville, Ohio. On May 23, 1894, she was married to Jesse E. Coy. Surviving are two sons, four grandchildren, three great-grandchildren, one sister, and one brother. Funeral services were at the Middle District church by Bro. James Simmons. Interment was in the New Carlisle cemetery.—Mrs. Goldie Davidson, Tipp City, Ohio.

Davis, Saloma Cowell, daughter of Perry and Caroline McKimmy, was born Aug. 7, 1875, and died Feb. 2, 1958, at Beaverton, Mich. In 1890 she was married to David P. Cowell, who died in 1952. On Dec. 4, 1953, she was married to Henry Davis of Adrian, Mich., who survives her. Other survivors are two sons, five grandchildren, fourteen great-grandchildren, one sister, and three brothers. The funeral services were conducted by a nephew, the Rev. G. W. Miller of Michigan City and Bro. Arthur Whisler of Beaverton. Burial was in the Dale cemetery. —Mrs. Grace Rau Ward, Beaverton, Mich.

Deardorff, Jasper, son of John C. and Kathryne Mellisa Block Deardorff, was born Nov. 4, 1874, and died Jan. 29, 1958. On Oct. 7, 1897, he was married to Olive Miller. Surviving are two sons. Funeral services were held in the Grandstaff funeral home in Roann, Ind., by the undersigned.—Howard D. Breneman, Roann, Ind.

Drake, Jennie E., daughter of Geo. F. and Mary E. Coder, was born March 3, 1894, and died Jan. 12, 1958. She was married to Moses F. Drake on June 8, 1919. Surviving are her husband, two sons, one daughter, twelve grandchildren, and three brothers. Services were held in the L. B. Hall chapel by Bro. Willis O. Neff. Interment was in the Granite Hill cemetery.—Annie Harlacher, Grants Pass, Oregon.

Eberly, David B., son of John and Catherine Brubaker Eberly, died at Lititz, Pa., Dec. 8, 1957. He was married to Sally Wolf, who preceded him in death. He was a member of the Lititz church. Surviving are a son, two daughters, three grandchildren, two great-grandchildren, and a sister. Funeral services were held in the Lititz church by Brethren Floyd McDowell and John Hevener. Interment was in the Macphelah cemetery. — Alverta Bucher, Lititz, Pa.

Frederick, Emma L., died Jan. 18, 1958, at Harleysville, Pa., at the age of eighty-nine years. She was a member of the Indian Creek church. Funeral services were conducted by Brethren Elmer and Joseph Moyer at the Indian Creek church. Interment was in the adjoining cemetery.—J. Wilford Price, Vernfield, Pa.

Fyock, James W., died at his home in Alliance, Ohio, at the age of seventy-eight years. On Aug. 24, 1898, he was married to Annie Strayer, who survives him. He served as pastor of many of the Brethren churches in this territory. He also conducted evangelistic meetings. Also surviving are two daughters, one son, six grandchildren, and eight great-grandchildren. Funeral services were held at the Walton-Schrader funeral home by Brethren J. D. Zigler and Richard Overly, and Rev. Henry Besse. Burial was in the Freeburg cemetery.—Jennie M. Messer, Alliance, Ohio.

Hammer, Harry Byrd, son of Roy L. and Grace Moyers Hammer, was born Aug. 5, 1928, and died Jan. 21, 1958, at Beaufort, N. C. Besides his parents he is survived by one sister and one brother. He was a member of the Hammer church. Services were conducted by Brethren James S. Flora, W. F. Flory, and O. F. Bowman. Interment was in the Franklin cemetery.—Mrs. Leon Rhodes, Bridgewater, Va.

Harpel, Agnes, died Jan. 29, 1958, at the age of sixty-three years. She is survived by her husband, three daughters, several stepsons and stepdaughters, as well as a number of grandchildren. Services were conducted by Bro. Homer D. Kimmel. Interment was in the Odd Fellows cemetery.—Mrs. Ada Giese, Olympia, Wash.

Hershberger, Rilla, daughter of Mr. and Mrs. William Dashem, was born Aug. 12, 1884, and died in an automobile accident on Sept. 25, 1957. She is survived by her husband, Edward Hershberger, four daughters, a foster son, seventeen grandchildren, and four great-grandchildren. Funeral services were held in the Paradise church by Brethren C. H. Deardorff and Thomas Shoemaker.—Mrs. Paul Yoder, Smithville, Ohio.

Hoffman, Moses F., son of Phillip and Rosie Yoder Hoffman, was born Dec. 14, 1894, and died Feb. 9, 1958. He was a faithful member of the church. He was married to Edithe Maust, who survives him. Also surviving are one daughter, one son, one sister, two brothers, and four grandchildren. Funeral services were held in the Hauger funeral home by Bro. Earl C. Brubaker. Burial was in the Somerset Memorial Park. —Mrs. A. C. Maust, Sipesville, Pa.

Hollada, Marshall A., son of Zenas and Priscilla Burkholder Hollada, was born June 13, 1881, at Fort Hill, Pa., and died Jan. 24, 1958, in Meyersdale, Pa. He was married to Arminta Ringer Hollada, who preceded him in death. He is survived by four daughters, one son, one brother, and three sisters, nineteen grandchildren and six great-grandchildren. Services were conducted at the Maple Glen church by Bro. Daniel Whitacre. Interment was in the church cemetery.—Mrs. Vernon Maust, Springs, Pa.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Creative Drama

CREATIVE DRAMA may be used in a popular way with junior highs, young people, and others when family groups get together.

Divide your total group into convenient groups. Give to each group a paper bag containing from six to ten various simple and very common objects. These objects will vary from group to group. The groups are given fifteen minutes to a half hour to produce a dramatic skit (such as a television program), using each of the objects in the plot and using all the members of their group in the cast. The improvising of props and the creating of script can be a riot of fun. For example, in a television program, one could work in the commercials, a song or two, a dramatic scene, some slapstick, etc. This game is called Unrelated Objects, in case you have to have a name.—*Submitted by Russell Helstern.*

Hollopeter, Ella, daughter of Daniel and Mary Varner, was born in Covington, Ohio, March 10, 1864, and died Dec. 26, 1957. She was a member of the Deepwater church, Mo. She was united in marriage to H. B. Hollopeter in 1887. Surviving are two children, three grandchildren, and one great-grandson. Funeral services were held by the undersigned.—Ralph Skaggs, Warrensburg, Mo.

Horn, Ray Alton, son of Clem and Nellie Jane Dudgeon Horn, was born July 6, 1890, and died Jan. 30, 1958, at his home near Danville, Ohio. He was a member of the Danville church. On Feb. 20, 1915, he was married to Evan Long Horn, who survives him. Also surviving are three children, five grandchildren, one brother, his stepmother, one sister, and a half brother. Funeral services were conducted at the Danville church by Bro. Robert Hoover. Burial was in the North Bend cemetery.—Annabelle Workman, Danville, Ohio.

Kensinger, Reuben S., son of David B. and Mary Ann Smouse Kensinger, was born Jan. 31, 1870, and died Jan. 14, 1958, at Roaring Springs, Pa. On Oct. 14, 1894, he was married to Susan Miller Olbert. He was a member of the Clover Creek church. Surviving are four children. Funeral services were held in the Clover Creek church at Fredericksburg by Bro. Elmer Ebersole. Interment was in the Brumbaugh cemetery.—Mrs. Roy Shriver, Martinsburg, Pa.

King, Eda S., daughter of Levi B. and Mary Replogle, was born May 19, 1873, and died Jan. 18, 1958, at Sebring, Fla. She was a member of the church for many years. She is survived by her husband, David F. King, two daughters, twenty grandchildren, twenty-eight great-grandchildren, and one brother.—Mrs. A. L. Marchard, Sebring, Fla.

Krall, Mrs. Leroy, daughter of Mr. and Mrs. Irwin Schwenk, was born Dec. 15, 1915, and died Oct. 30, 1957. She was a member of the Midway church, Pa. She is survived by her husband, two daughters, one son, two sisters, and one brother. Funeral services were held in the Midway church, and interment was in the adjoining cemetery.—Mrs. S. W. Sterner, Myerstown, Pa.

Kreider, Jonas, was born Dec. 17, 1877, and died Jan. 2, 1958. He was a member of the Midway church, Pa. He is survived by his wife, Susan Kettering Kreider, nine children, and one sister. Funeral services were held in the Midway church, and interment was in the adjoining cemetery.—Mrs. S. W. Sterner, Myerstown, Pa.

Kreiser, Clara Elmira, daughter of Daniel and Annie Henry Sweitzer, was born May 20, 1888, and died Oct. 2. 1957, in York, Pa. She was married to Lloyd C. Kreiser, who died in 1953. She united with the church early in life. Surviving are one daughter, one son, one foster daughter, four grandchildren, six great-grandchildren, two sisters, and one brother. Funeral services were conducted in the Madison Avenue church by Bro. Jesse O. Jenkins. Interment was in the Strinestown cemetery.—Mrs. Annie M. Waser, Manchester, Pa.

Kurtz, Kathryn, daughter of Samuel and Alice Holsinger, was born Sept. 6, 1902, and died Jan. 27, 1958, at her home near Rothsville, Pa. She was a member of the Middle Creek church, Pa. Surviving are her husband, three sons, four grandchildren, two brothers, and two sisters. Funeral services were conducted in the Middle Creek church by the home ministers. Interment was in the adjoining cemetery.—Emma L. Zook, Lititz, Pa.

Last, Carrie, daughter of Andrew and Elizabeth Harten, was born Nov. 8, 1878, in Dallas County, Iowa, and died at Jefferson, Iowa, on Feb. 1, 1958. On Feb. 17, 1904, she was married to Ernest James Last. Her survivors are two daughters, four sons, one sister, two brothers, sixteen grandchildren, and two great-grandchildren. Funeral services were held in the Beaver church by the undersigned, assisted by Bro. Harry Smith. Interment was in the Glenwood cemetery, Ogden, Iowa.—Berwyn L. Oltman, Beaver, Iowa.

Lemon, Rex H., was born Sept. 1, 1894, and died Jan. 2, 1958, in Bradford, Ohio. He was a member of the Bradford church. Surviving are his wife, Daisy, three sons, four daughters, eleven grandchildren, and two sisters. Funeral services were held at the Bradford church, and burial was in the Harris Creek cemetery.—Trudy Frolke, Bradford, Ohio.

Lohr, Orlandes A., son of John T. and Laura Berkey Lohr, was born Oct. 20, 1887, Somerset County, Pa., and died Feb. 2, 1958, at Windber, Pa. Surviving are his wife, Sadie E. Faust Lohr, one daughter, five grandchildren, one sister, and three brothers. Services were held by Bro. A. Jay Replogle, at the Rummel church. Interment was in the Berkey cemetery.—Mrs. L. Ernest Ott, Windber, Pa.

Longenecker, John B., son of Mr. and Mrs. Samuel Longenecker, was born July 26, 1874, and died Feb. 5, 1958. He was a member of the Paradise church, Ohio. Surviving are three sons, five grandchildren, and six great-grandchildren. Funeral services were held in the Paradise church by Brethren C. H. Deardorff and Thomas Shoemaker.—Mrs. Paul Yoder, Smithville, Ohio.

Longenecker, Mary, daughter of Mr. and Mrs. Henry Gerber, died Dec. 17, 1957, at the age of eighty-seven years. She was a long-time member of the Paradise church, Ohio. She is survived by three sons, five grandchildren, and six great-grandchildren. Her husband died two months after her death. Funeral services were held in the Paradise church by Brethren Thomas Shoemaker and C. H. Deardorff.—Mrs. Paul Yoder, Smithville, Ohio.

Miller, John W., son of Samuel and Katharine Miller, was born July 30, 1871, and died Dec. 1, 1957. He was married to Mary Horton on March 9, 1893. Surviving are his wife, four sons, two sisters, and one brother. Funeral services were held in the Arcadia church, Ind., by the undersigned. Interment was in the Arcadia cemetery.—Darrell C. Fryman, Arcadia, Ind.

Miller, Otto E., died in Marion, Ind., Jan. 22, 1958, at the age of eighty-six years. He was a member of the Methodist church of Marion. Surviving are two daughters, one son, one brother, three sisters, five grandchildren, and six great-grandchildren. Burial was in the Greenlawn cemetery in Mexico, Ind. Services were conducted by the undersigned.—T. G. Weaver, Marion, Ind.

Miller, Susan A. Bowman, was born Nov. 26, 1874, in Missouri, and died Jan. 31, 1958, at Colorado Springs, Colo. Surviving are one son, one sister, one brother, six grandchildren and eighteen great-grandchildren. She was married to George Miller, who preceded her in death. Services were conducted at Blunt Memorial chapel. Interment was in the Fairview cemetery.—Van B. Wright, Colorado Springs, Colo.

Moats, Mary Edith, daughter of Edward and Lillie Smith Lambert, was born at Tilghmanton, Md., and died at Williamsport, Md., Feb. 16, 1958. She was a member of the Manor church. She is survived by her husband, Leslie, two daughters, five sons, eight grandchildren, five great-grandchildren, and one sister. Funeral services were conducted at the Manor church by Brethren J. Rowland Reichard and Charles W. Green. Interment was in the Manor cemetery.—Naomi H. Coffman, Hagerstown, Md.

Mulligan, Willard H., son of Thomas and Elizabeth Mulligan, was born June 7, 1879, and died Feb. 2, 1958. He was married to Ida Durham on July 23, 1902. He was a member of the Defiance church, Ohio. He is survived by four daughters, one son, nineteen grandchildren, seven great-grandchildren, three sisters, and three brothers. Funeral services were held in the church by Bro. Jay F. Hornish, assisted by Brethren Herman Baliles and Orville Noffsinger. Burial was in the North Poplar Ridge cemetery.—Mrs. Geneva Stearns, Defiance, Ohio.

Negley, Gaius Book, died Oct. 26, 1957, at his home at Huntsdale, Pa. He was a member of the Huntsdale church. He is survived by his wife, Martha Cockley Negley, two daughters, and a son. Funeral services were held by Brethren Otho J. Hassinger and Kenneth Franklin. Burial was in the adjoining cemetery.—Carolyn Sheaffer, Newville, Pa.

Ott, Anna E., daughter of William and Sara Kendall, was born at St. John, Kansas, Dec. 1, 1892, and died May 27, 1957, at Gridley, Calif. On July 27, 1911, she was married to John Ott, who survives her. She was a faithful member of the church. Other survivors are two sons, two daughters, ten grandchildren, three brothers, and one sister. Funeral services were held in the church at Live Oak by the undersigned. Burial was in the church cemetery.—Mrs. Agnes Border, Live Oak, Calif.

Pauling, Emma, daughter of John and Mary Ellen Denis Hendricks, was born Jan. 26, 1881, and died Jan. 25, 1958. In 1897 she was married to Lamon Bolinger, who died in 1935. In 1948 she was married to Fred Pauling. Surviving are five sons, one daughter, one brother, one sister, one half sister, twenty-two grandchildren, and twenty-seven great-grandchildren. Funeral services were held in the Roann church by the undersigned.—Howard D. Breneman, Roann, Ind.

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Church of the Brethren
General Offices
Elgin, Illinois

Rhodes, Dale La Verne, son of Glenn and Ruth Flory Rhodes, was born Feb. 4, 1954, in Harrisonburg, Va., and died Nov. 25, 1957, in an automobile accident near Ocala, Fla. He attended Sunday school at the Baptist church in Ocala. Besides his parents, he is survived by one sister, his maternal and paternal grandparents. Services were held at Hier's funeral home by their pastor, Rev. Earl Stallings, assisted by the Methodist minister. Interment was in the Ocala cemetery.—Mrs. Leon Rhodes, Bridgewater, Va.

Riffey, Trask Harvey, was born Aug. 1, 1890, and died Feb. 1, 1958. He was a member of the Conewago church, Pa. Surviving are his wife, three daughters, one son, one sister, ten grandchildren, and four great-grandchildren. Bro. Earl Eshleman and the undersigned conducted the funeral services in the Hanoverdale church. Interment was in the Hanoverdale cemetery.—Robert S. Young, Hershey, Pa.

Rowland, Anna Bertha, daughter of Jacob and Mary Gearhart Haugh, was born in Franklin County, Pa., and died Feb. 6, 1958, at the home of her daughter, at the age of seventy-eight years. She was a member of the Trinity Brethren church, State Line, Pa. Surviving are three daughters, five sons, three brothers, two sisters, ten grandchildren, and three great-grandchildren. —Mrs. J. S. Peachey, Hagerstown, Md.

Smucker, Elsie Katherine, daughter of Charles J. and Sallie Myers Smucker, died Jan. 13, 1958, at the age of sixty-five years. She was a long-time member of the Timberville church, Va. She is survived by one brother and one sister. Funeral services were held at the Timberville church by Bro. Joseph M. Mason, assisted by Bro. S. D. Lindsay. Interment was in the nearby cemetery.—Mrs. Marguerite T. Crist, Timberville, Va.

Spitzer, Ira Casper, was born Jan. 19, 1882, and died Jan. 5, 1958, at Harrisonburg, Va. He was a member of the Linville Creek church, Va. He is survived by his wife, Mary Driver Spitzer, three sons, and one sister. Funeral services were held at the Linville Creek church by Bro. Glenn S. Garner. Burial was in the Linville Creek cemetery.—Mrs. Roy F. Kline, Broadway, Va.

Strite, Amy Elizabeth, daughter of John H. and Mary Byers Petre, was born near Hagerstown, Md., and died Nov. 8, 1957, at Paramount. She was a member of the Long Meadow church. She is survived by her husband, four stepchildren, four sisters, four brothers and ten grandchildren.—Mrs. J. S. Peachey, Hagerstown, Md.

Summers, Abraham M., son of Edward and Annie Summers, was born at Allensville, Pa., Nov. 25, 1894, and died Feb. 5, 1958, in Breckenridge, Minn. On Feb. 2, 1916, he was married to Florence Shipley, who survives him. Other survivors are seven children, twenty grandchildren, five brothers, and two sisters. Funeral services were held in the Pleasant Valley church at York, N. Dak., by Bro. Byard Snyder. Interment was in the church cemetery. —Mrs. Anna Long, York, N. Dak.

Summy, Perry J., son of John and Elizabeth Hochsteter Summy, was born in Somerset County, Pa., and died at Vinton, Iowa, Feb. 6, 1958. On Dec. 23, 1887, he was married to Myra Miller. He was a long-time member of the church. Surviving are three sons, two daughters, and several grandchildren. Funeral services were conducted in the South Waterloo church by his pastor, the undersigned. Interment was in the Orange Township cemetery.—Clarence D. Sink, Waterloo, Iowa.

Thompson, Maggie L., died Jan. 23, 1958, at the age of eighty-five years. Surviving are four sisters and one brother. Funeral services were held at the William Thompson and Son funeral home by Bro. Alvin Kintner. Burial was in the Wesley Union cemetery.—Ella Weaver, South Zanesville, Ohio.

Yaney, Dora Jane, daughter of Mr. and Mrs. James Madison Macy, was born in Yedkenville, N. C., March 8, 1863, and died Jan. 10, 1958. She was married to Israel Franklin Yaney, who preceded her in death. She and her husband, a minister, worked faithfully in the Pleasant Dale church, Ind. Surviving are four sons, four daughters, twenty-one grandchildren, twenty-nine great-grandchildren, and one great-great-grandchild. Funeral services were conducted by Bro. John Mishler at the Pleasant Dale church. Interment was in the Pleasant Dale cemetery.—Mrs. Goldie Crosswhite, Bluffton, Ind.

Yonkin, Josephine Thomas, was born in Gibbon Glade, Pa., March 28, 1880, and died Feb. 17, 1958. Surviving are three daughters, three sisters, one brother, six grandchildren, and four great-grandchildren. Funeral services were held at the Shady Grove church, Pa., by the undersigned, and Reverend Lewis of Markleysburg, Pa. Interment was in the Union cemetery.—W. Owen Horton, Sr., Brandonville, W. Va.

Church News

Eastern Pennsylvania

East Fairview—Our church is assisting in the church extension program in the Paoli-Newtown area. A large number of junior highs and their teachers attended the district fellowship held at Lebanon. Speakers in our church have been Rufus Eby, who spoke at a special teacher's meeting, and Bro. Wm. Longanecker, who addressed the young adult group. Brethren Howard Merkey and Wilbur Lehman were elected delegates to Annual Conference. Recently six persons were baptized and one was received by letter. Our ministers and their wives attended the annual meeting of ministers of Eastern Pennsylvania, which was held at Lancaster. The community Week of Prayer service was held in our church. During the month of January on each Sunday evening we had a series of Bible study sessions. The teachers were Martha Martin, Frank Carper, and Ralph Schlosser.—Mrs. Anna Graybill, Manheim, Pa.

Lititz—As a part of the 250th Anniversary of our church, the CBYF is selling the book entitled Schwarzenau Yesterday and Today. The proceeds will go toward recreational equipment for the church. Bro. Lester Schreiber was guest speaker on World Temperance Sunday. At a special council meeting, the church voted to adopt the recommendations of the church improvement committee on the new building. Seven members were received at a special service of baptism and rededication. On Jan. 5 we observed our inaugural love feast. The order of worship followed the one used in Germantown on New Year's Day.—Alverta Bucher, Lititz, Pa.

Salunga—Brother and Sister S. Clyde Weaver of East Petersburg, were with us for our love feast. Brother Weaver brought messages in the morning and afternoon and officiated at the evening service. Our church participated in the community Week of Prayer. Sister John Gingrich of Bareville, Pa., brought a morning message on peace. The young people furnished our copies of the booklet, Meditations on Brethren Life. One of our ministers, Charles Denlinger, a student at Elizabethtown College, brought the morning message on Youth Sunday. Bro. R. W. Schlosser and his wife were with us for our Bible institute.—Mrs. Stanley W. Hosler, Salunga, Pa.

West Greentree—Bro. Joseph Whitacre of Luray, Va., held a two-week evangelistic meeting. Four persons were added to the church. Bro. Harold Kettering of near Hagerstown, Md., officiated at our love feast. Our other guest minister was Brother Keeney. At a special council meeting, Brethren Leroy Hawthorne and James Ober were licensed to the ministry.—Mrs. Paris P. Ober, Elizabethtown, Pa.

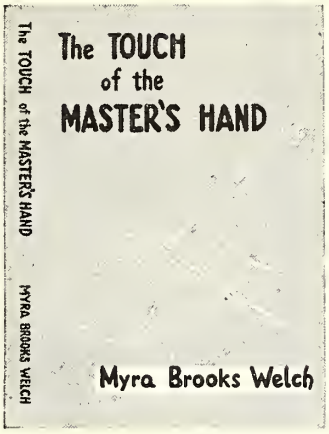
White Oak—Since our last report eight have been baptized. We had a temperance sermon by Bro. Kenneth Hershey. One of our regular prayer meetings was held at the Neffsville Brethren Home. Recent visiting ministers have been Brethren Harold Martin and Ammon Merkey. Bro. Milton Hershey of our congregation accompanied a shipment of cattle to Puerto Rico. A group from our church helped process clothing at New Windsor. The young people entertained the children of the Neffsville Brethren Orphanage. Another group visited the county home and had a hymn sing for those who reside there. The women of the congregation sewed cut garments for relief, knotted comforters, and participated in the Seeds-for-Europe project. The young men's Bible class of the Manheim Sunday school sent baby chicks to Nigeria, West Africa.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Middle Pennsylvania

Altoona, First—Sixteen pounds of bandages were sent to the Garkida hospital in Africa, and 1,000 squares of cloth were sent to the Hopi Indians, together with a lot of literature. The church is conducting a program in celebration of the 250th Anniversary of the church.—Sulia Eyer, Altoona, Pa.

Altoona, Twenty-eighth Street—The churches in the Sixth Ward joined in the universal Week of Prayer. The church service on the evening of Jan. 12 was given over to the young people. Several persons attended the leadership training sessions at the Martinsburg church. A music institute was held by Bro. Nevin Fisher in January. Wednesday evening is family night. We are planning to have as many functions of the church as possible on this night. Our church has sponsored a German family. Meditations on Brethren Life is being used by our families. The churches particiapted in these meetings during the last quarter: Church of the Brethren Radio Hour, the men's and women's district rally, the men's district banquet, the Christmas religious parade, and the services of the United Church Women. George Snyder was licensed for one year to the ministry. Four have been baptized.—Martha Mentzer, Altoona, Pa.

Lower Claar—A number of our people attended the leadership training school at the Martinsburg church. During the absence of our pastor, the pulpit was filled by Brethren Quinter Showalter, our Elder, and C. L. Cox, district temperance director. Evangelistic services were conducted by Bro. Raymond Martin of Hollidaysburg, Pa. The director of the Pennsylvania Temperance League spoke one Sunday in our church. We had an anniversary love feast on Jan. 1. A group of BVSers from New Windsor visited the young people at both the Upper and



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CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

Lower Claar churches on Jan. 12. Bro. Earl Dibert, who spent two years in alternative service in Africa and is now a student at Juniata College, spoke of the work our missionaries are doing in Africa.—Mrs. Fred L. Walter, Claysburg, Pa.

Southern Pennsylvania

Huntsdale—While we were without a pastor, the pulpit was supplied by Bro. Glen Hassinger, a ministerial student at Juniata College. Our new minister is Bro. Kenneth Blough. On Jan. 1, a group of sixteen and our pastor went to the Coventry church for the youth love feast service. Then they journeyed to the banks of the creek where the first baptism was held. Bro. Joseph Long, the moderator of our church, was the speaker at this service. On Jan. 5 an installation service was held for our new pastor. Bro. Joseph Baugher of the First church, York, Pa., was in charge.—Carolyn Sheaffer, Newville, Pa.

Shippensburg—The average Sunday-school attendance for 1957 was 157. Bro. William Longenecker of Mt. Joy held our revival meeting, March 9-16. —Mrs. C. E. Varner, Shippensburg, Pa.

Middle Maryland

Brownsville—Rev. N. W. Blankenship of North Tonawanda, N. Y., was guest minister while our pastor was away. Offering plates were presented in memory of a faithful member in a service of dedication. Bro. Arthur Scrogum was the evangelist for the revival meeting at West Brownsville. Nine were baptized. Our three churches were represented at district conference and at a women's meeting at Myersville, when Anna Warstler spoke. On Layman's Sunday the laymen were in charge of the regular morning services at the three churches. A report from the treasurer indicates an all-time record of stewardship for last year. Bro. George Detweiler was the speaker at the father and son banquet. The new junior choir has participated in several special services. Women's work canned applesauce for the refugee family on the church farm and provided pajamas for their children. Our churches participated in the community week of prayer observance. Rev. Barnhart was the speaker at West Brownsville and our pastor was guest speaker at the Mt. Carmel church.—Norma Jean Shelby, Keedysville, Md.

Manor—At the regular morning service on Laymen's Day, Bro. Benjamin Litten, president of the district men's work, presented to the members of the Downsville church the interests and concerns of laymen. Installation services have been held for our three newly elected deacons. As a result of a study course in church membership conducted by our pastor, Bro. J. Rowland Reichard, seven of our Sunday-school boys were baptized. Three members have also been added by letter. The women's work took some donations to the home at San Mar and also presented a program at that time. On Jan. 5, we held our anniversary love feast. Members of the St. James Progressive Brethren church and their pastor, Freeman Ankrum, joined us in this service. Bro. Harold Green, a guest minister, officiated. On Jan. 5 we made the last payment on our organ through the generosity of friends and members. —Naomi H. Coffman, Hagerstown, Md.

Welsh Run—We have done some remodeling at the church, enlarging the basement, putting in new floor and ceiling, and securing new seats for the church. Brethren Monroe Danner, Edward Wenger, and Roy Hawbaker were present at our love feast and for the Sunday morning worship service. One person has been baptized and one reclaimed.—John D. Martin, Mercersburg, Pa.

First Virginia

Roanoke, First—Evangelistic services were conducted by Bro. Harold Z. Bomberger of Harrisburg, Pa. Bro. Warren D. Bowman, president of Bridgewater College, was the speaker for our dedication anniversary and home-coming services. The new addition to our church includes twenty Sunday-school rooms and a chapel. Mr.

Brethren Placement and Relocation Service . . .

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Farming

No. 341. Job opening: For married man who knows, understands, and cares for dairy cows. Should also be interested in preparing animals for showing. He must be able to operate farm machinery and take the lead with the farm work. Must be able to get along well with co-workers. Will receive good pay and good house to live in. Prefer applicants from neighboring states. Contact: Clyde Nafzinger, Chairman, Immanuel Church of the Brethren Placement Committee, Chesapeake City, Md.

No. 342. Wanted: Herdsman for a 200-acre Grade A dairy and hog farm in Northern Illinois. Close to Brethren church. Modern house, monthly salary, and extras plus commission. This is a fine opportunity to locate in a Brethren community. Contact: Morris J. Firebaugh, R. 4, Freeport, Ill.

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Miscellaneous

No. 343. Modern house, rent free to Brethren couple, in their sixties, in return for two-to-four hours' work for elderly couple in adjacent house. Garden space available. Write: A. R. Cornelius, R. 1, Waterloo, Iowa.

No. 345. Attendant: Male polio patient, age 31, needs attendant to live in home in midwestern city near Church of the Brethren. Family includes wife and two children. They are Brethren; neither smoke nor drink. Desires person of same temperament. Work would include feeding, bathing, getting patient into wheel chair, setting up vocational equipment, etc. Patient is an electrical engineer and now does some work abstracting technical literature. Salary of about $45 per week plus room and board. Contact: Brethren Placement Service.

and Mrs. L. C. Moomaw gave a gift of one hundred folding metal chairs to be used in the chapel until we are able to purchase pews. Jay Bower was ordained to the ministry, with Bro. O. S. Garber of the district ministry and evangelism commission in charge. A special 250th Anniversary service and communion was held on Jan. 5. The devotional booklet, Meditations on Brethren Life, was used in the homes the first quarter of 1958. Our church and Peters Creek church had a combined leadership training school on the Sunday nights, Feb. 2 to March 9. The four courses offered were Understanding Children, Understanding Teenagers, Helping Young People Develop Christian Beliefs, and The Life and Teachings of Jesus.—Mrs. E. E. Wilson, Roanoke, Va.

Northern Virginia

Calvary—Bro. Max Fisher of Broadway, Va., held our revival. Sixteen were added to the church. The Bible class has purchased new hymnals for the church. Women's work is making comforters and sending used clothing for relief. We observed the 250th Anniversary of the church with a love feast on Jan. 5.—Mrs. Ora L. Foltz, Winchester, Va.

Cook's Creek—Since our last report, one has been baptized and six have been received by letter. Prof. Nelson T. Huffman of Bridgewater College conducted an old-fashioned hymn sing. Our church co-operated with the churches of Dayton in a preaching mission at which Bro. Bernard King of Bridgewater was guest evangelist. Charles Pasley, a student at Bridgewater College, is serving as pastor at Cedar Grove. Our church was host to the World Community Day service; Lavonne Ikenberry was the guest speaker. The congregation has a budget $2,000 greater than last year. We co-operated with the district pulpit exchange: M. J. Craun preached at Dayton, I. S. Long at Garbers, and our pastor at Timberville. The play, High Pressure Area, was given by the youth of the Mt. Pleasant church. Our youth enjoyed an evening of fellowship with other youth in a program sponsored by the interchurch council of Dayton. Garbers church gave $30 for seeds-of-hope and the children packed friendship packets for relief. Women's work has had two all-day meetings and made thirty new comforters. They have also given staple groceries and new and used clothing and seeds for relief. Many in our church used the devotional booklet, Meditations on Brethren Life during the first quarter.—Mrs. Leon Rhodes, Bridgewater, Va.

Mt. Pleasant—Bro. David Rogers of Oakton and the pastor, Bro. J. Rogers Pike, held revival meetings. Twelve were added to the church. A membership class was held for these new members. We now have a church constitution, established according to the Brotherhood plan, and our church is using a unified budget. An evangelism committee has been organized, with representatives from the men's work, women's work, and the CBYF. Each member of these organizations has visited in various homes in our congregation. At the request of the home and family life council, the CBYF presented the play, High Pressure Area, in nine congregations. We are planning a building project under the supervision of the church building counselor.—Mrs. George Lambert, Mt. Crawford, Va.

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Church of the Brethren General Offices, Elgin, Illinois

Timberville—Our church held a week's revival meeting with Bro. Jacob Replogle of Bridgewater as the guest speaker. Bro. James Flora of Dayton was our worship leader in the pulpit exchange in our district. This was a part of the preparatory phase of the 250th Anniversary celebration. On the first Sunday in the 250th year, we held a special love feast, using the order of service that was used at the love feast at Germantown. On Jan. 19, we observed our home-coming and the dedication of our new educational building. Bro. Paul H. Bowman was the speaker at the dedication service. This new addition has added greatly to our facilities and relieved the former crowded conditions of our church school.—Mrs. Marguerite T. Crist, Timberville, Va.

Second Virginia

Beaver Creek—We are now in the process of repairing and finishing the floor of the church sanctuary. One and a half acres of additional land has been purchased to enlarge the cemetery. The men have been working to clear and level the land, and hope to finish the project in the spring. A group of our women helped to process clothing at the New Windsor service center. They also donated 125 pounds of clothing. Whenever someone in our community dies, the women's work serves lunch in the home of the family on the day of the funeral. Our women were hosts to the district women's work on April 26. The CBYF presented the play, The Cradle.—Mrs. Della M. Eckardt, Bridgewater, Va.

Moscow—Dr. Joseph Glick, a local physician in the West Augusta Medical Clinic, was our guest speaker one Sunday morning. The Homemakers' class sponsored the film, Reaching From Heaven. A new junior high Sunday-school class has been formed and also a junior choir which is under the direction of Mrs. Warren Harlow and Mrs. Glen Hartman. The aid society made comforters for relief. Brethren M. R. Wolfe, William G. Willoughby, and Warren Groff, all of Bridgewater, were guest speakers in connection with the celebration of the 250th Anniversary of the church.—Mrs. Alice Gardner, Mt. Solon, Va.

First West Virginia

Morgantown—We have had an increase in Sunday-school and church attendance. Our stewardship has increased as evidenced by the greater

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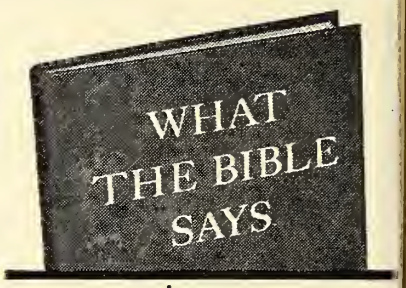
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giving this past year. Forty-six new members were added. A Brethren student fellowship has been formed for students attending West Virginia University. Vera Brittain spoke at a peace institute sponsored by our church and the American Friends Society. A group has been formed for mothers of preschool children. Franklin Boggess was licensed to the ministry, the first young man to be licensed in our church in thirty-five years. Bro. Owen Stultz brought the morning message and officiated at the licensing. Brother Boggess is assisting our pastor, Bro. Wilmer Hurst in many areas.—Miss Jean Grimmett, Morgantown, W. Va.

Sandy Creek, Canaan—We recently sent two bags of relief clothing to New Windsor, and also plan to send a box of seeds. The young people sponsored a temperance program. The two new classrooms, a new kitchen, and a new carpet were all dedicated at one service. Our young adult people are helping to sponsor a religious education program. Our women's work received a certificate of recognition for having attained the goals for this past year. Mrs. Harry Hinebaugh has given the old schoolhouse property to the Canaan church for added parking space.—Mrs. Ina J. Seese, Gibbon Glade, Pa.

Sandy Creek, Shady Grove—Bro. Willis Bosserman held our revival. We have entertained the First West Virginia men's banquet and the elders' body. Bro. Ray Showalter officiated at our love feast at Salem, to start us off on the 250th Anniversary. We gave the seats from the basement to the Laurel Glen church and plan to get chairs for our use. Our Sunday-school attendance and interest are good. We used the anniversary devotional booklets.—Mrs. Mae Darby, Bruceton Mills, W. Va.

Terra Alta—Donald Matthews was re-elected pastor for another year. Robert Bischof, missionary to Africa, visited our church before returning to his work. A stewardship institute was held in our church. Wilma Jean Wampler, a BVS worker, showed pictures of the Flat Creek mission and work there. Phyllis Kingery presented Brethren Service work to us by showing pictures of projects at which BVS workers serve. Our revival was held by our pastor and his brother, Eugene Matthews of the Fairview church. Bro. A. R. Showalter visited our church in the interest of Bridgewater College. One member has been received by letter. The young people of the Pine Grove church presented a play. The missionary society has made comforters and sewed cut garments.—Maxine Whitehair, Terra Alta, W. Va.



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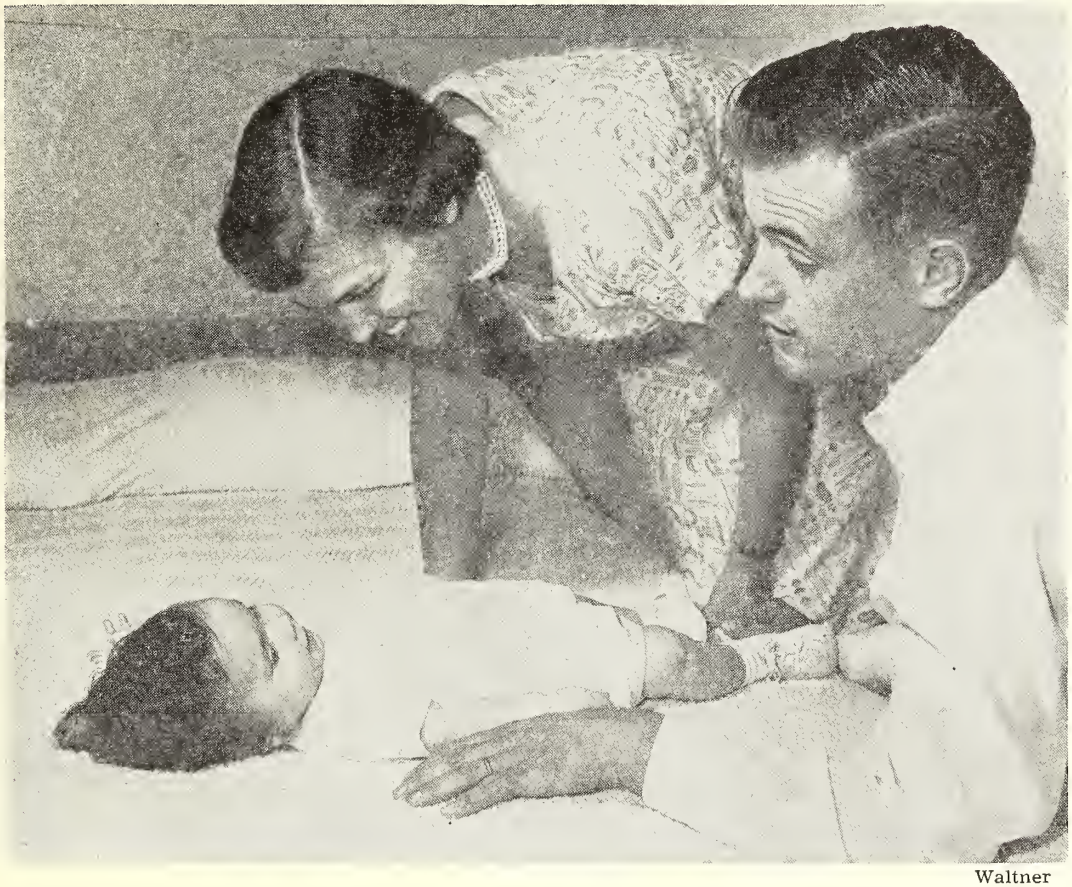
This comparatively small volume is really comprehensive, but better still, it is practical, understandably written, well organized and genuinely helpful. The author is well qualified to speak on the various phases of church music. He knows and advocates the best modern methods and materials, is experienced in using them himself and specializes in common sense in presenting them.

This book could be called "a comprehensive, contemporary, cultural and Christian character-building program of church music."
$3.95

Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

MAY 3, 1958



Waltner

Center of Attention

DEVOTION to a cause comes easily to young parents enjoying their first baby. The object of so much attention likes his central place in the family circle. So far the circumference is limited because there is only one. But circles have a way of overflowing their boundaries, and the time soon comes when the first-born is no longer on exhibition, but yields his place to a second, a third, or a fourth. . . . As the circle expands it is important to establish a focal point around which every member of the family can revolve—a center for worship that goes beyond simple adoration and that relates a home to its wider world. For Christian homes that vital center of focus is Jesus Christ, who was himself a first-born lying in a manger to be adored by loving parents. But the circle of which he was a part could not long remain small. Now it embraces a universal family in which there are millions of brothers and sisters. He belongs in every home.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Credit and Blame

I want to commend the article, "Thy Will Be Done," by Brother Middlekauff in the March 8 issue. Certainly we are wrong when we blame God for the bad things we do ourselves. Perhaps we are also wrong in giving God too much credit for the good things. The little girl said to her mother, "God provides our daily food, the stork brings the babies, and Santa Claus brings the Christmas presents. Then what is the use in having men?"

We sit down to the table and thank the Lord for our food. Shouldn't we actually thank God for making it possible for us to have food and then thank the head of the family for providing it and the good woman of the house for going to so much trouble in fixing it just the way we want it? Does Jesus Christ actually save us or has he just taught and showed us how to save ourselves and each other?—Charles W. Wampler, Harrisonburg, Va.

A Brethren Post Fellowship

Sometime ago someone conceived the idea of a Brethren Travel Fellowship and proceeded to do something about it. They put the idea into action, and through it we have gained a very good friend. Even though an idea may not grow into something big, if it leads to gaining a friend it is most worth while.

For sometime the idea of a Brethren Post Fellowship has been turning over in my mind. Foremost in my thoughts were the many shut-ins, invalids, aged, those living alone, or away from Brethren fellowship who would have their lives enriched and cheered by receiving letters from fellow Brethren, as well as those who are none of the above, but who would enjoy writing and receiving letters and making new friends, broadening their Brethren horizon beyond the district in which they live.

This is an invitation to all who are interested in taking part in this type of a project to write to me, and in turn I shall send to each of you who write a list of those who wish to share in this Brethren Post Fellowship.

In your letter to me please give me information about yourself, so I can tabulate the information for you. Are you a shut-in? invalid? semi-invalid? living alone? away from Brethren fellowship? Please give your date and year of birth. We will need a number of people who are not on the above list to make the project a success, as most shut-ins enjoy hearing about the activities of active people as well as what other shut-ins are doing.

Any suggestions that will help to make this project a blessing to all who take part in it are welcome.

"So then, as we have opportunity, let us do good to all men, and especially to those who are of the household of faith" (Gal. 6:10).—Mrs. John M. Buckwalter, Box 45, Ronks, Pa.

Evidence of Guidance

The Messenger is serving the church so splendidly. Its usefulness and influence, I'm sure, keep growing as any publication can and will grow when subject to the Holy Spirit's guidance by the editor and others most closely connected with its production. The Messenger bears evidence of such guidance.

I have taken the first issue of this year as the guide of what we shall be enjoying during the 250th Anniversary year. So let us all live in anticipation of the helpful reading we are to have as the Messenger will come into our homes each week God permits life and the ability to read it.

My parents were married in September 1861. I'm reasonably sure they became readers of Brother Kurtz's publication which later became the Gospel Messenger. At any rate, that was the first reading my sisters and self had in our home, once we could read. Since that time until the present I have been a regular reader of it. This period, for me, covers eighty-two years. God alone knows the measure of inspiration and help reading it has given me. It followed us to India where we enjoyed it each week for fifteen years.—J. M. Pittenger, Philadelphia, Pa.

• • •

Scripture circulation in Poland in 1957 reached over 200,000 copies, which is four times more than the average circulation in the years just preceding the last war.



Waltner

Our Family Needs the Church

Mrs. Charles E. Weaver

YOUR family always seems to be going to the church for some activity," Mrs. Blake commented to her neighbor, Mrs. Wilson. "What do you get out of it? We never go except on Christmas and Easter. Of course, we belong to the church at home, but we haven't attended since we came into the city to live."

Mrs. Wilson hesitated a moment before replying, and then said, "I don't suppose I've ever thought too much about what we get out of church but we do feel it plays an important part in our lives."

Mrs. Blake's skepticism stimulated Mrs. Wilson's thinking about the church so that after she went into the house she wrote down this question. Why does our family need the church? Then, thoughtfully she answered her own question.

Our family needs the church to grow spiritually through the worship service. We have found that attending the service of worship helps to increase our awareness of God in daily living. Being a part of a congregation means a closer tie with our fellow worshipers. The church seems to act as a magnet, drawing our family and the families of our friends into a meaningful fellowship.

Attending the church services gives our children an opportunity to associate with men and women who love God. Worshiping with other Chris-

tians helps to establish a relationship with God that is vital to our everyday living.

Our family needs the church because of the help which we receive from its educational program. Our church has planned carefully for the religious instruction and nurture of children in the church school. Under the supervision of capable, consecrated teachers our children are guided into an awareness of God and a growing understanding of the Christian way of life. A graded program makes it possible for each group to have experiences which are most meaningful and helpful.

The lesson material is attractive and prepared by persons who understand how children learn and what they can understand and apply to their daily living.

Our children prize their "home" books which have songs and stories that emphasize the unit of study in the church school class. (They are eagerly looking forward to having a religious library of fifty-two volumes — the complete set of home books from two to fifteen years of age.)

As parents, we are glad that the church has provided guidance in applying Sunday teaching to everyday living. Realizing that religious growth begins at birth, the church provides material for parents of newborn babies to help in the training of the child through the first two years of his life. When the child becomes two years old, we receive the quarterly messages to parents which are provided through each age group up to fifteen years of age. These messages help us to understand the objectives of the various units of study; they point up Christian truths and ideals which we can help to teach in our homes. They also give suggestions for the meaningful use of the Bible with children of various ages. Through these messages, parents and church school teachers can work together and do a better job in the Christian education of our children.

Our family needs the church because of the wholesome fellowship experiences which it provides. Children, youth, and adults have different needs for fellowship, study, and service; our church has been trying to meet these needs. Camp, vacation church school, choir, and club programs all provide our children with more opportunities for growth in Christian attitudes through living, working, and playing together.

Through the youth fellowship and many other activities the church offers our young people opportunity for Christian growth in all areas of life — worship, leadership, responsibility, recreation, fellowship, and social action.

The church plans for meetings for young adults and older adults who have common interests and problems. Many informative, stimulating, and timely topics are discussed in these fellowships. Here we share our concerns on parent-child relationships, as we discuss such subjects as discipline, fears, temper tantrums, sex education, and similar topics. Again, through these fellowships we have found help for guiding the religious growth of our children as we seek answers to such questions as these: How shall we teach our children to pray? How shall we answer their questions about death, heaven, and the Bible? How shall we teach them about God? At other times our discussions center around how to observe special days, such as Christmas and Easter, in the home, ways of having family devotions, recreation in the home, a reading program for parents and children and the selection of toys for children.

Through these meetings we have found guidance to deal

Continued on page 15



Clark and Clark

The church provides materials for parents of young children to help in the training of the child through his first two years and makes provision for his care during the hour of the worship service

EDITORIAL

A Place to Live

AMERICAN church women are unwilling to ignore our ten million substandard homes. For this reason they designated last Friday as their May Fellowship Day when they would discuss their study theme, A Place to Live.

The women first set out to see where inadequate living conditions prevailed. They found them not only in overcrowded urban centers but also in rapidly growing rural slums near established communities. At the risk of angering landlords and disturbing the peace of mind of civic leaders, the ladies asked all kinds of embarrassing questions about the effects of substandard housing on health, delinquency, and crime.

The results of this study-action program should be constructive. At least many communities will be awakened to their need for better housing. Perhaps the restrictive covenants and unofficial agreements that discriminate against minority groups will be brought to light.

Essential as good housing may be, it is still only one aspect of Christian homemaking. There is a certain appropriateness in following May Fellowship Day by National Family Week, with its timely theme, "Your Home — a Household for God." By all means let's find for everyone a place to live, but let's not rest until each home becomes a "household for God."—K. M.

They Did Not Know How to Blush

THE title is a direct quote from the prophet Jeremiah. He was setting forth a bill of particulars in the case of the Lord versus the inhabitants of Jerusalem. Judgment was soon to fall, as the prophet well knew. The people cried "peace" when there was no peace. They were no longer ashamed when they committed abominations. They had so hardened their hearts and stilled the stirring of conscience that now they accepted evil without batting an eye. "They were not at all ashamed; they did not know how to blush" (Jer. 7:15).

The prophet might use a similar expression in referring to our generation. Deeds that would have been regarded as abhorrent in the past are now easily condoned. Few voices are raised against the machines of death we manufacture and prepare to use. The threatened destruction of whole populations no longer disturbs us. We read of graft and corruption, of spreading crime, of lowering moral standards and indifference to law and order. It is apparent that many of our books and magazines, motion pictures, and popular songs are not only in shocking bad taste but are deliberately designed to appeal to man's baser desires. The insidious spread of such current "abominations" is recognized but not much is done about it. Are we like the citizens of Jerusalem in that we no longer know how to blush?

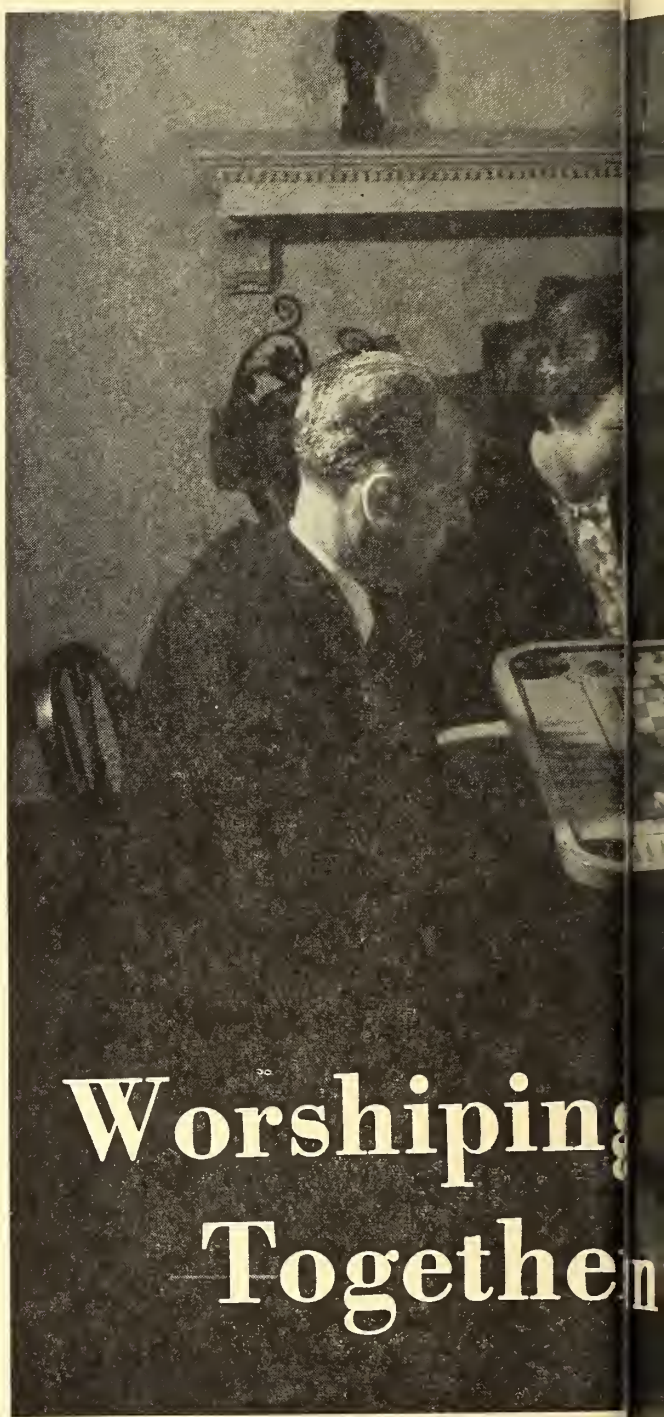
If so, we are in a precarious way. For unless men feel ashamed of themselves and their culture, they are not inclined to repent. And unless our generation repents, God can do little to help us. Jerusalem had gone so far that the city was doomed. Can we remember what it is to be ashamed, to repent and to turn to more wholesome pursuits before it is too late?—K. M.

He Shall Be Like a Tree

WHEN you study the grain in a piece of fine wood you are reading part of a tree's biography. The rings do far more than tell its age. According to the science of "dendrochronology," it is now possible for skilled observers to gather many interesting historical facts simply by studying the rings of trees. They can learn what the climate was like in a certain year; they can even note how the length of the solar cycle has varied. Indeed a tree that has lived for centuries has its own unique filing system for recording the experiences through which it has stood, and the storms that tested its strength.

Likely, the psalmist was unaware of all these things when he compared the righteous man to "a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither." But a righteous man, well-rooted in his faith in God and nourished by the water of life, can also stand bravely against storms and lean courageously into the wind and look up with thanksgiving to the sky above. And a man of faithful courage is also the subject of a biography worth reading. Through changing circumstances he maintains his loyalty to God, living fruitfully when he can, but standing firm in his faith at all times. The "grain" of fine character is evident on the smiling face of many a weather-beaten but undaunted Christian.—K. M.

Family night at home should be planned to include a short period of worship



Worshiping Together

WHEN Jim and Martha knelt together during their wedding service, the minister prayed that throughout their married life they would accept God as a "third partner" and seek his way at all times. This was really their prayer for their home, rather than the minister's, because they had written the ceremony themselves. It represented their own hopes and dreams and it reflected their desire that God would always be at the center of their future home.

It was to be expected that Jim and Martha would remember to express their thanks to God before they ate their first meal in their tiny apartment. When their first child arrived, they often bent quietly over the crib and prayed for guidance for this new life and for their role as parents.

In such simple and natural ways family worship became an integral part of the home life that Jim and Martha patterned for themselves and their children. It is fair to point out that they often blundered, occasionally grew cool in their devotion, frequently felt frustrated and "boxed-in" by the demands that were made on their family. Much of the time they learned by trial and error. No handbook could point the way perfectly for them because their family, like every other one, was unique. But Jim and Martha persisted through the years and sometimes they concluded that even their mistakes helped them to learn more about family worship.

Jim says now that the real test of their success as parents will come when their children begin their own homes. Martha feels confident, however, that the values they have sought to achieve in their home will also find expression in their children after they are completely on their own. Although their ideas and methods will not suit every family situation, let Jim and Martha suggest some of the conclusions they have come to with respect to worship in the Christian home. . . .

SET A REGULAR TIME

Perhaps of greatest importance in planning for family devotions is setting a regular time for worship. When there are only one or two children and they are quite small, the normal time may be their bedtime. Certainly the habits of praying before retiring have been of immense help to Christians everywhere. For most persons such early bedtime readings and prayers have been the seeds that have grown into a mature devotional life.

But it is obvious that in a family where there are persons of many ages, involved in dozens of activities that keep them away from home many evenings, the bedtime hour is impractical for group worship, though it can be maintained for private devotions. A much better time is a family mealtime. Schedules of work and school do take their toll of attendance around the table, but it should be possible in



Three Lions

most homes for the family to be together for at least one meal a day. Patterns of family worship can be set through regular prayers before eating and through services of worship planned for certain meals when everyone is present.

There are other times when families can be together. Some families keep rather strictly to a schedule that makes one night each week a "family night." This occasion could regularly include a short worship period. We should not forget that the family also worships together

Kenneth and Marjorie Morse

in church — and also at such special occasions as the love feast and communion service. All of these times offer opportunities for regular, planned worship periods in which every member of the family can participate.

OTHER OPPORTUNITIES WILL ARISE

But there is also available, for every family, a host of opportunities for spontaneous worship, occasions that do not recur once a week but which offer some of the best ways for worship and become a natural and normal part of every day's experience. Without attempting to describe these occasions in detail, we can list a number of them and note their suitability as times for worship.

1. *Birthdays and other special occasions* are important in the lives of parents and children. Worship may be directed and specific, relating to an individual's need and hopes, but also indicating how the entire family is involved. When someone leaves home, returns from a trip, starts to school or receives some honor, observe the occasion in a worship service.

2. *Holidays are family days.* They may have a special meaning, such as gratitude at Thanksgiving and joy at Christmas, that are themes for worship. Some families go caroling together, singing, offering gifts, and visiting. These are rich moments of Christian worship.

3. *Take God along on vacations and travel experiences.* At the beginning of a journey pray for careful driving and a safe trip. Include stops for rest and relaxation. Worship comes naturally in the out-of-doors, viewing natural beauty, enjoying a campfire or traveling at the brilliance of stars.

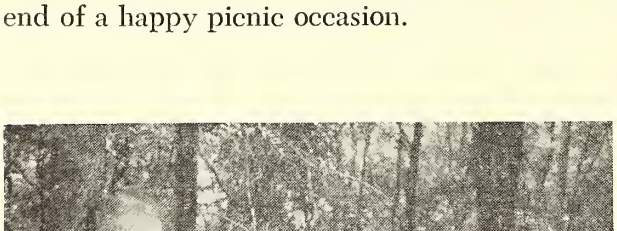
4. *Prayer helps in important family decisions.* Every home must face up to questions that involve every member of the family. Whether these matters are decided in a set type of family council or whether the group uses other means of arriving at a decision, this is a time when prayer is most meaningful, when it is most important that God becomes a voting partner in the family group.

5. *Consider questions that arise in school and community.* A window is broken at school, a murder is committed nearby, an election is won or lost, a disturbing news account is drama-

tized on television — in hundreds of ways the family feels the impact of the tensions and troubles of the world in which it lives. These come as questions and problems, but they can best be handled in an attitude of trust in God and dependence upon his promises. Worship is not only natural at such times, it is imperative. Even when the tensions that disturb a family group arise from within the group itself, as often they will, they can best be approached in an attitude of worship.

6. *Plan for church at home.* Sometimes because of illness or because of travel, a family group is prevented from attending church. Here is an opportunity to plan and carry through a church service at home in which everyone, young or old, can participate! Let it be as complete as possible, but shortened, of course, to suit the needs of the family. Include hymns, readings, prayers, offering, special music, ushering, and a sermon. It will seem crude, perhaps, but it will be long remembered.

7. *Worship with other families.* If a few families vacation together or travel together, they should also worship together. A neighborhood campfire in a back yard can easily provide the setting for a brief worship service at the end of a happy picnic occasion.



Luoma

When several families picnic together the happy occasion can furnish the setting for worship

SOME WAYS TO GO ABOUT IT

Many parents recognize the importance of family worship, but they find it difficult to get started. Here are a few suggestions that may prove helpful.

1. Use prepared worship materials. Magazines like The Christian Home carry suggested home services for use with small children. Devotional booklets like The Upper Room may need to be adapted slightly to include children.

2. If children are small, make it a rule to hold hands around the table during a prayer or song. This binds the family together and also helps to maintain quiet for a brief time of worship.

3. Sentence prayers come naturally if a parent suggests that each person think of one thing to be thankful for or one person to pray for.

4. Include prayers for persons already known to the family but now living far away. Missionaries, children in other lands, and distant relatives can thus be brought into the family circle and prayer becomes a means of extending horizons.

5. No one needs to be a trained vocalist to sing at home. The hymnal contains graces to use before meals and familiar hymns for worship. The stories of these hymns, carols, and spirituals may be included to enrich their use. Gather often around the piano or organ. Let children accompany with instruments they play.

6. It is a simple thing for a family to compose a litany of its own. Let an older member suggest in succession a number of blessings to be thankful for. Everyone can join in the response, "for these we thank thee, Lord."

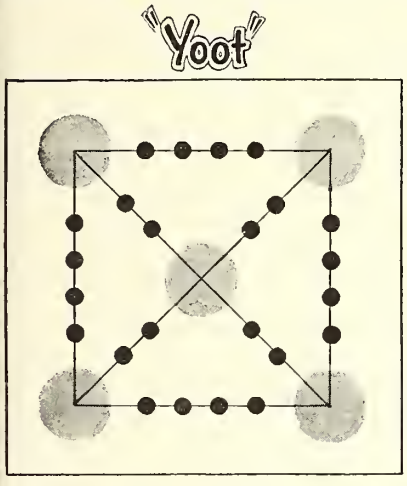
7. At bedtime one family often took a globe and asked a child to put a finger at random at some spot on the globe. The family talked briefly about the people in this area, often far from home, and concluded with a prayer for them.

8. Read frequently from the Bible. An adult can decide in advance what portions of a passage can be understood by the younger ones present. Allow time for discussing the questions that naturally arise. The Psalms and the Gospels offer many excellent portions to start with. A Bible storybook may sometimes be used as a substitute.

If prayer and worship are to become normal and natural experiences in our daily routine, the best place for such habits of devotion to be developed is in the family circle. The resources are many. All that is required is that we begin at once to put God first in our homes.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?



Fun Playing Yoot

A VERY old game but new to many people is the game that came to us from Korea called "Yoot." It may be played by two or three players. The Sunrise Community church in Albany, Oregon, played it in their game night for the family and each family made a plywood copy which they took to their home.

Your family can use one or two of these in its game collection. All you need is a piece of one-fourth inch plywood about 9 inches square. Sand it and round the edges a little. and you are ready to set up the diamond. The diamond is a square similar to a baseball diamond. A round figure is drawn by placing a quarter on each of the corners of the diamond. Next, a line is drawn between each of the four corners including the diagonals. A circle is also drawn by a quarter at the intersecting points of the diagonal. Next, take a ten-cent piece or a penny and draw four circles, spaced equally between the four bases. Likewise, draw four additional circles on the diagonal, spaced between the two intersections (two on each side) of the diagonals, say from home base to second and from first base to third. At this point your home base, first, second, and third can be painted in one color and the other circles painted in another color. The playing board then may be shellacked if you so desire. Next, take a dowel stick and cut two pieces about four inches long, splitting each in the middle. You should have four separate sticks, round on one side and flat on the other. These are your sticks that you toss into the air to determine the amount of chance that you will be able to take. These, also, may be shellacked if you desire.

The game begins when each player takes two counters of different colors and lays them on the side of the board ready for action. Player 1 picks up the four half sticks, tosses them in the air and lets them roll. The flat sides that are up are the ones that count one, two, three, or four. The number of spaces moved is determined by the number of flat sides that are up. If four flat sides are up, that person may take five moves. If all flat surfaces happen to be faced downward, the player takes only four moves. A player getting a four or a five move gets another turn. Otherwise, the sticks are given to the next player and he likewise tosses the sticks into the air and lets them roll. The object of the game is to get all your men home first. If you should land on one of the corners, you can take the short cut through the center or to the far corner on the diagonal. You do not need to go the long way around. A player may start one of his men or both of them at the same time as he chooses. A player must land on home base and it takes one extra move to get from home base. On the other hand, if another player in the process of play should land on your space, he sends you back to the starting base and you start over again.

Yoot is explained more fully in the little booklet, Ancient Games, Kit N, Co-operative Recreation Service, Delaware, Ohio, 25 cents. Your family, club, or youth group should have one or two of these in its game collection.—*Submitted by Glenn Harmon.*

The Family Counselor

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My girl friend and I have been very close friends up until a couple of weeks ago. We had always double-dated and went out quite a lot.

Well, she had been dating a certain boy for about two weeks when he asked me to go out with him. I didn't think it would hurt to go with him, since she had dated him just a few times. I also told her, so that she wouldn't think I was sneaking behind her back, but it made her angry that he asked me to go out and that I told him I would. She wouldn't have anything to say to me for quite a while. Now she will speak and talk a little, but she doesn't care to go places or date together any more.

I find that I really like this boy and yet I still want to be friends with her. Please tell me if I was in the wrong for telling him I would go with him in the first place. Since she and I have been close friends, would it be better to quit going with this boy even though I really like him? Should I try and get them back together? I hope that you may be able to help me solve this problem so that I may know what would be the best thing to do.

Concerned.

Dear Friend,

Jealousy is one of the big problems in the teen years. But it is better to learn some about it now rather than covering it up and acting as if it didn't really matter. Jealousy is anger that grows out of feeling insecure or the lack of confidence in oneself. Learning to accept oneself — one's feelings for what they are — is a big problem of the growing up years.

No, it was not wrong to date this boy and it is not your responsibility to try to "get them back together."

You may later find an opportunity to talk to your girl friend about how you both feel.

Paul S. Hersch.

The Bible on the Hearth

The hearth gives warmth. In olden days it also gave light. And it was by the warmth and the light of the hearth that the family foregathered nightly for the reading of our greatest Book, the Holy Bible. These pictures show some scenes, actual and recreated, where the Bible warmed souls at the hearth of its own infinite wisdom and comforting intelligence

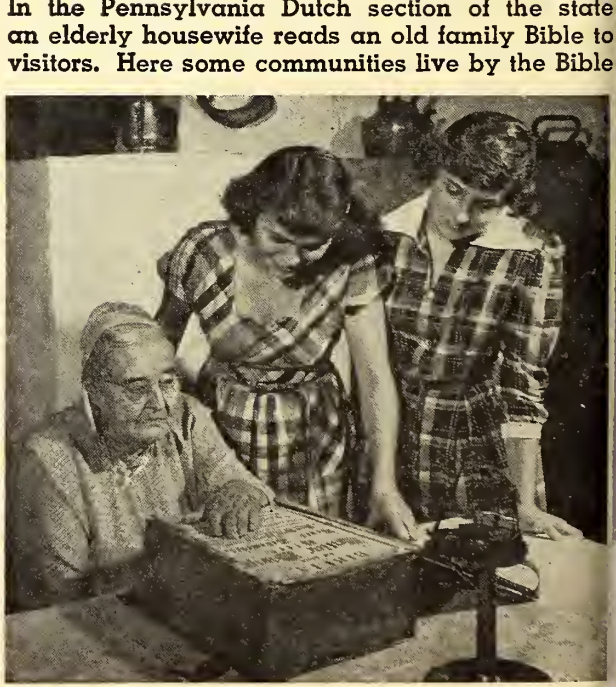
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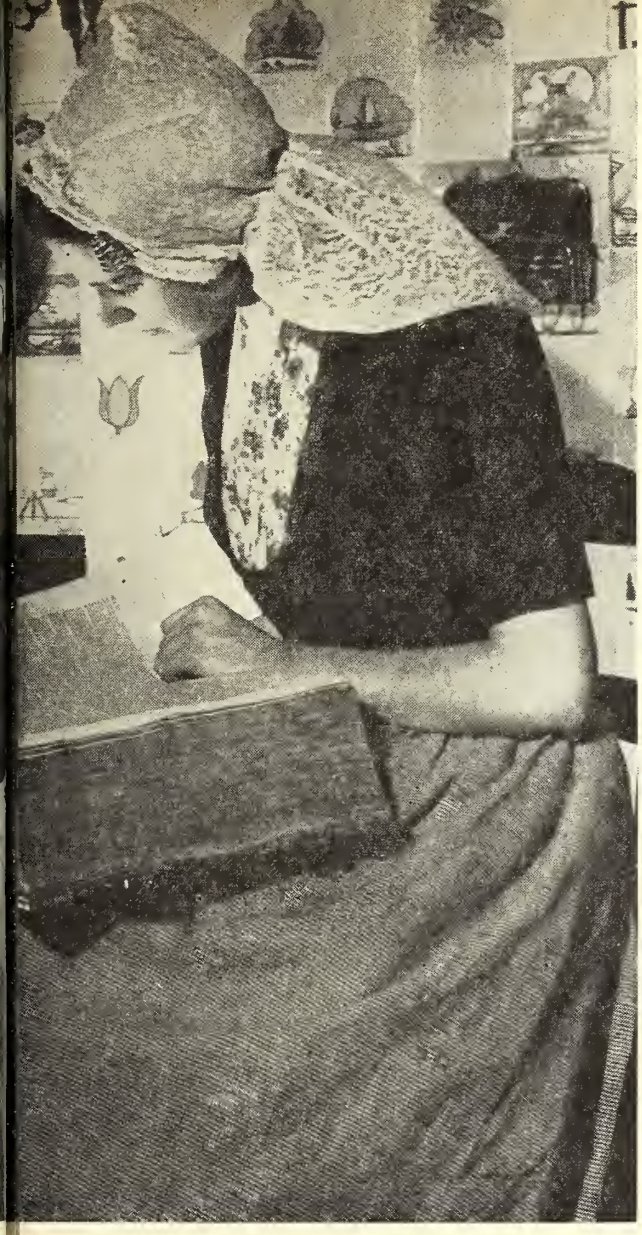


In the home of John and John Quincy Adams in Quincy, Massachusetts, the family Bible rests on the desk used by two presidents of the U. S.



In the Pennsylvania Dutch section of the state an elderly housewife reads an old family Bible to visitors. Here some communities live by the Bible





The heart of the old Dutch home is the kitchen, and the heart of the kitchen is its hearth. In a museum in Holland, Michigan, a young American girl in old Dutch costume reads a family Bible brought to the New World many generations ago



A resident of Esko, Minnesota, a Finnish-American community, has preserved his family Bible from Finland. Its heavy cover is worn with handling

Slate, the chief product of the Vermont community near Putney, furnishes the cover for the Welsh Bible shown here. The fan is also made of slate





No one likes to discard an old Bible for a new one. The binder repairs the cover of an old family Bible, so that it may be preserved



From the filmstrip, Come Up Higher

The record of the Solingen Brethren during their imprisonment is a fine testimony to their strong faith and willingness to suffer

The Solingen Brethren

Donald Durnbaugh

UNDOUBTEDLY the most stirring and heart-warming story that has come down to us about the early Brethren is that describing the four-year imprisonment of the Solingen Brethren. There were six of them: John Lobach, William Knepper, Gottfried Luther Stetius, John Frederick Henckels, and two brothers, Jacob and William Grahe. The last named, only twenty-four years old at the time of their arrest, wrote a vivid and moving narrative of their prison experiences shortly before his death. It has pathos, courage, and humor. This description was copied and recopied to be circulated among Pietist circles in Germany and in the Netherlands.

They came from the town of Solingen in the northwestern part of Germany, famous as a steelmaking center. All but one of the Solingen Brethren were metalworkers. They were reared in the Reformed faith, and considered devout churchgoers. However, when Hochmann von Hochenau visited there and preached in his powerful manner, they were among those who were "awakened"— converted.

They began to meet in small gatherings for Bible study and mutual exhortation. The pastors of the state church soon heard of these "criminal" meetings and tried to disperse them. After all, there were worship services each Lord's Day!

The Pietists felt that the worldly lives of many of the pastors showed that the clergy themselves were not really converted. How could they give

others the Word of Life? They continued their meetings, and were denounced from the pulpit. They were denied the services of the church. When they died (which was felt quite imminent considering their grave offenses!) they were to be refused burial in the church graveyard — a serious affront in those days!

This was the situation when Brethren from Krefeld or elsewhere came and baptized the six along with several women in the river Wupper in the year 1714. The agitation of the clergy led to their arrest in 1717. On February 1 they were bound two by two and led off under armed guard to Düsseldorf to be tried. They sang hymns most of the way.

In the prison they were examined by judges who said they could be released if they would just join one of the three tolerated religions — Roman Catholic, Lutheran, or Reformed. The prisoners declined, asserting that they were not starting a new faith but just trying to practice the old one from which the state churches had drifted. A Jesuit priest and Lutheran and Reformed clergy were sent to convert them, all to no avail.

They were warned several times that if they did not repent, they could expect the worst. After this a man and woman were fearfully tortured with thumbscrew and the rack directly beneath the cells of the Brethren. The screams were unbearable to hear. Then, the six were taken to the torture chambers where the executioner waited at the door. Still they held firm. It turned out to be a bluff, however, and they were not harmed. Another time it was rumored that the three older ones were to be killed and the three younger ones sent to the galleys as slaves. We have farewell letters written to their families at this time.

Eventually, their case was presented to three universities for judgment. The Roman Catholics recommended execution, the Lutherans, the galleys, and the Reformed, life imprisonment at hard labor. The decision was for the latter sentence. On December 1, 1717, they began their trip to the fortress of Jülich near the Dutch border where they were to be kept. Because of their long confinement they could not walk very well and the thirty-mile trip took three days.

In Jülich they were placed in the so-called Bacon Pantry, a pleasant reference to the rats which infested the dungeon. The behavior of the other prisoners, many of whom were hardened criminals, was difficult to endure. The latter demanded an initiation treat of the newcomers. When the Brethren demurred, they said that if Jesus Christ himself were to come, he would have to pay up too. Seeing that the Brethren were clean, they took delight in putting lice and vermin in their clothes and bedding. The guards even took the Brethren's Bibles away under a pretext and forbade them to sing hymns.

After a period of separation, it was arranged that the Brethren could share the same dungeon. This was four feet underground, with walls ten feet thick. Ironically enough, it was under the gate called "Paradise." The light slit was so narrow and the iron grating so thick that the sun only shone in three weeks out of the year.

They had to work twelve hours a day — from five to eleven o'clock and from one to seven o'clock. The labor varied from digging forty feet underground to clearing out the moat while standing waist deep in cold water. In the wintertime when the days were shorter, they had time to make buttons in their cells by candlelight. With the proceeds from their sales, they were able to supplement their bread-and-water diet with barley, peas, and lentils. Each man received from the jailor a five-and-a-half-pound piece of bread every four days. They took turns cooking and keeping their cell in order.

At various times the prisoners were very ill because of the coldness of the dungeon and the poor diet. They had scurvy so badly that their gums grew over their teeth. William Grahe was nearly killed when a heavy framework collapsed upon him.

The treatment they received depended upon the officers and the guards. They enjoyed the goodwill of the commandant of the fortress, despite continued efforts of the priests to make their lot more miserable. They came to be more and more trusted by the guards. If but two of them were inside the fortress, the others could work outside of the city walls, for it was known that they would never desert their brethren. Once when a guard was punished for letting one of them buy something in the city, they paid the fine, which helped their relationships greatly.

Jacob and William Grahe were working outside of the walls one day. When evening came they wanted to return to their prison, but they could not find their guards. They looked for a long time and then decided to return without them. On the way back, they found one in a dry ditch. He was possibly trying to desert, but they called to him, and he had to go back with them.

They had repeated visits from the Brethren including Alexander Mack, John Naas, and Peter Becker. Mennonites came from Krefeld to try to help them. Two of the visitors even offered to take the place of two of the ill prisoners until the latter could recover. The town people were amazed to see these evidences of love. They had seen nothing like that before this.

Finally, two members of the Dutch Collegiants came. They left money, and, when they returned to Holland, they took up the matter with the Dutch government. The tolerant Dutch put diplomatic pressure on the Elector Palatine until the six were released. They were supported in this by other anti-Catholic powers, especially England.

After great delay, the day of release came on November 20, 1720, after nearly four years of imprisonment. They distributed their meager goods among the other prisoners and said good-by to the many friends they had made. Even the officers and priests rejoiced that they were set free. In Krefeld, they were welcomed by the brethren.

The Solingen group was the core of the Brethren who remained in Krefeld after the 1719 migration under Peter Becker had taken the majority away. William Knepper and John Frederick Henckels, however, moved to Friesland. Knepper went to Surhuisterveen where he was married to Veronica Bloom in 1723. They joined Mack in the 1729 migration to America. Knepper was a prolific poet. While in prison at Düsseldorf he wrote more than four hundred hymns, as well as a creed in rhyme.

Stetius and Lobach moved into a small house in Krefeld, where they lived very simply. Stetius later married their housekeeper, a Magdalena Mack from Mühlheim/Ruhr, on April 24, 1729. After her death, he married Amelia Kauserts, who belonged to the Mennonites, on April 4, 1734. They had nine children, several of whom died in infancy. He became a citizen of Krefeld on October 10, 1740. A Lutheran missionary who visited him in 1746 said that Stetius had been a "Pennonite" (Quaker), but no longer had such an "aversion against the trinity." In the census of 1750 he is listed as a metalsmith, with wife, three sons and four daughters, a hired man and a maid. He died on May 8, 1758, at the age of sixty-nine.

John Lobach was considered one of the outstanding Christian figures of that area. His autobiographical description of his youth and conversion was much cherished in Pietist circles. He became the center of a Pietist group, after the ex-prisoners drifted away from the Brethren. They kept in close contact with those in America, however, through frequent correspondence. A close friend of the German Reformed mystic, Gerhard Tersteegen, Lobach exchanged many letters with the hymn writer, some of which still exist.

Lobach traveled widely to visit his Pietist and separatist friends. He visited Hochmann von Hochenau in Schwarzenau before the death of that leader in 1721. He was in Hamburg-Altoona, and went to Holland several times. Lobach was the teacher of the Mennonite school in Krefeld for a time, as he had enjoyed a good classical education as a youth. He died on May 4, 1750, mourned by many as a "shining light" and "example" for the whole city.

William Grahe married Anna

Our Past, O God

ALVIN F. BRIGHTBILL

Tune: Mosley, No. 497, Brethren Hymnal

Our past, O God, was of thy grace,
The future, in thy care;
With thanks, today, we seek thy face,
Thy boundless mercy share.

O Light of lights, dawn on our way;
Mankind's frail vision clear;
Illumine things unseen, we pray;
Bring heaven's kingdom near.

O Faith of faiths, when true hearts rest
And learn what passes sense.
Securely guide our coming quest
Though shadows hover dense.

O Truth of truths, that make men free,
In thee staunch may we stand;
Dissolve our doubts in serving thee,
And move at thy command.

O Love divine, eternal Word,
Our people guard and keep;
For their high task, thy servants gird
To love and feed thy sheep.
Amen.

Margaret Naas, the daughter of John Naas, in Krefeld on November 1, 1722, They had four sons and one daughter. He worked as a founder of brass until his death on December 5, 1763, at the age of seventy. His wife lived on until July 14, 1774, when she died of consumption at the age of seventy-four. Jacob Grahe also remained in Krefeld, but little is known about his later life other than he was buried on March 27, 1747.

Although the Solingen Brethren drifted away from their strong Brethren convictions, their record as Brethren during their imprisonment is a fine testimony of the strong faith and willingness to suffer for their beliefs which enabled the young church to grow.

Our Family and the Church

Continued from page 4

with problems which confront us in our everyday life. Because of these fellowship experiences the parents are made to feel that the church is interested in all that we are doing and we appreciate the efforts of the church to strengthen our family life.

Our family needs the church because it emphasizes the sacred meaning of home and family life. Customs which most of us follow bring church and home together at very important times. Marriage is the first of these. At the altar of the church young couples pledge themselves one to the other and dedicate their lives to God in the establishment of a home. In a service of dedication of babies and young children the church again emphasizes the religious duties and influence of parents. The time of baptism or the occasion of a family member openly committing himself to Christ and joining the church in full membership is another important day of church and home sharing.

As our children reach maturity and make decisions concerning a career and the selection of a life partner, the church again stands ready and willing to help and guide them through the counseling services of the minister and other trained workers.

The minister's visits in our home have been a great help to us. We look to him for counseling, for help in the enrichment of our family life and for guidance in the many confusing situations which our family faces.

Mrs. Wilson closed her meditation with this thought: Our family needs the church for encouragement and guidance in everyday living, for help in teaching our children, and for inspiration and spiritual strength. However, the church needs the home, and our family must show through active service and regular attendance our love for and appreciation of the church.

I Am Thankful

Mrs. C. O. Showalter

I am thankful for this day, thankful for all the days that have been mine, though I may be unworthy of the blessings and joys they have brought me, for friends and all they have meant to me.

I am thankful that I can look upon my work not as a burden or a task that means only the earning of a livelihood, but as a privilege and as a means of my being an instrument of perhaps a little good in the world.

I am thankful for the food I sit down to this day and every day, thankful for the fertile fields from whence it comes and for the sun and the rain which brings it to full ripeness.

I am thankful for the roof over my head, for the four walls which shelter me from winter's cold and the heat of summer. And especially am I thankful for those things which make my house a home.

Though in my human frailty I may ofttimes lack the strength to do right as I see it, I am thankful that I can see the right, that as long as it is mine to see it, there is hope that I, through struggle, may someday attain the strength ever to do right.

I am thankful for the beauty which fills the world around me: for the greenness of the hillsides in springtime, the arch of blue sky, turning of the leaves at summer's end. I am thankful for the day and all of its wonders and the night with its moon and stars, for the pale tint of the misty dawn and the brilliant glory of fiery sunsets.

I am thankful for the rose.

I am thankful that this is not a silent world, but a world of sound and music, whether the murmur of a mountain stream or the rippling music of a harp, the sound of a golden voice lifted in song, or the whispering of the wind among the trees, whether the song of a bird or the laughter of small children. For all of these I am today thankful.

For all of these may I ever find it in my heart to give thanks.

X Marks the Spot

JOHN F. WATKINS

What monument above his grave?
A rugged cross, powerful to save,
A way of life, to God be true,
A given task for each to do.
A form, now stripped of life and power?
Earthly remains. Behold the tower
Of truth, given that men may see
The way, the life, also the tree.

KINGDOM GLEANINGS

Single copies of the April 26 Brethren Service issue of the Gospel Messenger may be obtained without charge by writing to the Brethren Service Commission.

B. F. Deitz, pastor of the Trout Run Valley congregation, Northern Virginia, will be available for several evangelistic meetings this summer. Write him at Perry, W. Va.

Jesse A. Wolf of R. 4, Delphi, Ind., desires to obtain copies of the 1901 Brethren Hymnal. Anyone having copies to dispose of should get in touch with Brother Wolf at the address given.

Dr. Douglas R. Chandler, from Wesley Theological Seminary, will speak on "Men in the Life of the Church" at the Eastern Maryland District Men's Work Rally in the Woodberry church, Baltimore, on May 10.

R. V. Bollinger, dean of students at Manchester College, Ind., will be the guest speaker at the annual meeting of the Bethany Hospital Membership Association on May 9. This dinner meeting is part of the observance of National Hospital Week and will also celebrate the 250th anniversary of the founding of the Church of the Brethren.

Central church, Roanoke, Va., is planning a 250th Anniversary tour for its members and friends, May 24-26, that will include Bridgewater College, New Windsor, and Germantown. At the latter place the group will worship on May 25. The first baptismal site and the graves of Alexander Mack and Elder John Kline will be points of interest. Travel will be by bus.

Annual Conference Housing Reservations

Request for Reservation of Housing forms appeared on page 15 of the March 29 Gospel Messenger. These requests should be sent to Ray A. Emmert, 510 Empire Building, Des Moines, Iowa. Maps of the Des Moines area have been mailed to pastors.

Standing Committee

The first meeting of Standing Committee will be held at the Hotel Savery in Des Moines at 11:00 a.m. on Sunday morning, June 15. This will be an open meeting and all Standing Committee members are urged to be present. It will be a meeting of worship. Harry Zeller, Jr., will deliver the sermon on the subject, "The Brethren and the Adventurous Future."

Dedications

Union Grove church, Southern Indiana, dedication service for remodeled church house and new pews, Sunday, May 18. The pastor, B. D. Hirt, will preach at the morning service, and Charles Oberlin of Peru, Ind., in the afternoon.

Marion church, Northwestern Ohio, dedication services for the newly remodeled and expanded building, Sunday, May 18, at 1:30 p.m. (EST). A. Blair Helman, president of Manchester College, will bring the messages at the morning and afternoon services.

Parcels to India

Parcels valued in excess of $10 should not be sent to India without first obtaining the approval of the person to whom they will be consigned. Due to recent changes in import regulations goods may be confiscated and the intended receiver fined if these instructions are not followed.

Clergy Fares Available to Conference

The Eastern, New England, and Southern associations have agreed to co-operate with the Western Passenger Association in arranging to sell through round-trip clergy tickets to Des Moines for the Annual Conference. These tickets may be sold from June 9 to 16 inclusive upon presentation of clergy certificates good in origin territory only. Such tickets will be good for a period of thirty days in addition to the date of sale, and the fares will be computed on the basis of the one-way first-class fare for the round trip according to the route traveled. In addition, the Western Passenger Association is authorizing the use of diverse routes within western territory on the basis of one half of the applicable fare via the route of travel in each direction.

Annual Conference Provision for Children

This year in Des Moines there will be a special provision for children four and five years of age. Miss Lois Dell, director of the Dell nursery school, is offering her staff and facilities for kindergarten children attending Annual Conference. This is a rare opportunity for children who do not have the privilege of attending nursery school in their home community. The Dell nursery school has a trained staff and provides a wide variety of educational equipment and creative materials to meet the needs of four- and five-year-old children. The school is located at 2901 Grand Avenue – about ten minutes drive from the Auditorium.

Miss Dell can accommodate only twenty-five children, so preregistration will be necessary. The sessions for these children will be Wednesday, Thursday, Friday, Saturday, and Sunday from 9:00 a.m. until 4:30 p.m. The noon lunch each day will be served at the school. Provisions for rest period will also be cared for by the school. The fee for the five-day period is $12.50 and would be paid on Wednesday when the child is enrolled. The deadline for preregistration is May 30. The May 17 issue of the Gospel Messenger will carry further details about the Dell nursery school.

The first twenty-five children four and five years of age for whom preregistration is made will be accepted. Parents who are interested should fill in the form and send it to Mary E. Spessard, 22 S. State St., Elgin, Ill., before May 30.

Preregistration Form for Dell Nursery School Facilities

Mary Spessard
22 S. State Street
Elgin, Illinois
Name of Parents .....

Address .....

Child's Name ..... Age .....

Send in before May 30

Brotherhood Theme: Brethren Under the Lordship of Christ

Pastors and moderators from the districts of Idaho and Western Montana, Oregon, and Washington will participate in a co-operatively planned school of evangelism, May 6 to 8, in the Portland church. Stewart B. Kauffman, Brotherhood director of ministry and evangelism, will be the guest leader.

La Verne College

Enrollment for the second semester totals 467, including 312 full-time and 155 part-time students. Equated these figures total 370 full-time equivalent students, a slight increase from the first semester.

The 1958 New Era banquet drew a near record crowd of 1,025. Dr. Whale's address on The Predicament of Man and his two previous days on the campus were an inspiration to all who had the privilege of hearing him.

Western College Association report to La Verne College is that the college's accreditation has been extended for five years, from July 1, 1958. This is the maximum period of accreditation granted to any institution in the Western College Association region, as each institution must undergo re-evaluation each five years.

The construction project involving the dining hall and the dormitory is under way. The contractor, Whitney A. Collins of Pasadena, has promised every effort to complete the buildings as early in the fall of 1958 as possible.

The board of trustees at its annual meeting re-elected Frank D. Howell of Long Beach as president; Milton J. Brock of Los Angeles, vice-president; and J. C. Brandt of La Verne, secretary-treasurer. Other members of the executive committee are J. A. Allard and Ernest W. Carl of Pomona, and F. A. Yearout, Fresno. Trustees re-elected for a three-year term are Jens Hutchens and George Scott of San Diego and J. A. Allard of Pomona.

President Fasnacht has been appointed a member of one of the regional program committees for the second Quadrennial Convocation of Christian Colleges to be held in Des Moines under the auspices of the Commission on Higher Education of the National Council of Churches, June 22-26, 1958.

New faculty members appointed for the 1958-59 year include Dr. Dorothy Collett, education; Vernard Eller, religion; Robert Neher of Indiana, life science; and Jason Harbert of La Verne, physical education.

A visiting scientist, Dr. W. H. Slabaugh of Oregon State College, spent two days, March 27 and 28, on La Verne College campus meeting with science faculty and students under the auspices of the Chemical Education Division of the American Chemical Society.

The Church Calendar

May 4

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: God Reveals His Law, Ex. 19-20; Deut. 5. Memory Selection: If you will obey my voice and keep my covenant, you shall be my possession among all peoples. Ex. 19:5 (R.S.V.)

May 4-11 Family Week
May 9-11 Training meeting, 250th Anniversary Call, Northern California, Modesto
May 11 Mother's Day
May 11 Rural Life Sunday
May 12 Training meeting, 250th Anniversary Call, Middle Missouri, Warrensburg
May 12 Training meeting, 250th Anniversary Call, Nebraska, Lincoln
May 12 Training meeting, 250th Anniversary Call, Western Pennsylvania
May 13 Training meeting, 250th Anniversary Call, Southern Iowa, Ottumwa
May 13 Training meeting, 250th Anniversary Call, Northern Missouri, Bethany
May 13 Training meeting, 250th Anniversary Call, North Dakota and Eastern Montana, Minot
May 13 Training meeting, 250th Anniversary Call, Middle Pennsylvania, Martinsburg
May 14 Training meeting, 250th Anniversary Call, Middle Iowa, Des Moines
May 14 Training meeting, 250th Anniversary Call, Southern Missouri, Mt. Grove
May 14 Training meeting, 250th Anniversary Call, Southern Pennsylvania
May 15 Training meeting, 250th Anniversary Call, Northern Iowa, Waterloo
May 15 Training meeting, 250th Anniversary Call, Eastern Pennsylvania, Elizabethtown
May 16 Training meeting, 250th Anniversary Call, First Virginia, Williamson Road
May 16 Training meeting, 250th Anniversary Call, North Atlantic, Drexel Hill
May 17 Training meeting, 250th Anniversary Call, Southern Virginia, Bassett
May 17 Training meeting, 250th Anniversary Call, Western Ohio, Deshler
May 18 Conference Offering Sunday
May 18 Training meeting, 250th Anniversary Call, North and South Carolina, Camp Caroline
May 19 Training meeting, 250th Anniversary Call, Tennessee, Liberty
May 21 Training meeting, 250th Anniversary Call, Tennessee, Birmingham
May 23 Training meeting, 250th Anniversary Call, Florida, Orlando
June 17-22 Annual Conference, Des Moines, Iowa
June 29—July 2 Training meeting, 250th Anniversary Call, Canada

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Charles R. Oberlin of Peru, Ind., in the Natrona Heights church, Pa., May 5-11.

Bro. I. L. Bennett of Ruckersville, Va., in the Knights Chapel church, Va., June 2-8; in the Mt. Lebanon church, Va., June 8-15.

Bro. Russell G. West of Wiley, Colo., in the Valley River church, W. Va., June 3-15; in the Bethel church, Mo., June 23-29.

Bro. John M. Geary of Mt. Pleasant, Pa., in the Bethesda church, Maple Grove congregation, Md., May 12-25.

Bro. Harper Will of Westminster, Md., in the Bear Creek church, Ohio, May 11-18.

News and Comment From Around the World

Extremist Doukhobors Vote Move to Russia

The Sons of Freedom, an extremist group of the communistic Doukhobor sect, in Canada, voted at a recent meeting to move to Russia if British Columbia will provide the necessary funds. The meeting voted after hearing the report of a four-man delegation which recently returned from a visit to Russia.

The Sons of Freedom represent a minority of the 12,000 Doukhobors in Canada, located almost exclusively in British Columbia. They have been repudiated by the Orthodox Doukhobors because of the nude parades and acts of violence in which they have been implicated.

The Doukhobors came to Canada from Russia at the beginning of the century under an agreement that they would not be required to bear arms for their adopted country. Most of the Doukhobors have observed the laws of the country and co-operated with the authorities. But the Sons of Freedom have frequently created trouble, mostly in protest against education and other laws.

Eastern European Churches Face Growing Difficulties

W. A. Visser 't Hooft, the general secretary of the World Council of Churches, reports that the situation of Protestant churches in Eastern Europe is "getting more and more difficult." He cited the case of the Hungarian Lutheran Church, which is being subjected to increasing pressure at the hands of the Communist government.

He indicated also that the situation of the churches in East Germany had become "very discouraging." He cited recent refusals of the Soviet Zone authorities to grant visas to churchmen planning to attend meetings abroad. Dr. Visser 't Hooft said nevertheless that "it is of the greatest importance to maintain relations with the churches of Eastern Europe."

French Protestants Deplore Terrorism in Algeria

A statement issued by French delegates to a Protestant meeting on North African problems has called attention to the slow progress made in finding a solution to the Algerian problem and has called French police methods used in questioning terrorist suspects inexcusable. The meeting said that terrorism in France itself had increased and even if it was true that it had decreased in Algeria there did not seem to be much real "peacemaking of heart and mind." The delegates emphasized that successful military action could not take the place of a political solution.

Anglican Primate Declares War on Church Apartheid

The Anglican Archbishop of Cape Town has told the people of his diocese that he will not officiate as a bishop at services in parishes that maintain apartheid or segregation in their worship. In a strong statement in the official newspaper of the diocese the archbishop said, "I have to admit with shame that I have been told of congregations where apartheid operates. I do not and cannot fully believe it, but if it were ever proved to me that apartheid does in fact operate in any church in this diocese, let me state with all the emphasis at my command that I should do everything in my power to eradicate it."

New Presbyterian Center Will Train Overseas Personnel

A new training center for overseas personnel of the Presbyterian Church in the U.S.A. and United Presbyterian Church of North America will be erected at Stony Point, New York. The two bodies will merge at a General Assembly in Pittsburgh on May 28 to form the United Presbyterian Church in the U.S.A.

The center will provide two annual study fellowships for overseas personnel, special training programs for short-term workers and missionaries on furlough, and conferences for Christian laymen appointed for secular service abroad.

Adventists Report Biggest Gains in Africa

World membership of the Seventh-day Adventist Church reached 1,051,000 in 1956, an increase of about 17,000 over the previous year, according to the denomination's 1958 Yearbook.

The church's membership is growing faster in Africa, where there are some 310,000 believers in the Adventist faith — about the same number as in the U. S. Nearly 450 new local youth societies were started by the denomination in that year.

Religious Publications Available to Few East German Protestants

Religious publications are available to only 345,000 of the 18 million Protestants in the Soviet Zone of Germany. This happens because of severe newsprint restrictions imposed by the Communist authorities on church papers. Licenses issued by the East German government include precise specifications regarding circulation, size, number of pages, time of publication. The authorities have invariably turned down bids for increased paper allot-



Religious News Service

The Presbyterian Church, U. S. A., Board of Foreign Missions presented to the Lorean National Council of Churches a copy of the film, Martin Luther, with a Korean sound track. Rev. Kelmore Spencer, a missionary at Chongju, Korea (left), makes the presentation to Kim Chin-hwan, of the council

ments, giving an alleged lack of newsprint as an excuse.

Congressman Urges Congressional Desegregation Committee

Rep. Brooks Hays of Arkansas has appealed for the appointment of a special congressional committee to study problems brought about by the Supreme Court decision ordering desegregation of the public schools.

Mr. Hays made it plain that he was not advocating further opposition to the school decision by the South. He said he was confident that men of goodwill can find a workable long-term solution to the South's dilemma, as well as growing racial friction in the North. The Arkansas congressman is president of the Southern Baptist Convention.

$39 Million Benevolence Goal Proposed for New Presbyterian Church

A benevolence goal of more than 39,000,000 dollars for 1959 has been proposed for the new United Presbyterian Church in the U.S.A. The denomination will be formed May 28 in Pittsburgh, Pa., with the merger of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America. The proposed program consists of a $25,500,000 basic operating budget and more than $13,000,000, which the new denomination hopes to raise in three advances.

Growing Demand by Blind for Religious Literature

The need to meet the growing demand for the blind for religious literature has been voiced by Dr. Dwight C. Smith, general secretary of the John Milton Society for the Blind. The agency is sponsored by nearly sixty Protestant denominations. Dr. Smith said last year the agency distributed more than 83,000 pieces of Braille devotional literature in 64 countries. Nearly 47,000 religious recordings were also distributed last year.

United Lutherans Dedicate New Muhlenberg Building

The new $2,500,000 Philadelphia headquarters of the United Lutheran Church was dedicated recently. Known as the Muhlenberg Building, the three-story structure on a sixteen acre tract has four wings or spokes stemming from the main arc-shaped unit. It replaces an older and smaller building with the same name in downtown Philadelphia.

Denominational agencies occupying the center include the Board of Publication and its press, Luther League of America, United Lutheran Church Women, Ministerium of Pennsylvania, and the Lutheran weekly news magazine. Departments include parish education, pensions, deaconess, and college and university work.

Overseas Report . . .

by Albert Huston

from Japan

Tokyo, Japan—There are few issues on which Japanese public opinion is more united than on opposition to A- and H-bomb testing. It is claimed that 34,846,812 persons have signed petitions calling for the cessation of such tests, and the Japanese government has made repeated protests to all three nuclear powers, on occasion voicing its concern in the United Nations. Dr. Masatoshi Matsushita, a Christian and the president of Rikkyo University, was sent by Prime Minister Kishi to Great Britain in an effort to stop the scheduled tests at Christmas Island. Scientists, students, housewives, and others have registered their individual and collective opposition to these tests.

Christians also have expressed themselves. In March of last year the National Christian Council, similar to our National Council of Churches, unanimously decided to request "the cessation of atom and hydrogen bomb experiments, and to appeal to all Christian groups at home and abroad to be firmly united in order to attain the realization of this goal." In December a group of Christian leaders joined with non-Christian religious leaders in initiating a signature campaign against nuclear weapons.

There are several reasons for this widespread feeling. Of these, the vivid memory of the bombings of Hiroshima and Nagasaki has played a major role in maintaining a revulsion toward all types of nuclear weapons. The massive destruction and gruesome aftereffects on those exposed to the blast, as well as the high casualty list, has left an indelible imprint on the Japanese mind. This is kept alive by rather frequent news reports of one more person who has died from radiation sickness.

The increased radioactive fall-out has been another cause for concern. Disturbing amounts of radioactive rain and snow have been recorded, and on occasion people have been advised to cover their wells and refrain from using rain water. Research has detected increased amounts of the deadly strontium-90 in rice, tea, and other staple foods, as well as in the bones of adults and children. Fears and revulsions are intensified when the effects of radiation are personified as in the case of the Japanese fishermen who were dusted by radioactive particles during the 1954 Bikini tests. Experiments conducted on animals have raised serious speculation as to the genetic effect on humans.

Special criticism is often leveled at the tests conducted in the South Pacific. If the dangers from fall-out are as minimal as some American and British spokesmen have suggested, then why are these tests not carried out on home territory? Also, has any country the right to pollute the waters of the Pacific, thus affecting an important source of Japanese livelihood? The area designated as out-of-bounds during the spring tests at Eniwetok is one of Japan's best sources of bonito and mackerel. But fishing boats are not allowed in the area for five months, a restriction which many feel is a violation of the freedom of the seas.

In short, the Japanese do not feel that others have the right to sprinkle radioactive particles over their islands or pollute the water from which they derive so much of their livelihood, without their consent. They also feel that, having experienced the horrors of atomic bombing, they are in a better position to evaluate realistically the calamitous outcome which any nuclear war would bring. For these main reasons, they continue to spearhead the drive for the cessation of A- and H-bomb tests.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

Attend a Summer Institute

On Racial and Cultural Relations

The tenth annual Interdenominational Institute on Racial and Cultural Relations will be held at McCormick Theological Seminary, Chicago, Ill., July 21-25. The institute seeks to serve as a practical laboratory for the Protestant churches as they move toward the realization of nonsegregated churches in nonsegregated communities.

This year's institute will concentrate on the problems of discrimination in housing. Representatives from three or four cities in which religious and civic groups have moved rather effectively toward the development of open occupancy in private housing will be present as resource leaders.

Congregations and districts who are serious about leading out in their communities against segregated housing and for racially inclusive churches are urged to send delegates to this institute for valuable training. Some scholarship aid is available from the Brethren Service Commission on the basis of need and request. For additional information write to the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

On International Relations

The following institutes on international relations are sponsored by the American Friends Service Committee. The Brethren Service Commission is eager to have Brethren people attend these institutes, especially since our denomination does not have similar institutes of its own.

Some scholarship aid is available from the Brethren Service Commission on the basis of need and request. Although interested persons should contact directly the appropriate person in A.F.S.C., the Brethren Service Commission would be happy to receive word from those planning to attend such an institute.

Geneva Point Camp, July 26—Aug. 2; contact Russell Johnson, A.F.S.C., P.O. Box 247, Cambridge 38, Mass.

University of Wichita, Wichita, Kansas, June 3-11; Topeka, Kansas, June 12-14; contact Cecil Hinshaw, A.F.S.C., 4211 Grand Ave., Des Moines 12, Iowa.

Whittier College, Whittier, Calif., July 9-13; contact Elmer Brown, A.F.S.C., Box 991-M, Pasadena, Calif.

Holiday Hills, Pawling, N.Y., July 11-18; contact Robert Gilmore, A.F.S.C., 237 Third Ave., New York 3, N. Y.

BVS'er in Berlin

MY WORK here in Berlin began with a week of observing in Volkmarstrasse. This is a family *Durchgangslager* (refugee camp where they don't stay more than a half year). The conditions here are similar to any other family camp as far as room conditions and dirt go. The YMCA has a large recreation room, office, reading room, ironing room, and film room. They have four workers and a very well organized program. I was impressed by the order and the amount of work they seemed to be doing. They have several hours of school for the children every day, a good youth program, and worship every evening; also several hours a week are spent trying to help the mothers keep their children cleaner and have a better family life.

My next week was spent helping in Gasdorfstrasse. Every morning I had charge of about thirty teenagers; then in the afternoon different groups came in. Perhaps one day we would have the girls and help them in sewing and weaving. The next day we would have the boys. This usually consisted of playing games together and maybe reading to them. This, too, was a well-organized program, and for so many children I felt they were very well behaved, especially for refugee children.

The first of February I started my work here with Alice Parks in Lager Britz. This is a very unorganized program, and we are working with one of the lowest classes of people — the bread-line type. These people cannot give the officials here a good enough reason for their coming from the East Zone, so they send them to this camp, and they sit in dirty, crowded rooms for sometimes as long as four years. The East Zone doesn't even want many of these people because they won't work; so they come to the West and are a burden to the state here.

VOLUNTEER SERVICE

EXPERIMENT IS SUCCESSFUL

THE BVS laboratory held at Camp Swatara the first week of March went beyond the expectations of a number of people. The thirteen girls and twelve boys from many states were nearly all total strangers when they came to the unit, but within a week the usual "Sunday manners" had worn off, and they were much more aware of the real person — both of themselves and the others. And they had gone a long way toward trusting those real persons. This is the spiritual basis for healthy co-operation. "They came as far in one week as the BVS'ers usually came in a month," said Gordon Fishburn out of a good deal of experience in the BVS training program. There was a strong desire to continue some of the new beginnings into the next phases of the training period. This laboratory approach is bound to influence the training of the future.—Dan West.

Sometimes my definition for our work here would be "case work in slums," and sometimes we are just about too young and inexperienced to handle it as we should. However, these people need help, and there is certainly a large area of work, especially with the children. I feel that it is good that we can be here, as the German workers are often so bitter and hard with the people that they do not take much time or interest in them. It is easy to get "taken" by the people, and we hear a lot of their fussing. Yet, someone needs to do it, and I feel this type of people need a second mile. Often our work can be very discouraging, and it is hard to see a future in it, but when I read the New Testament, these are the type of people I picture Jesus with. I also feel that when truth and love are given that God can do something with it.—*Jo Lett.*

MATERIAL AID

PROJECT-OF-THE-MONTH FOR MAY

Bedding

One of the basic commodities of a material aid ministry is bedding — blankets, quilts, comforters, sheets, pillowcases. Whether it be a natural disaster (as the earthquakes in Greece) or a man-caused upheaval (as the Hungarian revolt) bedding is always a primary necessity when ministering to victims of these catastrophes.

Man-caused conditions have created circumstances which recently necessitated urgent requests for bedding (also women's underwear and men's clothing) from:

- Brethren Service in Germany and Austria for distribution to new refugees and escapees from East Zone areas:
- World Council of Churches and Church World Service staff in Poland for aid to returned repatriates.

(The last shipment of Brethren materials for Poland left New Windsor in 1949. Because of relaxed political tensions the Church World Service staff is acting upon the recommendation of the World Council of Churches to resume material aid shipments for distribution through the Polish Ecumenical Council.)

Then there are the so-called "chronic" refugees — an estimated 57,000,000 — whose living conditions are most primitive — a cave, a shack, a tattered tent or at best an unheated barrack; to say nothing of the "chronically destitute" peoples who comprise 60% of our world population. (This information ought to encourage the faithful women's groups who make comforters and occasionally wonder whether their efforts are necessary.)



American ISB Staff Photo

This aspect of the refugee problem is forcefully presented in the filmstrip, Exiles in the Holy Land. This filmstrip is available from the Church of the Brethren General Offices, Elgin, Ill., or the Brethren Service Center at New Windsor, Md., Nappanee, Ind., or Modesto, Calif. For additional information or for copies of the Material Aid Handbook supplement write to: Director, Material Aid Services, Brethren Service Center, New Windsor, Md. *Note:* The need for food, highlighted as the special project for April, remains urgent by reason of a recent request from Poland.

NIGERIA, WEST AFRICA

Women's Work at a New Station

Marguerite Kraft

THE newness of our station here can be seen and felt constantly. School meeting at present out under a shade tree, carpenters making door and window frames, masons laying mud bricks, and still other workmen carrying bricks and rolling drums full of water are all signs of this growing station. Many people are moving here too — most of them Higis who before have worked at Lassa or other places and now are coming back to their own tribe.

The schoolteacher, dispenser, our household staff, etc., are all Higis, happy to be working among their own people. The people here are still very much amused at us and our ways. Often we see a group gathered around Chuckie outdoors commenting about the color of his hair, his haircut, his toys, his clothes, and the things he says. Now and then people come up on the porch or to the window just to see what is inside or to hear the radio.

The people's attitude toward us is very receptive and appreciative. They are willing to pay for the medicine they receive. They want to tell us about their people and their ways when we show an interest in them. They want to hear about the Christ we represent.

The women asked to have women's meetings; so last week we planned our first meeting here at Mbororo. Bea Bischof and I went around to their homes inviting the women and were very much pleased to have twenty-seven at our first devotional meeting. Never having had the privilege of school, they are eager to learn to read and write. Since this was the dry season, the least busy time of the year for them, they wanted women's school right away. Therefore, this week we have begun meeting on Monday, Tuesday, and Thursday for two hours a day. We teach them Bible, Hausa reading, writing, and hygiene.

Since Bea and I are not able to speak Higi much yet, the teacher's wife who has had seven years of

school is doing most of the teaching. We are helping her teach Bible. There have been more than thirty women present each day, and we are very well pleased with their enthusiasm.

The women love to sing. We sing Higi hymns with one of the women singing a line, then all the others singing the same thing. Sometimes they clap the rhythm as they sing. Bea and I plan to use some flannelgraph stories next week in Bible class and we are very eager to see their response.

In reading class, when we first passed out the reading books, some of the women did not want to take them because they said they were afraid they would spoil them. We assured them that we wanted them to handle them and did not care if they became soiled. The sandy ground around here has come in handy, for their first writing lessons; they write in the sand with small sticks. In hygiene class we are teaching cleanliness, ways to keep well, etc. We plan to give them some inexpensive, practical recipes that will help their diet too. Do pray for the women here that they may be drawn to our Savior. We realize that it is important to reach these women for Christ if we want Christian homes here in Higiland.

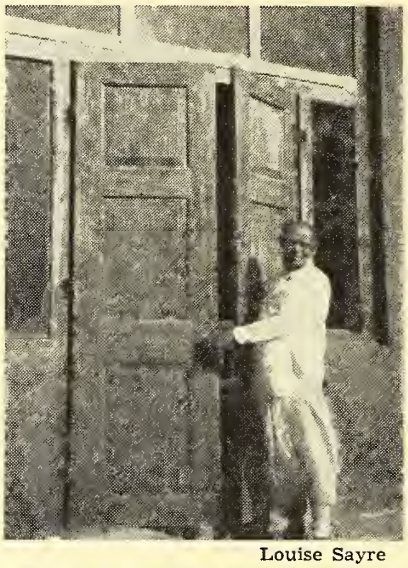
Reprinted from The Brethren Evangelist

Jubilee News

G. K. Satvedi

FEBRUARY 20 was the day of jubilees. First was the sixtieth anniversary of the first Church of the Brethren in India, organized at Bulsar in 1898. Second was the fiftieth anniversary of the first church building at Bulsar. And at the same time we remembered the 250th anniversary of the Church of the Brethren in the world at Schwarzenau, Germany.

At the cost of several thousand rupees the Bulsar church was repaired. People freely donated for that, for fans, for benches, and for the Stover memorial door. A permanent new pulpit was made and decorated with twenty-six electric lamps, representing twenty-six churches, twenty-two in the Gujarat area, and four in Marathi area. On one side of the pulpit was placed a newly drawn map of the world by Martin Jerome, after the pattern of the map sent by the home board showing the Brethren field in the world. On the other side of the pulpit were placed photos of all missionaries who ever served on the India field along with photos of the board chairman and of Bishop D. L. Miller.



Louise Sayre

Govindji K. Satvedi stands at the Stover Memorial door of the Bulsar church, India

Outside of the church hundreds of electric lights from the top of the building all over the front walls were fixed. Electric stars, crosses and "V"s were shining on both sides of the Stover memorial door, representing Christian service of various types, turning night into daylight. Besides this, various kinds of decorations beautified the church. All this was prepared by the young men of the Bulsar church. The women gave their service too. They cleaned the church floor, windows, doors and benches. The whole building within and without was painted. The church committees looked after these affairs.

For the encouragement of the future generation and to inspire them with the Stovers' missionary spirit, we have an oil portrait of Brother Stover painted by one of our young men, Daulat D. Chohan, which will be kept in the church.

Years back the Gujarati church decided to have a Stover memorial at Bulsar but owing to the lack of raising that fund we could not put up a Stover memorial hall. So the money was turned into a literature fund to supply books to the ministers at half price, and we dropped the idea of the hall. Finally our Bombay fellowship group donated Rs. 2,500 for the erection of the Stover memorial door on the west side of the church. We all were very happy for this offer.

On the 20th of February hundreds gathered outside of the church in front of the new door and the writer gave a short preliminary talk. After that E. M. Zigler, the field secretary, with an inspiring talk opened the door and we all entered the church with joy. The pastors with the children (the treasury of the church) entered first and then the rest followed. The church was overcrowded. Many had to stand outside at the windows and doors.

1958 Conferences on th

1958-59 Mission Study Themes:

Home theme: *Christian Concerns of North American Neighbors*

International theme: *The Middle East*

Conferences are held each summer to introduce the following year's mission study themes. Information concerning program details and cost may be secured in each case from the correspondent listed.

Central Region

Winona Summer School of Missions, June 23-27, at Winona Lake, Ind. Correspondent: Mrs. Hazel O. Johnson, Winona Lake, Ind.

World Mission Institute, Aug. 4-8, on Northwestern University campus, Evanston, Ill. Correspondent: Rev. Philip O. Evaul, 77 W. Washington St., Chicago 2, Ill.

Geneva Summer School of Missions, August 3-10, at Conference Point, Williams Bay, Wis. Correspondent: Mrs. S. J. Yohn, 235 Hamilton Ave., Elgin, Ill.

Eastern Region

Northfield Conference on the Christian World Mission, June 29—July 6, at Northfield, Mass.

ristian World Mission

Correspondent: Rev. Baldwin W. Callahan, 14 Beacon St., Boston 8, Mass.

Conference on the Christian World Mission, July 9-16, at Silver Bay, Lake George, N. Y. Correspondent: Dr. J. Allan Ranck, 257 Fourth Ave., New York 10, N. Y.

Institute on the Christian World Mission, Aug. 17-23, Chautauqua, N. Y. Correspondent: Miss Mabel Head, Director, Box 676, Chautauqua, N. Y.

Pacific Region

Ecumenical Mission Conference, Aug. 1-6, Ansilomar, Calif. Correspondent: Miss Janet Verkuyl, 83 McAllister St., San Francisco 2, Calif.

Western Region

Southwest Conference on the World Mission, June 13-19, Mount Sequoyah, Fayetteville, Ark. Correspondent: Mrs. R. C. Allmon, 204 E. Kansas St., Walters, Okla.

Summer Conference and School of Missions, June 15-21, Association Camp, Estes Park, Colo. Correspondent: Mrs. Max Van Hall, 1337 Newport St., Denver, Colo.

In the light of physical and spiritual lights, fifty to sixty children sang a historical song with candles in their hands. After that messages from North America were read. Messages from Brother Bittinger, the moderator of the Annual Conference, Brother J. M. Blough, Elder J. M. Pittinger, Sara Replogle, and "Mother" Stover were very encouraging and inspiring. Then some talks on the past were given and witnesses were heard. All was just leading foward, giving a new vision and excitement.

At the close of the meeting the writer fixed on a table a big candle which he had brought from Jerusalem, with a picture of the Lord Jesus on it, representing the light of of the world, and read a portion from

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CHURCH EXTENSION

Looking Back After Four Years

Donald B. Shank

TEN years before its actual existence the Drexel Hill church had its inception. It was born in the mind of Dr. Galen S. Young, present moderator of the church, in the early forties, when he could find no Church of the Brethren in the entire section of greater southwest Philadelphia. Largely as a result of his efforts, prayers, and love of the church the Drexel Hill Church of the Brethren came into being.

Dr. Young first appealed to the district mission board in 1945. At that time it was the feeling of the board that there were not enough Brethren living in the Chester, Media, Swarthmore area to warrant the starting of a new church. When he renewed his appeal in 1950, the board agreed to give serious consideration to the concern.

In an endeavor to locate a nucleus of interested Brethren families living in the locality, scattered surveys were made of the area by the mission board members in 1951. In 1952, Brother Levi K. Ziegler, then executive secretary of the Eastern region, assisted the mission board to plan and carry out a detailed survey of all the Brethren families known to be living in greater southwest Philadelphia. Fifty-one families were contacted.

The result of the survey was a unanimous decision by Brother Ziegler and the mission board to start a new church. During the fall and winter of 1953 monthly meetings were held on Sunday afternoons in the home of Dr. and Mrs. Young. The nucleus had begun to form.

A place for worship became available to the group in the spring of 1953 when the Baptist church in Drexel Hill made a decision to sell its property. The property, which included a church sanctuary, two adjoining buildings, and a parsonage, was purchased by the district mission board for $55,000. Purchase was made possible by a $15,000 grant from the General Brotherhood Board. Time has shown the wisdom of this purchase.

Early Problems a Challenge

From the beginning there were difficulties and discouragements. Problems ranged from insufficient funds to how to observe the love feast and minor theological controversies.

A lesser known Protestant denomination, we were entering a ninety per cent established community in which there were already seven other Protestant churches, all larger and better equipped than ours. Some of the questions that faced us were: Could we expect the unchurched of the community to come to our church? What should be the direction of our ministry? How could we best make our witness felt? Where and how did one begin?

Our initial procedure was to follow that used by Christ — selecting disciples, molding them into a unified fellowship, and then reaching out to others. Our first step was to find the Brethren. This done, we worked to develop a strong fellowship and a oneness of spirit.

In our second year, a visitation evangelism program was begun. It did not meet with immediate success. We were new in the community and new at evangelistic techniques. Visiting in homes that had not heard of the Church of the Brethren, questions frequently raised were: What is the Church of the Brethren like? What does this church believe?

Gradually the efforts began to bear fruit. A few of the families visited began to attend services, then they came regularly, and finally joined the church. We were started; we had experienced the joy of knowing it could be done.

Continuing Evangelism Program

After four years of conducting a program of visitation evangelism, we have concluded that is absolutely essential for a church. Through this program a constant stream of new families from the community enter our church. And, as a result, the church is rapidly becoming a community church. One of the surpris-

ing things is the discovery that a number of people who knew nothing about the church are developing a deeper love for it than many who have been reared in the Brethren faith.

Our current program consists of two evangelism thrusts a year, one in the fall and one in the spring. Visitation commitments to assist with this work are secured through a complete membership canvass by the deacons or by cards passed out to members at a Sunday morning worship service. Five visitation nights are planned on alternating evenings for a five-week period.

Visitation is begun in the immediate area of the church, with visitors going from house to house. Persons visited are given the leaflet, Our Larger Fellowship, which tells about the Church of the Brethren and the local church program; they are asked the question: "Do you have a church home?" It is a rare evening that one team does not find at least one interested family. Four families are now attending regularly as a result of the fall visitation program. Two other families, who at the time expressed interest, will require additional visitation.

A high point was reached in the life of the church on Jan. 5 with significant services to begin the 250th year of the Church of the Brethren. Twenty persons were received into the fellowship of the church — eight by baptism and twelve by transfer of letter. Our membership was raised to 159. Attendance at the morning worship service was 190; 100 attended the evening love feast.

Finding new families and winning them to Christ is just the beginning. Keeping them in the fold is a continuing challenge. What were the people who came to our church seeking? Was it not to meet God and to know him through Christ? Yes, even more to know the reality of his love for them in a tangible, living form. Many came to know, imperfectly to be sure, a little of what the love of Christ is like in the warmth of our fellowship. Today we live in an impersonal society, especially in urban areas. People are "strangers to one another." More than anything else, they want to know that someone cares for them, loves them, and is concerned about them just because they are human beings, and not for what they can sell or get from them.

What should be the direction that our ministry takes? It has been this: That we would do what is most naturally Brethren, wrap the arms of love around everyone who enters our church. Make them feel, not like strangers, but as if they were and always had been one of us. This is more than stationing greeters at the doors, or receiving a warm handshake from the minister. It is a spirit of oneness and love which makes itself felt as soon as you enter the door. It is this ever-loving, ever-present spirit of Jesus Christ that we are constantly trying to make more meaningful and more perfect in our church.

As we look to the future, at the end of four years, it is our constant prayer that we will continue to seek and to find new and better ways to serve our community and to make Christ more relevant to all.

Jubilee

Continued from page 23

the church history, how Brother Stover was inspired and directed to evangelize the world and to come to India — the country of religion and yet living in darkness. After that the writer took a candle and lighted it from the light-of-the-world candle to dedicate himself anew to live the cause of the kingdom. People were invited to dedicate themselves anew for the service of God. They responded to it seriously, thoughtfully, and zealously. At the end a couple hundred candles were found not enough. All took their burning candles outside. It was a great day in the history of the church. Praise the Lord for awakening his children.

In district meeting there were seventy-two delegates. We decided to move forward, with a decision to become self-supporting in less than five years. Brother Zigler gave a vivid and definite presentation on how the churches can become self-supporting. We also passed a resolution to raise more money — double if possible — and move forward. May God help us to do our part and glorify his name.

We thank the missionaries, the home church, the Brotherhood Board and all friends of India. We thank you all for your sacrificial lives and gifts. Please pray for us that we may not become cool. Pray that we may be strengthened and led by God's spirit.

Out of the Mailbag

WE OPENED our Mbororo school Jan. 5 as permission came through from the government. As the school building is not up, they are meeting under grass mats. The school will be built after Krafts' house is finished. That probably will not be until May or June. We have over forty students in Class I and over forty in Class II. Also there are that many in the school at Brishishiwa and at Villagwa.

Bob just met with the evangelist working out of Mbororo. There are seven villages with an average Sunday morning attendance of 435. The average for the midweek services for the month was 338. The seven evangelists together with some other Christians have twelve outvillage preaching points. During the month of January, 1,091 attended these preaching points. Think what it will mean when we get more trained leaders. Please pray for us all in our work.

I have treated over 1,500 new patients at the dispensary since June.—*Bob and Bea Bischof, Mbororo, Nigeria, West Africa*

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Boy With a Knife

Many people think there is not much that can be done for the juvenile delinquent or the person headed for delinquency. Others feel they do not have the qualifications to work with such individuals or gangs. The film, Boy With a Knife, shows how a group worker reaches a gang of boys who were headed for delinquency. We see how the group worker functions and the obstacles he encounters, as well as the limitations that must be accepted.

This film is a re-enactment of a case story from the files of a youth service agency. It shows how disturbed youth protect themselves with an attitude of toughness and seek security in their exclusive gang.

This 19-minute, 16 mm. black and white sound film rents for $5.00 per day, plus transportation and insurance charges. It is recommended

for citizens' groups, older youth and adults in the church, social welfare workers and agencies, and others interested in helping youth who are headed for trouble. Order from Church of the Brethren General Offices, Elgin, Ill.

Conference Business

Query

Considering a guidance program to be urgent, and in respect to our overburdened ministry and home missions office in Elgin, the Westminster Church of the Brethren requests the 1958 Annual Conference through the 1957 Eastern Maryland district conference to study, through an appointed committee, the needs of the young licensed minister who often leaves his home church and district to attend college, thus losing the close pastoral counseling of those who licensed him, and, in some cases, because of economic difficulties or other discouragements, loses his interest in the ministry.

John H. Eberly,
moderator
H. Edgar Royer,
clerk

Answer of district conference: Passed to Annual Conference.

A. Joseph Caricofe,
moderator
Berkley O. Bowman,
writing clerk

Out of the Mailbag

It was about three years ago when I first wrote an article for the Gospel Messenger which resulted in acquaintance with J. Henry Long through correspondence. This acquaintance was not much and I did not think of meeting him or knowing him more.

The announcement of Mr. Long's visit to Nigeria has surprised me. I was in Garkida church one day, sitting and waiting for other people to enter. Mr. Long was one of them. The missionary whom I was sitting beside, Brother Petre, told me that this was Mr. Long. To add more to my surprise I was asked to interpret his greeting for him. His greetings to different African churches had been welcomed and there was exchange of greetings to be conveyed to Brethren at home. The churches and individuals congratulated Brother Long for his effort to visit far-reaching villages where the ride is rough and bumpy. Best wishes and safe return have been paid to Brother Long by different churches.

Such visit results in close relationship and is of high quality. May all of us continue to remain very close in spirit.—*Nvwa Balami, Garkida, Nigeria, West Africa.*

A new organziation interested in Scripture distribution has recently been created in the south of France under the title, Gospel Distribution and Missionary Help. The group has been circulating several thousand copies of Scriptures annually during the last few years. The work is directed by laymen from different churches.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Christian Worship. Horton Davies. Abingdon, 1957. 128 pages. $2.00.

Dr. Horton Davies of Princeton, a Congregational minister, here gives us a valuable insight into the nature and meaning of worship of the Temple and Synagogue, the Apostolic Church, Eastern Orthodox Church, Roman Catholic Church, Lutheran, Episcopal, Presbyterian, Methodist, Baptist, Congregational and Quaker Churches. With these he notes the strength and weaknesses of each.

The second division of the book discusses helpfully the content of worship, prayer, preaching, praise, and sacraments.

In the last section he discusses the why of worship, of going to church, of so many kinds of worship and of the worshiper's part in worship. It is a helpful book.—*Charles E. Zunkel.*

The New Ordeal of Christianity. Paul Hutchinson. Association Press, 1957. 128 pages. $2.50.

Here the late Paul Hutchinson, brilliant former editor of The Christian Century, with incisiveness and penetrating insight gives us a world tour and inspection as to how the churches, Roman and Protestant, are measuring up to their tasks. He shows both the plight and the promise of Christianity. It is far from comforting reading, but causes us to face up to the facts. He reveals the status, strategy, weakness and power of Roman Catholicism; the struggles and prospects of the Orthodox Church in Moscow and in relation to Roman Catholicism and Protestantism; Protestantism in Europe, Asia, Africa, and U.S.A. A most valuable appraisal.—*Charles E. Zunkel.*

Healing: Human and Divine. Simon Doniger. Association Press, 1957. 254 pages. $3.50.

The contributors to this book are Gotthard Booth, Carl R. Rodgers, Seward Hiltner, Walter M. Horton, Paul Tillich, Wayne E. Oates, and others. One would find it difficult to find a wider or more representative field than these. Psychologists and psychiatrists share along with theologians their view of the meaning of healing, and its methods. There are articles on prayer, both from the metaphysical and the psychological sides. Spiritual healing as such is discussed frankly and in the light of history, science, and theology. The modes of healing cover the range from dramatic miracle to natural methods. For Brethren, who have taught the use of the anointing service as a means of grace for those who are ill, there will be interest in this book. Here one finds the place of all of the healing arts, including those of the spirit, which help deal with the "whole man," not merely his health of body.—*W. Glenn McFadden, Elgin, Ill.*

A Treasury of Story-Sermons for Children. Compiled and edited by Charles L. Wallis. Harpers, 1957. 266 pages. $3.95.

The stories in this book are delightful. Each contains a spiritual message, without moralizing, and contains active and adventurous type stories with scientific truth as it deals with nature. Their very nature helps to quicken the imagination of the child and are easy for the storyteller to make them a part of himself and be a good storyteller.—*Glee Yoder, McPherson, Kansas.*

Anniversaries

Mr. and Mrs. Charles Bruch celebrated their golden wedding anniversary, Feb. 16, 1958. They have two children, six grandchildren, and six great-grandchildren.—Mrs. Sam Flory, North Manchester, Ind.

Elder and Mrs. D. I. Pepple celebrated their golden wedding anniversary on April 12, 1958, with open house. Brother and Sister Pepple served in the ministry of the church for forty-one years. He is still the active pastor of the Albright church, which he has served for twenty years.—Earl K. Ziegler, Woodbury, Pa.

Mr. and Mrs. Edward W. Taggart of Mexico, Ind., celebrated their golden wedding anniversary on Jan. 19, 1958. They have one son, three daughters, ten grandchildren, and two great-grandchildren.—Mrs. David Ockerman, Lena, Ill.

Brother and Sister M. A. Whisler celebrated their golden wedding anniversary on March 9, 1958, in the Oak Grove church, Lowpoint, Ill. They are the parents of five children, thirteen grandchildren, and eleven great-grandchildren. Brother Whisler had been pastor of the Oak Grove church for thirty-one years.—Mrs. M. A. Whisler, Lowpoint, Ill.

Obituaries

Barnhill, Edna Pearl, daughter of George and Lydia Barnette Griffith, was born Dec. 1, 1897, and died Oct. 12, 1957, at Altoona, Pa. She was united in marriage to Luther L. Barnhill, who preceded her in death. She is survived by two sons, one daughter, nine grandchildren, four great-grandchildren, one brother, and one sister. Services were conducted by the undersigned at the Myers funeral home. Interment was in the Fairview cemetery.—C. H. Cameron, Altoona, Pa.

Barr, Helen Louise, daughter of Charles and Florence Salsburg Shaffer, was born Aug. 20, 1923, and died Dec. 5, 1957, at Altoona. She is survived by her husband, Walter, three sons, two daughters, her mother, three brothers, and one sister. Services were conducted by the undersigned at the Mauk and Yates funeral home. Interment was in the Greenwood cemetery.—C. H. Cameron, Altoona, Pa.

Bond, Stephen D., was born Oct. 6, 1882, in Carroll County, Va., and died Nov. 27, 1957. He united with the Church of the Brethren in September 1928. At the time of his death he was a trustee and a member of the finance board of the Laurel Branch church. Surviving are his wife, Polly, two daughters, two sons, four sisters, three brothers, twelve grandchildren, and two great-grandchildren. Funeral services were held at the Laurel Branch church by Brethren L. D. Bowman, C. H. Loudy, and Maurice Strausbaugh. Interment was in the church cemetery. —Mrs. Maynard Hylton, Floyd, Va.

Brandt, Lizzie M., daughter of Martin and Harriet Minnich Shearer, was born Aug. 13, 1870, and died Feb. 4, 1958. She is survived by her husband, Elias, to whom she was married sixty eight years ago, two sons, fifteen grandchildren, twenty great-grandchildren, one sister, and one brother. With her husband she served in the office of deacon. Funeral services were conducted from the Elizabethtown church by the undersigned. Interment was in the Mount Tunnel cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Brumbaugh, Orville C., son of Daniel S. and Elizabeth Stiffler Brumbaugh, was born June 1, 1888, and died Nov. 15, 1957, at Altoona. On Nov. 10, 1910, he was married to Orpha B. Pote, who survives him. Also surviving are two daughters, four grandchildren, and one sister. Services were conducted by the undersigned at the Replogle funeral home. Interment was in the Holsinger cemetery.—C. H. Cameron, Altoona, Pa.

Church News

Northern California

Chico—Bro. H. R. Stover is the first full-time pastor of our church since 1947. At the installation service for the new minister Forest Eisenbise spoke at the morning service and F. A. Yearout conducted the installation. A home department has been organized with Mrs. George Vice as the visitor. S. L. Barnhart of Chico was elected alternate moderator of Northern California for 1958. Bro. H. L. Ruthrauff of La Verne College interpreted church-college relationships and showed colored slides of the campus and various college activities.—Mrs. J. C. McCray, Chico, Calif.

South Modesto Community — Our Church was the theme of the vacation Bible school and chicks for Ecuador was the project. A recreation program in conjunction with the community's Improvement Club was held on our church playground; our pastor, Glenn Harmon, was director and BVS'ers supervised it. As part of the present program there are four clubs for youth under the direction of Anne Hartman and Carol Whitacre, BVS'ers now serving our church. There is also a junior high Y.M.C.A. club. Three church choirs have been organized by our director of music, Raylene Heisel. An every-member canvass was held in February along with a home fellowship and evangelism program. This was climaxed by a week of evangelistic meetings in March conducted by Bro. Wilbur Lisky of Laton, Calif. Our Sunday-school and church attendance has grown until there is a need for more and larger housing facilities. An expansion fund has been started.—Elsie Luke, Modesto, Calif.

Washington

Seattle, Olympic View Community—At the Women's Service Guild meeting in February the topic of a panel discussion was Are We Spoiling Today's Children? On Feb. 9 two troops of Boy Scouts attended the morning service. The adult choir repeated on Feb. 13 its fall concert. The youth from the Lakewood and Covington churches were guests at the CBYF dinner on Feb. 16. Every evening at 6 o'clock the chimes are played by Sharalyn Schwartz, reminding the community of their church home.—Mrs. Calder Muirhead, Seattle, Wash.

Colorado

Prince of Peace—Kurtis Naylor, the pastor, and his family are back at the church after a year's leave of absence. A community banquet was the beginning of the financial canvass for the general fund. Very good results were achieved. Six new members were received. Three new deacons have been elected. Eleven people contributed blood to our bank from which blood is available to anyone in the community needing it. Dec. 29 and 30 and Jan. 5 and 6 were set aside as four nights for God. On these nights 53 persons called on 175 prospective members; 76 are now in classes preparing for church membership. An installation service for six deacons was held on Jan. 12. Mary Lou Bowman, director of Christian education, has been teaching demonstration classes in several departments of the church school to assist new teachers. Our young people participated in the worship services on Youth Sunday, Feb. 2.—Mrs. Marguerite Knop, Denver, Colo.

Middle Iowa

Beaver—At our home-coming service, the morning message was delivered by Bro. B. F. Buckingham, a former pastor. In the afternoon Bro. Meredith Rogers spoke and conducted the installation service for Berwyn Oltman. John Raser spoke in our church while the pastor was away. Our women's group was host to the World Community Day service and to a women's work sectional meeting, at which Mrs. J. Calvin Bright was the guest speaker. Our church participated in a special service in the Panther Creek church at the beginning of the 250th Anniversary. We co-operated with the Baptist church in a school of missions. At one session Dr. Paul Smith showed pictures of Japan. One person has been baptized.—Mrs. Berwyn Oltman, Beaver, Iowa.

Cedar Rapids—Bro. Alvin Brightbill conducted the dedication service for the Virgil Spear family memorial chimes. In January the Pieter Muller family arrived from Holland; they are being sponsored by our church. We enjoy the fellowship of Sunday family night get-togethers. These usually consist of a light lunch, recreation, and a program. In January, John Woudenberg, who came from Holland five years ago, spoke to us. On Feb. 20 an evangelism workshop was held in our church under the leadership of Stewart Kauffman. The men's work and women's work are responsible for a number of improvements in the church basement. The women recently completed some sewing for relief work and for the Pieter Muller children.—Mrs. Ruth Miller, Cedar Rapids, Iowa.

Panora—A building fund has been started toward an addition on the church for more classroom space. Several meetings stressing stewardship and tithes preceded our every-member can-

vass. This has increased our giving about sixty per cent. The guest speaker at the state youth rally held at the Panora church was Don Snider. A large number of our congregation participated in the 250th Anniversary service at the Panther Creek church. We are participating in the world-wide church attendance crusade with a thirteen-week emphasis on every member being present. Teams of two are responsible for building up interest in a given area. Interest and attendance have been growing this past year. Our school of missions began with a pot-luck dinner and afternoon services at which Rev. H. L. Lewis and the choir of the Negro Baptist church of Perry, Iowa, were our guests. In the evening union service they again had a part. On Feb. 2 our youth group had complete charge of the church services.—Carrie Bullard, Panora, Iowa.

Northern Iowa, Minnesota, and South Dakota

Minneapolis, Golden Valley—On Feb. 2 the newly erected baptistry of the Golden Valley church was used for the first time. The afternoon of the same day was set aside for the dedication of the new parsonage which had been completed a short time ago. Brother Powell led the service which included the singing of Bless This House, by Mrs. Charlotte Eddy. The dedication service was followed by an open house.—Donna Jean Eddy, St. Louis Park, Minn.

Western Kansas

Hutchinson—Our women rolled bandages for the hospital in Garkida, Africa. The women's work sponsored the school of missions, beginning the seond Sunday evening of January and continuing through the first Sunday in February. At the youth rally on Jan. 25 and 26 eighty-two young people registered. Speakers were Brethren Raymond Flory, professor of history at McPherson College, and Charles Dumont. Seventy-two deacons and teachers from seven churches attended the district school of evangelism on Jan. 27. Stewart Kauffman of Elgin was the instructor. The six-week leadership training school of the Hutchinson Council of Churches began April 10. A number of our teachers and others attend this leadership training school each year. Our pastor, Brother Dumont, is holding church membership classes.—Mrs. O. F. Hornbaker, Hutchinson, Kansas.

Nebraska

Omaha—Three letters have been received since our last report. On Jan. 6 the Week of Prayer was observed with meetings in the home. Laban Wagner, district men's work chairman, spoke at the men's fellowship meeting on Jan. 11. Our church participated in the National Christian Teaching Mission, Jan. 23-30; this was followed by a city-wide religious census. District fieldman, Edward Duncan, was the guest leader in our church. Bro. C. Ernest Davis brought the morning message on Feb. 9, and Bro. Rufus King spoke in the evening. On Feb. 27 the McPherson College ladies' quartet gave a program in our church. A school of missions was held in March. Our love feast was observed on Good Friday evening.—Mrs. O. J. Dickey, Omaha, Nebr.

Oklahoma

Pampa—Bro. D. W. Bittinger brought the morning message and Mrs. Bittinger the afternoon message at our homecoming service. Our church participated in the World Community Day program which was held in St. Mark's Methodist church. Our first school of peace was held on Jan. 19; Wayne D. Irwin served as the dean. We have had the films: We Are the Church, Come Up Higher, More for Peace, and The Toymaker. Our pastor participated in the ground-breaking ceremony for the Highland Park church at Bartlesville, Okla. On Jan. 12 Brother and Sister Gerald Neher, missionaries home on furlough from Africa, were with us. Brother Neher brought the morning message. We had a special anniversary love feast on Jan. 5. On Youth Sunday, Feb. 2, our senior high youth planned and presented the entire morning service. The January council meeting approved our congregation's participation in the Boy Scout program.—Thelma V. Irwin, Pampa, Texas.

Northern Illinois and Wisconsin

York Center—An effort to increase our giving to Brethren Service by monthly all-day meetings for the women proved so successful that the women voted to meet every two weeks for the remainder of the winter months. The CBYF and their dads have given many evenings in recent months to the project of renovating the youth building. Festivals of music have been presented by the church choirs and organists. York Center has recently served as host to the district junior high rally and a regional training conference for district youth counselors. A series of evening sessions was sponsored by the social action commission for the month of February. In March, a Lenten series was scheduled with Don E. Smucker speaking on The Gospel and Modern Man.—Marilyn Pfeiffer, Lombard, Ill.

Middle Indiana

Bethel Center—Bro. Oscar Fike was speaker at our harvest meeting. On Jan. 5 baptismal services were held during the worship service. In the evening our church joined with the Hickory Grove and Portland churches in communion services at the Hickory Grove church. A planning committee has been appointed to study the future physical needs of our church. We have a concerned group meeting every Sunday evening after services. We held our love feast on April 6.—Mrs. George Culbertson, Hartford City, Ind.

Hickory Grove—Since our full-time pastor, Bro. Walter Blough, has been here our attendance and interest have grown. Bro. Dale Brubaker of Muncie was the speaker at our home-coming service. We have a small youth group organized under the Youth Action Plan. The youth participated in Youth Week and gave the radio play, The Common Quest. On Jan. 5, at our church, Bethel Center, Portland, and Hickory Grove combined for a love feast service to celebrate the 250th Anniversary of the church. We have a 100% Gospel Messenger Club. Our pastor sends the church bulletin to all nonresidents and shut-in members. We are having prayer meeting and Bible study at the pastor's house each Wednesday evening. Our women's work group plans to send clothing outfit kits to the women's rally at Mexico for the district project. They are also making dark comforters and a baby layette for the Flat Creek mission. We have had several mission films recently.—Edna Hudson, Dunkirk, Ind.

Loon Creek—Bro. Richard Simmons is our new pastor. Bro. Samuel Harley brought the message at his installation service. We united with the Salamonie church on Jan. 5 for our love feast in observance of the 250th Anniversary. The CBYF had charge of the church service on Youth Sunday. We have three boys in alternative service. Three new members have been received. The men took on the project of painting the interior of the church. The two ladies' guilds are preparing kits for boys and girls overseas, which will be taken to the women's rally.—Mrs. Guy Lahr, Huntington, Ind.

Pleasant Dale—Brethren Paul Weaver and Ralph Eiler from the Salamonie church brought the messages on Layman's Sunday. One Sunday, Dr. and Mrs. John Hamer, missionaries to Nigeria, West Africa, brought the message at the morning service and showed color slides of their work in the evening. Our women sent one baby layette kit to a Kentucky mission. One of our young men, Joe Mann, was licensed to the ministry at our last council.—Mrs. Goldie Crosswhite, Bluffton, Ind.

Spring Creek—Following a week of services led by Bro. John Laprad, eight were baptized. The pastor, Emerson S. Fike, conducted a membership class during January, February, and March. Honoring our 250th Anniversary, we held a communion service on Jan. 5. Other services of special interest have been conducted by Bro. Elmer Baldwin and Rev. Florent Toirac, who spoke of the mission work in Nigeria and France respectively. A play was presented by the young people of the Bethany church. The Manchester College choir gave an evening program. Thurl Metzger reported extensively on his latest trip through ten countries of Europe in the interest of the Heifer Project.—Mrs. Charles Heckman, Sidney, Ind.

Northern Indiana

Baugo—For the first time in our history we have a full-time pastor, Bro. Ralph G. Rarick. We have a modern parsonage located on a separate acre of land, just across the highway from the church. We are having a Sunday evening worship and preaching service in addition to the morning service. Interest and attendance have been very good. Bro. D. J. Lichty of Franklin Grove, Ill., a long-time missionary in India, served as guest minister on harvest Sunday. Bro. Howard A. Whit-

acre of Mechanicsburg, Pa., conducted our revival service. The women of our church and those of the Wakarusa church served jointly the district father and son banquet in the new high school at Wakarusa. Our church moderator is Bro. Herbert A. Fisher, pastor of the Union Center church, near Nappanee.—Mrs. Margaret Nusbaum, Wakarusa, Ind.

Pine Creek—Prof. Paul Halladay of North Manchester was the speaker for our pre-Easter services, March 30 to April 6. The love feast was observed on April 3. The services closed with a cantata in charge of Professor Halladay. The men's chorus has sung at special meetings this winter. Plans are being made for a vacation Bible school which will be held in July.—Mrs. Walter Keiser, North Liberty, Ind.

Southern Indiana

Nettle Creek—Our school of missions was held for the last three Sunday nights of January and the first Sunday in February, with Grace Bowman serving as dean. We participated in the Bible conference on Jan. 26 held at the White Branch church for all churches in this area of the district. Jerome Dines represented our youth at the youth seminar in Washington and New York. A deputation team from Manchester College conducted our morning services on Feb. 9. Our local CBYF had charge of the evening service at which John Perry gave his speech prepared for the youth speech contest. A panel discussion followed. We had our love feast on March 29 in special recognition of our 250th Anniversary celebration. Our women's work rolled bandages and made ulcer dressings for the Lassa hospital in Africa. We are collecting shoes, new and good used ones for our area project in overseas relief. We also collect clothing and make comforters.—Mrs. O. D. Werking, Hagerstown, Ind.

Michigan

Beaverton—The work of the church moves forward. We are still working on the new addition. On Jan. 5 we held our love feast in observance of the 250th Anniversary. This was the beginning of a week of special meetings by Bro. Lloyd Evans, pastor of the Midland church. During the week many homes were visited by our pastor, Bro. Carl Hilbert, his wife, and the evangelist. On Jan. 19 six persons were baptized.—Mrs. Grace Rau Ward, Beaverton, Mich.

Northeastern Ohio

Ashland—Bro. J. Perry Prather is now serving as our pastor. Bro. Ralph Martin, pastor of the Akron church, was in charge of the service of installation. Homer Leiter represented our youth at the Washington youth seminar in February. Our school of missions featured the study of Japan. A Korean boy, a Hawaiian girl, and a Japanese lady spoke on three consecutive Sunday nights. A Japanese meal highlighted the close of the school. The men are participating in the district-wide evangelism visitation program. Each home is urged to have a family altar to remind us of our constant need for God. Every woman in the church has a prayer partner. We have sent a heifer for relief. This year we are using the unified budget system. The building program is advancing under this and the pledges that have been made. Bro. Russell West of Wiley, Colo., held our evangelistic meetings, March 16-23.—Mrs. Robert Carter, Ashland, Ohio.

Chippewa—We are using the unified budget system for the first time. On Jan. 5 we began the observance of our 250th Anniversary by receiving three letters of membership and holding special communion service which was attended by a good percentage of our membership. Twelve of our young people attended the winter youth rally at the East Nimishillen church at which Bro. Russell Bollinger from Manchester College was the speaker. During the month of January we held our school of missions with Japan as our topic for study. One of our young people attended the youth seminar. Plans are moving forward for the remodeling and modernization of our church plant. Our ladies are quilting and sewing for relief. The men hold regular monthly meetings. The youth sent a heifer for relief.—Mrs. Max Bowman, Creston, Ohio.

Reading—We had an every-member canvass which was very helpful. We have Bible study and prayer services on the first and third Sunday evenings of each month. On the evening of Jan. 5 we joined with the Alliance church in a love feast celebration of the 250th Anniversary of our church. The CBYF had charge of the service on Feb. 2 at the close of youth week.—Mrs. Edward E. Braid, Homeworth, Ohio.

Northwestern Ohio

County Line—Bro. Paul Lantis of Southern Illinois conducted a two-week evangelistic service. On home-coming Sunday our new Brethren hymnals were dedicated. Both the men and the women have been busy improving the church basement. Bro. Henry Torrence of Toledo, Ohio, showed a film on the Brethren Home in Fostoria, Ohio. A group from our church presented a program at the home. During our mission study in January, Mr. and Mrs. Paul Wenger of Bluffton, Ohio, shared experiences from thirty years of service on the mission field in India, and our mission director secured the film, The Unfinished Task. Two of our young people are in BVS this year. Some of our youth have been helping with the morning services. —Mrs. Pheoba Rayl, Ada, Ohio.

Defiance—We are now having Sunday evening services. Two new classes have been started in the Sunday school and junior church has been organized for the children. Anna Shouloudaki, a student at Defiance College, gave a talk on her native Greece at a meeting

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Church of the Brethren General Offices, Elgin, Illinois

of the ladies' aid. Orville Noffsinger, who represented Northwestern Ohio at the Germantown, Pa., inaugural service, gave an interesting talk on his experiences there. John C. Flory's family placed a cross on the worship center in his memory. Mrs. Pauline Yenser gave an interesting report on the history of the Church of the Brethren. The deputation team from North Manchester was in our church at the beginning of National Youth Week. The young people of the church were in charge of the worship services at the close of the week.—Mrs. Geneva Stearns, Defiance, Ohio.

Southern Ohio

Bradford—Two members have been baptized and two received by letter since the first of the year. Bro. T. G. Weaver of Marion, Ind., held our revival services. We had an every-member canvass. Eight of our women attended the women's workshop held at Piqua. The women of the church have been sewing for relief, making comforters and diapers and bandages for hospitals. A school of missions was held during January. In recognition of the 250th Anniversary of the church we are participating in the heifer project this year. We have welcomed our new pastor, Bro. Frank Nies, who began his work here on Feb. 1.—Trudy Frolke, Bradford, Ohio.

North Atlantic

Quakertown—The majority of our teachers attended a district leadership school held at the Ambler church. A group of BVS'ers who were in the unit with Gerald Ludwick at the time of his death shared some of their experiences one Saturday evening. Our church was represented at the district men's work meeting at the new First church in Philadelphia and at the banquet for the district men's and women's work organizations held at the Central Schwenkfelder church. Brethren B. B. Ludwick, C. D. Snowden, and John S. Landis spoke at the harvest homecoming services. Staples and canned goods were sent to world-wide relief through Brethren Service; the perishable foods were distributed between the community children's home and the hospital. Bro. Clarence Rosenberger, director of church relations at Juniata College, showed slides of the campus and spoke one Sunday evening. The film for youth, Seventeen, was shown at the west-end fire hall one Saturday evening. The CBYF sponsored special monthly Sunday services which are as follows: Brother and Sister Dale Schanley, missionaries to Venezuela, showed pictures and spoke; a service concerning Brethren Service in Europe illustrated with slides taken by Gerald Ludwick and explained by the pastor; a program on Christian stewardship. One of our young people is serving in the Osceola nursery at Belle Glade, Fla. The devotional booklet, Meditations on Brethren Life, was given to each family to be made use of during our anniversary year. We held a special anniversary service on the morning and evening of Jan. 5. The remaining three Sundays of January were devoted to a school of missions. The filmstrips, In Face of Jeopardy, and Crossroad at Cedarmont, were a great help in the studies on race. The Quakertown ministers are working to prevent violation of the law which forbids unnecessary business on the Lord's Day.—Mrs. Blondell Ludwick, Perkasie, Pa.

Eastern Pennsylvania

Big Swatara—Bro. C. Wayne Zunkel, pastor of the Harrisburg church, was guest speaker at one service. Bro. Donald Rummel, associate pastor of Palmyra, brought the message at another service. At our council meeting a committee was named for planning the remodeling of the Paxton church. At this writing it is underway. Sunday school will be held at the home of Brother and Sister Hiram Frysinger until the completion of the church. On Jan. 12 and 26 we had two sessions of a school of missions. The district men's fellowship was held at the Hanoverdale church on April 12.—Mrs. John Swope, Union Deposit, Pa.

Middle Pennsylvania

Clover Creek—Our church used the 250th Anniversary booklets by DeWitt and Mary Miller through January, February, and March. On Jan. 5 our congregation held a 250th Anniversary love feast. Bro. Paul Yoder, our moderator, officiated, using the same order of service used at Germantown on New Year's Day. On Jan. 12 our pastor held an afternoon service at the Morrison Cove Home. Our pastor is teaching various books of the Bible in several of our monthly class meetings. The women's work rolled bandages recently. Our pastor's wife, Mrs. Ada Ebersole, is Bible study director.—Mrs. Ray Shriver, Martinsburg, Pa.

Upper Claar—Bro. Taylor Dively preached while our pastor was away holding an evangelistic meeting. A number of our men attended the men's fellowship banquet at the New Enterprise church. The women's work had charge of a Sunday evening worship service at which the film, The Rim of the Wheel, was shown. We held our anniversary love feast on Jan. 5. On Brethren Volunteer Service Sunday five young people from the BVS unit at New Windsor visited our church and

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spoke to the young people's group. On Jan. 19, Bro. Earl Dibert spoke at our church about his work in Africa. In the evening he showed slides of the mission work there.—Stella Walter, Claysburg, Pa.

Southern Pennsylvania

Welty—A junior choir of twelve members has been organized, and it is hoped that the group will furnish special music once a month at the church service. The church council approved the request of the choir to purchase robes. There was an increase of seventy per cent in the giving to the church for the last quarter of 1957. We are planning to use stewardship lessons each quarter in 1958. Brother Heckman delivered a message on the 250th Anniversary of the church. Families of our church are enjoying the devotional booklets. On Feb. 2, the young people were in charge of the church service, using as their theme, Men of Courage. The Ever Willing Sunday-school class has decided to use stewardship as the theme for their discussions at class meetings for one quarter.—Doris C. Warfield, Hagerstown, Md.

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Church of the Brethren
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Western Pennsylvania

Maple Glen—We adopted a new plan of church organization. We now have a church board of seven members and the pastor. We had a fellowship venison supper with more than 100 present. This was followed by speeches. At a program by the children, the film, Holy Night, was shown. This was followed by a reception.—Mrs. Vernon Maust, Springs, Pa.

Maple Spring—Five have been added to the church. Three of our young couples have been named to the board of deacons: Brother and Sister Emmert Keim, Brother and Sister Clarence Brown, and Brother and Sister Marlin Mishler. Bro. Walter Berkebile was the evangelist for our revival meeting. The Juniata deputation team presented a service one evening. The council has voted to support a missionary in Africa, Mrs. Lora S. Mainard. The women have organized a women's work service, which will include a junior aid for the young wives who are unable to attend the regular ladies' aid. At the harvest home rally service, gifts of food were dedicated and then taken to the Brethren Home at Scalp Level. Our school of missions used Japan as the theme.—Mrs. John E. Eash, Sr., Hollsopple, Pa.

Western Pennsylvania

Pittsburgh—The women's work with the assistance of the men's organization purchased a heifer which was sent to a family near Bonn, Germany. The kindergarten and primary departments made a contribution of $25 for the purchase of baby chicks for distribution in Ecuador. Bro. H. Spenser Minnich, financial representative of the General Brotherhood Board, was the speaker one Sunday morning in the pastor's absence. Bro. Clarence Rosenberger, who is co-ordinator of church relations at Juniata College, spoke at a morning worship service. A new Bible discussion group meets each Sunday evening. A committee of five family units plans and supervises the program of junior and junior high activities each Sunday evening at the church.—Mrs. Jack W. Walter, Pittsburgh, Pa.

Pleasant Hill—An exchange communion with the Roxbury Church of the Brethren was planned in observance of the 250th Anniversary year. On Jan. 5, Bro. Wm. Gould and his wife, with the deacons and their wives were guests of the Roxbury congregation, and on Jan. 19 Bro. Alfred Replogle and his wife, with the deacons and their wives of the Roxbury church were our guests. Bro. Roy McAuley of Elizabethtown College was the guest speaker for the dedication of our new educational building on Palm Sunday. He continued as speaker for our Holy Week services, which closed with the love feast. The youth of the church sent Wm. Gould, Jr., to represent them at the recreational laboratory at Juniata College. He then went on to Philadelphia to participate in the youth love feast at Coventry. A leadership training course was held during the months of January and February with Miss Janet Kels as resource leader. Bro. Everett Fasnacht, returned missionary to India, brought the message on Jan. 25. Bro. Ralph W. Schlosser conducted our Bible institute on Jan.

Brethren Placement and Relocation Service . . .

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Farming

No. 341. Job opening: For married man who knows, understands, and cares for dairy cows. Should also be interested in preparing animals for showing. He must be able to operate farm machinery and take the lead with the farm work. Must be able to get along well with co-workers. Will receive good pay and good house to live in. Prefer applicants from neighboring states. Contact: Clyde Nafzinger, Chairman, Immanuel Church of the Brethren Placement Committee, Chesapeake City, Md.

No. 342. Wanted: Herdsman for a 200-acre Grade A dairy and hog farm in Northern Illinois. Close to Brethren church. Modern house, monthly salary, and extras plus commission. This is a fine opportunity to locate in a Brethren community. Contact: Morris J. Firebaugh, R. 4, Freeport, Ill.

Teaching

No. 346. Male music director completing Master's degree in Sacred Music, August 1958, wishes to locate in strong Brethren community. Married, with children, and nearly ten years experience with Church and School choirs, four years of public school music teaching. Will consider full time Church Music, or part time with high school or college music teaching. Contact: Brethren Placement Service, 22 South State Street, Elgin, Ill.

Miscellaneous

No. 343. Modern house, rent free to Brethren couple, in their sixties, in return for two-to-four hours' work for elderly couple in adjacent house. Garden space available. Write: A. R. Cornelius, R. 1, Waterloo, Iowa.

No. 345. Attendant: Male polio patient, age 31, needs attendant to live in home in midwestern city near Church of the Brethren. Family includes wife and two children. They are Brethren; neither smoke nor drink. Desire person of same temperament. Work would include feeding, bathing, getting patient into wheel chair, setting up vocational equipment, etc. Patient is an electrical engineer and now does some work abstracting technical literature. Salary of about $45 per week plus room and board. Contact: Brethren Placement Service.

11 and 12.—Mrs. Benjamin Hoyland, Johnstown, Pa.

Rummel—Some of our folk attended the community training school in Windber, Pa. Our church was the host to the members of the Windber Nurses' Alumni Association. Bro. Paul Hoover and his family, former missionaries, were with us one Sunday. Mrs. Hoover and her daughter, Linda, spoke to the children during the Sunday-school hour, and Bro. Hoover spoke at the morning worship service. Mrs. Luana Hiteshew and Janet Lehman attended the regional recreation laboratory at Juniata College. Rev. B. E. Ewing, superintendent of the Pennsylvania Temperance League, was our guest speaker recently. Our church co-operated in the community Week of Prayer services.—Mrs. L. Ernest Ott, Windber, Pa.

Georgia, Florida, and Puerto Rico

Castaner—Early in January Brethren Charles Zunkel and W. Harold Row were with us in several special services helping us solve some of our problems. In the middle of January our new minister, Rev. Ernesto Vélez and his family moved into the new, nearly completed parsonage. On Feb. 2 the new minister was installed as pastor. Our moderator, Dr. Homer L. Burke, was in charge of the service. The three ministers of the other local churches also assisted in the service. We have started construction work on the educational part of the church plant and hope to be able to complete it in the next several months. The Billy Graham campaign on the island has generated a great deal of enthusiasm and quite a number are asking for church membership. The pastor has a group attending the membership class and some are being received by letter. Services are well attended and interest is good.—Mrs. Homer Burke, Castañer, Puerto Rico.

Eastern Maryland

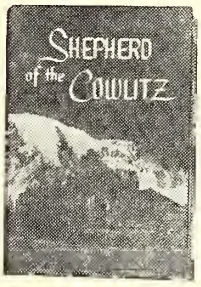
Baltimore, Friendship—Our new pastor is Lloyd D. Haag. The message at the installation service for Brother Haag was brought by our district executive secretary, Bro. David K. Hanawalt. Our women were in charge of the worship at the area women's work meeting in the North Baltimore church at which the guest leader was Anna Warstler. On Layman's Sunday Harvey Shelders was in charge of worship and Harry Graybill preached the sermon. An all-church stewardship canvass was made after training under Bro. Clyde Shallenberger and a congregational fellowship dinner for the purpose of explanation. On Jan. 5 we had a love feast to inaugurate the 250th Anniversary of the church. Our church board approved the starting of an organ fund. Our pastor's membership class started in Jan. 12 with fourteen members. On Jan. 16 the instrumental ensemble from Bridgewater College brought a program.—Mrs. Calvin F. Holmes, Baltimore, Md.

Pipe Creek—The junior highs taught by Mrs. Mary K. Hoff gave two skits and a playlet in the church social hall. The offering went toward the Woodbine camp site. The final session of the teachers' training institute was held at Pipe Creek. Bro. LeRoy Doty, Jr., delivered the sermon one Sunday morning. Bro. C. R. Simmons, Jr., our pastor, exchanged pulpits with Bro. A. Joseph Caricofe of Meadow Branch for one morning worship service. The district inaugural love feast was held in our church on Jan. 2. This was for ministers, deacons, moderators, and their wives. On Jan 5 our congregation had a love feast.—Mrs. Fannie G. Myers, Taneytown, Md.

University Park—Guest speakers have been Brethren Harold Smith, Saylor Cubbage, Berkley Bowman, and Guy Wampler. We had a stewardship education workshop and an every-member canvass following. Sister Anna Warstler was guest speaker at the women's fellowship. Phyllis Kingery, serving the Brotherhood in the interest of BVS and youth work, met with our youth and other interested members. During the time our pastor was in the hospital, Brethren John Kneisley, Saylor Cubbage and Quinter Slaubaugh, brought messages. Bro. Earl Mitchell held a one-week revival meeting. Eleven persons have been received by letter and four by baptism. The Weavers have moved to Lewistown, Pa., where Brother Weaver will serve that church. Our new pastor is Bro. LeRoy C. Doty, Jr. He will be with us until June 1.—Mrs. Perry F. Crabill, Washington, D. C.

Washington City—Our new general church board had a retreat at the Flower Hill church. Dr. Vladimar E. Hartman of the Council of Churches, National Capital Area, was a resource leader. The youth have had a series of discussions on boy-girl relations and a discussion on Brethren doctrines. They sold 140 copies of Meditations on Brethren Life, by DeWitt L. and Mary H. Miller. Guest speakers in our church have been James E. Renz, the national director of social welfare; Mrs. Everett F. Davis, former executive director of United Church Women; Mrs. Edward Hyde, international relations specialist; John Eberly, director of international youth exchange at New Windsor; Mrs. Edward Michelson, of the National Art Gallery; and Bro. David Rogers from the Oakton church. Films and filmstrips

WHO should read . . .



Shepherd of the Cowlitz

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2. Everyone who is acquainted with the vast contributions made to the work of the church by the self-supported ministry. (Also everyone who isn't.)
3. Everyone who enjoys reading a well-written, authentic human-interest story. (Also everyone who may not yet have found this enjoyment.)
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It seems then that this is a book which all members of the Church of the Brethren should read. Basically the autobiography of Elder Whisler, it features also the stimulating exposition by Geraldine Eller.

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which have been shown include First Disciples, The Life of Christ, and Making Christmas Christian.—Mrs. Margaret R. Witmer, Arlington, Va.

Middle Maryland

Broadfording—The CBYF sponsored the film, For Good or Evil, at an evening service. The young adults were in charge of the service at which Adam Martin of Maugansville showed slides and talked about his recent trip to Europe and the Holy Lands. One evening Mrs. Elda Slonaker of East Freedom, Pa., spoke of a trip she and her husband had taken to Holland, which was an indirect result of a gift of clothing to Brethren Service. The new educational building is nearing completion and soon will be ready for use. On Jan. 4, our love feast was held in observance of the 250th Anniversary. Twenty-five sick and shut-ins were given communion by the pastor. Four were baptized just before the love feast, making a total of twenty-two baptized since our last communion.—Mrs. Edith Myers, Hagerstown, Md.

Western Maryland

Western Port—The men's and women's work organizations have sponsored the following projects: a Thanksgiving family fellowship dinner, the building of cabinets in our new kitchen, sixteen new tables for the fellowship hall, sending of a box of material to the Navaho Indian mission, and clothing for relief sent to New Windsor. Bro. A. Stauffer Curry was our evangelist. Our youth attended a bidistrict CBYF meeting at Frostburg and sponsored the Sunday evening service of Jan. 26. Clarence Moyer, guest speaker, gave an illustrated lecture on district work. In commemoration of the founding of our church we had our annual love feast on Jan. 5. Bro. Galen Fike officiated, assisted by Brother Holsinger from the Beaver Run congregation. Some of our members attended a meeting on church finance at the Maple Grove church. Guest speakers have been Bro. Norman Harsh of Eglon, John Grindle, a faculty member of the Bruce high school in Western Port, and Rev. Raymond Ratcliffe of Moorefield, W. Va. We have been using the book, Meditations on Brethren Life, in our daily worship at home. Our school of missions with the theme, Japan, took the place of our regular evening worship for one month.—Mrs. Ruth Liller, Western Port, Md.

First Virginia

Oak Grove—We observed a special 250th Anniversary love feast on Jan. 5. It is customary for the women of the church to use the leftover beef and broth to make soup for overseas relief. Our school of missions was held during January. We co-operated with the city and county in taking a religious census. We hope to start on detailed drawings for our church very soon.—Mrs. Amelia M. Nicar, Roanoke, Va.

Northern Virginia

Mt. Zion—We had a week's revival meeting at the Gochenour chapel and a week's revival at Mt. Zion, both conducted by Robert Lenker. Eleven persons were baptized. The church sent $30 for seeds of hope. The women are making comforters, layettes, and slips for relief. We refinished our floor at Mt. Zion including the putting of runners in the aisles. We also painted the outside of the church.—Mrs. T. C. Moyer, Luray, Va.

Second Virginia

Lebanon—Our women's work organization has made sixteen comforters for relief and sent thirty-eight pounds of used clothing to New Windsor. The men's work is in the process of placing church marker signs on the highways. A program of visitation evangelism was carried out prior to our revival meeting which was held by Bro. Robert E. Houff of Uniontown, Pa. Six were baptized. The pulpit was filled by Brethren Guy Stump and Boyd Cupp while our pastor was away on a preaching mission. Phyllis Kingery, representing the Brotherhood BVS program, met with our young people. Fifteen members, including our elder and his wife and our pastor and his wife, attended our district anniversary love feast on Jan. 1 at the Middle River church. Our local love feast was held on Jan. 5. The father-son banquet on Feb. 7, sponsored by the men's work, had Bro. Marshall Wolfe as guest speaker. We plan to commemorate the fiftieth anniversary of the Lebanon church with a homecoming service. Our plans for a new church edifice are moving along very well. Building Counselor Arthur Dean will meet with us at an early date and we hope to begin building soon.—Mrs. Russell Beahm, Mt. Sidney, Va.

Brethren Books

to be published in 1958

JUNE—
European Origins of the Brethren, Donald Durnbaugh

AUGUST—
For Brethren Only, Kermit Eby

SEPTEMBER—
Venturing South, Roy White

OCTOBER—
Jacknife Summer, Ota Lee Russell

Church of the Brethren
General Offices
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
MAY 10, 1958

Instrument of Judgment



Johnson from Monkmeyer

THE ax is an instrument of judgment. When an elderly African farmer shoulders it, his keen eyes begin to look in every direction for fruitless trees he can cut down for firewood. His ax is a reliable tool. By civilized standards it may appear crude, but no one can deny that even in primitive hands it can be used effectively. Often "the ax is laid to the root of the trees," and those that do not "bear good fruit are cut down and thrown into the fire." But a fruitful tree is spared—by the African farmer whose tools are primitive as well as by the modern orchardist. . . . The ax of judgment still falls heavily on barren souls. One does not need to be a woodsman or farmer to know that dead limbs must be cleared away before a growing spirit can blossom and mature toward a fruitful harvest. . . . Sometimes harsh words of judgment are painful to endure, but only by such surgery can our lives be disciplined to grow and bear fruit. . . . The ax may be a tree's best friend. Thank God for his acts of judgment.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

What Makes Us Distinctive

In connection with the "Statement on Church Extension for the Church of the Brethren in North America" which was presented at Annual Conference last year and which was recommitted to the General Brotherhood Board for further work on Section IV in the light of Annual Conference discussion, we understand that the Board has acted to bring the statement in the same form back to Annual Conference this year.

Therefore, we wish to state that we are very much opposed to receiving members into the Church of the Brethren who have never previously been baptized by trine immersion; likewise, we are very much opposed to alternating the love feast with additional communion services which would eliminate the feet washing, for the convenience of those "who do not care to wash feet."

We are deeply sincere in our convictions in regard to these rites as instituted by the Church of the Brethren. We respect the opinion of others who do not agree with us, and we can still be friends with them, and we ask the same Christian courtesy from others.

The rite of baptism by trine immersion and the love feast as observed by the Church of the Brethren, including the washing of feet, are what make us a distinctive denomination. These rites were instituted by Alexander Mack and the other founders of our church, and this year we are observing the 250th Anniversary of that founding. If these ordinances are discarded, we may as well eliminate the name Church of the Brethren, for what else do we have to offer that is distinctive from any other denomination?

We have no quarrel with members of other denominations. They are all lovely people, and we are quite sure that heaven will not be made up solely by, or even monopolized by, persons who had been members of the Church of the Brethren. We are quite certain, however, that if a member of the Church of the Brethren were to join another denomination, that denomination certainly would not change their ordinances for the benefit of that person. So why should the Church of the Brethren change their ordinances of 250 years standing simply to gather in numbers?

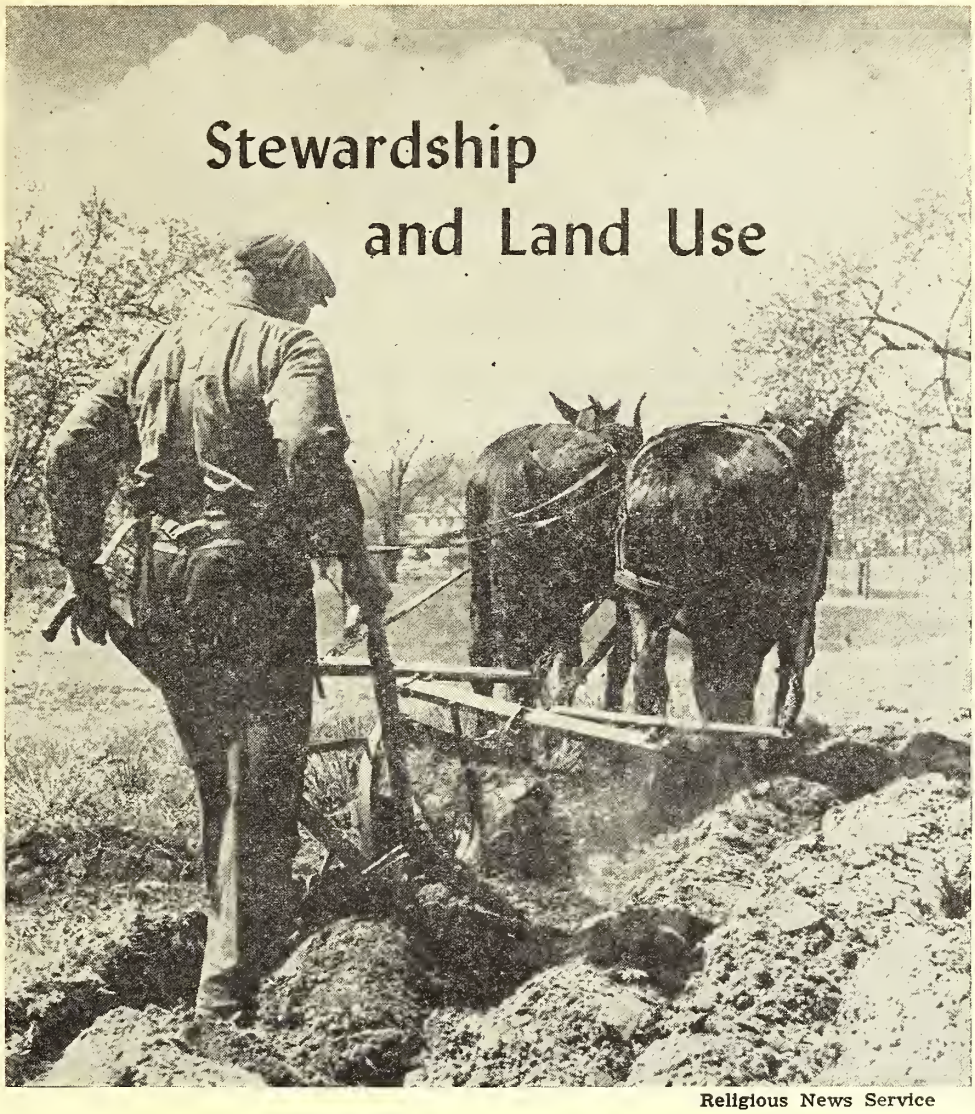
Subtitle No. 1 of the report as submitted to Annual Conference last year discussed "The Size of the Future," and the tremendous increase in population. This section of the report states: "Thus, numerically, we have been losing ground steadily in the Protestant witness in America," and discusses this phase in detail. Combining all parts of the report which was submitted by the General Brotherhood Board at Richmond last year, and which is to be resubmitted in exactly the same form at Des Moines this year, it is quite evident that the officials of the Church of the Brethren are concerned that our denomination is not securing new members in direct proportion to the increasing population, but they are willing to discard our ordinances of 250 years standing in order to get their fair share of the going business. It has been recognized from time immemorial that individuals will not join the Church of the Brethren as readily as they will join some other denomination, because they will not submit to our mode of baptism; neither will they participate in our form of love feast and wash one another's feet. It is much easier to join another church which does not do these things. They have to be educated to it. So what difference does it make that the Church of the Brethren is not keeping her membership up to the tremendously increasing population?

Discarding these ordinances is tantamount to establishing a community church. What will happen is that those members who are not interested in our rites and ordinances will gain control of the denomination and discard them entirely.

Of course, some of the clergy will say, in highly theological phraseology, that, in order to build strong churches in the community, we must do away with the Brethren form of baptism and the Brethren love feast with its feet washing. One pastor stated this very fact in a recent copy of the Messenger when he said: "I am sure that, in some communities,

Continued on page 21

Stewardship and Land Use



Religious News Service

Ownership of land implies good stewardship of it, not the absolute right to use it or abuse it

Enos B. Heisey

THE greatness of Moses is nowhere more apparent than in that moment when he stood alone with God and reverently removed the sandals from his feet. It was not an empty gesture. He felt that he stood on holy ground.

God was there with Moses. The hand of the Creator had touched the earth with beauty and set a common bush ablaze with color. The source of man's livelihood and well-being was there in the soil. The foundation of human culture and progress was there. Everything that Moses had seen and studied, all the vaunted civilization, power, and greatness of Egypt harked back finally to the fruit of the earth. In that moment of inspiration before the burning bush, when in barefooted awe, Moses recognized that reverence for God includes reverence for land, and reverence for the land is basic for human well-being and progress.

God gave the earth as a sacred trust. How are we taking care of our trust? The Christian people of rural areas have a rich heritage, and an honorable record as stewards of the good earth, but today we are losing that heritage and failing in our stewardship. Two passages from Deuteronomy (8:7-14; 11:11-12) speak of the earth as a goodly land, receiving richness from the rains and the changing seasons, a land on which the eyes of the Lord look with joy and favor, a land overflowing with blessings for those who make it their home. They speak to us of the need for vigorous Christian thought about

our relation to the holy earth, our stewardship of it, our sharing of its blessings and resources.

Today 160 million American people are dependent upon 450 million acres of cropland for their subsistence. This is about 2¾ acres per person. Whether we realize it or not, our future is tied to those 2¾ acres. To all of us, rural and urban alike, it is important how this land is used and operated. We have a stake in those acres even though we may never see them. The topsoil is not deep and it is important that every bit of it is conserved.

Not only are we in America concerned about our land use, but a hungry world is looking to us. Never, in the entire history of man on this earth, has hunger or the prospect of famine ceased to haunt the masses of man. We who have never known real want find it difficult to believe that even in America many families, white and black, do not have enough food or lack a proper diet. Food comes from the soil. Part of these conditions arise out of the manner in which we use our soil, the precious soil which sustains all human life.

America and the world face a crisis with respect to soil. The land on which we live is really not our own but it is leased or loaned to us, and we should return a portion of that which we have so that those who have not may have more abundantly. No law is superior to God's natural law. Ownership of land, contrary to most of our thinking, does not give an absolute right to use or abuse it. It implies good stewardship, maintaining that which we already have and building it up to greater fertility. A good steward uses, shares, conserves, and passes his stewardship on to the next generation better, not worse, than he found it.

Christ's attitude toward the earth is summed up in some of his parables, especially in Luke 12, where he condemns the so-called rich fool because of his exploitation of the earth and its gifts, his lack of a sense of stewardship. Just what have we done to this holy earth? What has become of the "land of milk and honey, of vines and fig trees, of springs and wells" described in Deuteronomy? Today it does not resemble the rich land it was in the days of Moses. The land has been destroyed by misuse leading to erosion and depletion of fertility.

Man has left a trail of exploitation and waste, wherever he has gone. It is possible that our own rich and fertile country could become the graveyard of our cuture. Christians must wake up to a sense of stewardship of the earth. Louis Bromfield in his book, Pleasant Valley, describes the greenness of our fertile fields. After spending fifteen years in Europe, he returned to his home in Ohio convinced that there is no national greatness that is not based on land. Until his recent death, he was restoring four farms which had been destroyed by reckless, greedy, agricultural practice.

This is the holy land. It is the gift of God to us. Man has failed to keep his commission as a steward of the resources over which God placed him. In other words, we are guilty of sin — sin against the holy earth, the possession of the children of men since the dawn of creation; sin, because in this destruction we deny the brotherhood of the kingdom of men, the Fatherhood of God.

Just where do we begin? First of all, we must learn to overcome that tradition which is opposed to change. We have been using the same methods of farming for generations. This is why our soil is so rapidly being depleted. We must change our methods; for instance, instead of plowing up and down the hill as tradition taught us,

Continued on page 9

Shun Not This Land, O Lord

LOUISE N. GRAY

Shun not this land, O Lord,
Where common wealth and growing health
Surpass our fathers' dreams.
Now hatred flares its fire of fear,
The blatant strife,
The bitter words
Betray our hopes for brotherhood and justice.

As prophets prayed in ancient days
We pray with ardent voices.
Pour down upon our anxious times
A mighty stream of mercy.
Teach us how to speak in love,
To meet the sneers,
The reckless deeds
With strong and healing courage.
O Lord, these days are yours to use.
Turn not your great heart from us.

EDITORIAL

On the First Day of the Week

JOHN Q. LAYMAN frequently forgot about a Sunday sermon before the day was over, but not today. While he waited with his family for dinner in a booth at a restaurant, he recalled that the pastor had preached about the Christian use of Sunday. John Q. was thinking about all the services his family demanded on their day of rest.

He had needed gas for his car; so he stopped on his way to church. After dining out they would make at least one stop at a corner grocery for milk and bread to tide them over until Monday. At home they would listen to the radio, watch television, use the telephone, and engage the services of hundreds of employed people.

Yet John Q. was opposed to an "open Sunday." He had voted against Sunday movies, but his side had lost; and he noted ironically that a neighborhood movie was showing The Ten Commandments on Sunday despite the picture's advice to "remember the Sabbath and keep it holy." John was not interested in a new home right now, but if he decided to look at one, he would be opposed to "closing the deal" on Sunday. He hated to see supermarkets opening on the Lord's Day, and he resented the way used car dealers were huckstering their wares on his day of rest.

John Q. sympathized with union leaders who fought against Sunday employment, and he was pleased to know that many retailers' associations were on record against Sunday selling. But he did have difficulty in appreciating the attitude of Jewish leaders, Seventh-Day Adventists, and others who believe conscientiously in observing another day of the week for worship and rest. Being one of the majority, John could not always grasp a minority viewpoint.

There is good reason, however, for John Q. and other Christian laymen to be concerned about the increasing amount of Sunday store openings. These are up sixteen per cent in the East and South and as high as fifty per cent in the West. State and local councils of churches have taken action on the issue, some of them calling for new, restrictive legislation on Sunday sales, others urging a more moderate approach.

Unfortunately, many of the laws on state statute books are ancient and ineffective. They need to be brought up to date. But we doubt whether the imposing of severe fines for Sunday selling, as has been proposed in Pennsylvania for example, is the action that Christians should support. Minimum legislation may be required to halt some excesses, but essentially what is needed is not more laws or greater penalties, but an attitude of respect for the privilege of taking a day for worship and rest. In Indiana, Protestant, Catholic, school, labor, and civic groups waged a sticker campaign. They persuaded families to pledge that they would "respect Sunday," and in a short time many stores voluntarily abandoned their Sunday sales.

Christians are often tempted to resort to legislation to enforce their convictions, but far more constructive ways are usually open to them. Actually, if Christians could themselves live up to their ideals of Sunday observance, their example would help to change many community patterns. If our readers share a sense of concern for the best use of Sunday—and we hope they do—there are some definite actions they can take:

1. Refrain from Sunday buying except in absolutely necessary cases. Better planning for household needs could reduce much Sunday selling.

2. Join in an educational compaign to "respect Sunday." Employees deserve a day of rest at a time when their families can share in it.

3. Discuss with other Christians the ways that Sunday can be used constructively for rest and worship.

4. Respect the viewpoints of those groups, Jewish, Christian, or others, that observe some other day in the week.

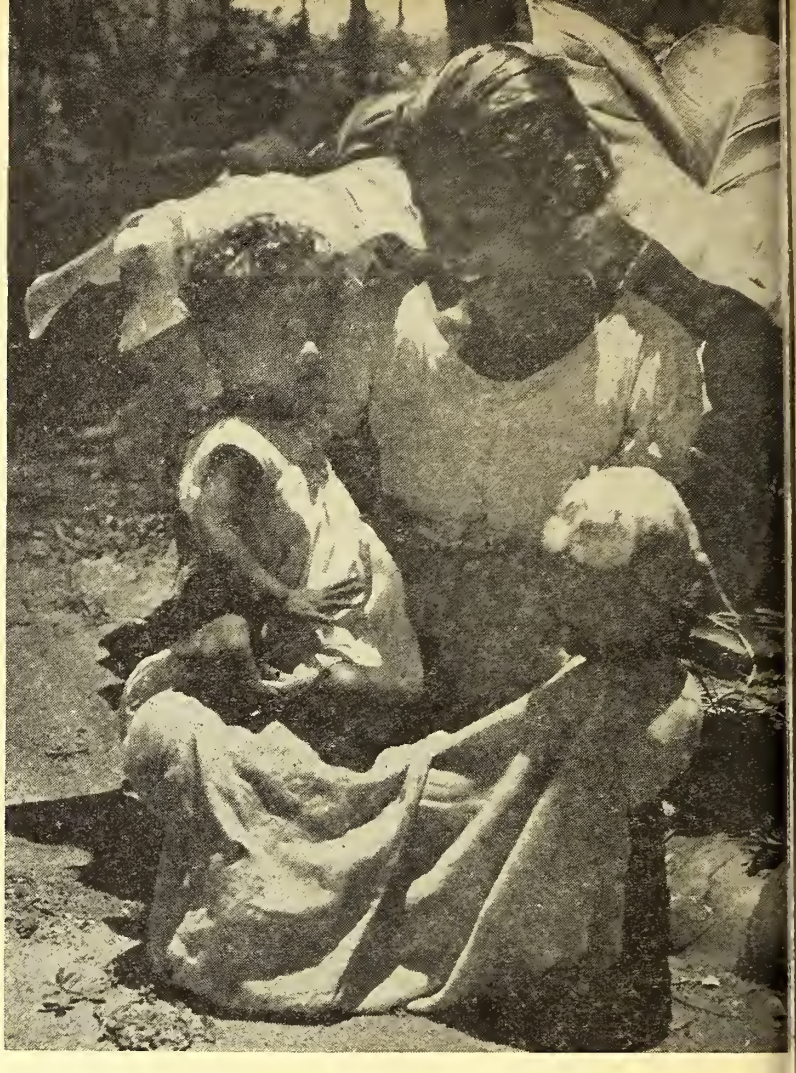
5. Help the local church minister more effectively to persons who by reason of their jobs are prevented from attending church on Sunday.

—K. M.

The dawn of God's dear Sabbath
Breaks o'er the earth again,
As some sweet summer morning
In sunshine after rain;
It comes as cooling showers
To dry and thirsty land,
As shade of clustered palm trees
'Mid weary wastes of sand.

Brethren Hymnal, No. 66

Motherhood is ever old, yet always new; it is ever the same, yet always different; it is the most creative adventure known to human beings and yet it is the experience of every family, every clan, every tribe, every nation, every civilization



"And So He Made Mothers"

Harry K. Zeller, Jr.

MOTHERHOOD has a universal character. No matter how primitive the social conditions may be or how plush society may become motherhood is the common denominator which links the past with the present and thrusts the present into the future.

The surroundings for motherhood may be as meager as those portrayed by Pearl Buck in The Good Earth of China, where Olan reared her family amid unimaginable poverty. Or the environment may be as lavish as at Versailles, where Marie Antoinette gave birth to her babies in a sumptuous public ballroom that all France might share the knowledge of the new arrival who would inherit the throne. The hounded and dispossessed refugee mother, with only shreds for clothing and crumbs for food, shares with Queen Elizabeth II, in all her pomp and circumstance, the perils and privileges of motherhood.

Neither pedigree nor notoriety nor opulence determine the quality of motherhood or the character of its primary product. An illiterate charwoman and a bankrupt butcher gave Shakespeare to humanity. Two plodding pioneers were the creators of an Abraham Lincoln. A stable — quite unhygenic, to be sure — was the only setting available to the mother of our Lord on the first Christmas day, but never was humanity so blessed as by that mother and her Child. The quality and effectiveness of motherhood is never determined by blood or fame or fortune.

At first look, it would seem easy to celebrate the highest and most universal values known to the human race. When we think of the ultimate sacrifice, the fullest devotion, the most enduring patience and the grandest courage, our minds may turn at first to war, then to scientific research or to gay adventure, but on more mature reflection the moving finger of truth is drawn toward motherhood. The ultimate sacrifice is not made by those 600 who rode into the valley of death, but by the mother who brooks disease, deficiency, danger, disaster, even death itself to bear and rear and protect her child, not in one sudden burst of glory, but on the treadmill of daily living which makes her life's blood ooze like crimson dew – and no one knew!

The fullest devotion is not shown by a picket frozen on duty, but by a mother starved for her brood. The most enduring patience is revealed not by Thomas Edison, the world shut out by his deafness, testing patiently 428 filaments before finding one that makes night ever more day, but by the mother of a retarded child who brings the whole world into the child's stunted life – and does it twenty-four hours every day.

The grandest courage is shown not by the soldier who goes to battle, but by the mother who retrieves her baby from the burning house or who brushes aside claustrophobia to descend a deep well and bring her child back upon the earth again. It ought to be easy to say that motherhood is the finest and the best, that it can be the zenith of nobility, and is the crowning glory of creation, that it is the most wonderful achievement of the organized life of humanity.

On second thought, it is sometimes difficult to speak discerningly of the true worth of motherhood. Vocationally – may I say professionally – motherhood is that work which involves the largest number of people devoted to a single duty on the face of the earth. Moreover, the locus of activity for each mother is always close at hand—the day-by-day evironment—and that which is always close at hand we take for granted. That which affects the lives of the many we accept like the air and the sunshine. That which is near to each, but common to all, has neither the glamour of distance nor the glow of the different. We accept it casually in our stride, often unmindful of the blessings which it bestows in every passing moment, by all unending effort, through many an unseen task, on every quiet or noisy day throughout all of life.

Suzanna Wesley might be called the Mother of the Centuries. She is probably held in higher respect than any other mother, save Mary, the mother of Jesus. Doubtless Suzanna Wesley fares better now after three centuries than she did when she was slaving away at the Episcopal rectory of Epworth with the parishioners pitying her for the mountains of chores which her children required, though they could not help but have been amazed that she found time to teach, as well as keep, her nineteen children.

Sarah Bush Lincoln probably did not think that she was picking up a glamour job that day when she walked into the cabin of Thomas Lincoln and began to clean things up. Even the making of dough cake, which seemed to Abraham Lincoln the finest food he had ever eaten, even when he was in the White House, must have been a routine thing. Certainly it was she of whom Lincoln said, "All that I am or ever hope to be I owe to my angel mother." To check on some of these facts I pulled out the Britannica Junior, the encyclopedia for children, only to discover that Sarah Bush's name was not even mentioned! Children reading the story of the rail splitter will never know how much she shaped his practical turn of mind and encouraged his down - to - earth contact with people.

Mary of Nazareth, her child born in an alien stable far from home, trudging toward Egypt with her son, a refugee from

THE ROD IN HER HAND

ERNESTINE HOFF EMRICK

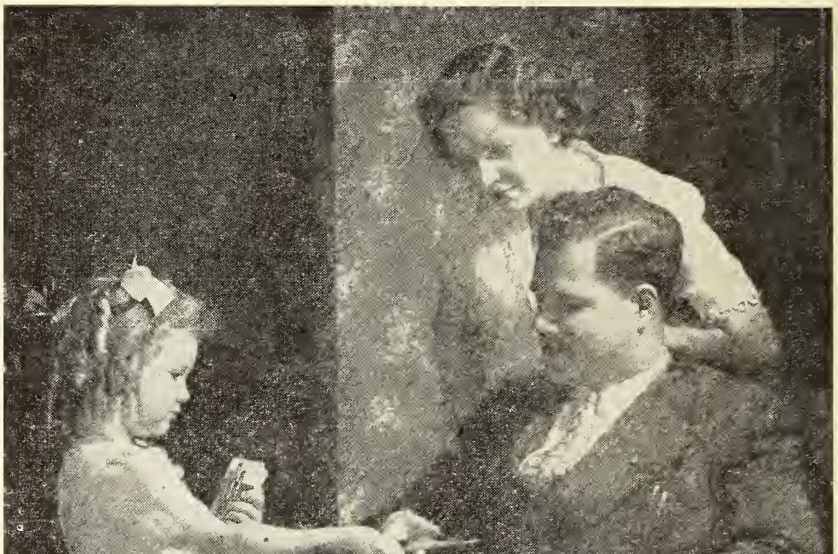
The words came as to Moses, man of old:
"What is that in your hand?" And she began,
Surprised, "No thing of value, Lord. I hold
But an old broom or mixing spoon or pan —
Just some housewifely tool. Why wouldst thou know?"
"It is your rod of wondrous use," he said,
"Not parting seas, nor causing streams to flow
From barren rocks, nor turning them blood-red,
But with a gentler touch your flock to bind.
So lead, whichever wilderness they roam,
With rod held firm, until they all shall find
Their own small promised land, a happy home.
Hear now these words — they are your Lord's command:
Use well this rod of power in your hand!"

injustice, whose hardships were certainly the great grief of her parents, who endured the rejection of her Son and saw with her own eyes his agony on the cross, evokes a reaction from us now different from that which she did from those who knew her in the days of her motherhood. Distance and the years make the heart grow fonder.

As we grow older and are more removed from the scenes of our childhood we become cognizant of the priceless charm that was always there. We remember what we did or did not do as children. Then it is that our venerations often get out of hand. Having so often neglected what was near and dear we try to make up for our lack in one great show of sentiment. We are like the husband who suddenly remembers that he habitually forgets to open the car door or to pass his wife the sugar. When he feels remiss about it he goes out and buys her a dozen long-stem roses!

Even when we do realize the worth of those great blessings which are ours in our loved ones, especially our mothers, but also our children and our wives, we may not find it easy to express ourselves in ways that are unique and fresh and vital. It is like finding new ways every day for thirty years to say "I love you" to the one you really do love.

Most of us take a pass at saying those three precious little words or we kiss our wives good-by with a thin little peck which, as one wife protested, "resembles a chicken picking up a grain of corn." After all, even if a man desires to kiss his wife three times a day — or twenty — in the exotic manner



Myslis

In the trinity of father, mother, and child, the mother is the central figure in the Creator's pattern of social organization, abundant living, and his guarantee for the future of humanity

that gives her heart a flutter he has to ascertain if his heart is capable of going through such deep breathing exercises and he must needs consider what he will do with the misplaced lipstick without appearing to rub it off too bruskly! To express what we keenly feel with a new twist or with extra oomph every time we do it — that's not a trick, it's a genius! Each of us may try to achieve that uniqueness, but only Elizabeth Barrett Browning could say it first.

The face of all the world is changed, I think,
Since first I heard the footsteps of thy soul . . .
How do I love Thee? Let me count the ways.
I love thee to the depth and breadth and height
My soul can reach . . .
I love thee to the level of everyday's
Most quiet need, by sun and candlelight.
I love thee freely, as men strive for Right;
I love thee purely, as they turn from Praise.
I love thee with the passion put to use
In my old griefs, and with my childhood's faith.
I love thee with a love I seemed to lose
With my lost saints — I love thee with the breath,
Smiles, tears, of all my life! — and, if God choose,
I shall but love thee better after death.

The motherhood which we celebrate is ever old, yet always new; it is ever the same, yet always different; it is the most creative adventure known to human beings and yet it is the experience of every family,

every clan, every tribe, every nation, every civilization since the beginning of time.

The mother creates a new universe every time a child is born. With the birth of the child comes the first experience of creativity known to the race. Out of prolonged infancy is the initial demand for sustained gentleness and self-sacrifice. Out of the trinity thus formed — father, mother, and child — has developed the primary social group containing all the emotional and ethical conditions necessary for the survival of the race. No wonder motherhood is by all odds the most exhilarating and most satisfactory experience known to human beings. The mother is the central figure in what we believe to be the Creator's pattern of social organization, abundant living, and his guarantee for the future of humanity.

An old Hebrew proverb tells us, "God could not be everywhere so he made mothers." The early Jew, in his conviction that God was confined to the Holy of Holies, had to find some substitute for the devotion, fidelity and constancy, the daring, faith and love of God. Only one possibility was reasonably close — mothers! We know now that God is not confined to a temple made with hands, but we also know the earthly pattern of motherhood so clearly partakes of the heavenly grace that we quite understand why the Talmud says, "God could not be everywhere so he made mothers."

Fruits of the Spirit

VELTA MYRLE ALLEN

The gifts of God are always spread
Before us everywhere.
So much of peace, of health and joy—
For us, to have and share!

Stewardship and Land Use

Continued from page 4

we must plow around the hill, or on the contour. Crop rotation and contour strip farming should go hand in hand. I might mention just a few other practices which we should follow. Prevent overgrazing of our pasture land; build fences on the contour; if gullies have already started, heal them by leaving them in sod and building terraces and diversion ditches; turn slopes into pasture; plant trees on steep slopes and untillable land. These are only a few practices, and these few might seem strange, but as we said earlier we must change our methods if we are going to conserve the soil.

Are we like the rich fool? Let us discover and live by the eternal Christian principles of a Christian stewardship and use of the holy earth. Check your attitudes and practices with these five principles:

(1) A new appreciation of the holy earth as God's, to be used and enjoyed with appreciation and thanksgiving, with reverence and self-control.

(2) A new sense of deep stewardship of the earth, of our portion of it as a sacred trust, which must be passed on to the next users richer and better for our use of it; not exploited, wasted, destroyed, but increased in fertility and beauty.

(3) Co-operation with God in the creation of goods — food, fiber for clothing, things of utility and beauty for the use of his children — considering ourselves as his partners in creation and distribution of his good gifts.

(4) A return to simple living, to farming not as a way of getting rich, but as a way of life, as a setting for the Christian family, an opportunity to do the work of God in his world.

(5) A sense of our obligation to share the gifts of the holy earth which God has entrusted to us, to feed the hungry, clothe the naked, supply the wants of the homeless and distressed, until, through this service, all men shall know the love of Christ and the compassion of God.

We must call upon all Christian people to resolve today that we shall never again sanction, participate in, or look with complacency upon wasted and exploitation of the earth, through misuse, un-Christian distribution, or war. We call upon you to walk the country roads with Christ in appreciation of our great home, the earth which is the Lord's, in solemn joy that we may share in it and its generous gifts.

Walter C. Lowdermilk, after spending many months studying the use of the good earth in many lands, including China, Palestine, the Near East, and our own land, has written what he calls the eleventh commandment, which Moses might have given his people could he have seen the way in which they, and we, would waste the resources of the earth. Here it is:

"Thou shalt inherit the holy earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt protect thy fields from soil erosion and thy hills from overgrazing by thy herds, so that thy descendants may have abundance forever. If any shall fail in this stewardship of the land, his fertile fields shall become sterile stones and gullies, and his descendants shall decrease and live in poverty or vanish from the face of the earth."

A CHILD'S EMOTIONAL GROWTH

Children develop and grow through a process of gradual inner unfolding

Mrs. Gordon Yoder

Religious News Service



WE ADULTS are what we are because of the emotional climate into which we were born and nurtured. How we react as adults is due to our emotional growth from birth up through our mature years. Children develop and grow through a process of inner unfolding, not by being molded as though they were a kind of wax tablet on which we adults imprint a set of rules.

In preparation for this article, I have read books written by people of many different faiths and beliefs, by parents and educators, by psychologists, psychiatrists and sociologists, but in all one major idea is present — love, or as expressed in the title of a book by Smiley Blanton, we either "Love or Perish!"

There is a universal need for love. Whether they think they do or not, all people want and need love. Blanton says, "Love is a very complex emotion, requiring a richness of personality, and a great variety of talents." It is first of all the strong feeling of attachment and dependence that one feels for one's parents. This feeling grows, widens, and changes until it develops, correctly, into the many faceted desires and strong relationships with human beings of any age or sex. It develops also into the abstract feeling for things and ideas, for beauty and learning, and finally into a feeling for the Supreme Being.

How will this emotional growth take place naturally? Burns in his book, Mental Health in Childhood, states, "What is of greatest importance is to promote in every way the natural enjoyment of mothers in their children, not spoilt by needless anxieties and inhibitions, not hedged around with endless rules and warnings."

An infant, to live at all, must devote all its energies exclusively to one purpose: it must demand and receive the basic necessities — food, warmth, and protection. The infant gives nothing outside its own body. It has no duties and no needs except to be loved and satisfied. For example, to a baby hunger is a catastrophe and he reacts with primitive violence. He cries, he screams, he chokes, and he almost loses his breath. He has a sense of loss and sinks into a lonely world from which all happiness seems to have vanished forever. At last, he is rescued

by his mother and contentment is restored and his world of joy returns.

But this security does not last forever, and out of this major catastrophe is born "humanity's twin heritage of love and hate." Only through frustration does the infant learn that he is dependent on someone outside himself for his very life. It is the need for his mother that gives rise to his first feeling of love toward another human being. Therefore, in learning to love and desire, he has been filled with hatred and destructiveness. He cannot separate the desire from fear, the love from hate.

As Blanton sums it up, "To an infant's primitive comprehension, it is because he loves – because he needs and desires – that he also suffers. And the suffering itself is a dual nature. He suffers from the frustration that comes when his love is not gratified; and he suffers from the cruel agony of the hate that follows. We spend in our maturity the twin heritage of the cradle – love and hate."

It may be hard for us to believe that an infant is very sensitive to the attitudes and behavior of those upon whose care his very life depends and that he begins to build his characteristic patterns of love and hate the instant he is first touched after birth. We show our emotions by a movement of the eye, by the set of the muscles of our face, by the pitch, volume, and rhythm of our voice. It is through these muscle tensions that a mother transmits her true feelings to her child. It is through her manner and attitude while caring for him that a child learns to develop security or fear.

For instance, we adults would look upon feeding and dressing a baby as routine duties, but to an infant these are times which enable him to discover the nature and meaning of the outside world. A mother's love is the child's only possible reward for the painful sacrifices and adjustments he is called upon to make. The mother's confidence becomes the child's confidence; her antagonism, a shattering catastrophe.

I would like to point out here that all children do not react alike. Human beings differ in their inherited nervous constitutions much as animals do. For example, a Great Dane is a quiet, dignified, and rather slow-moving dog, while a terrier is a nervous and active animal, responding quickly to the slightest noise or activity. Things that upset the terrier may go unnoticed by the Great Dane. However, what happens to the child's character is, in every case, largely determined by the emotional background in which he finds himself. If a parent's behavior is one of steadfastness and love, the child will be encouraged to use his strength with skill and courage. But if the parent is an overbearing ruler, or a confused one, his child will forever be unsure and insecure.

The parent's goal must be to let the child discover his own nature and capacities and then lead him to use them in their most effective relationship with others. Such a parent will "balance restraint with freedom, compulsion with inspiration, restriction with adventure." We must remember that a wise love is that which is designed mainly to support the child while he learns to adjust to the demands of the world.

Parents must also realize that their love for their children cannot always take the same form of expression. The infant needs protective love. As a child's ego grows, the parents' love will show itself in respect and consideration of the child's new individuality. Love will then be expressed in the form of quiet approval or disapproval as an incentive to win the child's co-operation. Still later when the child's conscience has developed fully, the parent will express his love in a relaxed attitude because often at this period the child suffers by being too severe with himself.

Parents will adopt the right attitude if their constant objective is to encourage the child to grow. When parents forget this primary goal they find it difficult to keep pace with the rapid succession of stages through which every child passes and tend to resist each new development. They need to be reminded that the best

LOSSES

ERNESTINE HOFF EMRICK

The child with a talent for losing belongings
Would render economists haggard and gray;
A fortune in mittens and boots lies behind him,
Marking his trail as he goes on his way.

But true mother love has its own set of values,
Especially concerning things juvenile:
Better a mitten lost than a temper,
Better his rubber boot than his smile.



H. Armstrong Roberts

A child grows strong in an atmosphere of companionship, tolerance, co-operation, love, and respect for one another's rights and ideas

tribute to their success as parents will be the speed with which the child reaches the point where they are no longer needed.

Rasey and Menge in the book, What We Learn From Children, offer four suggestions concerning the "climate" in which children should live: treat a child with the kind of concern and seriousness with which we like to be treated; provide an atmosphere in which children can make mistakes gracefully and be courageous enough to profit by them; recognize that the child tends to emphasize the values he finds others emphasizing; recognize that the skill of living abundantly lies largely in one's interpretation of his environment, not in the actual richness of it.

I have tried to give a background for the necessity of love, the evolution of love, the frustations and tensions of our emotions and in general the type of emotional climate in which a child should be nurtured. Much of it is very thought-provoking and you will want to study carefully the many implications.

Now, I would like to give a few practical, down-to-earth statements concerning our relationship with our children and their emotional growth.

First, we do not expect or demand perfection at any stage of growth. We ourselves, after many years of striving and experience, are far from perfect! Why should we think that little children, with an overwhelming amount to learn, should do things perfectly? Try to remove as many obstacles as possible from his path of progress, and appreciate all his efforts in the right direction. And, above all, enjoy him, and sing and laugh with him, not at him.

Remember also always to have faith in your child and in your work with him. We do not continually dig up the seeds we plant to see if they are germinating, but after giving them the best soil, exposure, plant food and watering possible, we wait for them to respond to the natural laws of growth.

In First Steps in a Grown-Up World, by Mary Harlan Edge, she states, "Stress always the fact that you are not going to make him be good, but that he is able to make himself do what is right and then give him time to prove it." This would mean, of course, that clear-cut rules have already been worked out and accepted.

We need to remember, too, that when a happy adjustment of a problem has been worked out, enjoy it but do not expect it to last forever. In a few days or weeks new needs arise and other arrangements will be necessary. However, this should be a challenge to our resourcefulness and one of the aspects which makes life interesting if we will but look at it that way.

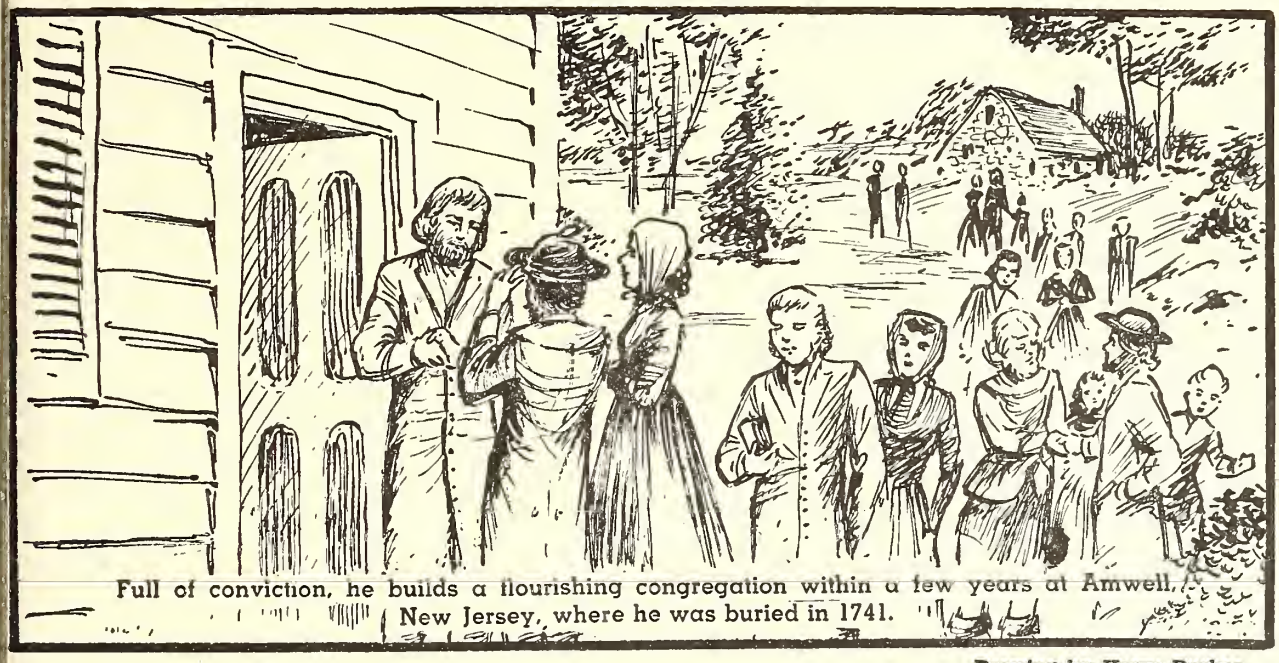
A child grows strong and straight and flourishes in an atmosphere of co-operation, tolerance, and love, where the adults and children have respect for each other's rights and ideas. Adults should never pass judgment on what a child does until they have heard his side of the story. Mutual trust and frankness are essential. A child will grow in a rich and challenging progress if the home is a "constantly growing, evolving entity." This is the true nature of the home — it is the place of peace and love.

Heart Candle

ENOLA CHAMBERLIN

Within my heart a candle stood,
Cold candle in the dark,
Until I turned to God and he
Gave me a tiny spark

That touched the dry wick into flame,
A flame of purest light,
Which warmed the cold and with its glow
Dissolved the walls of night.



Full of conviction, he builds a flourishing congregation within a few years at Amwell, New Jersey, where he was buried in 1741.

Drawing by Harry Durkee

JOHN NAAS: Contender for Christ

Donald Durnbaugh

NEXT to Alexander Mack, first minister of the Brethren, and Peter Becker, first minister in America, John Naas is the best known of the early Brethren. Many writers have repeated the classic story of this "first Brethren conscientious objector," following the description by the great Brethren antiquarian, Abraham H. Cassel.

According to this tradition, Naas was on a preaching mission near Krefeld, then under Prussian dominion. He was seized by the recruiting agents of the sovereign, Frederick William I, notorious for his passion for his elite guard. The ruler had men combing Europe for strapping six-footers for this elite troop. Great sums were paid for suitable candidates.

As Naas was of large stature, the agents used every device they knew to force him to enlist. After several degrees of torture had failed to produce submission, they hung Naas by a cord around one thumb and one toe. He was to be left in this painful and humiliating position until he was ready to give in. However, when even this drastic treatment did not shake his determination, the agents finally had to cut him down for fear of his dying under their hands.

He was dragged before the ruler, where the agents described their unsuccessful efforts. The king, eager to have Naas for his troop, questioned the Brethren leader as follows, in Cassel's words:

"Tell me, why will you not enlist with me?"

"Because, I have already, long ago, enlisted into one of the noblest and best of enrollments, and I would not, and indeed could not, become a traitor to Him."

"Why, to whom, then? Who is your captain?"

"My captain is the great Prince Immanuel, our Lord Jesus Christ. I have espoused his cause and therefore cannot, and will not, forsake him."

"Neither will I then that you should."

The king then dismissed Naas, giving him a reward for his courage. While this story has probably lost nothing in the telling and retelling, it is true to the spirit of the early Brethren.

There is in addition considerable documented information on Naas. He was born in 1670 in the village of Nordheim, just across the Rhine River from the city of Worms in south-central Germany. He was married around the year 1695. He migrated from the Palatinate in 1711, evidently as a result of radical Pietist sympathies. On May 8 he was given permission

to settle in the village of Düdelsheim in the county of Marienborn, where considerable religious freedom was allowed.

The Naas family became members of the zealous young Brethren movement among the religious refugees of that area. His wife was baptized on November 25, 1712, by Alexander Mack. He was probably baptized around the same time, for as early as May 1714, he performed the baptism of Peter Becker and his wife near Düdelsheim. This act created a great stir, because the Beckers were subjects of the count of Marienborn and were prosperous landowners. The upshot was that the Brethren were given their choice of giving up their faith or their homes. They chose the latter. Naas, his wife, and their five children left Marienborn in 1715.

Their place of refuge was the small city of Krefeld in the Lower Rhine valley near the Dutch border. Here religious groups like the Mennonites were tolerated, and the Brethren could hope for some degree of security. John Naas became the "teacher" or minister of the Krefeld Brethren. His name appears on local marriage records as such.

In January 1717, Naas and two other Brethren baptized several converts in the Rhine River at Duisburg. They were haled before the clergy of the state church, who examined them, and gave them the strict warning to leave that territory. Naas was probably the minister at the love feast, with feet washing, held at that time in the house of a Mennonite named Winand.

Alexander Mack, Jr., wrote many years later of a remarkable baptism performed by Naas near Mannheim. A seriously ill woman insisted upon being baptized by him, despite the fear of her family that the act would prove fatal in her advanced state of illness. She was carried to the Rhine River amid much suffering and was baptized by trine immersion. After a prayer was said over her, she rose from the water completely healed, walked home, and ministered to the group.

The Brethren leader figured in the unhappy division in the Krefeld *Gemeinde*, or congregation. According to the rather undependable testimony of George Adam Martin, Naas took a milder position on the question of marriage outside of the group than did Christian Liebe and some others. This quarrel split the church. More than one hundred interested persons are said to have been lost to the church because of this. Martin says that Naas withdrew from the congregation, and some writers have stated that he went to Switzerland. This is most unlikely.

Records in Krefeld give information on the Naas family between the times of their coming to Krefeld and emigration to America. A son, Jacob William, married Marie Goyen, the daughter of a Mennonite minister with close Brethren connections, on October 28, 1719. The younger Naas became a citizen of Krefeld on December 8, 1721. A daughter, Anna Margaret, married William Grahe, one of the Solingen Brethren, on November 1, 1722. She and her husband remained in Krefeld until their deaths, Grahe in 1763 and his wife in 1774. Naas' wife died in 1725, and was buried on September 16. He was remarried on June 22, 1727, to a widow named Margaret Hauch.

In 1733 Naas, his second wife, and daughter Elizabeth, were among a group of Brethren (which included Rudolph Harley and Anthony Dierdorf) who emigrated to America. He sent a long and detailed diary-letter from America to his son Jacob William in Krefeld (who emigrated in 1735), in which he describes their long and difficult journey. The vivid account relates the daily occurrences of the trip from Rotterdam to Plymouth, England, and from there to Philadelphia — fourteen weeks in all. Fearful storms alternated with glassy



Durnbaugh

A street in Nordheim, the birthplace of John Naas

calm for the travelers on the tiny craft, which included a large party from the Schwenkfelder Church. Overcrowding, vermin, and putrid water caused many deaths, especially of infants.

It was with great feeling that Naas wrote of their arrival: "Brethren and sisters came to meet us in small boats with delicious bread, apples, peaches, and other refreshments of the body, for which we praised the great God publicly on the ship with much singing and resounding prayers. There were many tears that he had preserved us as a Father and carried us on eagle's wings, and that we had met each other in love again before eternity."

Naas and the others settled near Amwell, New Jersey, where they established the only Brethren congregation in that area. It is still in existence. He died on May 12, 1741, survived by his widow and children. His daughter Elizabeth married Henry Landes of the Conestoga congregation.

Naas was undoubtedly one of the best loved of the early Brethren. Even the sharp-tongued George Adam Martin called him the "beloved" and "incomparable teacher." A gifted hymn writer, Naas composed several poems which have been preserved. The latest Brethren hymnal contains one of his hymns, the first verse of which is a fitting description of Naas' life and desire:

Savior of my soul,
Let me choose thy goal;
Self to thee I would surrender,
Choose thy cross, be thy contender.
Let me choose thy goal,
Savior of my soul.

An Action Project in Brotherhood

Garnett E. Phibbs

THE Church of the Brethren, in light of the heritage described two weeks ago, should launch a spiritual "sputnik" in the form of an action program in race relations, as well as in stewardship, membership, and expansion. Such a proposal was made, discussed enthusiastically, and adopted unanimously by our General Brotherhood Board on November 15, 1957, on recommendation of our Brethren Service Commission and its staff — through whom the project will be administered. (For fuller descriptions of the proposal read the Gospel Messengers of December 7, 1957 (page 16), and January 18, 1958 (page 6), as well as the Brethren Bible Study Monthly of February 1958 (page 10).

We have had many proposals and schemes for Northerners to "send or go down into the South" to solve the South's problems with money, food, political influence, police power, educational institutions and work camps. While a few of these bear realistic study, with mighty few exceptions these attempts have simply added gasoline to the fire and deepened the resentment of the Southerner against "Yankee meddlers." We need to admit quite frankly that every project which beams our resolutions and judgments southward toward them serves only to magnify the problem, delay realistic solution, and increase our own self-righteousness.

Being primarily a Northern and border-state church, we Brethren need a twofold strategy. We need first, or at least simultaneously, to clean up our own backyards — to erase the cancers of discrimination which exist in some form in every Northern and Southern community. Secondly we must recognize overtly our responsibility, regardless of where we live, to the victims of our total national injustice, just as we have provided sanctuary for those fleeing injustice and oppression of other countries.

Essentially we have launched a program which will adapt and apply to the Negro situation our concern for and experience with resettling 2,500 Japanese Americans, 1,100 European displaced persons and 1,000 post-war refugees during the past fifteen years. We Brethren not only have an outstanding record but have developed a know-how which makes us morally responsible and uniquely qualified to give assistance to the thousands upon thousands of Negroes already fleeing the southern powder keg straight into northern city slums. It would of course be naive and futile to try by force to evacuate Negroes from the South as a panacea for all our problems, but to take the initiative of inviting them to come live in our communities would be the highest expression of our principle of brotherhood. While some counties of the deep South show a census of eighty-four per cent Negro population, most of us Brethren live out our entire lives in areas of only one to five per cent Negroes — or even none. Is it any wonder that our smugness is itself one tentacle of the giant octopus of segregation?

Having born the suffering of other lands on our shoulders, via heifers, food, clothing, etc., we are ready in this anniversary year to take upon ourselves a

Continued on page 18

KINGDOM GLEANINGS

An older adult conference will be held at the Brethren Service center at New Windsor, May 18-21, beginning at three o'clock on Sunday afternoon. The directors are Mr. and Mrs. Arthur Scrogum of Hagerstown, Md.; Dr. M. Leo Rippy, minister to adults at the Mt. Vernon Place church, Washington, D. C., and Mr. and Mrs. George W. Kunz are leaders. Joseph Caricofe, DeWitt L. Miller, and Duane Ramsey will be in charge of the Bible hour.

Mt. Morris church, Ill., invites fellow Brethren en route to Annual Conference to accept the hospitality of the homes of the congregation for overnight lodging on Saturday and Sunday nights, June 14 and 15, and a church family dinner following the morning service on June 15. In order that adequate preparations can be made, those accepting this invitation are requested to write to the pastor, Carl E. Myers, 106 W. Front St., Mt. Morris, Ill., not later than Sunday, June 8.

The obituary statement concerning Bro. E. S. Hollinger which appeared in the April 5 issue failed to note that he had served from 1943 to the time of his final illness at Beaverton, Mich., at the Pleasant Valley church in Ohio, and the Buck Creek church in Indiana. The omission was due to an oversight in our editorial offices. From a fund established in memory of Brother Hollinger $500 was sent to Bethany Biblical Seminary. Bethany plans to use the fund to enlarge the library, which is needed in the training of the future ministers of the Church of the Brethren.

Five churches which at one time made up the Tulpehocken congregation of Eastern Pennsylvania — Heidelberg, Lebanon, Midway, Myerstown, and Richland, are planning an Anniversary rally for Sunday, May 18. It will begin with a pulpit exchange among the five churches on Sunday morning. At the afternoon service in the Heidelberg church, Edward K. Ziegler, pastor of the Williamson Road church, Roanoke, Va., will speak. He will also bring the message at the evening service in the Midway church. Between the afternoon and evening sessions, visits will be made to a few places of historical significance in the area. The theme of the rally is Brethren and the Lord of History in the World Today and the Coming Age.

Radio Program Series

In co-operation with United Church Women, the Broadcasting and Film Commission is airing over the Mutual Network for twenty-six weeks (April 5 to Sept. 27) the series, Conversations With Mary Margaret McBride. Miss McBride and a guest who is an authority in the field under discussion will talk about some phase of family living. The time is 1:15 ET. Check your newspaper for the station and time in your area.

The topics for May (beginning with the 10th) and June are: Homemaking — A Career, Two Income Family, The Working Mother, Frustration of Women, What Do We Mean by Love?, Summer Life, Time Spent With Children, Education of Children.

Sister Vinnie Mikesell Flory, eighty-five, wife of John S. Flory, president emeritus of Bridgewater College, passed away on April 16.

The 1958 edition of Register Christian Opinion, which lists the congressmen and the congressional committee members, is now available from the Church of the Brethren General Offices, Elgin, Ill., at 10 cents each or $1 per 15 copies.

Tour to Palestine. L. W. Shultz is working on tentative plans for a tour to include the countries of Greece, Egypt, Lebanon, Syria, Jordan, and Israel immediately following the completion of the Brethren tour to Europe this summer on Aug. 20. Anyone interested in participating in such a tour should contact: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Anniversaries and Home-coming

Barren Ridge church, Second Virginia, home-coming Sunday, May 18, all day. William Willoughby of Bridgewater College, Va., will bring the morning message, and Bernard N. King, pastor of the Bridgewater church, will speak in the afternoon.

Provision for Children at Annual Conference

Two- and three-year-olds — Room C, 9:00 a.m. — 12:00, 1:00-4:30 p.m., Wednesday through Sunday. Fee, $1.00 per child per day.

Four- and five-year-olds — Room B, same hours, days, and fee as above. (This will be for those children who do not attend the Dell nursery school.)

Primaries and juniors — Press Room and Room A, 9:00 a.m.-12:00, Thursday through Saturday; 9:00-10:00 a.m., Sunday. An offering will be taken each day to defray expenses. Parents will be responsible for these children in the afternoons.

250th Anniversary Celebration in Europe

The Brethren Service office has been given the responsibility for tours and some travel arrangements for persons going to Europe in connection with the 250th Anniversary celebration this summer. The Elgin office would appreciate a card or letter from anyone who has previously advised this office of plans to be in Europe.

Anyone desiring Brethren Service to provide any of the following services must advise the Elgin or Kassel office immediately if you have not already done so: guide service for individual travel; short tours — to Berlin, in the Kassel area, in the Linz area; registration for participation in and accommodations during the European annual conference at Kassel and the Convocation at Schwarzenau (if you are a member of a tour group, the tour director will handle this). Rates will be quoted. Please advise details including time of arrival and departure.

Brethren Service workers in Europe will assist in such arrangements but cannot provide services unless arrangements are made in advance and payment is received for such services. If you have any questions about travel in Europe this summer, please write to: Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Brotherhood Theme: Brethren Under the Lordship of Christ

McPherson College

Dale Brown '46 has been appointed religious life counselor and instructor in the department of philosophy and religion. He will assume his position on Sept. 1. Prior to his present graduate study at Garrett Biblical Institute and teaching at Bethany Biblical Seminary, Brother Brown was pastor of the Stover Memorial Church, Des Moines, Iowa.

Five hundred young people participated in the Western Region youth conference held on the campus in March. Bob Richards was the guest leader for this largest regional youth conference on record.

Lois Fager, a sophomore from Clovis, N. M., has been selected to represent McPherson College in a student exchange program in Europe for the 1958-59 school year. Miss Fager is the third McPherson College student to be sponsored by the McPherson Christian Association in the study abroad.

Twenty-four McPherson students, members of the American politics class, were in Washington, D.C., April 12-18, to study government and political matters. Raymond Flory, instructor of the course, includes the field trip as a part of the course.

D. W. Bittinger, McPherson president, was one of two members of the Church of the Brethren invited by President Eisenhower to attend a foreign affairs conference in Washington, D.C., in February. Top level leaders of governmental, business, religious, and educational groups were invited.

Miss Della Lehman, professor of English at McPherson College for thirty-one years, has resigned her position. She plans to resume her teaching in Arizona. Miss Lehman will direct a tour in several European countries during the coming summer.

During the annual college trustee meeting in March, the board determined procedures to complete the development fund campaign, and plans to get construction of the new administration-auditorium building under way as soon as possible. Effort will be made during the spring and early summer to complete the drive to secure $725,000. On March 15, $525,500 had been received in pledges and cash.

Mr. Daniel Shimshi, a member of the staff of the agricultural research station in Israel, was the guest speaker for the chapel program on March 25.

Joan Walters, junior from Pueblo, Colo., won first place in the women's division of extemporaneous speaking in the Kansas Intercollegiate Debate League and Peace Speech Association tournament in March.

The Church Calendar

May 11

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: God's Provision for Worship. Ex. 35-40. Memory Selection: Ascribe to the Lord the glory due his name; bring an offering, and come into his courts! Ps. 96: 8 (R.S.V.)

Mother's Day

Rural Life Sunday

May 12 Training meeting, 250th Anniversary Call, Middle Missouri, Warrensburg

May 12 Training meeting, 250th Anniversary Call, Nebraska, Lincoln

May 12 Training meeting, 250th Anniversary Call, Western Pennsylvania

May 13 Training meeting, 250th Anniversary Call, Southern Iowa, Ottumwa

May 13 Training meeting, 250th Anniversary Call, Northern Missouri, Bethany

May 13 Training meeting, 250th Anniversary Call, North Dakota and Eastern Montana, Minot

May 13 Training meeting, 250th Anniversary Call, Middle Pennsylvania, Martinsburg

May 14 Training meeting, 250th Anniversary Call, Middle Iowa, Des Moines

May 14 Training meeting, 250th Anniversary Call, Southern Missouri, Mt. Grove

May 14 Training meeting, 250th Anniversary Call, Southern Pennsylvania

May 15 Training meeting, 250th Anniversary Call, Northern Iowa, Waterloo

May 15 Training meeting, 250th Anniversary Call, Eastern Pennsylvania, Elizabethtown

May 16 Training meeting, 250th Anniversary Call, First Virginia, Williamson Road

May 16 Training meeting, 250th Anniversary Call, North Atlantic, Drexel Hill

May 16-18 Recreation leaders' laboratory for Mardela and Eastern Maryland, Camp Mardela

May 17 Training meeting, 250th Anniversary Call, Southern Virginia, Bassett

May 17 Training meeting, 250th Anniversary Call, Western Ohio, Deshler

May 18 Conference Offering Sunday

May 18 Training meeting, 250th Anniversary Call, North and South Carolina, Camp Caroline

May 18-21 Older Adult Conference, Brethren Service Center, New Windsor, Md.

May 19 Training meeting, 250th Anniversary Call, Tennessee, Liberty

May 21 Training meeting, 250th Anniversary Call, Tennessee, Birmingham

May 23 Training meeting, 250th Anniversary Call, Florida, Orlando

May 24 Eastern Maryland Junior High Day

May 25 Pentecost Sunday

May 30-31 Eastern and Middle Maryland CBYF retreat, Camp Peniel

June 8-13 Religious Drama Workshop, Elizabethtown College, Elizabethtown, Pa.

June 17-22 Annual Conference, Des Moines, Iowa

June 29—July 2 Training meeting, 250th Anniversary Call, Canada

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. S. Omar Nicarry of Chambersburg, Pa., in the Knobsville mission, near McConnellsburg, Pa., May 31—June 8.

An Action Project

Continued from page 15

small part of the burden of these refugees from American injustice. In the light of our heritage has not the time come for us to become redemptively involved, to assume vicariously a bit of the misery of Negro displaced persons? Can we do it, however, without firing bitterness and rancor broadside against the South? Can we do it with full knowledge of, and true penitence for, our own involvement and lethargy during the past century?

If you live in the South, has your church spent a series of Sunday evenings or mornings fearlessly studying Christ, the Church and Race? Even to discuss it in your church may be the best you can do in this year — but it must constitute the bare minimum. If you live in the North, will your church be willing to offer the same opportunities to Southern Negro escapees as we did to the displaced persons and refugees? Would you propose in church council that your church help find in this year for half a dozen Negro refugees: a job at a living wage, housing at reasonable rent, transportation expenses (at least loaned), acceptance into your community life, and full membership in your church — if and when they desire it?

Would you be willing to encourage and support requests for membership in *your* church by interested Negroes from your community, thus making membership in your church open to all Christians regardless of race or national origin? For how much brotherhood are we really ready?

Most of us are not likely to be forced to demonstrate our convictions so dramatically as either Governor Orval Faubus or Dr. Martin Luther King. God is calling the vast majority of us instead, "under the Lordship of Christ," to search our own selves deeply, where we are, with that supremely honest question of the World Council of Churches assembly at Evanston, "Does your church recognize its own involvement in the present racial crisis?" Has your church done anything since the Supreme Court decision of May 17, 1954 (be it personal witness, discussion, legislation, housing, employment, resettlement) as a sacrificial demonstration of how Brethren are recapturing our practice of brotherhood? We Brethren and other American Christians probably face no cross more difficult, yet more urgent than integration. Can we shoulder it?

GIVING PRAISE

ENOLA CHAMBERLIN

Waken from out your sleeping
With a song of utmost praise.
Thank your God for the nighttime,
For the light and warmth of your days.

Give thanks for the life within you.
For the steady beat of your heart,
For the blood that flows to your fingers
And helps them to do their part

Of the work that God has given
For you, just you to do.
Give thanks for the privilege of serving
That he has extended to you.

And all through the hours of the daytime
Make living a constant prayer.
Give thanks to your God and praise him
For his bounties, his love, and his care.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

■ A family hobby which I remember best is the one of collecting and mounting Indian artifacts. The collection of these articles requires a large amount of physical energy and some knowledge of Indian life as it was once lived in this country. Our family used to go out on a Saturday with a picnic lunch and hunt for a location to dig. Often we would go to a place where we knew Indian articles could be found. We would take with us a large screen which we had framed, two or three shovels, and any other tools which we felt would be needed. My father and I would remove the dirt and sand into the large screen and one of the other members of the family would sift the dirt and sand through the screen while one of my other brothers would remove the large rocks, and my mother would sort out the smaller material, and occasionally find some very interesting Indian artifacts.

This project was one which the whole family enjoyed. It helped us to learn to appreciate our American heritage and it served as a basis for further study in archeological work.

As a result of our experience I would recommend that every family have some hobby which they can do together. It may not be collecting Indian materials such as our family did, but it should be a project in which every member of the family would have a part to play. Some families have made music a hobby, each one learning an instrument and playing it for the fun of it. Another family has chosen puzzles and the making of puzzles a family hobby. They make their puzzles out of wood, wire and other materials as needed. If you are interested in puzzle craft I would suggest getting the puzzle craft booklet, "Kit U" from Co-operative Recreation Service, Delaware, Ohio, 75c.
—*Submitted by John Vance.*

News and Comment From Around the World

Urges Institute of Religious Social Scientists

Dr. Kenneth E. Boulding, professor of economics at the University of Michigan, is urging the development of an institute in which social scientists will do research in religious experience, practices, and institutions. Such a research center would encourage the application of social science to religion at universities.

Professor Boulding said, "For the healthy growth of social science we need maturely religious social scientists. Since religion is part of the whole experience of mankind, the social scientist who does not participate in it is cut off from a deep and meaningful area of human experience, and is in this sense maimed."

Preparations Under Way for Oberammergau Performances

Initial preparations have been started for the 1960 performances of Oberammergau's famous Passion Play. The Passion Play originated over 300 years ago, and has been held in Oberammergau, Germany, every ten years with only a few interruptions. The last performances in 1950 were hailed as the most successful in history.

Early this year, the organizers rejected an offer from an American motion picture company to film the performances. The people of Oberammergau felt that the filming of the play might harm its religious purpose and reputation.

The Passion Play originated in a vow made by the villagers in 1633 when a plague devastated the land.

Twelve Per Cent of Minnesotan Families Practice Tithing

About one family in every eight in Minnesota practices tithing — that is, contributes one tenth of their income to church and charity, according to a state-wide survey by the Minnesota Poll. More than thirty-seven per cent of the adults interviewed say they know of families that tithe.

Tithing tends to be more prevalent among college-educated Minnesotans than it is among people who have not had as much formal schooling. There is a greater degree of tithing among people in the upper economic group than there is in the middle or lower groups. The survey found that thirteen per cent of Protestant families and seven per cent of Roman Catholic families, tithe.

Record Number of Dailies Accepting Liquor Advertising

More daily newspapers are accepting alcoholic beverage advertising today than at any time in history according to the Methodist Board of Temperance. Whereas five years ago a survey showed that twenty-six per cent of the nation's daily papers refused such advertising, in 1958 only twelve per cent still take this position.

The board points out that in the face of rising costs many publishers are impressed by the budget set aside for advertising by the alcoholic beverage industry. An estimated $70 million has been set aside for newspaper advertising in 1958.

Proposes American Students Study a Year in Africa

Douglas Steere, professor at Haverford College in Pennsylvania has suggested that college students who want firsthand knowledge of a continent in transition and a cheaper college tuition than they pay in this country should go to Africa for a year of study.

Dr. Steere also suggested that teachers of Quaker schools and colleges consider teaching for a year in Africa. Several African universities are ready to accept American students. The term is from July to March, after which the student would have several months to travel through the country.

News Briefs

Christian Arabs in Israel number 45,000 of whom 30,000 live in towns and the rest in villages, according to the latest government figures made public in Jerusalem. There are over 160 Christian churches, more than 100 mosques and 19 Druze shrines in Israel.

If present trends continue, nearly seven million students will be enrolled in nonpublic elementary and secondary schools in the United States by 1965, according to a prediction by the U. S. Office of Education. The forecast indicated that one student in every seven will be receiving education in church-related or other private schools.

Bishop Gerhard May, head of the Lutheran Church in Austria, has urged speedy passage through parliament of the new proposed law regulating relationships between the state and the Protestant churches. Protestant circles in Austria do not want the settlement to be held until conclusion of a new concordat for Roman Catholics, which may still take some time.

Following a month-long evangelistic crusade in the West Indies and in Latin America, Evangelist Billy Graham observed that religious freedom in Latin America is growing. He said, "The Protestant churches in Latin American countries are a lot stronger than I had realized. There are some very vigorous Protestant church leaders there."

Bob Richards, a minister in the Church of the Brethren, and Gil Dodds, a minister in the Brethren Church, are two of the "ten famous Christian athletes" who are the subjects of biographies in a recent book by that name by Mel Larson. The book is published by Miracle Books of Wheaton, Ill. Other athletes described in the book are Donn Moomaw, Bob Davenport, Dave Burnham, Rafer Johnson, Billy Sunday, Lee Pfund, Bud Schaeffer, and Jim McIntyre.

A new and completely revised edition of the Story of Jesus, written by Frank C. Laubach for use by new literates, is now available in three volumes. The books are designed to take the new reader from knowledge of a vocabulary of 450 to 500 words to a functional reading ability of 2,200 to 2,400 words. Stories divide into three books averaging sixty pages each. The books are planned and printed by the David C. Cook Publishing Company.

The American Bible Society is operating a new Bible van in the Philippines, furnished by the special gifts of the Disciples of Christ in the U.S.A. The van contains Scriptures and audio-visual equipment and is handsomely lettered on the outside with the words "Philippine Bible House" and the names of eleven of the languages in which Bibles, Testaments and portions are being distributed.



A junior high fellowship enjoys a house cleaning work party at the church

CHRISTIAN EDUCATION

Keep Your Program Active This Summer

Mildred M. Etter

Photos by Luoma

WITH the closing of school each summer comes a general sense of relaxation in many areas of the church's program. Some churches in some denominations go so far as to "close up shop" for the summer. This is not as it should be.

In actuality during the summer months the church and the church school will find that there is more time for church-related activities, more things that can be done in summer than in winter, and there are more people available to help to do these things.

Extra time comes since nearly all school activities are discontinued not only for children, but for teachers and other adults. Parents are free from the school P.T.A. and other school club responsibilities. These children and adults could profitably be guided into numerous church school activities, such as vacation church school, day camping, extended church school class sessions, club work, etc. College students, too, are home for the summer. While many of them will be working, they would welcome the opportunity to serve in some leadership capacity in their home church during the summer. Some could assist in the music program of the church. Others might consider the sponsorship of a club or junior high youth on a weekday evening or on Saturday.

Educational Opportunities

Some of the college students could assist in the teaching program of the Sunday church school. They could serve as co-teachers with the regular teachers, or they might take full responsibility. The latter situation would allow the regular teachers to serve in supervisory capacities, or to be free to attend an adult class for several months.

The summer months offer an excellent opportunity for church school teachers to put into effect a program of extended sessions. These periods are really continuations of the regular Sunday morning class sessions for the purpose of giving more time to the unit study. This would be as true for youth and adult classes as for the younger classes. Many fruitful discussion periods are never long enough! Adults and youth find personal enrichment through prayer cells or Bible study groups. The summer months provide much more time for such activities.

One of the most common educational experiences provided by the board or commission of Christian education in summer is the vacation church school. Some such schools are community or interdenominationally sponsored, but each church has responsibility for providing leaders and pupils.

Some churches are utilizing part of the summer with the day camping program as a means of extending its influence on the lives of children. Older children and youth have further opportunity for Christian growth in residence church camps. Each local church needs to supply leaders as well as campers in the church camp program.

In urban or community churches where children can get to the church easily, the local board of Christian education might consider the idea of having a weekly story hour or craft period for the children. Study groups or craft periods might be set up for adults and youth, too.

Fellowship Opportunities

No season of the year affords so many excellent opportunities for strengthening the fellowship ties in a church family. Picnics, outdoor worship experiences, work parties, community activities, and visiting are means through which small groups of individuals, groups of families, church school classes, or the church as a whole can grow in

their spirit of Christian fellowship.

Class picnics are always fun, especially if they are held in some scenic or interesting place. Besides through eating together, fellowship is achieved through recreation and worship. Playing together is just as important as the eating or worshiping together. Outdoor worship experiences can be rich in their depth of inspiration and challenge. Sunday evening services, too, could often be outdoor vespers on the church lawn or at a nearby appropriate natural setting.

Youth and adult class groups find that work parties serve a dual purpose of broadening the fellowship in their peer groups and of accomplishing some of the needed chores about the church. Work parties might be planned for thoroughly house cleaning the church, repairing and painting church school furniture, mending the church hymnals, caring for the church lawn and shrubbery, or for any other specific purposes.

Active church members in a community might band together to develop a community playground or park that would provide enjoyment and beauty for everyone of the community and not for any one special church group alone. This sort of project strengthens the bonds of Christian fellowship beyond denominational lines.

Visiting Opportunities

In every community across the Brotherhood people are hospitalized, are confined at home because of illness or age, or are lonely. All of these folks deserve the prayerful and loving concern of some church people. The minister and the committee responsible for evangelism in the local church could suggest persons to be visited and a plan by which the visiting would get done.

In addition to the ones mentioned, two other groups of people are blessed by visits: those in old people's homes and those in prisons. Some class groups find great satisfaction and joy in visiting these people with a program in which they combine worship and informal friendly visiting. Personal visits mean even more to the confined since they receive individual attention.

As we think over all of these opportunities, we can see that the Christian education program of any church can well afford to utilize the extra summertime hours in some constructive way. The church can well afford to guide its people in a wise use of time both as a church group and as individual families. Make the summer of 1958 significant and one to be remembered.



Children find the church a place of happy experiences. Here they enjoy a story hour

1958 Geneva Summer School of Missions

■ During the week of Aug. 3-10, 1958, the Geneva Summer School of Missions will be held at Conference Point, Williams Bay, Wis. This is an interdenominational leadership training school which serves in a special way the lay women of local churches. Those who are program and study group leaders in church women's groups and in youth organizations will find the schools of special benefit and inspiration.

For further information concerning the school and the cost of attending, contact Mrs. S. J. Yohn, 235 Hamilton Ave., Elgin, Ill.

Readers Write

Continued from page 2

the church, in order to meet the needs of the community, may have to have some additional practices, such as the serving of just communion. You must start where the people are." What he is saying is that, if we discard trine immersion and discard feet washing, we will be able to get a large number of members who otherwise would not come into the Church of the Brethren.

If this statement is adopted when it is again presented at Des Moines, the Church of the Brethren will, of course, grow, because people will join the church when they know they do not have to be baptized by trine immersion, and when they know it will not be necessary for them to wash feet at communion or love feast. A typical example of such growth is present in the Monroeville church, where about forty-five per cent of the present membership is made up of persons who have been received on the basis of their former baptism, which was not by trine immersion, and which policy includes receiving members — Protestants and Catholics — by so-called "Confession of Faith."

We are not trying to legislate any one out of a church home, but we are saying that other denominations would not alter their ordinances in similar circumstances. Let's keep our denomination "Church of the Brethren." — George M. Garland, Thomas Clark, and Helen M. Clark, Monroeville, Pa.

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Plans are moving forward for Brethren to participate in an interdenominational theological college to be opened at Gindiri, Northern Nigeria, early in 1959.



The Ranadives attend a village wedding



Mrs. Ranadive teaches a literacy class

JAWHAR
Evangelistic Center

Ramabai Ranadive

Photos by Susan S. Shull

ON OCT. 1, 1956, my husband and I and our two small children went from Vada to Jawhar for the Lord's work. This evangelistic center had been opened in 1955 by Mr. B. R. Muhundkar, now pastor at Palghar.

Our hearts were filled with God's love and joy and a new zeal for his work. Little did we then realize that so soon we would be facing a real test of our faith.

On the 6th of October our little two-and-one-half-year-old daughter, Tai (meaning little sister), through complications of asthma was taken from us. Pen and paper will never give the real idea of a mother's love. We were very, very sad. However, new friends helped and comforted us in our sorrow. As we gathered around little Tai's grave my husband said, "Tai, may your grave be the foundation of the church in Jawhar!" With this faith we are still working for Christ.

Getting Started

The first thing that we did was to arrange our house as a Christian home, as we were in rented quarters in a line of five apartments of non-Christian neighbors. Jawhar is a very fine place located on a plateau, 1700 feet above sea level, in the Western Ghats. Many of the people are wealthy Hindus and Mohammedans. There is also a large number of Adiwasi or backward-class people who are very ignorant about God. Our Christian home is a witness to all through pictures, scripture verses, and mottoes on the walls. We always keep our house neat and tidy. Surely people feel that this is a Christian home.

Shortly after our beloved daughter's death and before we had really gotten into the work our missionary, Bro. C. G. Shull, arranged for us to attend two institutes for special training. My husband went to Bulsar for a course on audio-visual aids and I went to Aurangabad for a course on adult literacy. This training has definitely helped us in our work at the center.

Using the Library

From the Christian Adult Education Committee we had received a set of books for our village library and to this many others have been added by missionaries who are ever ready to encourage us. We have arranged the books in classified sections so that people who are using the library can easily find stories, biographies, devotional or religious instruction. During the past year over 300 persons—men, women, and school pupils—have used the library. Our library gives Hindus a chance to read God's words. We gave one Bible and eight gospels to Jawhar's city library. We have sold two Bibles, five gospels, and many small books.

Our First-aid Dispensary

Through the kindness of Mrs. Shull we have been supplied with simple medicines that help us to serve the needs of the Adiwasi people who are poor in health and in money too. When they come for medicine they see pictures of Christ, Bible verses, and books in the room and ask many questions about God. In this way we get a chance to tell them, "We are not only giving you medicine but are also praying for you in your illness so that you will get well soon." We try to help the soul as well as the body. And they show their faith in God sometimes.

At the time of the influenza epidemic we helped a great number of people. Nearly 350 persons have gotten help from our dispensary. We also have taken sick folk to the mission hospital in Dahanu and sent others. At times of epidemics of cholera or smallpox we have encouraged folk to get inoculations and vaccinations.

Adult Education Classes

Our aim in teaching adults to read is that they may eventually be able to read God's Word. But the Adivasis are poor farmer folk who work all day and can come for classes only at night. We have had between ten and fifteen men and women attending classes. To teach them is very hard work. The teach-

ing method is not hard but teaching them is difficult because of bad habits they have followed. They do not always care to hear good stories and useful knowledge that would help them to destroy their bad habits. To show them God's good road is very hard for us, but still we do our best.

We use our flannel board at this time to tell them Bible stories. We read good books to them and try to teach them. Sometimes when they do not come to our house for class, we go to their homes. I keep the main books, pictures, and charts for this class in one Adivasi's house. Many of the women take an interest in reading but the men are more interested in their wine! That is what I find. Please pray for this work.

Milk Distribution

The distribution of Church World Service milk powder offers a big opportunity. Many children like our milk and come on the run, especially the Adivasi children who do not have enough food daily. Between thirty and forty children, regardless of caste or religion, come for milk every morning, including Sunday, too. At milk giving time I teach them Christian songs, Bible verses, and stories. From early childhood they are learning about God and his love. By taking milk daily they now look strong and healthy.

Service Through Friendship

In forming friendships we aim to bring our friends to God, to make our Hindu friends God's friends, too. We celebrate special occasions such as Mother's Day, Christian Home Week, Christmas, Good Friday, Easter, etc., by calling our friends in for tea. At such times we read our Bible, sing appropriate songs, and explain the special holiday or occasion. We put up a display of pictures and books fitting Christian home or adult literacy, especially for observing Christmas and Easter. Living close to the people and sharing in their lives, we are also invited to their special holiday celebrations and weddings. But if there is anything in their celebrations that we do not like we do not partake. In all this we believe in practicing the Golden Rule.

We have family prayers regularly morning and evening. On Sundays we have a worship period with the few other Christians who temporarily live in Jawhar. We tell about Jesus to others by making friendships, helping the poor and sick, giving books to read, and teaching adults to read, giving milk, etc. In addition to this we will tell his name openly.

Sometimes we go to Jamsar, a village eight miles away, to help the people there. We do not have a magic lantern or equipment in this line but sometimes Mr. Shull shows slides. These are on stories of the life of Christ, parables, or other stories, also lessons on health and temperance.

In these ways we work together for God. Sometimes we lose our strength; still we pray and get help from him who renews our energy. We face many difficulties, physical difficulties, sickness, some nervous difficulties. But we take all these things to him in prayer. He cares for us. Please pray for God's work at Jawhar.

Milk powder is distributed to children



Classes Offer Evangelistic Opportunities

Adult literacy classes for women have started in the Garkida church under the sponsorship of the Garkida church women. More than 100 women enrolled the first week and it is expected that the number will increase as classes get under way. They are taught Bible, reading, writing, Hausa language, and sewing by members of the local women's group. This has proved one of the most effective means of evangelism used by the local church, as women who have had no previous contact with the church come eagerly to avail themselves of this opportunity to learn, and stay on to hear the Good News.

The center maintains a public reading room





Artist's perspective of the Woodbridge church

CHURCH EXTENSION

From a Church Roof

Harold S. Moyer

HAVE you ever worshiped God from the roof of a church? From the roof of any church one can become aware of God speaking through the old and calling for high devotion to meet the demands of the new.

From the roof of the Woodbridge Church of the Brethren in Virginia, which is now under construction, one sees the old and the new. To the south is a stand of oak, maple, dogwood, pine, holly, etc., which undoubtedly looks much the same as it did when George Washington passed it on his way from Mount Vernon to Richmond. To the east, west, and north, however, the trees have disappeared. Here are hundreds of multicolored, brick, and ranch-style homes, many less than five years old. Only the blue-green waters of Occoquan Bay remain untouched by the blade of the bulldozer.

Each house is made up of mortar, brick, and lumber — but also of a family with hopes and fears, joys and sorrows. To help meet the religious needs of the families moving into these new houses the Woodbridge church was organized in August 1956. Fourteen persons became a fellowship, united in the purpose to win others to the Christian way of life as taught by the Church of the Brethren. Through baptism or by letter, forty-two persons have joined the original fourteen.

This small group of people is now supporting a yearly budget of almost 12,000, with the aid of a pastoral support grant from the General Brotherhood Board. They are building (literally building, because much of the labor has been volunteer) a first unit of a future church that will contain a social hall in which 190 persons can be seated at tables, a chapel, and twelve rooms to be used for Christian education and offices.

Of greater importance than the physical structure are the intangible values the fellowship has gained through the acceptance of the difficult task of building a community church.

New Appreciations Gained

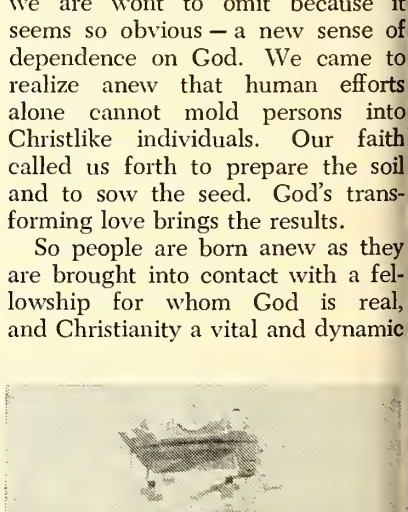
The Woodbridge fellowship began in the basement of a home without even a hymnbook among its possessions. Soon the group moved for its meetings to a lodge hall where removable partitions were put up to make classrooms. Most of the number were from churches in which Christian education facilities were good and the sanctuary provided an atmosphere of reverence and worship.

After worshiping for months in a hall without classrooms, an organ, pews, etc., one develops a new appreciation of the church as a special building. Of course, one remembers as well that the church is a fellowship of seekers after God. It was inspiring to see men and women and boys and girls who had spent years in modern, adequate church buildings move to a small, inadequate hall and serve just as faithfully and well. Their surroundings in no way defeated their efforts to guide others in the Christian way. To begin with nothing to build a church gave us a new appreciation of the meaning of the *ecclesia* and of the usefulness of symbols to express great truths.

Our experiences at Woodbridge also gave us a new appreciation of the Brethren heritage. When a fellowship seeks to win new people who are not acquainted with their beliefs and practices, that fellowship must rethink and re-evaluate its own beliefs and practices. To do so does not mean giving up, or softening, one's convictions. One soon learns, however, that to earn another's hearing he must give practical and personal testimony to his beliefs and be able to define them clearly. No longer can he rely on pamphlets with whose contents he is not familiar. As a result we gain a new appreciation of the church we love because we are making her heritage our own as we seek to convey it to others.

Many other intangible values the people of Woodbridge gained from their missionary experience. One we are wont to omit because it seems so obvious — a new sense of dependence on God. We came to realize anew that human efforts alone cannot mold persons into Christlike individuals. Our faith called us forth to prepare the soil and to sow the seed. God's transforming love brings the results.

So people are born anew as they are brought into contact with a fellowship for whom God is real, and Christianity a vital and dynamic



Volunteers at work on the church

power for life. Such a fellowship is not built by research, surveys, visitation, etc., as important as these are; it emerges slowly as a fellowship shares hopes and fears, successes and failures, resources, and an unwavering faith in the Eternal.

Would that we could remain on the roof top! But we cannot stay. Stretching out before us is a valley of need. There is work to be done below. So we leave the roof of the church, somewhat proud of the job we are doing, yet humble, too, because there is still so much to be done in Woodbridge and hundreds of similar communities across our nation.

As we descend the ladder, our Father speaks as he spoke to Isaiah of old, "Whom shall I send, and who will go for us?" Men and women of vision answer, "Here am I! Send me!" They answer thus because they know that to be a Christian means to share the life of the church — her moments of great vision and mountain-peak experiences of worship. These great visions and heart-warming experiences return again and again to those who roll up their sleeves and fulfill the responsibilities which they see.

The Greek Team

Clara Johnson

THE Greek team, one of the ecumenical projects in which the Church of the Brethren participates, is at present carrying on a wide range of activities. Though it is known as a village improvement program, the end results of the program cannot be measured in terms of what is accomplished in the village alone.

Russell and Clara Johnson of the Waterford Church of the Brethren, Calif., are in charge of the work here, living in the team house, which is located in Ioannina. On week ends this team house is a hub of activity, as each Friday evening the individual team members return from their villages, where they live and work during the week. At such times the team family may include members from five to six different countries and from as many as ten or twelve denominations. At times, because of the language barrier, some members must communicate with others mostly in sign language.

The activities of the group may at times be varied, but one of the times when all are present and participate is the worship service on Sunday evenings. This service has been conducted by one of the team members in Italian and translated by one of the Greek interpreters into English. In spite of the various cultures, it is surprising how soon the spirit of fellowship and love develops among the team members. This fellowship has stopped nothing short of sharing the "bread and cup" in several communion services.

At Work in the Villages

The work the team members do in the villages is as varied as life itself. Their chief objective is showing the villagers how to produce better crops, raise better animals, and establish better homes. In a poverty-stricken country where villagers have almost no means of contact with the outside world, other than by foot or burro, or an occasional bus trip, the demands on the team members have no limit. They may be called upon to sit with a family who has lost one of its members in death.



Russell Johnson, director of the Greek Team, examines a wooden plow, a typical farm implement in Greek villages

One of the team members was called upon to help a family whose oxen had fallen over a cliff and had to be taken to the city to be slaughtered for meat. He reported that the cries of the family were heard most of the night, because it was their prize possession, their beast of burden, and it represented their life savings. Not only did it represent a terrific loss, but it meant that the women of the family would have to become the beast of burden. How cruel is life itself, in parts of Greece!

The team has much to its credit in the way of village improvements, such as the introduction of better ways of planting and growing their crops, of improved and hybrid seeds, of small tools that reduce drudgery, of improved animals and artificial insemination, and even the introduction of reading materials in the form of small libraries. Canning of fruits, vegetables, and meats has played a very important part in providing food for villagers during the winter months, when they would have gone hungry otherwise.

The team home is the demonstration of a better way of life, the villagers love to visit it and sometimes explore clothes closets out of sheer curiosity. There are always the sick who need transporting to the doctor, and in a country that has been the scene of hundreds of years of war, there are children, injured by land mines, to rush to doctors.

Nursery Program

In addition to the village programs, Clara supervises a day-nursery program, which is carried on in a refugee section of Ioannina and provides food and a training



Mrs. Johnson (left) directs the day nursery program for Albanian refugee children in Ioannina



"Where will be my kindergarten?" seems to be the question of this Albanian refugee child. The present barrack used for the day nursery will be taken over soon by the Greek army. An international work camp will help construct a new building

program for preschoolers. A year spent in this nursery changes the looks of the children, removing the evidence of malnutrition. Land has been given for a new nursery building by the Orthodox Church, and the Brethren have granted approval for an international work camp to be conducted during the month of July, to help in the construction of the building.

Russell co-ordinates the program, but much time is consumed in meeting with government workers, the American mission personnel, and representatives of the Orthodox Church. He has assumed the responsibility of some demonstration planting of seed, as well as supervising the filling of a silo at the experimental farm.

Greece has long been known as one of the most beautiful countries in the world, but people cannot live on scenery. Greece has contributed many of the wonderful things in the culture of many countries, but people cannot live on their past glories. The Greek Orthodox Church has withstood the hundreds of years of war and persecution and practically all people in Greece are church members, having been baptized into the church as infants, but Christianity must incorporate the entire way of life. The Church of the Brethren has much to offer to the underprivileged people of Greece and of the world. A hearty welcome is extended to all Brethren on world tours to include the Greek team in their itinerary.

Conference Business

A Statement on Church Extension for the Church of the Brethren in North America

The General Brotherhood Board desires to report that the Statement on Church Extension for the Church of the Brethren in North America has been reviewed carefully and special consideration given to Section IV. We believe that the principles enunciated in these paragraphs: (1) represent the mind of Christ as revealed in the New Testament; (2) define procedures essential for the true witness of the church in our time; and (3) are permissive in character in accord with the Brethren concept of no force in religion.

We, therefore, commend the statement in its present form to the Annual Conference at Des Moines.

Office of Lay Minister

The General Brotherhood Board asks for additional time to study the query on Office of the Lay Minister.

Peace Education

The General Brotherhood Board recommends the following answer to the Annual Conference query on Peace Education:

The General Brotherhood Board deeply shares the concern of this query for a more effective program of peace education and action in our local churches. Annual Conference in referring this "for favorable action" we believe has answered the request of the query which is set forth in the paragraph numbered 1. For Annual Conference thereby has called upon every local church to conduct annually a series of lessons in peace education.

In answer to the second part of the request which asks for suitable materials for annual peace education lessons, the following facts and suggestions are set forth.

a. The General Brotherhood



1958 Brethren Adult Seminar Participants

Front row (left to right): Ella F. Brightbill, Lebanon, Pa., Elizabeth H. Kreps, Pottstown, Pa., Mrs. Pauline F. Weisbrod, Easton, Md., Kenneth R. Blough, Carlisle, Pa., Mrs. Sylvia Arehart, Stuarts Draft, Va., Mrs. Emory H. Wyant, Waynesboro, Va., Mrs. Jane Desper, Stuarts Draft, Va.; second row: Ralph Smeltzer, director of the seminar, Elgin, Ill., Mrs. Hazel M. Bartholomew, Columbiana, Ohio, Mrs. George Row, Bridgewater, Va., Mrs. Ella B. King, Bridgewater, Va., Elmer E. Ebersole, Martinsburg, Pa., C. Elmer Dilling, Martinsburg, Pa., Jesse L. Stayer, Collegeville, Pa.; third row: Mrs. John C. Holsopple, Hollsopple, Pa., Mrs. M. S. Heinz, Windber, Pa., Mrs. Dora Varner, Windber, Pa., Mrs. Nora Varner, Johnstown, Pa., Mrs. Effie Glick, Bridgewater, Va., Mrs. Paul Trimmer, Carlisle, Pa., Mrs. Ruth Shatto, Shepherdstown, Pa., John D. McConahy, Martinsburg, Pa., Mrs. Harold Cressler, Carlisle, Pa., Malcolm Drake, Martinsburg, Pa.; back row: Mrs. Dorothy S. Pentz, Pottstown, Pa., Rupert Harshbarger, Lewistown, Pa., Mrs. Ellen Wint, Windber, Pa., Warren S. Kissinger, Carlisle, Pa., E. R. Buck, Franklin Grove, Ill., Rella Hoffer, Windber, Pa., Rufus B. King, director of adult work, Elgin, Ill., Minerva Adams, Carlisle, Pa., Anna M. Warstler, director of women's work, Elgin, Ill., Mrs. Howard Swavely, Pottstown, Pa., Mrs. Grace Shive, Souderton, Pa., E. M. Frasnacht, director of missionary education and recruitment, Elgin, Ill., Franklin H. Shive, Souderton, Pa.; not pictured: William F. Smith, Bridgewater, Va., Albert H. Church, Mansfield, Ohio, Mahlon G. Little, Kansas City, Kansas.

It is not too early to begin plans to have your church represented at next year's seminar, Feb. 2-6. Place a sum in your budget now to help one or more delegates attend

---

Board during recent years has encouraged every local church to conduct annual church school elective units and/or Sunday evening schools in the areas of peace and related subjects. The Local Church Program Guide Calendar suggests appropriate times for school of peace, international relations, Christian citizenship, and other areas of social concern.

b. The board has produced, or has on hand from other producers, a sizable number and variety of elective units, lesson series, and packets. New ones are prepared, or older ones brought up to date, yearly. Each packet provides basic minimum materials for a thirteen-session study, a four-session study, or a one-session study. In addition, the board will gladly answer questions or send bibliographies of materials to all who will inquire.

c. This query points up the fact that the failure on the part of churches to conduct peace studies is not due so much to a shortage of suitable materials, as to the lack of information that such materials are available, to an absence of effective leadership, or to indifference on the part of the churches. We therefore, recommend to each church within the Brotherhood that it:

(1) Appoint individuals or committees who will keep themselves informed and will inform their churches of the materials which are available. (2) Encourage the development of a more effective leadership. (3) Authorize such individuals or committees to set up appropriate peace studies in each local church annually.

A Department of Peace

The General Brotherhood Board recommends the following answer to the query on a Department of Peace:

The General Brotherhood Board fully shares the concern expressed in this query that this is a time "for positive and constructive teaching of friendship and peace in our churches and nation." After careful consideration, however, the board does not believe that the establishment of a Department of Peace within the government is the most appropriate way to secure the ends sought for; all departments of the government should seek to do the things that make for peace.

The foreign policy of the United States, administered through the Department of State, can be influenced or determined by the people of the United States, if they are willing to speak through their representatives in Congress. If the United States foreign policy is to seek "world-wide peace and brotherhood among men without recourse to arms and physical combat," it will be necessary that our representatives in Congress, and the people who support them, basically change their attitudes. The idea of superior force, either physical or economic, as the basic determinant of foreign policy must be replaced by a higher idealism. This means Christian growth on the part of the voting public. At times in recent years the Department of State and the Administration would have desired a more enlightened and constructive approach to foreign policy but were hindered by their people back home.

To bring about a more constructive and peaceful United States foreign policy and a more brotherly world, we make the following recommendations:

(1) that we work more effectively to influence public opinion, to guide our representatives in Congress, and to make our beliefs known to persons occupying important policy making positions in our government;

(2) that we unceasingly urge our government leaders to promote and use nonviolent methods and institutions such as the United Nations

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which are available for settling international tensions;

(3) that we urge government leaders to give greater attention to removing the causes of tension and conflict;

(4) that we give greater support to the positive nonmilitary aspects of our foreign policy, such as technical assistance and economic aid to underdeveloped areas; and

(5) that we as churches and churchmen also utilize these sharing techniques through church and non-church agencies in the name of Christ, the servant of all.

This approach we believe will be more effective than the creation of another office in the government which would be subject to the political pressures that are exerted upon all governmental offices.

Student Aid and Recruitment

The General Brotherhood Board recommends to Annual Conference through Standing Committee the following answer to the query on Student Aid and Recruitment.

Financial resources: Returns from a detailed questionnaire, circulated to Church of the Brethren colleges, covering the academic year 1956-57, showed that the total sum of approximately $265,504 was being dispensed for scholarships, tuition discounts, and grants-in-aid. All of the funds available for these purposes were being used, and there was additional demand and need for further resources of this nature to help Brethren students to attend Brethren colleges. The combined student loan funds of the six Brethren colleges total $193,959. The combined total student loans granted for the academic year 1956-57 by Brethren colleges approximated $17,509. Only one Brethren college was using all of its available loan funds. Even though there are some unused reserves in college loan funds, it is our belief that it is wise to keep these college funds available and make some modification in the policy for the Brotherhood Student Rotary Loans as appears in the recommendations.

Recruitment program: The local church and the college recruitment programs are tied very closely together and bear equal responsibility in the recruitment of Brethren students. It is believed that the present Brethren student enrollment might be significantly increased if a careful and consistent recruitment program were devised that would involve the home, the local church, and the colleges. One of the basic problems faced in recruitment of Brethren students is a sufficient interest and desire on the part of the local church to recruit its youth and an appreciation of the values of a college education for the church's young people. This involves the whole church in all of its educational efforts.

Recommendations to the local church: (1) That local churches, through their pastors or ministers-in-charge, provide the college annually a complete classified listing of all high school students that are members of their church or belong to families of the church.

(2) That local churches through their youth and pastoral programs seek opportunities throughout the year to confront their young people and their families, individually and as groups, with the values of a college education and give individual counsel and help in recruiting them for the colleges.

(3) That churches seek opportunities for their young people to visit the Brethren college campus in their area. In making such visits it is desirable to provide opportunity for prospective students to meet some of the student leaders, visit with faculty members and interview the proper college counselors.

(4) That local churches provide in their budgets a "Local Church – College Matching Fund" for students needing special financial help. (For example, a local church would provide $50 a semester toward tuition and fees providing the college would match the same from scholarship or grant-in-aid funds.)

(5) That local churches keep in mind the financial needs of the college in their budgets as they relate to current operations. Instructional expenditures for current operations in our colleges exceed by an appreciable amount (estimated $200 or more each year for every student enrolled) the sums paid in tuition and fees. Direct contributions from the local and district church budgets are an important source, along with returns from endowment investments and gifts from alumni and industry of funds to meet current instructional expenses not covered by tuition and fees. If scholarships and grant-in aid are to be increased, the funds will need to come primarily from increased gifts to colleges.

(6) That local churches throughout their preaching and educational ministries seek opportunities to lift the congregational level of interest in college education for their youth and to interest all of the members of the church in support of their colleges.

Recommendations to colleges (1) We recommend that the college seek annually the co-operation of local churches in providing a complete classified listing of all Brethren high school students within the college area. This list shall be kept in such a way that the identity of Brethren students can be readily discerned.

(2) That the colleges review their present recruitment program for ways in which they may better enlist greater support and help of local congregations and their families to recruit prospective Brethren youth.

(3) That we commend the colleges for their efforts to enlist the support and financial help of local churches to pay the additional current operational expenses of the college over and above present student tuition and general fees to insure

adequate facilities and a well-trained teaching staff. In gaining such support from local churches, the colleges should recognize the desire of local churches to send every capable Brethren student to a Brethren college for his education.

(4) That the college prepare a "Local Church – College Matching Fund" so churches who wish to support a capable, needy student will find it possible to aid him financially on a matching basis with a Brethren college.

(5) That if any Brethren college reaches its capacity enrollment in any given year, it counsel and urge all additional Brethren student applicants to apply at one of the other Brethren colleges.

Recommendations to the Brotherhood: (1) That the present Student Rotary Fund policy of a maximum of $200 per year for students enrolled as sophomores, juniors and seniors be amended to make the funds available to second semester freshmen. We also recommend that the maximum of the fund for any one student be increased to $1,200 for four years of college work (for example, $300 for each of four years or $400 for each of three years.)

(2) That the Brotherhood increase its financial aid to the colleges from the Brotherhood Fund in accordance with the formula for the allocation of financial aid to our church colleges as set forth in the Call Program and recommended to Conference by the General Brotherhood Board.

Church News

Northern Missouri

North Bethel—Bro. Eugene Gnagy conducted our evangelistic services; six were added to the church. Our local CBYF has been meeting every two weeks. Our minister and several young people attended the youth conference at McPherson in March. The McPherson College ladies quartet presented a program on Feb. 25.—Mrs. Tracy Seitz, Mound City, Mo.

Southern Illinois

LaMotte Prairie—We met in council on March 5 with our elder, Bro. Farrell A. Culler, in charge. Our love feast was held on April 3. Bro. John Martin of New Lebanon, Ohio, will hold our revival meeting on Aug. 1-10. The ladies' aid has been making comforters for relief.—Hattie Drake, Palestine, Ill.

Middle Indiana

Buffalo—Bro. William Eberly is now serving our church as pastor. Bro. B. D. Hirt was the speaker for our homecoming day. One Sunday evening, Bro. R. H. Miller and his wife of North Manchester showed pictures of the Holy Land. On Feb. 21, the World Day of Prayer for our section was held at our church. Under the leadership of Brother Eberly, our average attendance has almost doubled that of a year ago.—Mrs. Violet Hirt, Monticello, Ind.

Liberty Mills—A group from our church occasionally gives worship programs at the Mexico and Peabody Welfare homes. Special programs in our church have been a concert of sacred music by the Arlington String Ensemble, slides about his Russian trip by Bro. Mark Schrock, and a program on the Navaho Indians by Bro. Don Royer and three students of his sociology class at Manchester College. Our pastor, Bro. Dwight Smith, and others participated in the Week of Prayer observance. Several Manchester College students are attending and taking part in our worship services. For our district relief project, the women took over fifty child's clothes kits to the conference at Mexico, Ind., on March 26. The district youth conference was held at our church on April 11-13. Four letters have been received.—Mrs. Sam Flory, North Manchester, Ind.

Wabash Country—We met in council on March 6. For the first time, our church is organized with a complete list of committees and boards. Next year we will celebrate the centennial of our church. We are also emphasizing the importance of the 250th Anniversary of the Church of the Brethren. Bro. Grant Weaver occupied the pulpit in the absence of our pastor. Union services for the churches in the township were held nightly the week previous to Easter. On Jan. 26, the CBYF conducted the worship service. Our ladies' aid has been sewing for relief. Our pastor, Charles Oberlin, has been asked to continue indefinitely.—Pearl Hasty, LaFontaine, Ind.

Northern Indiana

Blue River—Bro. Edward Kintner of North Manchester was the guest speaker at our home-coming service. Bro. Jesse W. Whitacre, our pastor, conducted our revival meetings. At the close of the meetings, eight were baptized. Mary Bitting and Lynn Kreider are in BVS this year. On the evening of Jan. 26, Bro. Mark Schrock showed pictures and spoke about his trip to Russia. On Feb. 2 we had as guest minister Dr. Herman B. Centz, who gave us a message in the morning and showed the film, Three Minutes to Twelve, in the evening.—Mrs. Wyland Zumbrun, Columbia City, Ind.

New Salem—We have made three additional classrooms in our basement by installing accordion curtains. The new electric organ was dedicated on March 23 by Orval Sherman. Mrs. Calvin Bright of Richmond, Ind., was the speaker for both services on missionary day. At our home-coming, the speaker, Claude Wolf, of North Manchester, told of his work with the people of Ecuador. The young women of the church have organized an evening aid called Helping Hands. Mrs. Scott Horn spoke at the mothers and daughters banquet.—Mrs. Edna Tom, Milford, Ind.

Plymouth—David Holl directed our stewardship program and canvass, The Call of Christ to Complete Commitment. Special speakers in our church have been the Reverend Sheridan of the Episcopal church, who talked about stewardship; Walter Kizer of North Liberty, who told of his trip to Puerto Rico; the Orville Shermans, who recently returned from a term of service in Greece. Bro. Russell West conducted our evangelistic services. Two were baptized and three received by letter. On three Sunday evenings in January and one in February, we held our school of missions. The film, The Broken Mask, a speaker, Richard Watson, and a review of the book, Suddenly the Sun, were three features of the school. In the afternoon of Jan. 12 a sectional training conference on evangelism was held in our church. Bro.

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I. D. Leatherman was with us. On Jan. 25 and 26, Sister Anna Mow, professor at Bethany Biblical Seminary, was with us in a spiritual life institute. The Manchester a cappella choir presented a concert on the evening of Feb. 9. A district communion service was held on Feb. 12, in commemoration of the 250th Anniversary. We have also shown the film, Come Up Higher. Rev. Wesley Brubaker, a worker in the Beatty Memorial hospital was guest speaker on Feb. 23.—Mrs. Raymond Ullery, Plymouth, Ind.

Michigan

Grand Rapids — Since our summer pastor, Clem Rosenberger, went back to Bethany, we have had guest speakers every Sunday. Bro. Dale Brown from Bethany Seminary is preaching every second Sunday. Our young people raised over $200 for CROP. On CROP Sunday, our speaker was the Michigan director, Russell Hartzler. The Council of Church Women sponsored a community World Day of Prayer service, which was held in our church. The congregation has voted to list the present church building and property for sale. We plan to relocate on a suburban site to be determined later.—Floyd Hilliker, Grand Rapids, Mich.

Northeastern Ohio

Zion Hill—Elder J. D. Zigler presided at the quarterly council on Jan. 15. Three have been baptized. Plans have been made for a mother-daughter fellowship dinner. We have a prayer fellowship meeting weekly. Our pastor attended the pastors' convention at Columbus the latter part of January. Several persons from Zion Hill are attending the training course held at Hartville, Feb. 4 to March 11.—Mrs. Sadie Kauffman, Columbiana, Ohio.

Southern Ohio

Mack Memorial—The ground-breaking ceremony for the new Christian education building was held on March 23, immediately after the morning worship. Construction began about April 1. A successful interdenominational rally for junior and senior youth was held at the Westminster Presbyterian church. The CBYF presented a full program at a church service in January. The ladies' aid sent twelve comforters for relief. Eight of our church leaders are attending the school of Christian living each night at the Greenville church. On Jan. 5 we commemorated the 250th Anniversary of the church with communion and a special program. Raymond R. Peters, executive secretary of the Church Federation of Greater Dayton and moderator of our church, served as the officiating minister of the love feast on March 30. We have received quite a few new members. The Broken Arc, an Easter drama, which shows the true meaning of Easter applied to modern family life, was presented by the Mack Players on April 6. Two Easter services were planned for members and visitors. The chancel choir, under the direction of Donald Detrick, presented a short cantata, and the temple choir, under the direction of Carol Bright, also sang.—Mrs. Earl A. Phillips, Dayton, Ohio.

Union City—Bro. Delmer Moyer of West Manchester, Ohio, will conduct church services each Sunday until a full-time pastor can be obtained. Richard Sharrits has been licensed to the ministry and is attending Bethany Training School. The church choir sponsored a successful community hymn sing and presented an Easter cantata at the morning church service. Bro. John Hurst was elected moderator of our congregation. Several of our teachers attended the vacation Bible school training conference at North Manchester. Six of our members have been attending the school of Christian living at Greenville, Ohio. Two delegates were elected by our church to serve on the Weekday Christian Education Council of Union City, and the church continues to support the weekday Christian education classes held in the schools. Union services were held each Wednesday night during the Lenten season, and special services on Good Friday. Roscoe Rhoades showed slides and told of the work at the Lybrook Indian mission. Men's work supported the goats-for-Africa program and the men and women united in sending heifers to Germany in honor of the 250th Anniversary. One heifer has been donated by the church. The church was the recipient of memorial

Brethren Placement and Relocation Service . . .

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The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

Farming

No. 342. Wanted. Herdsman for a 200-acre Grade A dairy and hog farm in Northern Illinois. Close to Brethren church. Modern house, monthly salary, and extras plus commission. This is a fine opportunity to locate in a Brethren community. Contact: Morris J. Firebaugh, R. 4, Freeport, Ill.

Teaching

No. 346. Male music director completing Master's degree in Sacred Music, August 1958, wishes to locate in strong Brethren community. Married, with children, and nearly ten years experience with Church and School choirs, four years of public school music teaching. Will consider full time Church Music, or part time with high school or college music teaching. Contact: Brethren Placement Service, 22 South State Street, Elgin, Ill.

Miscellaneous

No. 343. Modern house, rent free to Brethren couple, in their sixties, in return for two-to-four hours' work for elderly couple in adjacent house. Garden space available. Write: A. R. Cornelius, R. 1, Waterloo, Iowa.

No. 345. Attendant: Male polio patient, age 31, needs attendant to live in home in midwestern city near Church of the Brethren. Family includes wife and two children. They are Brethren; neither smoke nor drink. Desire person of same temperament. Work would include feeding, bathing, getting patient into wheel chair, setting up vocational equipment, etc. Patient is an electrical engineer and now does some work abstracting technical literature. Salary of about $45 per week plus room and board. Contact: Brethren Placement Service.

gifts from the Paul Wise family and from the children of George and Addie Netzley.—Mrs. Blanche Brumbaugh, Union City, Ind.

North Atlantic

Amwell—Bro. B. F. Waltz of Germantown, Pa., was guest speaker at the home-coming service. Our pastor, Elder George W. Landis, will serve on the 1958 Standing Committee. A goodly number from Amwell attended the meeting of the district men's and women's work, held in the Schwenfelder church at Worminster, Pa. The address was given by Bro. C. N. Ellis of Juniata College. Three Christian Endeavor groups meet each Sunday evening, preceded by a prayer meeting. The Christian Endeavor societies assisted by other organizations of the church are supporting Carol Joy Bowman in Nigeria. Cottage meetings are held each Wednesday evening with a season of prayer at the beginning, followed by Bible study, under the direction of our pastor. We have spent the past year studying the Book of Revelation. Brother Landis and his wife represented the Amwell church at the 250th Anniversary love feast at Germantown on Jan. 1. Several members have been received by baptism and letter during this past year.—Dora H. Holsopple, Sergeantsville, N. J.

Philadelphia, First—The first Sunday in September was the first service held in our new church building at 8707 West Cheltenham Avenue. The dedication service took place on the last Sunday of the month. Bro. Calvert N. Ellis was the guest speaker at the morning worship and at the afternoon dedicatory service. A CBYF group has been organized under the leadership of Nancy Rosenberger and Bradley Nicholas. Twelve of our teachers attended the district leadership school at the Ambler church. The young adult group has been meeting every other week for a fellowship meal and informal discussion of the Bible and Christian living. The women's work sponsored a school of missions on the four Sunday evenings in January, with the following speakers: Rev. A. M. Zegel, a representative of the Christian Testimony to the Jews; Mrs. Paul Hoover, who served one term on the India mission field; and Bro. A. G. Breidenstine, a member of the board of directors of the Japanese Christian University Foundation. Films of the Flat Creek mission work were also shown one evening. At the recent organization of men's work, Russell Lengle was chosen chairman. The Juniata College choir gave a sacred concert on Sunday morning, Jan. 26.—Janet R. McGrath, Cheltenham, Pa.

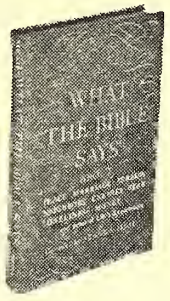
Eastern Pennsylvania

Elizabethtown—Recently Bro. G. Curtis Weddle was ordained to the ministry and Bro. Kenneth Byerly licensed. Evening programs dealing with race relations and peace have been sponsored by the women. The Sunday evening after-church fellowships are much enjoyed. The rather recently initiated program of Cub Scouting is growing. The school of missions featured classes for all ages, speakers in special fields, a Japanese dinner, and the play, House for Marvin. The Mothers Club for mothers of preschool children meets regularly for fellowship and study, using the theme, The Whole Child. A Christian education dinner for all church school workers was held. Lenten preaching services were conducted in our church each Thursday evening from March 6 to April 3, in co-operation with the Lititz, Lancaster, and Harrisburg churches. Visiting ministers brought the messages. A family life institute convened on four Wednesday evenings during April. The mother-daughter fellowship was held on April 18.—Mrs. Elmer S. Eshelman, Elizabethtown, Pa.

Reading—Six of our women attended the women's work meeting in the Annville church. Our church contributed to the project, pencils for Greece. The Sunday evening services for one month were studies in the beliefs of the church. On Layman's Sunday five of our Brethren had part in the service, and Bro. Jerome Crowther brought the message. Our pastor, Harold Bowser, conducted our evangelistic meetings when the evangelist, Bro. Wilmer Petry,

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became ill. Six were baptized. The candelabra presented to the church in memory of David and Cora Weaver have been dedicated. The devotional booklet, Meditations on Brethren Life, was used during the first quarter of the year. During January a school of missions was conducted. One of the highlights of our winter church program was our anniversary love feast on Feb. 2. Bro. S. Clyde Weaver brought the morning message and Harold Z. Bomberger officiated at the communion service. It was inspiring to see Christians of other denominations worshiping with us at our second open communion.—LaRue H. Bassler, Sinking Springs, Pa.

West Conestoga—We took an offering for Dr. Roy Pfaltzgraff's work in the leprosarium in Garkida, Africa. We have also prepared bandages for the hospital. Guest speakers have been Brethren Harry Gibbel, Earl Dibert, who served two years in Nigeria, Africa during his I-W service, and Jacob Fahnestock. The children's department of our Sunday school is raising a heifer for relief. The young people sponsored a songfest. Eighty-three of our women became members of the auxiliary of the Brethren Home. Bro. Ralph Schlosser led us in a Bible institute. On Jan. 4 the district ministerial board in a special council licensed Bro. Elmer Brubaker to the ministry. The CBYF sponsored the film, My Brother.—Emma L. Zook, Lititz, Pa.

Middle Pennsylvania

Spring Run—Bro. Wilfred Staufer of Greensburg conducted our revival services. Ten were baptized. Our church has a 100% Messenger Club. On Jan. 12, Bro. Clarence Rosenberger of Juniata College brought the message in the morning and in the evening showed slides of the college. Special activities are being planned for the 100th anniversary of the Spring Run church and for the 250th Anniversary of the Church of the Brethren. Our building program calls for additional Sunday-school rooms to be arranged in the basement. Three of our youth attended the youth seminar in Washington, D.C. A Negro choir, of Lewistown presented an evening's program on Race Relations Sunday.—Lawrence Ruble, McVeytown, Pa.

Southern Virginia

Freemont—The district junior high rally was held at our church. Bro. Glen Garner conducted our revival. One was received by letter. In February, Bro. G. L. Baker of Alum Bank, Pa., became the pastor of the Freemont and St. Paul churches. Phyllis Kingery and Ann Haynes were recently our guests for three days in the BVS training program. Bro. Guy Gardner filled our pulpit while we were without a pastor. A heifer project is under way. Plans are being made for a young married people's class.—Martha Stanley, Hillsville, Va.

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Church of the Brethren
Gospel MESSENGER
MAY 17, 1958



Waltner

Miracles Abound

IN MAY no one need travel far to see a miracle. A small girl can kneel before a tulip bed and sense the wonder of every springtime. Only a few weeks ago the ground was barren. Almost overnight the transformation took place. First, there was a tiny slip of green nosing its way out of the dark earth. Then strangely and silently came the unfolding of leaf and stem and bursting bud. One morning in the glory of God's sunlight a dozen tulips threw open their treasures of color and grace. Each delicately fashioned cup balanced serenely on a stately stem. Lightly brushed by soft breezes, they swayed in rhythm with the wind, waiting to be admired, eager to bring God's beauty before the adoration of a child.

But miracles abound for everyone to see. They require no special lenses to magnify their marvels, no rare insights to penetrate their mysteries. They are simply present, every day, on every hand. But we are so encumbered with our personal interests that we seldom pause to listen, or stand aside to see. A little girl may capture the wonder of the commonplace when her older companions ignore it. Like young Jacob who saw visions from a stony pillow, we may awaken to discover that "surely the Lord is in this place and I did not know it."

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Many Mouths to Feed

I thank Senator Humphrey for his bill in Congress to aid overseas countries by doubling our food surplus efforts. The amount looks larger but there are so many, many hungry mouths abroad, and I think there would be ample people to distribute the food. I long that they be fed. Not only hungry bodies, but homeless ones and those who are in prisons and are sick, and the aged ones who have weak bodies from years of hard labor. I am eighty-six and one-half years old, stricken with arthritis and rheumatism, but I long for those in mind with love and earnest prayers for all. — Hannah Deal, Onekama, Mich.

The Early Leaders Might Agree

Would it be possible to establish an organization in such a way as to guarantee that its original purposes would be maintained for the life of the organization, regardless of whether that organization survived for a few years or a few hundred?

The Church of the Brethren, for example, is 250 years old now. I wonder whether its early leaders would recognize it at this moment if they could come back and see it. The little pietistic band of Brethren that made up the original church, it will be recalled, wanted chiefly to find a place of refuge where it could settle and, cut off from the world, live a life of peace and holiness. Literally they desired to follow the command, "Be ye separate." Politics, economics, world affairs, education were to be in the main shunned, in order that the religious life might be devoutly pursued.

Now let us look at the March 8, 1958, Gospel Messenger, the official present-day organ of this church. The leading article is a thoughtful and strong plea by Desmond Bittinger, former editor, that Brethren speak and act in such ways that Christ's way of life may be operative at all levels in the life of the world — social, political, and economic. Turning to pages 12 and 13 one may see in a practical way how the Brethren have left their "cloistered" ways. There in a series of pictures is laid out for the Brethren the work of M. R. Zigler, our much loved Brethren Service director in Europe, who has for years carried on a international work for the churc

The Brethren in a period of 25 years, it appears, have completel reversed one of the major tenets c their faith. Yes, it looks as if th Brethren have jumped into th world with both feet!

As far as the writer is concerne this is grounds for congratulatio And who knows, perhaps the earl leaders would agree if they were liv ing in this century. Perhaps it i providential that no generation ca bind too tightly the wills of those t come, can shut off new vision.

This is not to say that this shif from a church turned inward to on turned outward has not taken its tol Stirring around in the world wil always be costly for Christians un less they remember the commanc "Be ye not conformed to the world," unless they constantly are aware o the difference between being "i the world" and "of the world."- Louise Stoltenberg, El Cerrito, Calif

Appreciation

We are writing in appreciation o the splendid article by Bro. J. M Blough in the Messenger of Dec. 21 1957, on Bible preaching.

We who have worked largely i the raw frontier of our country where Brethren churches are not s well-known, realize the necessity o making known our Bible position o the fundamental principles of th kingdom of heaven, especially wher many cults are being taught to th unsuspecting who have not Bibl knowledge.

Also more recently we want t commend the fine spiritual article b Bro. Harper S. Will in the Messenge of March 22, 1958, which is th Christ ideal. We feel it could no have been said with a more spiritua and broad meaning of Christ's pur pose and teaching. We want to em phasize the statement, "The visibl was a gateway to the invisible t Jesus and he used the material t convey the truth he taught."

Let us have more such article and we will not be embarrasse when asked why we have not grown

We will grow when we have mor of a missionary urge to save soul for his kingdom.—Brother and Siste J. W. Barnett, Myrtle Point, Oregon

The faith, courage and consecration to project a vital program and the willingness to share material resources affect

Trends in Church Growth

Galen T. Lehman

BRETHREN people who have studied carefully the record of baptisms and numerical gains during recent years have expressed genuine concern regarding the slow growth of the Church of the Brethren. Let us look at this record.

During the last eight years there has been no marked variation in the total number of baptisms per year. The number has varied from 6,119 to 6,838 per year, with an eight-year average of 6,524, amounting to slightly over six baptisms per congregation each year.

A much greater variation is shown in the net gains per year, with a low figure one year of 157, and a net gain another year of 3,340, but an average for the eight years of 2,023 per year.

This means that we have been growing at the rate of a little over one per cent per year, while the population was increasing at approximately double that rate, and Protestantism as a whole was increasing in membership much faster than the rate of population. Unless this trend is reversed, it is apparent that the Church of the Brethren is losing ground in relation to most other Protestant denominations. During the last eight years, there has been one net gain in membership per year for every ninety-five members of our denomination.

We are giving major attention this year to our rich heritage as we celebrate our 250th anniversary as a denomination. Surely we want to share this rich heritage with an ever larger number of people, so that they can benefit from the spiritual insights, teachings, and approach to the Scriptures that have proved so helpful and such a blessing to members of our fraternity. At the same time, we want to exercise a wholesome influence upon many others beyond Brethren circles.

In many cases we have failed to adapt the church's program to the needs of its own congregation or the community it should serve. Ways and methods that secured encouraging results during a past generation may not prove adequate to the needs of people in our day. This is especially true in the field of evangelism.

Increasingly, churches are discovering that one or two weeks of special evangelistic effort in the nature of an evangelistic meeting cannot be counted on to reach the people for whom the church has a responsibility. It is much more difficult to plan and execute a year-round program of evangelism, with membership classes and a program of lay

visitation, but nothing less will get maximum results. In the present day we must take the church to the people; otherwise, they will not be attracted to the church or become part of the fellowship of the church.

Jesse Bader insists that evangelism is not primarily "a method," but "a passion." Perhaps here is the point to which Brethren need to give major attention. Have we been contented to save our own children for the church, but lack a deep concern for the unsaved all about us? Are we frequently guilty of feeling that only people rocked in a Dunkard cradle are capable of appreciating "Brethrenism," or inclined to follow and practice the basic teachings and pattern of our denomination?

At first thought it would seem that stewardship is far removed from evangelism or church growth. However, we must remember that it costs in time, talent, and money to provide the kind of facilities, program, and leadership that is necessary to move forward.

For several years I have studied carefully the record of the best-giving churches as compared to the lowest-giving churches in the Central Region. With few exceptions, the best-giving congregations are making the greatest gains, baptizing the most people, providing the strongest leadership, and operating the most effective programs. Such churches have something worthwhile to offer people so that they are better able to hold their members and win new ones.

When people lack the willingness to share their money in the interests of Christ and the church, they seldom have the faith, courage, or consecration to project a vital program in the church, nor do they have the concern to reach out in an effort to evangelize the community or support the outreach program of the church around the world.

If our church is to make the growth and exercise the wholesome influence that we have a right to expect, it will be necessary to make progress along two lines.

First, we must make a better showing in conserving our own members, and evangelizing the unchurched in the areas where our churches are now established. The list of inactive members in the average church is unjustifiably large. We cannot make substantial growth if we lose members as fast as we win them or if we allow them to become inactive and indifferent in their relation to Christ and the church. More careful instruction and training as a prerequisite to church membership could help this problem.

At the same time, every church should develop a large responsibility list of people who should be won to membership in the church. Many congregations have surprised themselves as to their evangelistic opportunity and potential, after they have seriously developed a comprehensive program of evangelism and outreach designed to win people to Christ and the church. To work at such a program vitalizes a church, and enables it to take on new life and spirit.

Even if the above program is put into effect, we still need a second approach to make maximum growth and exercise the wholesome influence of which we are capable. This approach is a major expansion in the area of church extension. By this I mean the starting of new churches in unchurched areas. Tremendous opportunities are provided the Brethren in multitudes of new housing areas where comity arrangements can be secured through councils of churches.

The Brethren have demonstrated their ability to minister to such areas of divergent religious backgrounds. Frequently such people manifest genuine appreciation for the Church of the Brethren and its teachings. It is not uncommon for these

Continued on page 9



Religious News Service

The movement of population from the farm to the city has reduced the membership of the rural church and has closed many of them

EDITORIAL

The Annual Conference Program

ELSEWHERE in this issue the program for the Des Moines Annual Conference appears in somewhat abridged form. It is complete enough to point out the excellent menu of inspiration, challenge, and fellowship that Conference will offer in this Anniversary Year.

The theme for the Conference is the theme for the anniversary. The major messages, which promise to be as solid and searching as any we have heard in recent years, are intended to help the Church of the Brethren assess its role in today's world from the standpoint of its calling to witness and serve under the Lordship of Christ.

There is a significant relationship between the Bible Hour topics and the themes for the evening addresses. We look to the New Testament for the authority and the foundation of our faith, but we are never permitted alone to look back. We are impelled also to look around us at the world in which we live, at its problems and opportunities, at its temptations and needs. The eternal Word must speak through us to the world. We must become instruments by which God furthers his will and strengthens his church.

After having expressed our satisfaction with such a splendid program, it may seem gratuitous to voice a rather minor complaint. But we cannot help observing, this year as often in the past, that many of the same names appear on Conference programs with surprising frequency. For example, two speakers on this year's roster had almost identical places on the program last year. Others have carried major speaking responsibilities two or three times in the last five years. At the same time we note with pleasure that some new faces will appear.

It may be argued that this Conference is a special one and that its program, therefore, requires the best the church can offer. Perhaps so. We would agree that the men who have been chosen to address us are capable of their task. They are our very good friends, and we look forward to sitting at their feet to learn of them.

But frankly, we are disturbed at a tendency to repeat the invitations too frequently. There are other voices we would also like to hear, including some who speak in a different language and out of a different culture. We are really not poverty-stricken in our leadership. We pray that anniversary committees, program committees, and standing committees may see fit to look more widely in discovering the men to match the opportunities of this hour.—K. M.

Termites in the Church

A CHURCH in Minnesota has a new kind of committee. At the annual congregational meeting a problem had to be faced because it threatened the very foundations of the church. So the church appointed a termite committee.

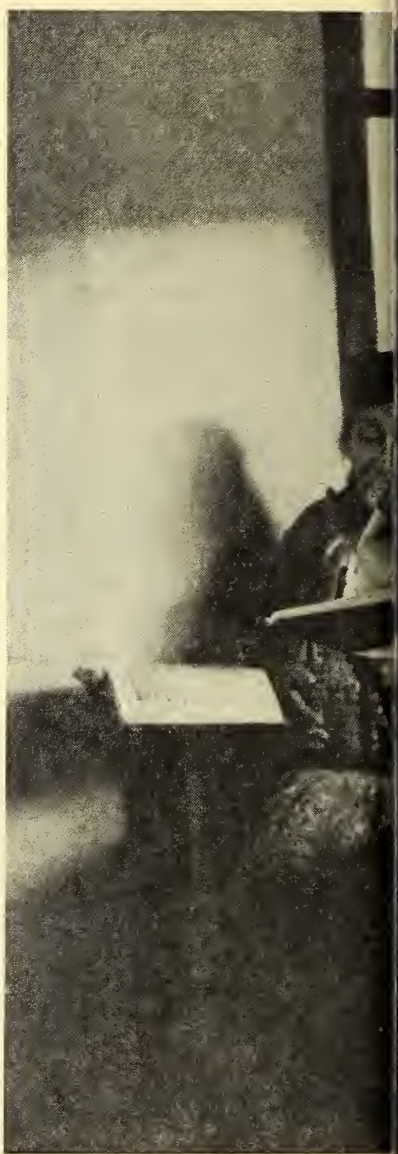
In getting rid of the dangerous white ants and other pests, it might be well to look beyond the goal of exterminating the termite. Insects are not the only scourge that can threaten the foundations of a church. Consider the prevalence of gossip, for example. Nothing can bore from within with more potential destructiveness than the little stories that undermine confidence in members and leaders, the little rumors that circulate through the framework of the congregation, wreaking their damage and blocking the work of the Holy Spirit. The sources of such destruction are hard to locate because every busybody is always quoting what someone else said.

Open criticism in public gatherings, in council meetings, and in committee sessions should be welcomed because it helps the congregation to look squarely at questions and to be aware of honest differences. Such criticism may actually strengthen the foundation of a church. But idle gossip, unfounded rumors, misleading insinuations, and hasty opinions usually bring only harm and hurt. They are the termites the church would do well to flush out of their breeding places. Perhaps a good solution for use against such termites could be compounded by taking the ninth commandment and adding to it Psalms 15; Prov. 26:20-28; Matt. 7:1-5; and James 3.

The best insurance against the subversive work of detractors might be to put one of Paul's quotable statements in large letters over every telephone, "Speak the truth in love." If we but followed Paul's advice, how different would be our conversations. — K.M.

Latin America will become increasingly important in the future. It is time to get acquainted with

The GIANT Next Door



Thurl Metzger

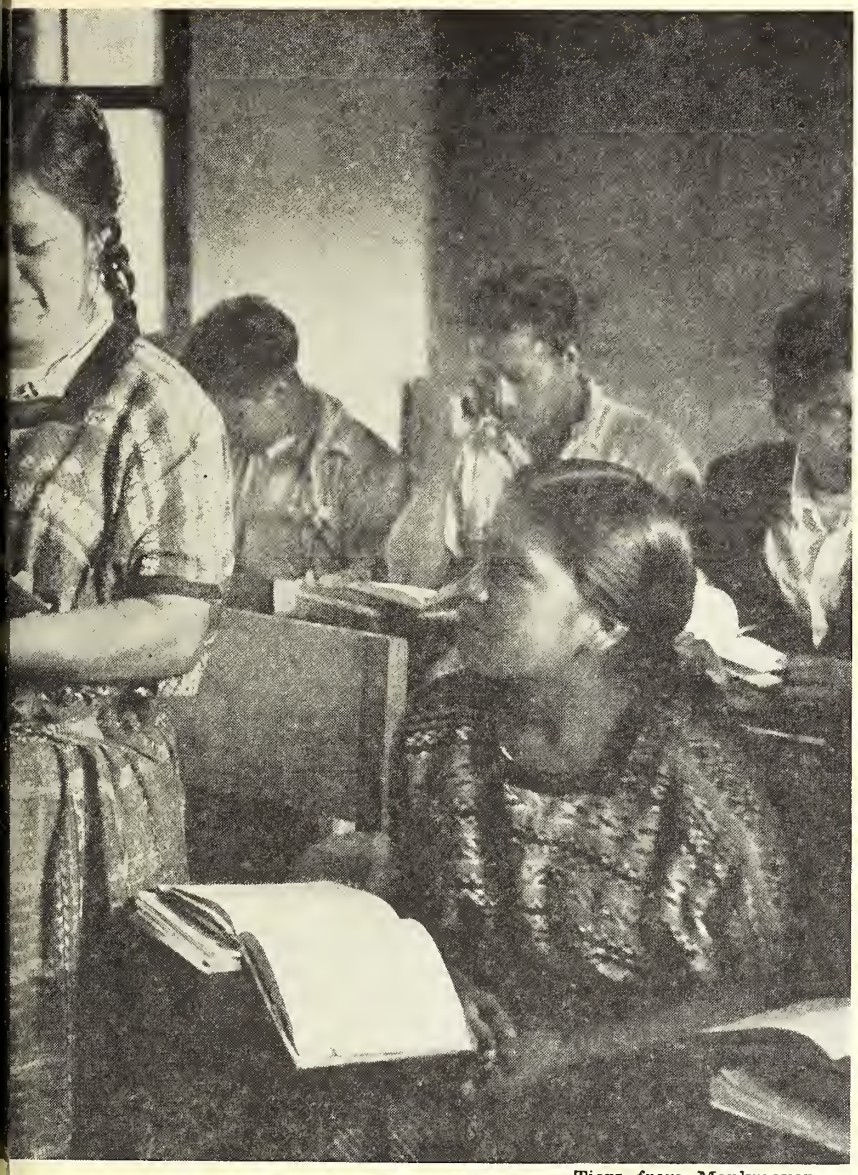
THE sharp contrasts between our nation and those to the south become evident as soon as you cross the border into Mexico. Someone will ask whether you have been to Mexico before and he proceeds to tell you about his favorite resort where voluptuous living is legal and economical. Regardless of which country you intend to visit, there is someone who has similar information.

You notice the change again when you leave the airport and are met by a contingent of hawkers — people trying to sell their wares to gullible tourists. As you drive through the city you notice long rows of small shops selling items which are probably produced in the back room on hand looms or pottery wheels, or small anvils.

You also notice the lack of middle-class homes. Latin Americans live very well indeed — or in the slums. As you pull away from the curb the driver will tip a fellow standing in the street. You ask him why and he explains that the fellow has been watching the car so that no one will steal the accessories or rig the carburetor adjustment so that you will need mechanical help soon.

As you drive through the country the appearance of poverty makes a deep impression. The Indians, for the most part, live in small mud-wall houses with thatched roofs, in conditions of filth and hopelessness. Their faces bear little more expression than the donkeys standing nearby. There are large areas of semiarid land which, according to agricultural experts, could be irrigated, and you see bottom land that is inadequately farmed and jungle land that can be cleared.

The question which comes to mind constantly is why there should be such a sharp contrast in cultures between the Americas, North and South. The answers are not easy and when you start looking for them you



Tiers from Monkmeyer

Quiche Indian women reading from the Bible in Guatemala

will probably wander back into 16th century Europe. In fact, what you see in Latin America is probably a fair picture of Europe before the Reformation.

Some people of that period became dissatisfied. They developed new appreciations and new insights about religion and life, but in order to express them they had to break with the strongest cultural control, which was the church. Those that ventured too far were rejected by their own societies and so they came to America as Pilgrims, Puritans, Quakers, and Catholics. They gave this country a new direction which we may not fully understand and appreciate.

IN NORTH AMERICA

The Puritans taught the dignity of labor. It was a common saying that "idleness is the devil's workshop." They mistrusted those who did not do physical labor. In some communities you are still expected to put extra energy and motion into the job at hand just to avoid the appearance of being lazy.

They also gave us an appreciation for sanitation. "Cleanliness is godliness," and millions of children can testify that they have been scrubbed beyond the point of necessity in order to satisfy this dual physical-spiritual obligation.

They also gave us a sense of personal discipline which they may have carried to extreme in such taboos as no laughing or games on Sunday, or engaging in any activity contrary to the so-called Blue Laws of the period.

They gave us a reverence for life by teaching that each man is the son of God and can be related directly to him.

In addition, they gave us a devil concept, and those problems which could not be readily solved by a logic which they assumed to be correct were supposed to have originated with the devil and, therefore, they had to be dealt with severely and harshly. The burning of witches and the ostracism of nonconformists are examples of how the more complicated problems were handled. This devil has persisted in American history. It is easier to pass legislation against, than for something. A congregation will stand united by a minister fighting sin, but let him start building with God and they fall back.

From the Quakers we have inherited the stated price which has been a tremendous force in our economic life. All calculations regarding the developing and manufacturing of resources and the production and sales of commodities are based on a price which has been established. They also gave us a social conscience which patiently and persistently points out those areas of social sickness until they are rectified.

IN LATIN AMERICA

Latin America was settled by

Spain, where the Reformation was stamped out bloodily and completely. And so it was in the Spanish settlements. The Indians were converted by the sword and baptized en masse, and there was a vicious vigilance against any invasion of Protestant ideas. Even the pirates who defected from the crews of Raleigh and Drake and wandered south were arrested and killed though evangelism was farthest from their minds. Consequently the ideas which grew from the Reformation did not take root in Latin America.

Manual labor is considered a curse to be avoided, if possible, or to be delegated to an inferior people, in this case the Indians. The Indian does not want to indulge in the curse any more than necessary either and so production is low. Therefore, there are poverty and misery from which he escapes through drunkenness. This has become a national problem in nearly every Latin American country.

Cleanliness is not a virtue and therefore not important, and the lack of attention to sanitation results in disease and a high infant death rate. The fear of disease and death gives rise to many superstitions, and protection is sought in costly rituals.

Personal discipline is lacking, especially in regard to home and family life. Forty percent of the men and women in Mexico live together without marriage vows. In other South American countries it runs as high as seventy percent. While the book, The Scarlet Letter was being published in the United States, it was assumed that any Spaniard worth his salt should provide for at least six mistresses. Consequently, there is no solid primary social group on which to build.

Revolutions, bullfights, and cockfights are manifestations of a lack of appreciation for life, either human or animal. The devil is not to be feared but rather to be enjoyed. One can avoid any moral penalty by paying the priest. Concerns for one's fellow man seldom arise.

Obviously, this contrast is sharper than actual conditions. Also, it is apparent that there are a number of forces cracking the cultural wall of Latin America. Some of these are:

The American tourists. There may be a question as to whether this is a good or bad influence, but nevertheless hotels are being remodeled, restaurants have improved, and sanitation facilities, in urban and resort areas, are improving rapidly. Transportation has also improved, and markets are developing to meet the tourist trade.

The expansion of the Maryknoll missions of the Catholic Church. These are consecrated people who are aware of the cultural change that must take place, and they are working devotedly to bring it about without the violence of a revolution.

Protestant missions, especially in rural areas. They are doing a sound fundamental job, and the benefits are sure to increase in years to come.

Migration to Latin America of a number of European businessmen for better economic opportunity. I visited men from Holland, Germany, Denmark, and Sweden and they are conducting their businesses on European patterns and people have responded to better pay with better production.



Three Lions

A ten-year-old youngster, heavily loaded with adobe brick, walks along a Riobamba street in Ecuador, South America

Many immigrants, both from Europe and Asia. These settlers throughout Latin America bring with them the kind of initiative which heretofore has been lacking.

Plants established in Latin America by a number of American businesses. One of these is the Sears-Roebuck Company. With these establishments come hospitals, schools, and roads with better pay and better living facilities.

Spread of 4-H Clubs throughout Latin America. This approach provides one of the best opportunities for peaceful progress and Heifer Project, Inc., supports this program wherever possible.

Significant contributions of foundations such as Rockefeller and Ford in some areas.

The International Co-operation Administration. The United States government is helping conditions in many areas.

But the devil that the Puritans gave us is still with us, and we now call him the Communist threat. This concept of foreign policy hurts us in several ways. (1) We do an injustice to our own intelligence, for instead of attempting to understand the complicated social and economic problems which had their beginnings centuries ago we simply answer them as procommunist or anticommunist. (2) We give the Communist too much recognition when we credit him with every disturbance wherever it happens. (3) Our Communist threat approach gets us into many contradictions.

I was informed by many people who have observed political activity in Latin American countries that politics is not debated according to political philosophy, platforms, or programs. The contest is between two or more groups whose purpose is to get into office for economic gain. Therefore, if the party in power can stick the Communistic threat label on the opposing party, they have a good chance of getting ICA economic aid. A local priest, who wanted funds for his school used the same technique successfully, even though those who know the area best said there was no Communist movement whatsoever. Many people are too illiterate to know the meaning of the term.

The parties aspiring to office and stuck with the Communist label conteract by accusing the party in power of being subservient to the United States; so they champion the cause of nationalism. It is apparent that this negative approach in foreign policy has done us considerable damage.

It seems certain that Latin America will become a major power in years to come. We would do well to get better acquainted with this giant that is awakening next door. To do so we must be aware of the traditional differences as well as the social and economic forces that are at work now.

We must admit that we owe much to those who brought a new concept of Christianity to this country. Perhaps in this heritage we can find the ideals to be exported and a foreign policy which will provide a more abundant life for our neighbors.

With Little White Hearts

NORMA ROHR MUIRHEAD

A violet, a rose (with maidenhair),
A daisy and carnation
Live color free in God's garden where
There is no segregation.

Printed in Puget Poet Corner
Seattle Post Intelligencer

Trends in Church Growth

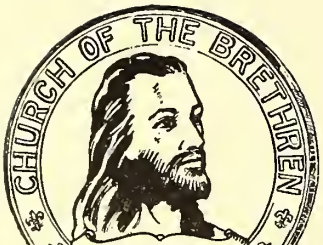
Continued from page 4

people to manifest more zeal to interpret and propagate our faith than is true of people who were reared in our church.

As Brethren, we have been closing churches almost as fast as we have been organizing new ones. Fortunately, there is developing an aroused interest in church extension. However, we are still thinking in terms far too small if we are to buy up today's opportunity. The fastest-growing denominations, percentage-wise, are starting new churches at a rate far beyond our fondest dreams. Some are actually starting a new church each year for every ten, twelve, or fifteen established congregations in their various denominations. To match this effort would require us to start from seventy to over a hundred congregations per year.

It is no disgrace to be a small denomination, but we need to feel concerned if we remain small when there is a tremendous need for our message and there are almost unlimited opportunities to propagate our faith. The same spirit of dedication, conviction, and fervor that brought the early members of our church to American shores and caused them to start numerous churches in the face of hardship and persecution could work wonders now.

It has been the conviction of many that our nation and the world needs the impact of the ideals and teachings of our church. We cannot safely keep this precious heritage to ourselves without running the risk of losing it. As we share it with others, we will come to appreciate and understand it better, thus conserving and enriching it for ourselves and posterity.



A Mission to Members



Willard Powers

FOR the first time in its history more than 12,000 laymen in the Church of the Brethren have been trained to do a common task. They are involved in the home visitation phase of the 250th Anniversary Call program.

With every district co-operating in the Call these lay folk will gain a panoramic view of the total work of the church (local, district, college, and Brotherhood), and will also have acquired a method and motivation that should issue in soul-winning activity in the years immediately ahead. Beyond the benefits that will come from more generous sharing each week for kingdom work there will be definite spiritual overtones from calls in thousands upon thousands of homes.

Congregations will receive much help from visiting "district missioners" who have been readied for their work in district training conferences. Small and large churches will find in this year's Anniversary Call the opportunity for spiritual renewal. If followed carefully the Call will yield larger resources given by more individuals for all phases of the work of the congregation. *This is the year of destiny for every one of our 1,066 congregations.*

OUR PRIMARY PURPOSE

While there are a number of important reasons for engaging in the Call, the primary purpose is *to develop givers.* "To give is to live" is not a simple slogan but a spiritual law. Our souls shrivel unless we share generously of life's material. Significant giving is not an instinct but an acquired habit that eventually can become a prized Christian grace.

It has been said that "Jesus had to teach stewardship of possessions because he cared so deeply about possessors." Individually, we do the children, youth, and adults in our particular church a Christian service of inestimable worth through leading them to experience generous giving.

The Call program cuts across all interests and activities of a church. It must be carefully planned and conscientiously executed. The local constituency must be fully informed by announcements, by the use of the mails, and finally by a personal mission to every home by carefully selected and trained lay workers. This involves a planned sequence of letters; brief talks before classes and age groups; the preparation of bulletin announcements; special use of a news bulletin; the distribution of selected stewardship leaflets Sunday by Sunday; the use of stewardship filmstrips and films, and the preaching of stewardship sermons.

Congregational missioners are trained in two or three meetings. These sessions include an interpretation of the local program; a thorough presentation of the outreach of the church in terms of the district, the college and the Anniversary Call program in all of its global aspects; a spirited consideration of all the church could do next year if more adequate resources were offered; a prayerful presentation of scriptural stewardship and Christian motives in giving, and concerted coaching of the missioners to enable them to "tell the story" of their church at work in the visit to every home.

Effective home calls require a sufficient number of dedicated missioners in addition to those who serve on the various committees. Best results are obtainable if no missioner team is required to call in more than five to seven homes. When adequately trained for their work, commissioned workers can greatly enlighten and spiritually revitalize an entire congregation.

WHY THE CALL?

The face-to-face telling of the story of the church's ministry to the community, its outreach in missions and service and its program of teaching and spiritual nurture is the significant aspect of the total Call effort.

Broadened and more generous participation in financing the work of the church is a widely recognized necessity

due to the reduced value of the dollar. It costs over twice as much to maintain even an unchanged program with the dollar worth only forty-eight and a half cents of its prewar value. It is essential also from the standpoint of our opportunity to enlarge our witness. Fields abroad are opening as never before to the church, and a spiritual awakening in our own nation is a phenomenon of our day. Experience has assured us that members now have more from which to give; more are ready to give, and *more will give if asked in person, in the home, to do so.*

DEMOCRACY IS ESSENTIAL

Church leaders have found past canvasses have been more rewarding when they are preceded by congregational decisions which reflect courageous advances in program. Those who do not expect much, receive little. The Church of the Savior in Washington, D. C., was founded after World War II by a minister who wanted a church that would be costly to join. Church membership is based on the absolute commitment of every member. Its sixty members are mostly salaried workers. Yet last year's giving provided for a budgeted program of $62,000!

Workers are eager to tell about a "going" church program; one they have helped to determine. Increasingly, pastors are leading church boards and committees to consider democratically what the church ought and is able to accomplish during the next fiscal year.

In fact, there are many churches that now engage in a thorough canvass effort *before the budget is built in council.* The merits of the "prebudget" canvass are advanced by Walter D. Bowman in an article in the May issue of the new Leader magazine. When more members know they are helping to determine the level of the church's program by the way they commit themselves for weekly giving, and by taking part in a subsequent council in helping to allocate total anticipated funds, a new interest is generated.

We are enjoined by Annual Conference to be *Brethren Under the Lordship of Christ.* One unmistakable way we can express his lordship is through systematic and generous giving to the work of his church. Dedicated men and women have the unique opportunity of telling the story of the church to the best advantage in a Brotherhood-wide Mission to the Members. At the same time they will be able to present some aspects of the doctrine of Christian stewardship in the warm, friendly atmosphere of the home.

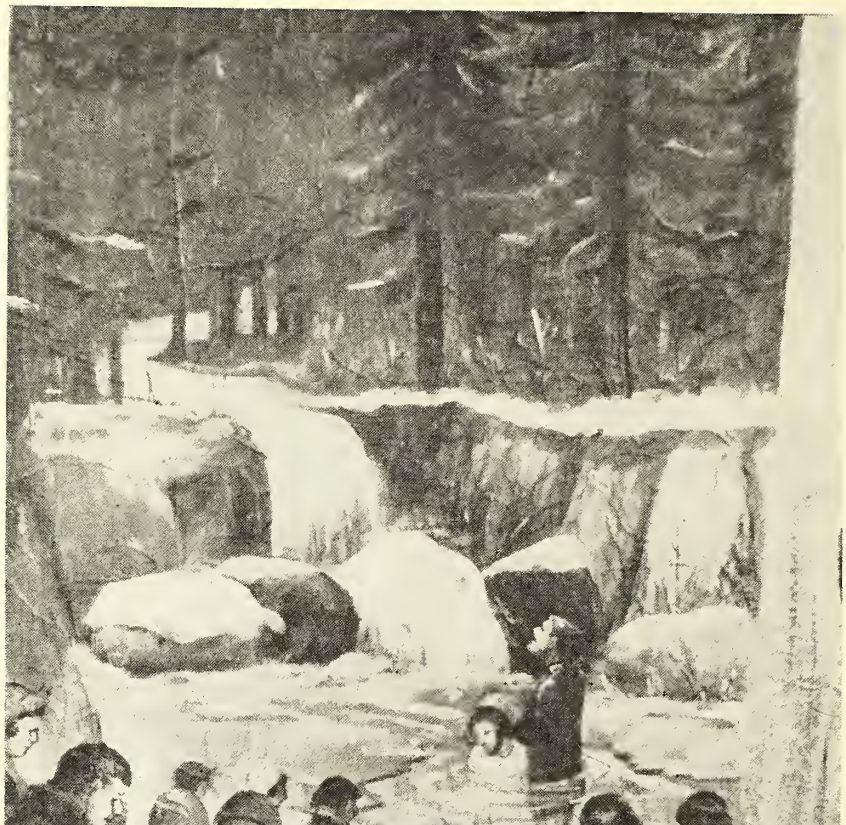


Willard Powers (right), chairman of the 250th Anniversary Call, discusses the program with R. E. Mohler, Western Region chairman

SENIOR CITIZEN

MILDRED ALLEN JEFFERY

When I am old
Find a nook for me
Where I may sit
In revery.
Let the sun be bright
And the fire glow
When the eyes are dim
And the heartbeat slow.
Do not disturb
Nor speak to me
When just ahead
Lies eternity,
And I quietly step
From the past into
The world of God
Which is kind, and new.



From the Camp Mack mural by Medford Neher

Peter Becker, chosen minister for the Brethren, baptized the first converts on Christmas, 1723

Peter Becker: First

Donald Durnbaugh

PETER BECKER was the first Brethren minister in America. After arriving in Pennsylvania in 1719, he broke the ice, both figuratively and literally, with the first baptism in America in the cold waters of the Wissahickon Creek on Christmas Day, 1723. This marked the beginning of the Church of the Brethren in America.

His birthplace was the village of Düdelsheim (sometimes called Dillsheim) near the town of Buedingen, northeast of Frankfurt in central Germany. The son of Andrew Becker, Peter was baptized as an infant into the local Reformed church on June 12, 1687. His father died while Peter was still a minor and some of the family property had to be sold by the guardians to pay off debts. Nevertheless, Becker became a prosperous farmer with extensive landholdings. He was married in Düdelsheim.

The Beckers were attracted by the fervent preaching of the Pietist leader, Hochmann von Hochenau, and later on joined the Brethren movement. They were baptized by John Naas on May 15, 1714. This caused great excitement in the community, because the Beckers were among the first of the citizens or subjects of the area to take this step, whereas the other converts had been merely settlers — religious refugees from other parts of Germany.

The Beckers were summoned before the chancery of the court of Marienborn and grilled about their "crime." The final result was that they had to give up their home in order to remain true to their newly found faith. Between June and November, 1714, Becker disposed of his property in nine different transactions. He was given permission to leave the county of Marienborn on June 27, 1715.

He and his wife traveled to Krefeld in the Lower Rhine

American Minister

area, where the ruler of Prussia allowed religious freedom. Becker made a living here as a weaver of woolens, his name appearing on the local census list around 1717 as such. He was active in the Brethren congregation there which was shepherded by their baptizer, John Naas. Several years later, Naas and Christian Liebe had a strong difference of opinion about the disciplining of a young member who had married outside of the congregation. The resulting church quarrel split the congregation, the first of several unhappy church divisions among the Brethren.

According to tradition, this disappointment was the motivation for Becker's emigration to America in 1719, as the head of a group of twenty Brethren families from Krefeld. They wanted to make a new beginning in a new country. The colony of William Penn promised complete religious freedom, abundant land, and a future for industrious and willing hands.

Becker bought twenty-three acres of land in Germantown, where he continued in his trade as a weaver. In 1720 he took as an apprentice none other than Conrad Beissel, who was later to cause him so much trouble as the leader of the divisive Ephrata movement. According to Beissel, Becker told him at that time that the unfortunate memories of the Krefeld split had continued during the sea journey. "They [the Brethren] had lost their love for one another, and . . . had even become scattered over the country." More likely, it was the practical problem of carving a living out of the Pennsylvania forests which prevented the organizing of a church for several years.

It was in the fall of 1722 that Becker, accompanied by two others, visited all of the Brethren in that area, pushing west as far as Oley. They began to hold meetings, alternating in the homes of Becker and John Gumre (Gommory) in Germantown. Following the severe winter, meetings were resumed. Finally, in the fall of 1723, a group from the Schuylkill area asked to be baptized in the apostolic manner.

This created a major problem for the small group. They did not consider themselves to be a congregation empowered to perform the ordinances. However, in much the same way as the first Brethren solved a similar problem, they finally chose one of their number, namely Becker, as their minister. He proceeded to carry out the baptism of these "first fruits" and later officiated at the love feast.

It was Becker who led out in the general visitation and evangelistic campaign taken in October 1724. The men of Germantown established congregations at Coventry and Conestoga. Beissel was baptized by Becker and placed in charge of the latter group. It was not long before his views on observing the Jewish Sabbath and his bias against marriage brought about a rupture between his followers and those who were loyal to the Brethren under Becker's leadership.

With the arrival of Alexander Mack in 1729, Becker stepped aside in preference to the first Brethren leader. However, even Mack's authority was not enough to reconcile the Beissel faction. Mack's early death in 1735 meant that Becker again had the responsibility of guiding the Germantown church during the difficult period when so many of their number joined the Ephrata community under Beissel.

That even the tension which this caused did not blind Beissel to Becker's Christian qualities is shown in several letters which the brilliant but imperious Ephrata leader wrote to Becker shortly before the latter's death. He even paid a visit to the Germantown elder as Becker lay ill.

In 1747, Becker moved to Skippack, where he spent the last years of his life with a daughter Mary, the wife of Rudolph Harley. This was the Indian Creek congregation. Becker died on March 19, 1758. A simple sandstone marker placed over his grave read only "Anno 1758. P.B." His great-great-grandson, Abraham H. Cassel, erected a new memorial in 1886.

Though not known as an eloquent preacher, Peter Becker is said to have been very "powerful in prayer" and a gifted singer. He was a poet and hymn writer. Several of his poems are known to students of Brethren hymnody. Becker's hymn, Thou Poor Pilgrim, is available in literal English translation in M. G. Brumbaugh's history. It is perhaps not accidental that every stanza

ends with the injunction, "Patience." This was certainly a hallmark of Becker's own life. Twice he gave up his home for the sake of his faith. His life in Europe was darkened by the unhappy Krefeld division, and in America by the Beissel schism. Well might he write in this hymn:

"O dear soul, take courage, this will all come to an end; thy burden of the cross will be for thy good; thou wilt soon come to thy rest. The sorrow of this short time is indeed worthy of that glory—patience."

Conference Business

Plans for a Study Conference on The Nature and Function of the Church of the Brethren

The 1957 Annual Conference approved the following recommendation: "That the Annual Conference through the General Brotherhood Board sponsor sometime in the next several years a special study conference to make a thorough exploration of The Nature and Function of the Church of the Brethren. The General Brotherhood Board was asked to "bring a proposed plan for such a conference" to the 1958 Annual Conference. This proposed plan follows:

Purpose

The purpose of the conference shall be to engage in a theological study of the nature and functions of the church and of the Church of the Brethren, including the nature of leadership and the nature and function of formal beliefs. It shall be a study conference and shall not engage in program or action considerations.

Structure

1. The General Brotherhood Board shall appoint a Program Committee of not more than five for approval of the Des Moines Annual Conference. (The personnel of this committee will be presented through Standing Committee.) The purpose of this committee shall be to plan and steer the program of the conference, instigate and guide advance studies, and make such appointments of chairmen, directors, secretaries, and others as are required. The committee shall have the privilege of co-opting others to counsel it in the planning of the conference.

2. In determining the basic issues for study by the conference, the Program Committee shall seek the counsel of a representative group of church leaders.

3. The major areas of study by the conference shall be organized under about four main topics. Preparatory study commissions, each with a membership of about five, in about four geographical areas of the Brotherhood, shall be appointed by the Program Committee to engage in preliminary studies of the main topics. The Program Committee shall have the privilege of making appointments to the study commissions from beyond the geographical area of a particular commission. These advance studies are to serve as study, work, or resource documents in the general plenary and sectional meetings of the conference.

Attendance and Schedule

1. Attendance shall need to be perhaps sixty to seventy and of people chosen by the Program Committee both for the area they represent and the contribution they can make to the conference's study.

2. The conference shall be held in the summer of 1960 for four full days (perhaps extending over a five-day period) at a suitable conference-retreat grounds. The exact dates and place are to be determined by the Program Committee.

Financing

1. The General Brotherhood Board shall plan for the financing of the conference in consultation with the Program Committee. It is estimated that the cost will be $10,000.

Conference Report

The conference shall present a report to the General Brotherhood Board and any follow-up reporting and/or publications will be determined by the board after the conference. The General Brotherhood Board shall present a report of this study conference to the 1961 Annual Conference.

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The value of food gifts, self-help materials, cotton, and vitamins provided for overseas church relief by the Christian Rural Overseas Program last year reached more than $11,886,000.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

A Garden Party

IT SEEMS a farmer's work is never done. "Just how do farmers find time for recreation?" is a question often asked. Some farm families have found that it helps to make recreation out of work. One of the farm activities that can be recreative is gardening. Caring for a garden is no small chore and children can like it or dislike it depending upon their interest in the garden. One family cares for their garden by each taking a row and hoeing and weeding it. The younger children can often help by carrying water to the special plants that need it; they can carry out weeds that have been pulled, and run other errands for those who are working. Another suggestion is that each member of the family be assigned to a certain portion of the garden and which is his job to care for. Naturally there is some feeling of pride in his portion of the garden, and each one takes special care to see that his part of the garden is kept at its best.

It is good for the whole family to work in the garden together and while they are working they can form singing quartets or whistle songs in harmony. Sometimes mental games can also be played. Some of these things may slow down the work at times but can add considerable interest to the project and make gardening a family game. This kind of working together is recreative in the sense that it creates a family unity.

And why not end the garden party with a good cool glass of cold lemonade?—*Submitted by Marlene Moats.*

Conference Program

June 17-22, 1958

Conference Theme: Brethren Under the Lordship of Christ

TUESDAY EVENING, JUNE 17

7:30 **General Session.** Arena, Auditorium.
Chairman: Paul E. Miller.
Address of Welcome: Joseph O. Nelson, Mayor Charles F. Iles.
Address: The Brethren and the Modern State, Dan West.

WEDNESDAY MORNING, JUNE 18

8:30 **Bible Hour.** Arena, Auditorium.
Chairman: Lauree Hersch.
Speaker: Chalmer E. Faw.
Topic: The Brethren and the Book of Books.
9:30 **Special Presentation.** Arena, Auditorium.

WEDNESDAY AFTERNOON

2:00 **Business Session.** Arena, Auditorium.
5:00 **Higher Education Dinner.** Ballroom, Hotel Savery.
Address: Brethren Policy in Education, Paul H. Bowman.

WEDNESDAY EVENING

7:30 **Business Session.** Arena, Auditorium.
Chairman: S. Loren Bowman.
Moderator's Address: And How Shall the Brethren Be Recognized? Desmond W. Bittinger.
9:00 **Bethany Alumni Tea.** Committee Room, Upper Arena, Auditorium.

THURSDAY MORNING, JUNE 19

7:00 **Postbreakfast Conferences.**
1. Children's Workers. Committee Room, Upper Arena, Auditorium.
2. Men's Work (open to all men).
3. Womens' Work (open to all women). Arena, Auditorium.

8:30 **Bible Hour.** Arena, Auditorium.
Chairman: Forest E. Eisenbise.
Speaker: W. Harold Row.
Topic: The Brethren and Biblical Ethics.
9:30 **Business Session.** Arena, Auditorium.
11:45 **Luncheon Meetings.**
1. Anniversary Call (by invitation). Terrace Room, Hotel Savery.
2. Medical Workers. Iowa Room, Hotel Savery.

THURSDAY AFTERNOON

2:00 **Business Session.** Arena, Auditorium.
5:00 **Brethren Service Dinner.** Ballroom, Hotel Savery.

THURSDAY EVENING

7:30 **General Session.** Arena, Auditorium.
Chairman: Burton Metzler.
Address: The Brethren and Modern Culture, Kermit Eby.

FRIDAY MORNING, JUNE 20

7:00 **Postbreakfast Conferences.**
1. Children's Workers. Committee Room, Upper Arena, Auditorium.
2. Men's Work (open to all men).
3. Women's Work (open to all women). Arena, Auditorium.

8:30 **Bible Hour.** Arena, Auditorium.
Chairman: Jay J. Johnson.
Topic: The Brethren and Biblical Reconciliation, T. Wayne Reiman.
9:30 **Business Session.** Arena, Auditorium.
11:45 **Luncheon Meetings.**
1. Brethren Welfare Workers. Des Moines Room, Hotel Savery.
2. Recreation and Camp Leaders. First Baptist church.

FRIDAY AFTERNOON

2:00 **Business Session.** Arena, Auditorium.
5:00 **Ministry and Home Missions Dinner.** Ballroom, Hotel Savery.
Address: Harper S. Will.

FRIDAY EVENING

7:30 **General Session.** Arena, Auditorium.
Chairman: Dale W. Brown.
Peace and Citizenship Speech Contest Winner.
Address: The Brethren and the Ecumenical Church, Kurtis F. Naylor.

SATURDAY MORNING, JUNE 21

7:00 **Postbreakfast Conferences.**
1. Children's Workers. Committee Room, Upper Arena, Auditorium.
2. Women's Work (everyone invited). Arena, Auditorium.
3. Men's Work Officers and Councilmen.

8:30 **Bible Hour.** Arena, Auditorium.
Chairman: Robert G. Hess.
Speaker: Warren Groff.
Theme: The Brethren and Their Interpretation of History.
9:30 **Business Session.** Arena, Auditorium.
11:45 **Luncheon Meetings.**
1. CPS and 1-W Fellowship. Iowa Room, Hotel Savery.
2. Men and Women's Fellowship. Terrace and Des Moines Rooms, Hotel Savery.
3. College Students. First Baptist church.

SATURDAY AFTERNOON

2:00 **Business Session.** Arena, Auditorium.
4:45 **Youth Picnic.** Marge-Frankel Woods.
5:00 **Foreign Missions Dinner.** Ballroom, Hotel Savery.
6:00 **BVS Fellowship Postdinner Meeting.** Committee Room, Upper Arena, Auditorium.

SATURDAY EVENING

7:30 **General Session.** Arena, Auditorium.
Chairman: Inez Long.
Anniversary Pageant: Brethren in the Court of History, by H. A. Brandt, Dorothy Dupler and Vernard Eller.

SUNDAY MORNING, JUNE 22

9:00 **Church School and Bible Hour.**
1. Nursery. Room C, Upper Arena, Auditorium.
2. Kindergarten. Room B, Upper Arena, Auditorium.
3. Primary. Press Room, Upper Arena, Auditorium.

Continued on page 27

KINGDOM GLEANINGS

A new congregation was organized at Waka, Nigeria, March 16, 1958, with seventy-eight charter members. This is the fourteenth congregation of the Nigerian District.

Training conferences in local church evangelism will be held for the congregations of Southern Ohio, May 18-21. These meetings will be under the direction of Stewart B. Kauffman, director of ministry and evangelism.

The annual retreat for ministers and their wives sponsored by the Pastoral Association will be held on Tuesday, June 17, at the Auditorium in Des Moines, Iowa. Sessions are scheduled for 10:00 a.m., a noon luncheon meeting, and 2:00 p.m. The speaker for the retreat is Dr. Harold A. Bosley of Evanston, Ill. Mrs. DeWitt L. Miller will speak at the ministers' wives section in the afternoon.

The North Atlantic and the Eastern Pennsylvania districts are interested in beginning a new church in the Paoli-Newton Square area. A meeting is scheduled for May 18, at 2:30 p.m., in the Paoli Presbyterian church for all those interested; another meeting will be held at the same place and time on June 8. Anyone living in the area interested in a new church contact Dr. Galen Young, 2300 Providence Ave., Chester, Pa.

Individual Recording at Annual Conference

Provisions are being made for individual recorders at the Des Moines Conference. Forty-eight connections will be available. The cost is $3.00 for each recorder. Please send remittance with request for recording space and indicate the name and type of your recorder. Send to Wendell Eller, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Anniversary Call News

Eastern Region

The last of the five regional Anniversary Call meetings was held at Johnstown, Pennsylvania, on Saturday, April 12. Preregistration indicated that 175 planned to attend; however, 350 was the final number in attendance for the luncheon and the meeting. Guest speakers included: George Detweiler, pastor of the Waynesboro church; Willard Powers, national Call chairman; and Donald E. Rowe, national Call director. Harold Bomberger, regional secretary, presented the district Call chairmen and their associates from the five districts. Dale Detwiler, regional Call chairman from Roaring Spring, presided at the meeting.

Idaho Training Meeting

The first of a series of 47 district Anniversary Call training meetings was held at Nampa, Idaho, on April 9, for the district of Idaho. Floyd Yearout, Jeff Mathis and C. E. Davis were the team members on this first "Mission to the Districts."

Richard Keim, the Idaho district Call chairman, reported: "We had a fine meeting with enthusiastic leadership and good interest. Attendance was good with 100% church representation of our active churches."

Duane Ramsey, pastor of the Washington Church of the Brethren, gave testimony on April 22 before the Senate Interstate and Foreign Commerce Committee on behalf of the General Brotherhood Board in support of the Langer Bill, which would prohibit the advertising of alcoholic beverages across state lines.

Action for Disarmament

The following resolution on disarmament was adopted by the General Brotherhood Board on March 21:

We commend our government for taking the following steps to help develop an atmosphere of trust and confidence between our nation and the Soviet Union: (1) participation in the agency for the peaceful use of atomic energy, (2) participation in the International Geophysical Year, and (3) the conclusion of a cultural exchange agreement.

However, we deeply regret that the arms race continues unabated. We therefore urge the government to proceed with all possible deliberate speed to negotiate with the Soviet Union for an end to the testing of nuclear weapons as a first step toward genuine disarmament. The Christian conscience calls out for a halt and a retreat from the present suicidal arms race while there is yet time and opportunity.

You are urged to send a copy of this resolution to your representative and senators along with a personal letter expressing your views. Ask your legislators to have the annual Pacific bomb tests called off. Additional information is contained in Action Sheet on Disarmament No. 6, which was mailed to pastors and Brethren Service representatives.

Anniversary and Dedications

Grandview church, east of Froid, Mont., will celebrate its fiftieth anniversary on the evening of July 11, the first evening of the North Dakota and Eastern Montana district meeting. Charles Zunkel will be the guest speaker and we are inviting old settlers and pioneer members of this church to be with us on this occasion. We will welcome letters of greetings from you if you find it impossible to attend.

Conewago church, Eastern Pennsylvania, dedication and 250th Anniversary services, May 22-25. Frank Carper and A. C. Baugher will speak on Thursday and Saturday nights respectively; various ministers in the community will bring messages on Friday night. Harold Bomberger, Eastern Region secretary, will preach the Sunday morning sermon, and R. W. Schlosser will deliver the dedicatory address in the afternoon. Five neighboring congregations will present a program of music on Sunday night.

Pittsburg church, Middle Indiana, dedication services for its new building, Sunday, May 25. Blair Helman, president of Manchester College, will speak at the morning worship at 10:30 and deliver the dedicatory sermon in the afternoon, beginning at two o'clock (DST).

South Keokuk church, Iowa, will observe its one-hundredth anniversary on Sunday, June 1. Charles A. Albin of Grundy Center, Iowa, will speak at the service beginning at two o'clock.

Lewiston church, Minn., will observe its centennial with services on June 6-8. Speakers for the occasion will be Stewart Kauffman, Brotherhood director of evangelism, and J. H. Mathis, secretary of the Pacific Coast Region.

Irvin Hoke, an employee of the Brethren Publishing House for more than forty-five years, was presented with a gift of luggage at the time of the March Board meetings in recognition of his many years spent in the bindery and mailing room. He retired from regular service in April.

Youth Plans for Annual Conference

Youth attending Annual Conference will find a rather full schedule in addition to the regular program of the Conference. Included in the youth activities is a preview of the day each morning, a fellowship hour each night, a student luncheon, a picnic, Sunday school, and other highlights for the week. Youth coming to Conference should register and secure lodgings as other Conference guests do.

Annual Conference Information

Mailing address: Church of the Brethren Annual Conference, 833 Fifth Ave., Des Moines, Iowa.

The Standing Committee will meet in the Des Moines Room, Hotel Savery. The first session at 11:00 a.m. Sunday, June 15, will be a worship service planned for members of the Standing Committee, the General Brotherhood Board, the general staff, and their families. Harry K. Zeller, Jr., will give the sermon, The Brethren and the Adventurous Future.

Manchester College

Ground-breaking ceremonies for the construction of the new $690,182 science hall were held on March 22. Construction will begin immediately and the building will be ready for use in the fall of 1959.

Prof. L. D. Ikenberry, associated with Manchester College for forty-three years (1900-1943) as teacher, business manager, treasurer, and vice-president quietly passed away on Dec. 29.

Rev. James H. Robinson, pastor of the Church of the Master in New York City, was guest speaker and leader on the campus during Christian Emphasis Week, Feb. 5-7.

Manchester College was host again to the annual vacation church school conference of the Central Region, March 7-8, to the annual rural life conference, April 14, and to the Central Region recreational laboratory, Dec. 26-31.

The college string symphony will travel to Des Moines, Iowa, this summer to serve as the nucleus for a string ensemble appearing during the closing week end of Annual Conference.

The Northeast Indiana regional science fair was held on the campus April 12. High school students from northeastern Indiana high schools exhibited and competed at the fair.

The a cappella choir presented concerts in fourteen Illinois churches and several high schools during its annual Holy Week tour March 28 to April 6.

The state oratorical crown was returned to Manchester when Mrs. Shirley Cree, a junior, emerged the winner in the Indiana state oratorical contest for women held Feb. 14.

Vernon Stinebaugh, assistant professor of music, and Miss Irma Dare, associate professor of home economics will be on sabbatical leave during the spring term. Professor Stinebaugh will attend Northwestern University to work on his doctoral program. Miss Dare will observe teaching methods in a number of area universities.

More than 250 high school string musicians from the high schools of northern Indiana joined with the college string symphony in the annual Mother's Day concert on March 22. Mr. Arthur Fiedler, conductor of the Boston Pops Orchestra, was scheduled to be the guest conductor but became snowbound in Norfolk, Va. In his absence Prof. Vernon Stinebaugh, conductor of the college string symphony, conducted the Mother's Day concert. The concert was recorded and broadcast over Fort Wayne radio station WOWO.

Recent chapel speakers included Dr. Esther Lloyd Jones, of Columbia University and such outstanding leaders in the Methodist Church as Dr. Robert Bruce Pierce, Bishop Francis Gerald Ensley, Rev. Charles F. Golden, Dr. Webb B. Garrison, and Dr. George Albert Fallon.

President Helman has announced the renewal of a grant of $1,000 from the Standard Oil Foundation. Half of this gift is allocated for equipment for the chemistry department and half as a stipend for a student in chemistry.

Manchester College was one of three Indiana colleges to receive a grant from E. I. du Pont de Nemours and Company to help "maintain the excellence of their teaching." The grants consist of $2,500 for chemistry teaching and $1,500 for other courses.

The Church Calendar

May 18

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: God's People Tested. Num. 13: 17—14:45. Memory Selection: Today, when you hear his voice, do not harden your hearts as in the rebellion, on the day of testing in the wilderness. Heb. 3:7-8 (R.S.V.)

Conference Offering

May 18 Training meeting, 250th Anniversary Call, North and South Carolina, Camp Caroline
May 18-21 Older Adult Conference, Brethren Service Center, New Windsor, Md.
May 19 Training meeting, 250th Anniversary Call, Tennessee, Liberty
May 21 Training meeting, 250 Anniversary Call, Tennessee, Birmingham
May 23 Training meeting, 250th Anniversary Call, Florida, Orlando
May 24 Eastern Maryland Junior High Day
May 25 Pentecost Sunday
May 30-31 Eastern and Middle Maryland CBYF retreat, Camp Peniel
June 8-13 Religious Drama Workshop, Elizabethtown College Elizabethtown, Pa.
June 17-22 Annual Conference, Des Moines, Iowa
June 29—July 2 Training meeting, 250th Anniversary Call, Canada

News and Comment From Around the World

Pacifists Take Week-Long "Walk for Peace"

Two groups of pacifists, including ministers, laymen, women, students, and children, left from New Haven and Philadelphia on a week-long walk to the United Nations in New York in protest against the testing of nuclear weapons. The walkers distributed leaflets and held public meetings along the way and collected signatures on a petition protesting the atomic tests to be presented to the UN.

Faculty Salaries at Church Colleges Below Average

Salaries of professors at small, private liberal arts colleges, most of which are church-related, are much lower, on the average, than those for other institutions of higher learning, according to a report by the U. S. Office of Education.

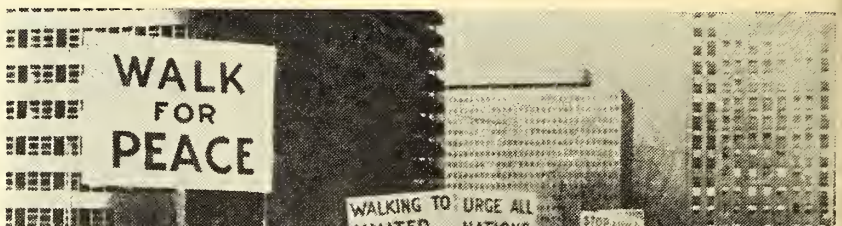
The lowest paying liberal arts college in the nation last year had an average faculty salary of only $3,450 a year. The salary level for full professors in the highest paying private university was $13,800 a year.

Secretary of Health, Education, and Welfare Marion B. Folsom termed faculty salaries "shamefully low." He said "college teachers are key members of our society; they train most of the future leaders in all walks of life."

Church Women in Cameroons Attack Polygamy

The first conference of Protestant women to be held in the Cameroons has issued strong resolutions on polygamy, marriage guidance, and "marriage gifts." The 150 participants, including 108 delegates from the parishes of the Evangelical and Baptist Churches of the Cameroons, decided to protest against the laxity of the churches on the subject of polygamy and asked for discipline to be tightened.

The conference urged that the custom of paying a dowry or giving presents as prerequisites for marriage should be suppressed as being contrary to the gospel. The conference said the practice was "an abuse of the dignity of woman, of her freedom and of the Biblical teaching on marriage."



Religious News Service

Ask World Conference of Christian Churches

A Lutheran group in Communist Czechoslovakia has urged that a world conference of Christian churches be convened to discuss the issue of atomic armaments. The Slovak Evangelical Church leaders said, "We are against atomic weapon tests. We demand the realization of a summit conference of statesmen at which the creation of an atom-free zone could be discussed,"

Officials of various church bodies in Switzerland were reported to be much interested in the letter even though it came from an apparently small group.

No State Religion in United Arab Constitution

The provisional constitution of the United Arab Republic contains no stipulation for a state religion in the new Arab nation uniting Syria and Egypt. It declares that all religions are equal before the law.

Previous constitutions of Egypt stated that "Islam is the religion of the state." Syrian constitutions of recent years provided that the religion of the president of the republic should be Islam.

Christians make up sixteen percent of Syria's four million population. They have been influential in both the economic and political life of the country. On the other hand, Egyptian Christians who constitute ten percent of their country's population, have experienced difficulties in recent years in getting equal opportunities in governmental or economic spheres.

ICA Defends Foreign Aid to Mennonites in Paraguay

The extension of $1,000,000 in foreign aid to Mennonite groups in Paraguay was defended by the International Cooperation Administration against charges that the loan benefitted a single religious sect.

The ICA said in a statement to the House Foreign Affairs Committee, "The Mennonites were chosen for this resettlement project because they were the most effective major device through which resettlement in this area could be obtained. Mennonites in Paraguay are helping to develop a vast underdeveloped area.

Electric Computer Compiles Dead Sea Scrolls Index

The first complete index of a major portion of the 2,000-year-old Dead Sea Scrolls was printed in New York by an International Business Machines Corporation electronic computer. Thirty thousand words from the scrolls and fragments found in the Dead Sea caves were transferred to IBM cards by using a punch system which indicated the scroll, column, line and sequence of the word.

The work was done under the

direction of a Jesuit priest. The cards were then sent to New York where the data was converted to two reels of magnetic tape by the IBM computer in two hours. Final alphabetical summary lists were printed in Hebrew by the computer's printing unit at the rate of 150 lines a minute.

The lists will make it possible to study any given word in all of its contexts. The computer will be able to make qualified guesses as to what words were originally written in hundreds of mutilated sections. After analyzing words preceding and following each gap the machine electronically scans thousands of words until one that most nearly fits into the context is found.

News Briefs

The only Danish missionary still in China, eighty-six-year-old Ellen Nielsen, has written to the Danish missionary society that she wishes to stay on in China until her death. She has worked in China since 1899 and before the Communists took over obtained Chinese citizenship.

The United Church of Canada spent $14,000,000 to build 196 new churches and 85 parsonages in 1957. According to the denomination's board of home missions, the church plans to erect 178 new churches in 1958.

Harper and Brothers, New York, has been approved as the sixth publisher of the Revised Standard Version of the Bible, beginning in 1962.

Six nationally televised Billy Graham meetings are planned during the evangelist's crusade in San Francisco which began April 28. The Saturday night meetings will be seen at 10:00 p.m. Eastern Standard Time, over the American Broadcasting Company network.

Building loans of more than $5,500,000 were granted 243 Christian churches, Disciples of Christ, in 1957 by the denomination's Board of Church Extension. Since 1934 the board has loaned out nearly $30,000,000 without losing a single dollar of either interest or principal.

Some 60 million dollars was spent by 388 agencies of eight Lutheran bodies in their health and welfare work last year. The agencies aided 285,000 hospital patients, 14,000 aged persons, 10,000 children, and 1,600 unwed mothers.

More than 30,300 handicapped men and women were served by Goodwill Industries of America, Inc., in 1957. Training, rehabilitation, and employment were provided the handicapped persons in workshops throughout the country. Of 121 Goodwill centers, 69 are affiliated with the Methodist Division of National Missions.

In less than 70 years Mormons have developed from a small sect in Utah to a large denomination with a world-wide membership of 1,500,000. The total U. S. membership has increased nearly fifty per cent in the past ten years.

Scripture sales are increasing in China, according to reports which have reached Hong Kong recently. There is a great demand for reference Bibles. Members of the Hungarian Church delegation which visited China a few months ago was impressed by the large number of Scriptures on sale there and by the importance given to the Bible in church life.

Overseas Report . . .

by John Barwick

from Vietnam

Saigon. In contrast to the Middle East, which we know so much better, Vietnam seems quite underevangelized. Probably a tenth of the population are third generation (or more) Christians. Many more are Buddhists, and most of the rest are animists, worshiping primitively but nonetheless devoutly. The people as a whole are largely Chinese in race but the vast, rather unexplored, hinterland has been left to the tribespeople who are Malay-Polynesian in origin and represent only a tenth of the total population though perhaps the oldest inhabitants.

The Christian element is almost entirely Catholic and represents three centuries and more of missionary effort. Protestant work is carried on by the Christian Missionary Alliance, largely with the tribespeople, and by the Seventh Day Adventists, who have one of the best hospitals in Saigon.

It has been reported that the Protestants are to send fifty more missionaries in this field, perhaps spurred on by the success of an undenominational missionary enterprise that supports native evangelists. These workers go into the jungle and preach to savage tribespeople, some of whom are cannibals and many are head-hunters. Much of the area they evangelize was unknown to Westerners until a few years ago. Maps do not exist and here was the reputed home of the humans with tails as reported by a French scientist.

■ These mountain tribes consider the vast plateaus their home and do not appreciate the settlement programs now under way which put the Vietnamese (of South China origin) into homes here. The government may regret this arbitrary transfer of land ownership before too long.

Communist agitators are playing on this resentment and the Vietnamese rulers would do well to appeal to the natural friendliness of these mountain people. They know and control the mountain paths down which the Japanese came and conquered southeast Asia. We have visited them in their forest "long houses" and have learned to value their kindly, openhearted manners. The missionary program amongst these children of nature may have considerable political significance in the near future.

All of this settlement program is largely financed by the United States and has been the cause or occasion of much corruption throughout these countries. The other day eight prominent citizens were sent to prison for many years for stealing the money intended for refugees. In Laos it is reported that a large part of the total sum given for development disappeared so cleverly and completely they cannot find anyone to prosecute.

How to be sure the money will go to those who need it and for whom it has been given has caused our foreign aid administrators many a sleepless night in this area. They deserve and need our helpful sympathy. If this problem is not solved we may find we have built up what we did not want, a powerful, unscrupulous oligarchy, resting on the backs of an oppressed people, a sure seed-ground for communism.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

NIGERIA, WEST AFRICA

Adam, the Blind Evangelist

Charles Kraft

CAN God expect day-labor, light denied?" a question posed by John Milton in his sonnet "On My Blindness," is the kind of burning question that one has frequent occasion to remember here in Higiland. For, just as Milton was not content to use the obvious answer to his question for an excuse to spend his life in an easy chair, neither is Adam, the blind evangelist who has sown the seeds for the wholesale spiritual harvest that is beginning to take place here.

I spent the night with Adam last night in a village named Kamale — eight miles from our Mbororo station. We spent the night because the people wanted to hear the gospel and the best time for most of them is after dark.

Over a hundred came at the call of the drum to sit around the faint light of a small kerosene lamp to hear a devoted blind man speak of the Prince of Light. Earlier in the day, nearly eighty in another village had listened intently to the same good news — a new and welcome story to these who have lived so long in darkness. Two more villages want regular Christian instruction.

Those in these villages who do not already know Adam have doubtless heard of "Giwa" (thus they honor him by calling him "elephant"), for he has been doing just such evangelistic work among these Higi villages for the past fifteen years. And his claim that there is not one of the hundreds of Higi villages that he has not preached in, nor one of the scores of inhabited mountains that he has not climbed, is probably close to the truth.

His exertions on behalf of the Lord's work have been phenomenal. He has been instrumental in starting more than half of the seventeen Christian Religious Instruction schools among the Higi people. His example has spurred others on to like selfless devotion to such an extent that these hills are filled with volunteer preachers every Sunday.

Adam is only a man. But he is a dedicated man. His education has been meager — consisting of a year and a half in the Sudan Interior Mission's school for the blind — but he has increased it by using what he has gotten to the full. He is a man doomed to physical darkness. But he carries the Light of Life wherever he goes.

He is not an old man — he was nine when the missionaries first came to Lassa in 1927. But he commands respect wherever he goes. Nor are his methods of preaching orthodox — every sermon is a question and answer period, every line of each hymn is a text for a two-minute gospel message, every second or third sentence provides an occasion for laughter. But he gets his message across to such an extent that at the conclusion of one of last Sunday's messages, the chief and his elders with the people who had gathered decided that from that day forward, theirs would be a Christian rather than a pagan village!

The prestige Adam has gained has won him seats on his village and district governmental councils as well as one on a higher provincial council — places where his Christian witness is badly needed. But he still considers his evangelistic work his first task.

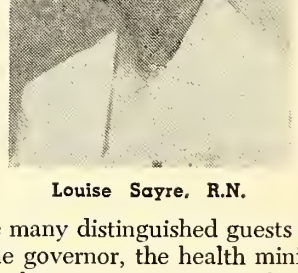
The coming of missionaries to Mbororo this past year is not the beginning of a new work. We are merely stepping into a work that is in full swing. And, as far as the evangelistic end of the work goes, we are stepping in as Adam's assistants; Adam was the first missionary to the Higi people. We have come to water a garden that he has planted well.

INDIA

BIRDS OF A FEATHER FLOCK TOGETHER

Louise Sayre, R. N.

OCTOBER found eight hundred "birds of a feather" flocking together in North India. These "birds of a feather" happen to be nurses, who had come to attend the Trained Nurses Association annual convention. The Trained Nurses Association of India (TNAI) is similar to our American Nurses Association. It is not as complex or as large, but comparing the number of nurses in India to that in America, it is quite an organized group. I had often wanted to attend one of these conventions, and so in my last year in India, I was able to do so.



Louise Sayre, R.N.

The delegates to this convention were from all over India and from several other countries. Our convention was opened with what they called the "TNAI at home" with tea being served on the lawn of the place where we were staying. There were many distinguished guests such as the governor, the health minister, and others. It was a time when we could renew old friendships and get acquainted with others. Such questions as "Where do you come from?" "Do you have a training school at your hospital?" were common.



Drs. Cunningham and Paul operate in Bulsar hospital, India. Missionary and national Christian doctors and nurses bring healing to distressed people

That evening we had the privilege of going to a special church service held for the nurses. This was interesting since the officers of the organization are Hindus. It was indeed a very fine and inspirational meeting. One statement which the speaker said has stuck with me. "Remember, Christian nurses, you are an open book which the Hindus are reading." Another was this: "Yours is a noble calling—please treat it as such."

The next morning found us packing into a bus, like a can of sardines, and going over to where we were to have the inauguration of our convention. Immediately following this the presentation of purses took place. Nurses from throughout India brought a purse of money from their hospitals. This is one of the means of supporting the organization, for it is hard to do since the government of India gives no support to it.

Carrying out the theme of the conference, "teamwork," a paper and a demonstration were given of what teamwork really is, and how it can affect the patient and his attitude. Three clinical sessions dealt with different phases of nursing. One was the care of the patients with spinal injury. The second, domiciliary treatment of tuberculosis, is of much importance in this country where the disease is so prominent and treatment so difficult. Demonstrations of the sputum collection, sputum disposal, and bag technique were shown. The problems of educating the patient about his disease and finding an occupation for him after he is cured were dealt with. The last symposium had to do with infant feeding, with emphasis on nutrition. Nutrition is a great problem in this country and one which is often neglected, especially among growing children.

Between the main sessions there were special interest groups such as a public health meeting. One afternoon was given to the student nurses, who were also attending the conference. They put on an exhibit of the various equipment and wards in a hospital. Health charts were also shown. These displays were made by the students in the various hospitals.

To add a little spice to the convention two variety shows were given with the nurses participating in them. Everyone had a good time at these.

In summing up the conference, these were the main points brought out: (1) Doctors and nurses must work close together in caring for the patients. They should share in the problems and in solving them. This is essential in effective and better nursing care. (2) In India bedside nursing care must be improved. The quality of nursing must be raised. One speaker put it: "The profession must be alert." India needs young women with a sound basic education for recruitment, if the standard of nursing is to be held up. Nursing today is in a bright spotlight, and it must not rest but strive for better standards and better nursing care.

The fellowship we had was very good, and it did me (and I am sure others felt the same), good to chat with other nurses and hear that they too are having some of the same problems I have. Nursing in India must and will go forward. The "birds of a feather" will continue to flock together and make their profession one of high standing.

Japan and Rearmament

J. Henry Long

FOUR days in Tokyo is not enough time to gain many, if any, valid impressions of a nation as vast and varied as Japan. The most one can hope for is an opportunity to talk to people who know their country and are therefore in a position to reflect accurately the mood of a nation in one or two of its interests.

The question of rearming Japan is a touchy one between Japan and the U. S. Following conditions of surrender the Japanese wrote into their constitution provisions prohibiting rearming in any way which would make it possible for her to conduct war. Having lived through the suffering of a "modern war" plus the added experience of A-bombs on Hiroshima and Nagasaki (dropped by a proclaiming Christian nation) the people of Japan continue in a mood of no rearmament.

But the benevolent Uncle Sam has other plans—Japan is the first ring of defense in the East against U.S. S.R. With large volumes of dollar aid pouring into Japan the Japanese government is forever in the dilemma of keeping peace with an electorate which wants no part of military preparation and the U. S., which insists on military preparedness of Japan as a condition of the aid which is so desperately needed.

Is it any wonder that the thinking leaders of Asia are asking whether the West is motivated by Christian benevolence or self-interest in her aid to the underdeveloped areas of the world? The answer is too clear—self-interest!

The time is here for the American

Continued on page 22



Artist's perspective of the Springfield church. Construction of the first unit (far right) will take place during the spring and summer of this year

CHURCH EXTENSION

Young Congregation Ready to Build

GOOD SHEPHERD church in Springfield, Mo., had its birth in the hopes and aspirations of men and women possessed by a vision and an urgency for ministering to people who were moving out of rural Missouri into urban centers. They were aware that Brethren young people leaving farms to seek employment in the city would not likely find their own church. Many were being lost to the church altogether. Thus in the spring of 1954, leaders of the three Missouri districts were led to cooperate in an effort to start a new urban church.

Springfield, generally known as the Queen City of the Ozarks, is the third largest city in the state. It has a population of 160,000 and is expected to grow to about 200,000 by 1975. This rapid growth, combined with other significant factors, led the joint committee of the three districts of Missouri to look to Springfield as the place for a new church. Immediately they began studying the possibilities and strategy for a new development. A nucleus of Brethren families was called together and challenged to unite in the building of a new church. Monthly fellowship meetings were started with visiting ministers bringing the messages. In January 1955 a Sunday school was organized with a total of seventeen people, eight of whom were children.

The encouraging response of the new fellowship prompted the joint committee to call the three districts to assist in the purchase of a parsonage. Down payment was made by the co-operating districts while members of the fellowship assumed the monthly loan payments of one hundred dollars.

In June 1955, W. Warren Shoemaker, with his family, moved to Springfield to assume responsibilities as pastor for the growing fellowship and to assist in its development. For the first eighteen months the parsonage was the center of activity. The living room was used as the place of worship and for committee meetings. The bedrooms and kitchen served as Sunday-school classrooms. Attendance grew gradually and soon it became necessary to find more adequate facilities. In December they began holding meetings in the Y.W.C.A.

Growth has been gradual. At the 1957 district meeting, Southern Missouri recognized Good Shepherd as an organized church. At present there are fifty-five in the fellowship, twenty-eight adults and twenty-seven children. The newly organized church has a membership of twenty-seven with an average attendance of forty-five at morning worship.

Until recently the Church of the Brethren was almost unknown in the city of Springfield. Through Good Shepherd's participation in the Council of Churches, Ministerial Alliance, and other community activities the church has already gained the respect and confidence of other churches in the community.

Good Shepherd has adopted the four-point stewardship program recommended by our 1955 Annual Conference. This includes: (1) an adequate budget for both local and world-wide ministries; (2) use of the envelope system of giving; (3) the conducting of an annual every-member canvass seeking the financial commitments of the people for the support of the church program; (4) a program of stewardship education for the total church membership. Per member giving, which averaged over one hundred dollars for the fiscal year 1956-1957, has been the highest per capita in the entire district.

Members of Good Shepherd are grateful to members throughout the state and the Brotherhood for making it possible for them to have a church. In response they are carrying on a full church program, are supporting district work and McPherson College, and have led the district in the amount contributed to the Brotherhood Fund.

A two-and-one-half acre site has been purchased and the first unit of the church building will be under construction during the spring and summer of 1958. This is being made possible through the aid of a $20,000 loan and an $8,000 grant from the Brotherhood Fund.

Japan and Rearmament

Continued from page 21

people to insist on a foreign policy which is courageous and positive in peacemaking rather than negative and old-fashioned in military defense. "Oh, for the gift to see ourselves as others see us" and for the clarity of vision to see issues in the fresh light of the Prince of Peace.

Japan wants no military preparedness forced on her by Western dollar diplomacy! She wants only an opportunity to live at peace with the giants who in the eyes of Asiatic wise men will sooner or later destroy themselves.

• • •

Christians of Kaurwatakari, Nigeria, are erecting a new church building. They have made about 7,000 mud bricks and are furnishing the labor for the building.

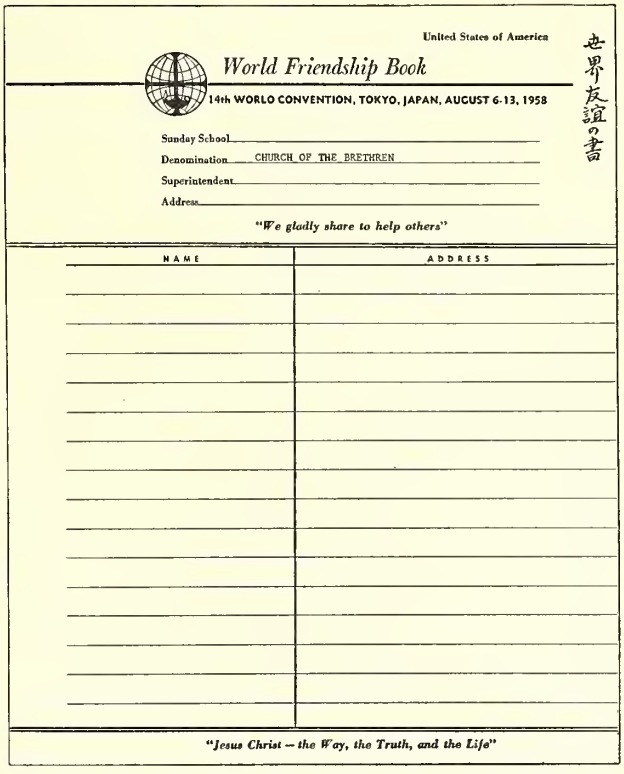
ACT NOW

AS AN expression of love and goodwill on the part of the world to the Christians of Japan, a World Friendship Book will be presented at the World Convention on Christian Education in Tokyo, Aug. 6-13, 1958.

Each page will contain the signatures of teachers, workers and members of your church school who would like to participate in such a project. These pages — gathered from all over the world — will be bound into a large book. Those who sign may make a voluntary contribution (one dollar is suggested) which will be added to the offerings of others to be used in two worthy projects. One half will go to Japan to help improve and further the work of Christian teaching in that country. One half will be given to help pay the expenses of delegates from the younger churches to the Tokyo Convention.

To date the response to the World Friendship Book project from the U.S.A. has been relatively small. If Americans signed the World Friendship Book in proportionate numbers to Australians we would have 150,000 signatures instead of 27,000. If we came up to Norway proportionately we would have 200,000 signatures. Let us show our interest to Japan.

In each church school this project should be handled by the church school superintendent. A page of this World Friendship Book was sent to each superintendent in May of 1957. Additional pages for signatures may be secured from the Christian Education Commission office, General Brotherhood Board, 22 S. State St., Elgin, Ill. The Church of the Brethren should be well represented in this unique project. The deadline


United States of America

World Friendship Book

14th WORLD CONVENTION, TOKYO, JAPAN, AUGUST 6-13, 1958

世界友誼の書

Sunday School_____

Denomination CHURCH OF THE BRETHREN

Superintendent_____

Address_____

"We gladly share to help others"

NAME	ADDRESS

"Jesus Christ — the Way, the Truth, and the Life"

date has been extended, so it still is not too late to participate if you act now.

Send all signatures and contributions as soon as possible and not later than June 30 to: World Council on Christian Education and Sunday School Association, 156 Fifth Ave., New York 10, N. Y.

A Chairman Reports

THE chairman of the Christian education commission of one of our larger churches prepared the following report for the spring church council meeting. It is interesting to note the wide variety of responsibilities which this commission carried for the total church. All members of the church received a better understanding of how this group functioned and found themselves keenly interested in the chairman's recommendation that the church look toward the full-time employment of a director of Christian Education. Here is the report:

Some Activities of Christian Education Commission May 1957 to April 1958

1. Held thirteen meetings.

2. Appointed age-group directors for the church: children's, junior high, youth, and adult.

3. Appointed director for vacation church school.

4. Approved teachers for all church school classes.

5. Approved personnel for adult committee, library committee, and historical committee.

6. Promoted and gave partial subsidy to those attending the district camp. A total of thirty-five attended this year.

7. Sent a delegate to the regional children's workers laboratory.

8. Sponsored a series of eight Wednesday night programs on marriage, using University of Michigan kinescope films and local resource persons. Average attendance was fifty-two.

9. Proposed a budget to the finance commission to meet Christian education needs — $2,725.

10. Studied various curriculum problems. Dealt with circulation problems on *Friends,* new junior high publication; the new *Horizons* for young people, and the *Church of the Brethren Leader* which appeared May 1.

11. Assigned to women's work the task of distributing *Meditations on Brethren Life* in the winter quarter.

12. Developed four Sunday night programs dealing with the 250th Anniversary.

13. Appointed institutional representatives to represent activities of local Scout troop.

14. Authorized Camp Fire Girls troop which is still in "the beginning stage."

15. Encouraged eleven persons to attend local Council of Churches' leadership training classes. Three others served as instructors.

16. Held a dinner meeting in January for teachers and officers, with Dr. Wilson, psychiatrist, as speaker

Continued on page 26

Brethren Serve in West Side Christian Parish



People of many races come to worship each Sunday in the Roosevelt Community church.



Word has gotten around the community that the parish is the place to bring your problems; here are ministers and persons who care.



The parish has recently leased a project house where all Chicago BVS'ers live.

The youth program, directed by Don Leiter, brings teen-age gangs into the youth center for club meetings, band practice, basketball, mechanics classes, and other recreational and religious activities. Six Bethany Seminary students do their practical work with these groups. BVS'ers also give leadership here.

"And the Lord said . . . speak . . . for I have many people in this city" (Acts 8: 10)



Working out of a small store front, the Chapel of Hope, Julius Belser, pastor, takes the church to his people.



Don Miller is interim pastor of the Church of the Holy Trinity located in a huge housing project where 120,000 persons live in one square mile.

The parish through its technical assistance director is launching a program of low income private housing whereby some families can come to own their homes.



These Brethren are returning to the same community in which Bethany Biblical Seminary and First church, Chicago, had their beginning. The West Side Christian Parish, through which Brethren serve this area, is an interdenominational, inner-city mission.

A Chairman Reports

Continued from page 23

and discussion leader on discipline.

17. Extended church school session period from fifty minutes to one hour.

18. Noted several unresolved problems: adequate classroom space, readily available supply of regular and reserve teachers, development of a new class for older youth, and adequate home department.

As a concluding problem, the chairman of the commission would like to raise the question as to whether the church, in view of its membership, program and resources, should not be studying the question of desirability of securing a full-time staff person to serve as director of Christian education?

The Family Counselor

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I must live with my in-laws. I love to work but I can't do anything by myself in our home without my mother-in-law's interference. We have no privacy of our own. What can I do?

Daughter-in-Law.

Dear Friend,

When one says that he "must" live with his in-laws he should be suspicious of his own feelings. Often the "must" feeling grows out of irrational feelings rather than sensible reasons. Sometimes the husband is afraid to move into a house of his own because he is afraid to tell his parents how he feels.

On the other hand, the wife, in these circumstances, who is quite aggressive and "loves to work" may find it hard to love her husband. While your husband does not know it, he would like to move out of his parents' home, but he doesn't know how. What can you do?

(1) Let your husband help you and thank him for what he does. (2) Concentrate on loving your husband through seeking his judgment, trying to understand his feelings, becoming aware of how defensive he is about both you and his mother, and showing him genuine affection. (3) Practice talking to your husband more often about your own feelings without offering the answers to your problems. Finally, it could help you a great deal if you would seek out a trusted counselor in your community.

Paul S. Hersch

Dell Nursery School

WOULD you like for your child to have the opportunity to attend a nursery school while in Des Moines, June 18-22? Miss Lois Dell, member of the Stover Memorial Church of the Brethren, is the director of an outstanding nursery school in Des Moines. She has offered her staff and facilities for kindergarten children attending Annual Conference.

The Dell nursery school has all the provisions needed for "little people" to work and play together, learning to express themselves naturally. This nursery school provides a wide variety of educational materials, an abundance of indoor creative equipment scaled to their size, as well as slides and transportation toys in a large outdoor play area which is well protected from city traffic. All of the activities will be guided by the trained staff.

This nursery school, located at 2901 Grand Avenue (ten-minute drive from the Auditorium), will not only provide an outstanding experience for children who attend, but it will also acquaint adults from across the Brotherhood with a program that can be provided in a community to enable children to spend time in a world that is child size. A good nursery school means happy experiences, companionship, proper equipment, and a guided program with trained teachers who are concerned about meeting the needs of individual children.

Only twenty-five children can be accommodated at the Dell nursery school so it will be necessary for parents to preregister their children. The sessions for these children will be Wednesday, Thursday, Friday, Saturday, and Sunday from 9:00 a.m. until 4:30 p.m. Each day a lunch will be served for the children at noon and provision will be made for necessary rest periods. The fee for the five-day period is $12.50, to be paid when the child is enrolled.

Preregistration should be made by filling in the form below. The first twenty-five children registered will be accepted. All parents who register their children will receive further information through personal correspondence by June 10.

Registration Form for

DELL NURSERY SCHOOL

Mary Spessard
22 S. State Street
Elgin, Illinois

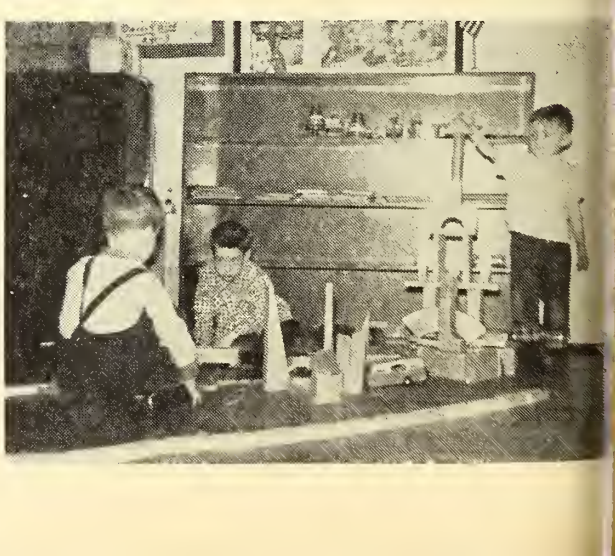
Name of Parents .....

Address .....

.....

Child's Name ..... Age .....

Send in before May 30



Conference Program

Continued from page 15

4. Junior. Room A, Upper Arena, Auditorium.
5. Junior-High. Committee Room, Upper Arena, Auditorium.
6. Youth. Meeting Room, Upper Arena, Auditorium.
7. Adults—Bible Hour. Arena, Auditorium.
Chairman: E. Wayne Gerdes.
Speaker: John B. Grimley.
Theme: The Brethren and Biblical Proclamation.

10:30 **Morning Worship.** Arena, Auditorium.
Worship Leader: Russell G. West.
Sermon: The Brethren Under the Lordship of Christ, Paul M. Robinson.

SUNDAY AFTERNOON

2:30 General Session. Arena, Auditorium.
Chairman: Paul H. Bowman, Sr.
Speaker: Edwin T. Dahlberg.

SUNDAY EVENING

7:30 **Church Convocation.**
Chairman: Desmond W. Bittinger.
Worship Leader: Ruth B. Statler.
Address: The Brethren and Destiny, Calvert N. Ellis.
Consecration Service.

Obituaries

Arnold, John, was born near Warsaw, Ind., in 1882, and died Feb. 16, 1958, near Pierceton, Ind. Funeral services were held at the Harris funeral home in Syracuse, Ind., by the undersigned. Burial was in the Warsaw cemetery.—W. Harlan Smith, Milford, Ind.

Cornell, John, son of Thomas and Susan Shillenburg Cornell, was born Jan. 25, 1869, and died Feb. 9, 1958, at Hartmansville, W. Va. He was a member of the Alleghany church. Surviving him are one daughter, one sister, and two grandchildren. Services were conducted by the undersigned and the Rev. Harry Young in the Hartmansville Methodist church. Interment was in the family cemetery.—Levi J. Ziegler, Maysville, W. Va.

Cornell, Clora Hanlin, daughter of Moaten and Ellen Cosner, was born Oct. 29, 1880, and died Feb. 9, 1958, at Hartmansville, W. Va. She was preceded in death by her first husband, Calvin Cosner. She was a member of the Alleghany church at Bismarck, W. Va. Surviving her are three children, three sisters, two brothers, eight grandchildren, and six great-grandchildren. Memorial services were conducted by the undersigned and the Methodist pastor, Rev. Harry Young, in the Hartmansville Methodist church. Interment was in the family cemetery.—Levi J. Ziegler, Maysville, W. Va.

Davis, Debbie Rae, infant daughter of Carl and Maxine Overly Davis, died in March 1958. Surviving are her parents and two brothers. Graveside services were conducted by Bro. Carl E. Yoder. Interment was in the St. Paul's cemetery.—Mrs. Carl E. Yoder, Mt. Pleasant, Pa.

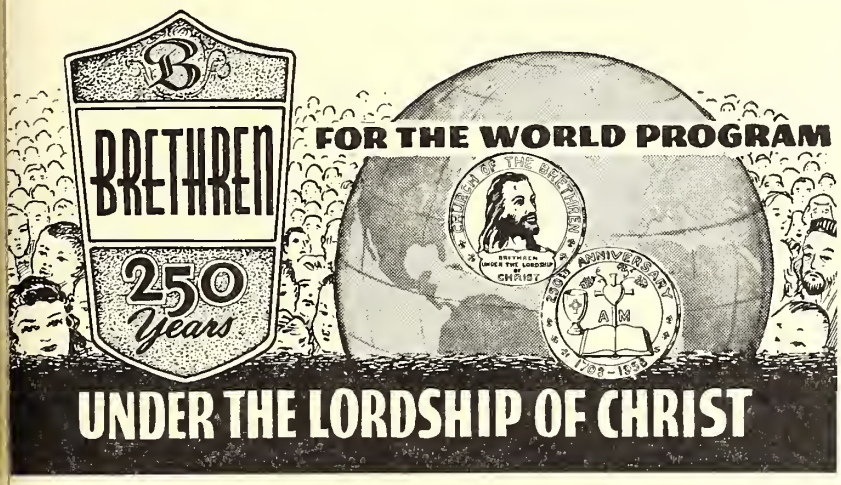
Elwood, Harriet Isadora, daughter of Jacob and Mary Guthrie Cotner, was born March 13, 1868, and died Jan. 26, 1958, in Bluffton, Ohio. In 1886 she was married to John Elwood, who preceded her in death. She was a member of the County Line church. Surviving her are three sons, five daughters, forty-four grandchildren, ninety-seven great-grandchildren, and twenty-five great - great - grandchildren. Services were held at the Hanson funeral home, Ada, Ohio, by the undersigned, also at the Paine funeral home, Orwell, Ohio. Interment was in the Coldbrook, Ohio, cemetery.—J. Oliver Dearing, Lafayette, Ohio.

Flickinger, Anna May, daughter of Jacob and Maggie Maust Miller, was born near Waterloo, Iowa, Nov. 10, 1876, and died March 6, 1958, in Cedar Falls, Iowa. On Feb. 18, 1897, she was married to Joseph J. Flickinger, who preceded her in death. Surviving are two sons, one brother, one sister, and six grandchildren. Funeral services were conducted by the undersigned and Rev. W. B. Tarr, Western Home superintendent, in the Western Home chapel. Interment was in the Morrill cemetery. —Clarence D. Sink, Waterloo, Iowa.

Furnas, Elizabeth Lohr, was born May 6, 1870, in Osterburg, Pa., and died Feb. 20, 1958, at Fresno, Calif. In 1913 she was married to Henry Furnas, who preceded her in death. She was a member of the Reedley church. She is survived by two stepdaughters, one brother, and one sister. Funeral services were conducted in Reedley by the undersigned. Interment was in the Reedley cemetery.—Harvey R. Hostetler, Reedley, Calif.

Heckman, G. Andrew, son of Henry and Anna Stauffer Heckman, was born in Franklin County, Pa., and died Feb. 19, 1958, at New Oxford, Pa. He was married to Elizabeth Grosh, who preceded him in death. He is survived by one son and two daughters. Funeral services were held at Brandts church, Pa., by Brethren Howard Bernhard, Henry Becker, and Samuel Hawbaker. Interment was in the St. Thomas cemetery.—Florence B. Geib, Mt. Joy, Pa.

Hess, Alvirta M., daughter of Wil-



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Name .....

t. or RFD .....

City ..... State .....

Church ..... District .....

Remit to the General Brotherhood Board, Church of the Brethren, Elgin, Ill.)

liam and Solina Ulrich, was born Feb. 3, 1885, and died March 1, 1958. On Oct. 15, 1910, she was married to M. Howard Hess. Surviving are her husband and one sister. Funeral services were held in the Hartville church by the undersigned and Bro. Adam H. Miller. Burial was in the Mt. Peace cemetery.—C. G. Hesse, Hartville, Ohio.

Holsinger, Addie L., daughter of Jacob and Catherine Shaffer Faust, was born in Johnstown, Pa., Oct. 5, 1876, and died Feb. 21, 1958, in Scalp Level, Pa. She was married to Joseph C. Holsinger, who preceded her in death. She was a member of the Rummel church. She is survived by five sons, six daughters, twenty-five grandchildren, seventeen great-grandchildren, one sister, and one brother. Services were held in the Meek funeral home in Windber, by Bro. A. Jay Replogle. Interment was in the Richland cemetery.—Mrs. L. Ernest Ott, Windber, Pa.

Hudson, Edna M., daughter of Daniel and Martha Burger, was born near Baxter Springs, Kansas, March 8, 1887, and died Dec. 21, 1957, in Denver, Colo. On March 31, 1909, she was married to Guy Hudson, who survives her. Also surviving are two daughters, one son, five grandchildren, four sisters, and two brothers. Funeral services were conducted by Bro. Paul Wright at the Olinger chapel, Denver. Bro. Carl Beckwith conducted graveside services at Wiley.—Mrs. Lula B. Miller, Denver, Colo.

Keeney, Clara E., daughter of Adam and Sarah Bross Light, died March 4, 1958, near Rehrersburg, Pa. She was a member of the Little Swatara church, Pa. Surviving are her husband, Henry, six daughters, four sons, seventeen grandchildren, eleven great-grandchildren, one brother, and two sisters. Funeral services were conducted by Brethren Jacob Merkey, George Snyder, and Conway Bennett, at the Ziegler church, Pa. Interment was in the Ziegler church cemetery.—Mrs. Carl Brightbill, Myerstown, Pa.

Lyons, Melvin B., was born Sept. 18, 1884, and died on Feb. 24, 1958, at Elkhart, Ind. On April 1, 1919, he was married to Bessie Doty, who survives. There is also one son, one daughter, and seven grandchildren. Funeral services were held in the Bethel church, Ind., by Bro. Howard J. Kreider. Burial was in the Milford cemetery.—W. Harlan Smith, Milford, Ind.

McAdams, Ida May, daughter of John and Rachel Helman Nisewonger, was born June 29, 1874, and died Feb. 14, 1958. She was a member of the Middle District church. On May 30, 1900, she was married to Charles F. McAdams. Surviving are four sons, four daughters, twelve grandchildren, and eight great-grandchildren. Memorial services were conducted in the Middle District church by Brethren James Simmons and Ray O. Shank. Interment was in the Maple Hill cemetery.—Mrs. L. E. Davidson, Tipp City, Ohio.

McGarrity, Clara, daughter of Simeon and Catherine Fisher Smith, was born near New Paris, Ind., March 5, 1874, and died March 6, 1958, in Elkhart, Ind. She is survived by one sister. Funeral services were held in the Syracuse church, Ind., by the undersigned. Burial was in the Milford cemetery.—W. Harlan Smith, Milford, Ind.

Miller, Annie L., daughter of Martin and Mary Elizabeth Garber, was born Aug. 2, 1869, at Sangerville, Va., and died Jan. 8, 1958, at Boonsboro, Md. In 1902 she was married to Benjamin F. Miller, who preceded her in death. Surviving are seven children, thirteen grandchildren, and fifteen great-grandchildren. She was a long-time member of the church. Funeral services were conducted by Bro. David L. Rogers, and Rev. Paul Galett, Jr., minister of Faith Baptist church, at the Oakton church. Burial was in the Oakton cemetery.—Mrs. Joel Miller, Oakton, Va.

Remick, Mabel, daughter of Aaron and Katie Leed, was born March 16, 1898, and died Feb. 8, 1958. She was married to Lester Remick, who preceded her in death. Surviving are two daughters, five grandchildren, and two sisters. Funeral services were held at the Middle Creek church by Brethren John L. Myer and Ralph Heisey. Burial was in the adjoining cemetery—Lorraine Heffley, Stevens, Pa.

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Church News

Northern California

Waterford—Bro. Lorell Weiss, pastor of the Empire church, gave an inspiring message at the dinner honoring our Sunday school staff. One Sunday Bro. Herbert Ruthrauff brought the morning message in the interest of La Verne College. The offering amounted to $775. Dr. Bertholf of the College of the Pacific, at Stockton, was a guest speaker at a men's work meeting. Once a month a group of our women help sort clothing at the Church World Service Center in Modesto. The young people have also helped in this work. The Truth Seekers Class honored their teacher, Bro. David Fouts, Sr., on his 60th wedding anniversary. Each Sunday evening in the month of January, our pastor, Claude Dadisman, led our mission study on Christ, the Church and Race. In February we studied Japan under his leadership. The women's work served a Japanese dinner on the last Sunday of the series. On Jan. 19 Circuit II of the young people held their speech contest in our church. We join with the Community Baptist church for evening worship and a social hour on the fifth Sunday of a month. We also met with them on Feb. 19 to view the latest film of Billy Graham. On Feb. 24 most of our people attended the dedication of the new Church World Service Center in Modesto. In the evening Don Murray, who was present with his wife at the dedication, gave a talk on BVS at a meeting of young people. Dick Livingston from the National Youth Office at Elgin spoke at the Circuit II Rally on Mar. 3. The mid-week bulletin sent to all the homes, including those of nonresidents, has increased the feeling of unity in our church.—Mrs. Myrna A. Bashor, Waterford, Calif.

Idaho and Western Montana

Fruitland—The Payette County School for Christian Education was held in the Fruitland church. Sixty-six were enrolled from various denominations. At the once-a-month family night, we had one program on brotherhood, in which some Japanese participated. At another one Miss Lena Worth, a missionary nurse on furlough from Nigeria, showed slides and gave an interesting account of the work being done there. The men's and women's work groups co-operated in cleaning and renovating the church. The World Day of Prayer services were held in the Free Methodist church. Mar. 23 was observed as a bring-your-neighbor Sunday. One day a month the women visit the sick, the shut-ins, newcomers and others. — Reina Downing, Fruitland, Idaho.

Washington

Lakewood Community—Our pastor, Bro. Victor Bendsen, has accepted a

call to the church at Hartville, Ohio. A committee is working to secure a new pastor for our church. On Mar. 23 the Bendsens held open house at the parsonage. At a recent fellowship dinner a special program was arranged in honor of Lavina Matheson, who was celebrating her 90th birthday. Within the past few weeks twenty-five of our church men have contributed about three hundred hours of volunteer labor toward completing the church. The Rhythm Choir participated in the Easter program. The Christian wedding of Elijah Odokara and his wife, Comfort, took place in our church. The young couple had been married in Nigeria six years ago. They will make their home in Kansas while he finishes his studies. They plan to return to Nigeria where he will serve as a medical missionary.—Agnes Ralston, Lakewood, Seattle, Wash.

Southern Missouri and Arkansas

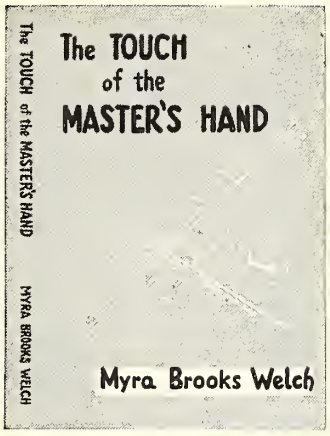
Mountain Grove—On Jan. 23, Mrs. John Hillman, a former pupil of our pastor, gave a talk on the two years she and her young child spent in a Japanese prison camp. A workshop for children's directors was held in our church on Jan. 31. Clothing and bedding are being gathered for the second time this year by the ladies' aid for foreign relief. Quilts have been given locally and we outfitted a family that has eleven children. The Passion Week services of the Cabool, Greenwood and Mountain Grove churches were held at Mountain Grove this year.—Mrs. Lois Hurlbut, Mountain Grove, Mo.

Nebraska

Lincoln—During the month of January our mission study was conducted by our pastor, Bro. Donald Kline. We closed the study with a potluck supper. Our church conducted the final polio clinic on Jan. 14; about 400 received their third and final shots. On Feb. 2, Bro. Edward Duncan brought the morning message. Three from the Lincoln church attended the Western Region rally for youth. On Mar. 16 we celebrated the fifth anniversary of our new church building.—Mrs. Metta W. Van Dyke, Lincoln, Nebr.

Southern Illinois

Girard—Under the leadership of our pastor, Bro. Hardy McDaniel, we held a church council planning meeting, at which we adopted goals for the year. Several of these goals have already been achieved. At a fellowship supper for members and friends of the church, Brethren Gordon Bucher, of Springfield, and Louis Shirky, of the York Center church, were speakers. As a result of this meeting an every-member canvass was conducted, resulting in an increase in our attendance and giving. The young people of the Girard and Virden churches have been meeting together. They are raising money to send as many of their group as possible to the National Youth Conference in August. When Curtis Weddle and his wife were with us in January, he related some of his experiences in Africa. The women's council had an all-day meeting to quilt for relief. Many articles of clothing and grease were also collected. The women entertained the guests at the Brethren home with a valentine party. Bro. Gordon Bucher was the speaker at our Father and Son Banquet. We presented Bibles to the juniors to encourage their use. Brother McDaniel was elected delegate to Annual Conference.—Eva Brubaker, Waggoner, Ill.



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Church of the Brethren General Offices, Elgin, Illinois

Southern Ohio

Stone Lick — Bro. Moyne Landis brought the message and conducted the service of ordination to the ministry of Brethren Howard Watkins and Roscoe Pringle. Our pastor with the two assisting ministers conducted the revival which closed with the communion service. Twelve were baptized. The men's work project is to help rebuild a home which was destroyed by fire. Our Sunday school and church attendance are increasing. Pre-Easter services were held closing with the communion services on Easter.—Mrs. John M. Garst, Dayton, Ohio.

West Alexandria—Plans were approved for the remodeling and redecorating of the church sanctuary. Final plans were drawn up by Arthur Dean, church building counselor, and work will proceed immediately. Union Lenten and Good Friday services with the Evangelical and Reformed Church were held. The Sunshine Class and young people sponsored the Easter sunrise service. A German exchange student, Manfred Detaille, is making his home with Mr. and Mrs. Robert Simmons this year. Brother Good is conducting a church membership class for junior-high people. We are planning a Union Vacation Bible school with the Evangelical and Reformed church. Bro. Samuel Keller, will hold our fall revival service.—Patricia Buckingham, Farmersville, Ohio.

Southern Pennsylvania

Hanover—The church had a vesper service in honor of Mr. and Mrs. Irvin Hostetter, who celebrated their golden wedding anniversary. Bro. Robert Zigler, of New Windsor brought a message and showed pictures of Ecuador. Three were baptized after our revival services held by Brother Crouse. Bro. Clarence G. Enterline, alumni secretary of Elizabethtown College, brought the message on Laymen's Sunday. Our pastor, Bro. Glen Norris, taught eight lessons on the Unfolding Drama of the Bible. On Jan. 12 our church honored the ushers at a fellowship supper. Eight of our youth and advisers attended the district youth banquet at the Black Rock church.—Mrs. Jay Earhart, Gettysburg, Pa.

Mt. Olivet — Bro. Glen Gingrich preached the examination service and Bro. J. L. Miller officiated at our love feast. Bro. Earl Kurtz of Elizabethtown was the leader in our Bible institute. Bro. Robert Ditmer and our

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pastor, Bro. E. S. Kipp, exchanged pulpits one Sunday in February.—Ada E. Brandt, Millerstown, Pa.

York, Second—Bro. William Longenecker conducted our evangelistic services. On the Friday preceding the start of the meetings, a three-hour prayer vigil was held. Bro. N. S. Sellers officiated at our love feast. At a family night service, recognition was given to those who had come into the fellowship of our church during the past year. We had a special service in observance of the fiftieth anniversary of the building of the original church, which was later replaced by our present building. Bro. Chauncey Trimmer of the Madison Avenue church was the speaker. The pastor had a class for new members. The filmstrip, Unto Thee, My Brethren, was used one Sunday evening. Seven have been baptized and one has been received by letter.—Mrs. Walter Bachman, Jr., York, Pa.

Western Pennsylvania

Greensburg—Guest speakers in recent months were Arthur Rummel, Prof. George Delnikowski of Juniata College, and Sister Mabel Claypool, who brought a missionary message concerning the work in India. Important spiritual and financial benefits were realized through a stewardship campaign conducted by Carr & Associates. At one of the morning services, the film, The Beginning, was shown. We opened the 250th Anniversary year with a watch night service and by special emphasis on Sunday, Jan. 5. Once each quarter our church takes its turn broadcasting the morning service over the local radio station. The pastor has been preaching a series of sermons on the churches of the New Testament. Two Sunday evenings were devoted to mission study. The church now operates under a unified budget which includes Christian education. Bro. Carl W. Zeigler of Lebanon, Pa., conducted evangelistic services, March 17-23.—Mrs. Galen Bittner, Greensburg, Pa.

Indiana—The new Indiana church received its charter members on Feb. 16, exactly one year after its first service. Twenty-two members were received by letter and two by baptism. The present elder, Bro. Clyde Carter, welcomed the new members and delivered an encouraging sermon. The Indiana congregation held its services at the Indiana roller rink the first few months. Currently services are now held at the community center building. The church school meets every Sunday at 7:15 p.m., followed by church services at 8:00. Bro. J. M. Wimmer is serving as the present minister. Glen Ober is the moderator. For the first seven months, the pulpit was filled by visiting Brethren ministers. We have started a building fund and feel the church is growing—Mrs. Mabel Carlson, Indiana, Pa.

Maple Grove—Bro. Richard Jones of New Paris, Pa., is acting pastor, since Bro. Chalmer Dilling resigned to take over the church in Nanty Glo. Several new members have been added to our church. A group of student volunteers from Juniata College presented a worship program one Sunday. New church hymnals have been purchased. Our Sunday-school record was high until flu and deep drifting snow cut down the attendance. One person attended the Pennsylvania School of Alcohol Studies at Juniata College the past summer and since has given six lectures on alcoholism. Plans have been made to enlarge our church building, adding new Sunday-school rooms in the basement. Our building fund is growing.—Mrs. Frank Kelley, Elton, Pa.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service in the interests of placement and relocation. It does not provide for the advertising of goods or property for sale or rent. Information on rates for paid advertising may be obtained from the Church of the Brethren General Offices.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing to the Brethren Placement Service about a notice, it is necessary that the number of the notice be given. Write Brethren Placement Service: 22 S. State St., Elgin, Ill.

Teaching

No. 346. Male music director completing Master's degree in Sacred Music, August 1958, wishes to locate in strong Brethren community. Married, with children, and nearly ten years experience with Church and School choirs, four years of public school music teaching. Will consider full time Church Music, or part time with high school or college music teaching. Contact: Brethren Placement Service, 22 South State Street, Elgin, Ill.

Miscellaneous

No. 347. Wanted: Ophthalmologist to rent offices of Dr. S. S. Conner, deceased. Tentative appointments await follower. Records will be valuable aid and will go with partially furnished offices in rental fee. Dr. Conner served here 43 years; has a wide following over large territory. Please contact: Mrs. S. S. Conner, Arcade Building, Waynesboro, Pa.

Florida, Georgia and Puerto Rico

Sebring—The Good Fellowship class made a trip to the Brethren Service unit at the Belle Glade migrant camp with gifts of used and new clothing and bedding from the ladies' aid. A school of missions was held in January; race relations was the topic considered. The church board purchased the former home of the D. H. Ziglers, adjacent to the church, to be used for expansion purposes. Brethren Warren Bowman and A. C. Baugher were guest speakers in January. Brother and Sister Russell West were with us during the same month. Bro. Merlin Garber of Roanoke conducted our Bible institute, Jan. 26—Feb. 1. The Sebring congregation responded to the call from the Brethren Service unit when the building burned, with an offering that exceeded $400 and gifts of clothing and bedding. Since early in December we have had two services each Sunday morning, to accommodate the crowd. Our pastor, Bro. E. Myrl Weyant, attended the spiritual life conference at Bridgewater

College.—Mrs. Lena M. Marchand, Sebring, Fla.

Middle Maryland

Martinsburg-Vanclevesville—Since our last report, nine have been baptized and three received by letter. We presented a program and served refreshments to the guests at the Fahrney-Keedy Memorial Home. The women's work and children provided individual favors for each guest. Recently the choir of the Mt. Zion Methodist church presented a program of music and the pastor brought the message. On Jan. 12 dedication services were held for the improvements and addition to the church, which included the newly furnished pastor's office, a nursery, and Sunday-school rooms. Work is progressing on additional Sunday-school rooms and other improvements. We co-operated with the ministerial association in a city and county census recently. From this we hope to locate members who have moved to the city and also minister to those without a church home. Brother and Sister Harper S. Will of South Bend, Ind., held a ten-day meeting for us, the latter part of January. Our pastor and his wife and several members attended the spiritual life conference at Bridgewater. We plan to have a leadership training school sometime this spring. The Bridgewater College glee club was here on April 20.—Doris A. Byrd, Martinsburg, W. Va.

Northern Virginia

Wakeman's Grove — The Pleasant View congregation, which is made up of the Wakeman's Grove, Pleasant View and Walker's Chapel churches, undertook a year ago to build a new parsonage. In March 1957 it was completed sufficiently for the pastor, John F. Graham, and his family to move into. Dedication services for the parsonage were held in the Pleasant View church, with Bro. Guy Wampler bringing the dedicatory address. Our revival meeting was held by Bro. Jacob Replogle, of Bridgewater, Va. The ladies' aid has collected secondhand clothing, made three comforters, and paid for two packets of seeds for relief. The young people from our three churches frequently have joined in socials in the basement of the parsonage. The young adult class painted and refinished one of the Sunday-school rooms in order to make it more suitable for a nursery. We used the devotional booklets, Meditations on Brethren Life, for the first quarter of the new year.—Mrs. John F. Graham, Edinburg, Va.

Southern Virginia

Fairview-Goodwill — Brother Hylton and his wife and Claude Pendleton attended the leadership training conference at the Antioch church on Jan. 25. Bulletin boards have been secured for both Fairview and Goodwill. Our pastor and his wife with eight of the young people attended the subdistrict youth fellowship at the Mt. Herman church on Jan. 30. Ann Haynes and Phyllis Kingery, BVS workers, were the leaders. Our pastor and his wife, along with five young people, attended the subdistrict youth round table at the

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Church of the Brethren General Offices, Elgin, Illinois

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Burks Fork church at Floyd, Va., on Feb. 9. Bro. Clyde Hylton and his wife attended the spiritual life institute at Bridgewater College, Feb. 11-13.—Mrs. Claude Pendleton, Stuart, Va.

Monte Vista—Our church program is going forward under the leadership of our pastor, Bro. Dewey Fleishman. Our every-member canvass was considered a success. Our church was represented by the ministers and their wives at the love feast at the Brick church, held simultaneously with the one in the Germantown church on Jan. 1.—Pauline Bowman, Callaway, Va.

Pleasant Hill—Elder H. D. Marshall presided at our council on Jan. 4. Our spring communion was held on April 5. Committees have been formed to make plans for the home-coming the first Sunday in July. Bro. A. R. Showalter of Roanoke, Va., will be our evangelist for our revival in August. A number of our young people attended the subdistrict round table in the Burks Fork church on Feb. 9.—Mrs. Ava M. Cannaday, Willis, Va.

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TRUMAN B. DOUGLASS

There are two classes of people to which this arresting book is directed: 1) those who feel it is not "smart" to go to church; and 2) those nominal church attenders who are really strangers to their own church. To both, Dr. Douglass reintroduces an old and neglected friend, and helps them see the glory and excitement of the church in a new light.

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CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

Minister's Book of the Month Selection for JUNE

European Origins of the Brethren

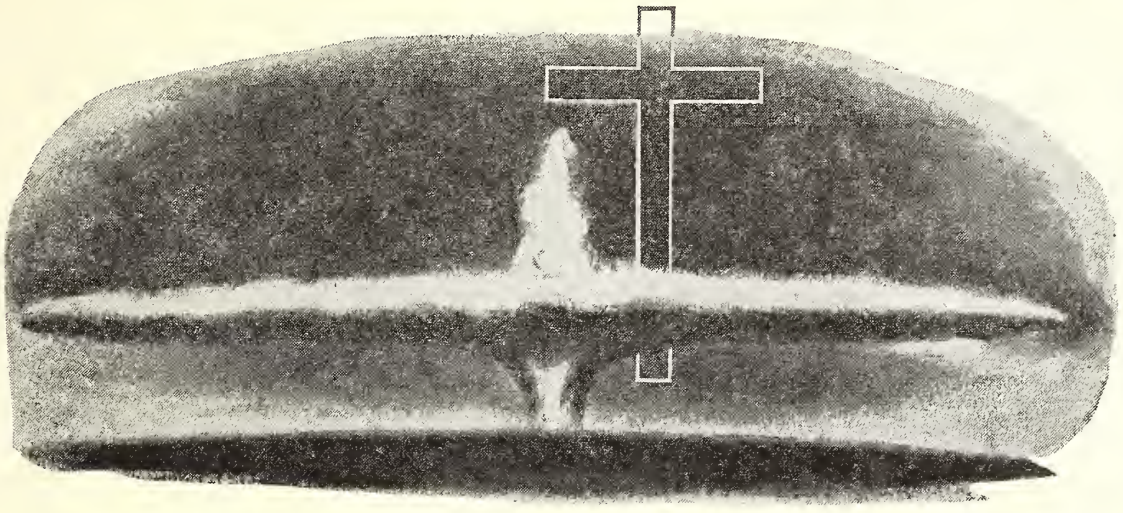
- Something definitely new and original will become part of our historical literature in early June with the publication of European Origins of the Brethren, compiled, translated, and edited by Donald F. Durnbaugh.
- A source book on the early eighteenth-century European period of our church, it presents in translation scores of documents, most of them hitherto unknown to us, found in the archives of Europe.
- We can now see our Brethren ancestors as they saw themselves and as their contemporaries saw them — their humanity, their sincerity, their sacrifices, their joys, their hopes, their failures, their achievements.
- Here is a literary "you are there" production, woven together by concise editorial comment. No one who wants to understand the Brethren of the eighteenth century — and, by implication, the Brethren of today — can bypass this volume.

Regular price, $4.75; to members, $3.33 plus postage and handling.

Copies will be mailed to members of the Book of the Month Club about June 10.

Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
MAY 24, 1958



NO MAN CAN SERVE TWO MASTERS

Today the cross of Christ stands in the shadow of the cross of hydrogen.

Two crosses: one standing for redemptive love and forgiveness, for the acceptance of suffering, for hope, for life; the other for hatred and massive retaliation, for the infliction of suffering, for fear, for death. One proclaims that evil is overcome with good; the other that evil can only be met with evil.

Man cannot serve both Christ and the bomb. He must choose which is to be his master. Let us choose the cross of Christ. Let us cease deluding ourselves: peace cannot be built from fear. Men do not gather grapes from thorns. Let us be done with these fearful weapons, regardless of what others do. Whether the bomb is a tool to deter or to destroy, it is not the sign by which men conquer.

"Not by might, nor by power, but by my spirit, saith the Lord"

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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The front cover is a reproduction of a six-column ad that appeared in the Washington Post-Times Herald on Easter morning. It was sponsored by the American Friends Service Committee, Brethren Service Commission, and Mennonite Central Committee.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

An Answer to Inquiries

A number of letters have been printed in the Gospel Messenger expressing opposition to the Statement on Church Extension which was presented to the Annual Conference at Richmond. Since they concern issues which confront our church, the editor has asked me to discuss the concerns which are lifted up in the proposed policies for church extension.

We do not yet know fully what it means to be Christian and so we continue the search for the mind of Christ. It was on this premise that Alexander Mack sought new light in the Bible and found new truth shining upon the mystery of life. Because God's thoughts and ways are higher than our thoughts and ways, we shall be humble in our conviction that we have the last word which God would have us know in this life. Because God has "still more light and truth to break forth from his Holy Word," we will not freeze our knowledge of God or ossify our patterns of faith. The search for a fuller revelation of the mind of God and a deeper understanding of what Christ would have us to do must continue while life shall last.

In this faith the present examination of church extension policies is being made. The Statement is an earnest inquiry into the ways that God would have us witness to his truth in the troubled time in which we live. God did not limit all the truth he has for his children today in the revelations he made to Alexander Mack. The Statement was prepared in the faith that God is leading his children forward today even as he did in 1708.

The objections which have been raised to the Statement on Church Extention center in three main areas: (1) permissive communion, (2) reciprocal membership, and (3) the preservation of the church.

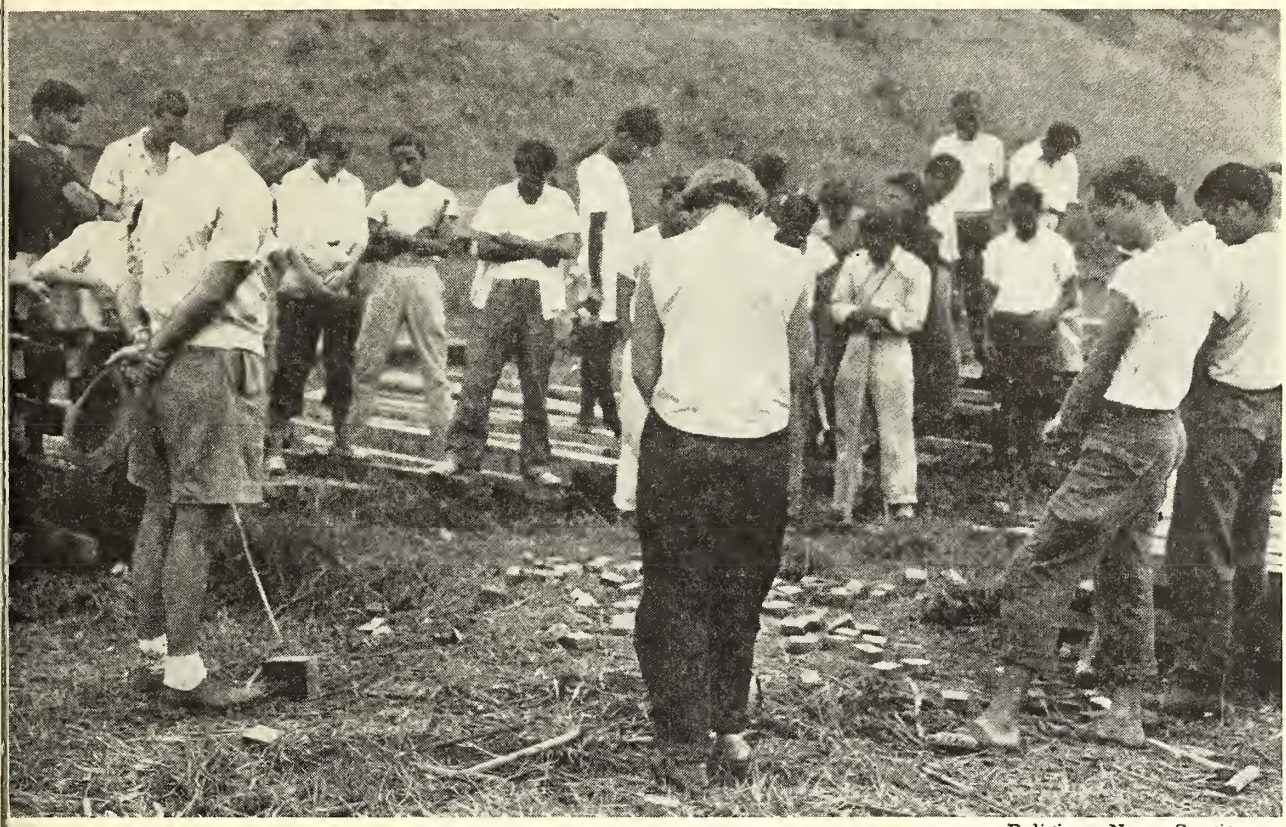
(1) Permissive Communion. We do not get from the gospel account a precise manner of observance or an exact sequence of events for the love feast and the communion. John alone mentions feet washing. In Luke the wine comes after the bread and/or before the bread. The actual command to communion is not to be found in any gospel. It comes to us only by way of Paul some twenty years later, and he was not present in the upper room. This aura of indefiniteness seems intentional. We believe the institution of the love feast and communion is the way the Master wanted it. Christ seldom wrote specific rules. Usually he encouraged a broad spirit which would permit many varieties of mercy and grace to be received. To hold that any specific procedure has exclusive divine approval seems, to us, unnecessary and even incorrect.

Some have objected that the Statement declines to demand that the love feast-communion must be the only and exclusive means of communion grace for us. There is no proposal to alter or change the threefold love feast and communion. A communion service, which many find a means of grace, may be added to the program of the church in order to widen the ministry of communion. This is made permissive at the desire and action of the local congregation.

It is being discovered that in congregations where a communion of elements is permitted, the love feast has grown in significance and in the number of those who participate. We have seen once again that our historic practices will stand scrutiny and comparison. To "bitterly oppose" permitting the use of communion elements to congregations which desire to do so in the fear that our love feast will suffer by comparison is a fear which I do not share. The love feast does not need to be protected in order to exist. It will stand on its own validity.

We believe that the love feast-communion is the most effective means of grace by which we can memorialize the sufferings and death of our Lord. We believe that (1) the sacrament of serving love, (2) the sacrament of sharing love, and (3) the sacrament of redeeming love (to use the words of the inaugural love feast and holy communion at Germantown) provide for us the finest avenue to communion with God and supply the best spiritual food. The proposals reaffirm our belief that the love feast-communion has inherent

Continued on page 26



Religious News Service

These young people from various races and nationalities find a new unity in the Christian community of a summer work camp as they labor at building roads, and other tasks

Pentecost and the Church's Task

J. Robert Nelson

IT WAS nine o'clock on the morning of the festival day of Pentecost, and people suspected Jesus' disciples of being drunk. What else but inebriation could explain the strange behavior of the men who lately had followed the crucified rabbi? Having lost their leader, they were drowning their sorrows in new wine! Thus they babbled like men possessed of spirits.

Not evil spirits, or alcoholic spirits, but the Holy Spirit of Almighty God! So testified St. Peter, as he responded to the crowd's mockery. The long remembered prediction of the prophet Joel, known to all Peter's hearers, was at last being fulfilled. The more recent prediction, known only to the disciples for two months, since Jesus had promised that God

would send the Holy Spirit, was likewise being realized before their eyes.

So also in the tongues of flame about the disciples' heads was fulfilled the word of John the Baptist, who had declared that the One coming after him would baptize in Spirit and fire. So also the dispersion and estrangement of sinful men, one from another and all from God, as retold from generation to generation in the story of the Tower of Babel and the confusion of languages, was now on Pentecost in Jerusalem brought to an end by the Christian Galileans who spoke the tongues of "every nation under heaven."

On this decisive day, long anticipated and always remembered, there came to dwell with men the Spirit of the living God. He was the very Spirit who had brooded over the chaos at creation, who had spoken by the prophets, who had empowered Jesus the Christ to live his unique and redemptive life. Henceforth, mankind could never be the same as before. The task of the disciples, and of all Christian people in succeeding ages, was to tell other men and women why this day of Pentecost was an irrevocable turning point in man's history.

Pentecost is often observed as the "birthday" of the church. This is only partly true to say. The church did not *begin* then. God had called his own people centuries before. The Son of God redeeming God's people had chosen his community's nucleus some months before. So the church was in embryo until its true birth on Pentecost, or, as some would prefer to say, until the church was born and baptized on that day. From that day on, the church drew its "breath" and was constantly "inspired" by the divine Spirit, who, like the wind in Jesus' analogy, could blow where he willed.

From that day on, men and women, who like all creatures had been "born of the flesh," were enabled by God to be "born of the Spirit." It was the Spirit who enabled persons to speak the gospel of Christ, and he again gave power to the hearers and converts to make that all-important confession of faith, "Jesus is Lord." The Spirit incorporated the believers into Christ's continuing life through the act of baptism. Unto them the Spirit gave his gifts for their personal well-being and for the upbuilding of their communal life. Henceforth, the "fruit" of the Spirit's work was discerned in the love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control of the lives of Christian people.

The Spirit constantly helped them in their weakness; and when they struggled to find the elusive word of prayer, he already was interceding for them. To those who had been divided from one another, as natural men are, the Spirit gave a new unity to be maintained in the bond of peace. To those who had been without hope and without God in the world, the Spirit granted a hope for the fulfillment of righteousness in Christ's kingdom. And the life-giving Spirit, by whose power Jesus himself had been raised from the death, exerted the same power to give eternal life to all who believed.

As a special day of celebration and worship, Pentecost has been exceeded only by Easter in the esteem and practice of the majority of Christians through the centuries. This is a preference which is readily understood when we read of the work of the Holy Spirit in the New Testament and reflect upon the indispensability of his presence in the church today. It is only by the Spirit's power that the gospel is preached and believed. Only when he is present and effective in a congregation of Christians does the true and distinctive life of the church become manifest through the scaffolding of ecclesiastical organization and the ornamentation of much so-called "religious activity."

Through the inner testimony of the Holy Spirit in our hearts and minds do the words of the

Continued on page 13

PURSUIT

H. H. HELMAN

This is the church's great glory:
That it grows, changes
From the weak glory of a static past
And from sights too low—
By the dream of the Christ instilled,
A dream to be fulfilled
As it reaches up and out and on.

And this is the Christian's wonder:
That though he is weak,
And sins and fails and trips;
The dream of the ought-to-be
He keeps and pursues.
Persistent that it is true
That the Christ-man is just ahead.

EDITORIAL

A Saint for the Satisfied

IMAGINE the figure of a medieval monk, his dark habit draped back over his shoulders, his eyes pointing heavenward as if in rapt contemplation of distant glories and his hands brought together in a gesture of adoration and prayer. Imagine also the suggestion of a halo revolving around his head, and you may glimpse the special qualities that an Italian artist sought to give his saintly subject.

The artist was Pietro Perugino, a painter of the Umbrian school, once a fellow pupil with Leonardo da Vinci and later a teacher of Raphael. Some of his frescoes may still be seen in historic churches in Italy, a few of them in the famous Sistine chapel.

The subject was a saint whose story is little known but whose name seems an appropriate one for many Christians in every generation. The uplifted eyes, the delicately poised fingers, the expression of perfect relaxation belong to St. Placid. If ever a mortal man seemed already to be "out of this world," it was Placid himself, as interpreted by Perugino.

Ever calm, ever unperturbed, ever unruffled, ever serene—this was St. Placid. No one can question his piety or quarrel with his perfect poise. He may well become the patron saint of those who want their religion to calm every storm and guide them peacefully along an untroubled path. He may also become the patron saint of the contented church, the complacent congregation that waits placidly to be directed into the quiet pastures of heaven.

Perhaps in our restless age we ought to respect a saint of serenity. But he may also prove to be a false guide. Jesus was plain-spoken about the prospects that awaited his disciples. They would have few opportunities to fold their hands. They could expect to be hooted and hounded by angry men and beasts. They would live life to the fullest, but hardly in a placid manner. They would be far too busy proclaiming the kingdom of God and building the church of Christ to pay any attention to their halos.

If we must find saintly names for our churches, by all means let us bypass St. Placid. Too many churches are already complacent about their fellowship, their membership, their stewardship, their lovely sanctuary, and their standing in the community. They need a visitation, not from a messenger of contentment, but from an angel who will trouble their waters. They need to hear a prophetic voice cry out, "Woe to those who are at ease in Zion."—K. M.

Policy on Church Extension

DELEGATES to the Des Moines Annual Conference will need to take action this year on a policy statement on church extension which was proposed first to last year's Conference. At Richmond, for various reasons, the church was unwilling to act definitely on this important matter and returned the statement to the General Brotherhood Board for further study and possible revision.

After some study the Board decided to bring its original statement a second time to Conference. The Board offered three reasons why it did not change or revise the paragraphs that aroused most discussion. The Board believes the original statement represents the mind of Christ, that it defined procedures that are essential for the true witness of the church, and that its suggestions should be regarded as permissive, not mandatory, in character.

In the weeks that followed the discussion at Richmond the Gospel Messenger received a number of letters discussing the issues raised by the statement. Most of these letters have appeared, at least in part, in our Reader's Write column. A letter from the chairman of the Ministry and Home Missions Commission in this issue seeks to answer many of the questions that have been raised.

We are sorry that a few of our correspondents missed the point of the Board's policy statement and concluded that the only concern of the Board was to make it easy for the church to add numbers to our rolls. A careful reading of the statement will show how unfair such a judgment is. Whether or not the policy as proposed here is best for the Brotherhood the delegates themselves will have to decide, but no one can deny that the Board has sought sincerely and prayerfully to outline procedures that are loyal to our convictions while showing respect for the beliefs and ways of other Christians.

Now that these questions have been freely debated, we hope that the discussions at Des Moines will reveal a brotherly attitude of mutual trust, no matter how vigorously Brethren may differ. In such a spirit we can best respond to the direction of the Holy Spirit.—K. M.

The cross is not merely a cultural ornament, but a living sign of the Christ who is our hope and strength

His Cross

Garnett E. Phibbs

SUPPOSE that a space ship really will land in your back yard tomorrow morning. After you have taken its "little green men" to your leaders, you will conduct them on a tour of your home and your city, trying to explain to them our American culture. They seem intrigued by all our symbols, especially this strange little cross they see on so many girls' necklaces, men's key chains, in the buildings we call churches, and on their steeples. Their almost human curiosity finally gets the best of them and they venture to ask you what it is and what purpose it serves. How would you answer them?

What more is it than a religious substitute for a rabbit's foot, bracelet charm, or watch fob? How could you explain that it is an outward symbol of an inward experience? Perhaps the very fact that it has become a brilliant gold charm or a polished brass ornament, rather than a ruggedly hewn bark-slab, in itself prevents the symbolizing of any actual internal reality.

The cross on Golgotha's hill was anything but another idolatrous fetish! It was an actual criminal execution which Paul later admitted was a "stumbling block to Jews and foolishness to Greeks." Paul's claim of faith, that God himself had somehow been able to use such an ugly debacle of men for "reconciling the world unto himself," admittedly made Christianity a rank scandal to outsiders, but for Paul was the only fact in all of life worth glorying in!

It has been said rightly that not one of us is wise enough or good enough to comprehend the cross; it is literally too deep for any or all of us. Yet every Lenten season seems to drive us back once again to try for an ever-deepening understanding of its message, an ever-heightening appreciation of its mystery. Like Peter, we feel compelled "to seek a reason for the faith which is in us."

Without appearing presumptuous or naive, could we not agree that a minimal understanding of the cross includes at least three basic revelations, whatever may be our more elaborated theories of the atonement? The cross at once reveals and symbolizes to us very dramatically the depth of man's sin, the height of God's love, and the test of Christian discipleship. I think we can find illustrations in everyday life which such symbolism illuminates for us.

The cross is a revelation of the depth and tragedy of man's sin. The experience of the human race at Calvary is meaningful to us only as we see in it a mirror for understanding ourselves and our relation to God.

To think that on Palm Sunday the crowds thronged about Jesus joyfully singing "Hosanna!" Then scarcely five days later many of that same crowd yelled, "Crucify him!" No wonder Jesus wept over the city when he anticipated this "king for a day" experience!

The tragedy grows deeper with reflection. Who was responsible for his death? Not the criminals, rogues, gangsters, and thugs, but, like Caesar's clan, "they were all honorable men." These were the solid citizens of the Chamber of Commerce, Rotary, Kiwanis,

nd Ours

Puritan, PTA, civil service—mostly the respectable tourists on a festival pilgrimage of the day. Moreover, this crowd was led by the very elite of the religious leaders—the bishops, professors, pastors, deacons, trustees, and ladies' aid presidents of their church!

"All men are sinners" is a basic and central confession of the historic Christian faith. True enough even individually, this fact is compounded beyond imagination in mobs and gangs. Nowhere are decent people as cursed as when in a wild crowd —whether it be at a ladies' bargain counter, Tuscaloosa, or Calvary! Do you recall that scene several years ago in the movie, Stars in My Crown, where the Ku Klux Klan has been pestering, intimidating, and threatening the old Negro sharecropper—deliberately destroying his crops, stealing his equipment, burning his house? Finally, a few brave souls in town agree to put a stop to such "inhumanity to man" and force the unmasking of the klan—only to discover, not the expected town ruffians and hoodlums, but the respected shopkeepers and businessmen of the community. It goes without saying that if such hooded hypocrisy were honestly disclosed today it would reveal even a few governors, senators, and preachers, too!

You and I would be imprisoned today if we treated even a cat or dog in the manner of Jesus' death. Yet our human species subjected the very Son of God to that kind of humiliation and disgrace! The horrifying truth is that there is no evidence to guarantee that, given the same situation, we would do any differently!

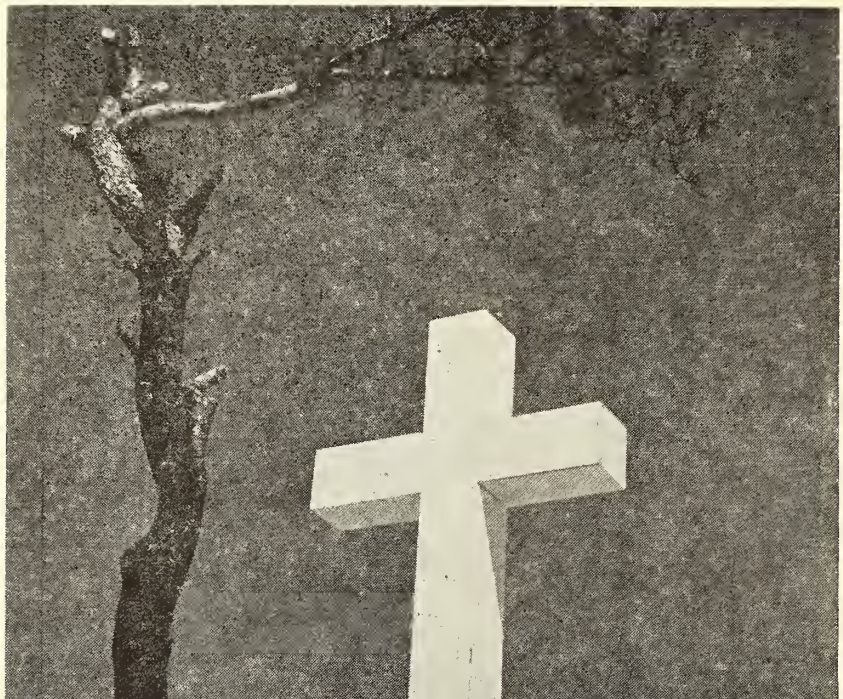
So often in our intellectual, liberal pronouncements and our optimistic progressive movements we have naively forgotten or deliberately ignored this hard fact of human reality —to our own deception and detriment. Do you know of any human relationship or institution, including the home and the church, which is so permeated at times with this same disloyalty, treason, and expedience? So the cross is first a symbol and revelation of the depth of man's sin—not just of "their" sin, but our sin, mine—in all its perversity, pervasiveness and persistence.

Nevertheless, the cross just as surely reveals to the sensitive heart the height and glory of God's love and mercy. If the focal affirmation of our faith is true—that God is love, that God is good, that God is perfect—then all forms of sin which alienate his children from him must surely cause him to grieve. All through recorded history God had tried over and over to break through the clouds of man's ignorant pride and stubborn selfishness. Yet men repeatedly stoned his prophets and ridiculed the very messengers of his love.

Thus came the necessity of the gospel, that God finally would become man, assuming human form and living on earth among men to demonstrate in true life-size dimensions his purpose and will for our lives. Here our reason admittedly fails us.

But why should the belief in a vicarious death on our behalf evoke such a gagging among us sophisticated moderns, when there are lesser examples of it all through our common daily life? In generations prior to modern medicine, mothers often made the supreme sacrifice. My own mother's death was in part a sacrifice to the process of bringing my little sister into the world.

Men die on battlefields by the thousands in a very real sense for us. With deep pain and embarrassment I recall how glibly I boasted to my oldest brother, en route to the front lines of World War II, that "I don't need your sacrifice to protect my freedom of pacifist religion, thank you." Now fifteen years later I hang my head, knowing how naive, unrealistic and really ungrateful



Religious News Service

The cross reflects the heights and mercy of God's love

I was, for in a very true sense my closest cousin died in the Battle of the Bulge that I might live today!

While Lincoln's body lay in state at Springfield a Negro mother held her small son so he could view the casket, saying, "Take a long, long look, honey chile, because that man died for you."

A decade ago a New York hospital radioed an emergency appeal for a blood donor for a little girl dying of blood disease. Only a complete exchange of blood could save her life. The call was answered by a displaced person who had been in America only a few months. The doctors laid him down beside the girl and connected tubes and needles in such a way that the DP not only gave her a fresh supply of blood, but also took into his own body the disease and corruption of her feverish little body—knowing full well that it might cost him his life.

In a day when blood has come to have a new urgency in our physical bodies, we may yet come to understand the deeper symbolism of the "blood of Christ shed for us" in the New Testament. The Christian faith has always conceded that we do not know exactly how, but that God was in Christ reconciling the world of men unto himself is certain, even if symbolically expressed.

In the cross man's sin at its worst is confronted and overcome by God's mercy at its greatest! If our theology allows either one to bleach out the other, we forfeit either the good news or the relevance of the gospel. Most of our Calvary sermons and discussions tend to stop here, but to do so is simply to leave our faith aridly intellectual and vaguely unrelated to the warp and woof of our daily Christian life.

The cross reveals not only man's tragic sin and God's redemptive love, but it unveils for us the real test of true discipleship. That old gospel song, Jesus Paid It All, was much too flippant, for, as even Paul was eager to set straight, Christ's work for us must be completed by his work in us. All of our theoretical speculation on Christ's cross must ultimately square with Jesus' own imperative, "If any man would be my disciple, let him deny himself, take up his cross daily, and follow me." Only as we realize in him the crucifixion of our own self-centeredness can we understand or appreciate the new life of the resurrection.

But careful now! Having lost much of the real substance of a cross-conscious theology, we now use the term so loosely that it borders on the trite. Have you ever had someone pour out all his troubles to you and then just when he finally has your sympathy, climax the conversation with, "Oh, well, everybody has his troubles, I guess; this is just my cross to bear, so I'll have to carry it."

Most of us like to think that we are valiantly bearing up

under our heavy crosses, yet if one investigates the exact nature of our crosses, he finds many of them to be simply self-righteous resignation to our being sick, ugly, poor, or stuck with a mean mother-in-law! These are not crosses; these are more likely in Paul's category of "thorns in the flesh!" They are not even in the same league with the cross of Christian discipleship!

The cross of discipleship is not just a personal inconvenience, not just an inherited weakness, not just an inevitable circumstance. The true cross can be escaped, it can be denied, it can be ignored. To be the redemptive cross of his followers it must involve a Gethsemane, freely chosen and willingly accepted in spite of the alternatives.

Where are examples of such crosses to be found today? Reread the heroic story of those twenty-four ministers in Montgomery and the valiant leadership of Martin Luther King. Or recall one of Stanley Jones' stories from India of a Mr. and Mrs. Lee, whose six children were all destroyed in a landslide. Rather than turn cynical in self-pity they chose to open their home as an orphanage where each year they took care of over three hundred orphans.

The mere endurance of inescapable pain or sorrow is not necessarily a cross. Only as it serves for the occasion through which comes God's redemption of his image in us from our human selfishness is it truly a cross. Until we offer our miseries to him so that even they can be such instruments in his hands, tuned for the salvation of ourselves and others, we have simply carried no cross of discipleship.

Look again at the cross on your altar or key chain. What more than a charm do you see in it? Does it reveal to you the depth and tragedy of our human situation? Do you see reflected in it the height and mercy of God's love? Does it help you to recognize the hand of God at work in his world—even within and through your trials? God grant that the cross shall no longer be merely a cultural ornament, but a living sign of him who is our hope and strength.

Pentecost 1958

A message from the presidents of the World Council of Churches

AS REPRESENTING the World Council of Churches we take occasion of this solemn festival of Pentecost to send a Christian greeting to our member churches throughout all five continents and in the islands of the seas. Grace be to you all and peace, from God the Father and from our Lord Jesus Christ.

We celebrate today the first Christian Pentecost, when the Spirit was poured out upon all flesh—"Parthians and Medes and Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians" (Acts 2:9-11 RSV).

The Spirit is a Spirit of unity. "They were all together in one place" and the Spirit "rested upon each" (Acts 2:1-3). Let us then always pray that the spirit of unity in faith may prevail amongst us, in accordance with the last prayer on earth of our Lord Jesus Christ.

The Spirit is a Spirit of power. "You shall receive power when the Holy Spirit has come upon you" (Acts 1:8). Weak-willed as we are and lacking in resolve, the gospel would be of little avail to us, if it merely instructed us how best to order our lives and our societies, but did not provide the enablement to act accordingly. At the first Pentecost men and women were lifted far above their ordinary selves, and in their weakness were made strong to do and to endure many things for which the church still daily praises God.

The Spirit is a Spirit of witness. He both bears witness himself and inspires us to Christian witness. Part of the promise of the first Pentecost was, "You shall be my witnesses . . . to the ends of the earth" (Acts 1: 8). It was on this day that the world mission of the church began. Concern for the work of evangelism is a necessary condition of its enjoying such blessings. Moreover, our witness must be "to all the world" and "to every creature." We must not stop short of "the ends of the earth."

Today, then, let us not only commemorate that marvelous outpouring of the Spirit on the first Pentecost long ago, but let us seek by God's grace to recover the unity that was then so manifest, the power that was enjoyed, and the zeal for world-wide evangelism that then filled every heart. "And above all these" let us "put on love which binds everything together in perfect harmony" (Col. 3:14). As we join in prayer to this end, may God's richest and most enabling blessing fall upon us.

THE PRESIDENTS OF THE WORLD COUNCIL OF CHURCHES

Dr. John Baillie—*Edinburgh*
Bishop S. U. Barbieri—*Buenos Aires*
Bishop G. K. A. Bell—*Canterbury*
Bishop Otto Dibelius—*Berlin*
Metropolitan Juhanon Mar Thoma—*Tiruvella*
Archbishop Michael—*New York*
Bishop Henry Knox Sherrill—*New York*



From the filmstrip, Come Up Higher

CHRISTOPHER SAUER: Germantown Printer

Donald Durnbaugh

THREE Christopher Sauers (also spelled Saur or Sower) were involved in early Brethren history. The first Sauer was a universal genius widely known in American history as the founder of the important printing press in Germantown. His son and namesake, Christopher Sauer II, continued the press and played a leading role in the colonial Brethren church. The latter's son, Christopher Sauer III, chose the losing side in the American Revolution and died an enemy of his country.

One of the most puzzling problems in Brethren history is the relationship of the elder Sauer to the church. Many have unhesitatingly claimed him as a member and called his press a church press. The late great M. G. Brumbaugh was more cautious but lists six reasons why he should be so considered. Unfortunately, some of these are mistaken.

Henry Kurtz called him a "brother," but Sauer in his own letters criticized the Brethren and referred to himself as a separatist. He knew the Brethren in Germany, for he bought Alexander Mack's house when the Brethren leader left Schwarzenau for Friesland. While living in Lancaster County he attended Brethren meetings there. It is perhaps most accurate to consider him a religious individualist with some Brethren sympathies.

Sauer was baptized as an

nfant on February 2, 1695, in adenburg, Germany. Ladenburg is about two miles west of Mack's birthplace, Schriesheim. His father was a reformed (Calvinist) pastor and schoolteacher. Young Sauer grew up during the turmoil and danger of the repeated French invasions of his homeland. Ladenburg itself was the scene of particularly bitter strife between the Reformed Church and the Catholic orders who took over the church property under the protection of the French occupying forces.

In 1695, the Sauer family moved to the nearby village of Feudenheim, now a suburb of Mannheim. There the father died in 1701. The mother and the children then moved to the Wittgenstein area. Here the part-orphan Christopher had to learn the tailor's trade, instead of going on to the university as might have been his lot if his father had lived. His name appears on a census list at Schwarzenau in 1713 as a tailor. He married Marie Christine, the widow of a Pastor Gross, around 1720. Her dowry was a small house in the hills above Schwarzenau, which he sold in 1721. For a time he lived in Laasphe, a few miles away, where his son, Christopher II, was born on September 26, 1721. However, another census list of Schwarzenau of 1723 lists Sauer as again residing there.

In 1724 Sauer and his young family made the long and hazardous ocean journey to Pennsylvania. Two letters written back to Germany soon after his arrival give a detailed account of the trip. It is interesting to compare the letters written by Sauer with those written by his travel companion, one John George Kaesebier. Sauer minimized the difficulties, whereas Kaesebier made the trip sound like the ordeal that it was. Sauer does not even mention being sick. Kaesebier wrote that Sauer was in bed for a full week of the long voyage. Sauer's glowing letters resulted in the emigration of several hundred residents of Wittgenstein to America. His letters were published widely throughout Germany.

The Sauer and Kaesebier families were met in Philadelphia by Brethren including John Gumre and John Henry Traut, who helped them get established in the new country. Sauer settled in Germantown where he made a living as a clockmaker and tinker, because his tailor trade would involve going from house to house sewing at the homes of customers. Sauer was a mechanical genius. By his own statement, he mastered twenty-six trades without a teacher, including those of printer, apothecary, glazier, and surgeon, and made most of the necessary tools himself.

Sauer farmed for a time in Lancaster County, but had to give this up when his wife left him and their son to join the Ephrata movement. She was a subsuperintendent for the women under the name of "Sister Marcella." It was not until fourteen years later, in 1744, that she rejoined her family.

Back in Germantown Sauer set about establishing a printing press which had long been his dream. It seemed an impossible undertaking. He had neither press nor type. How could he possibly obtain them in the colonies? The Pietist leaders at Halle, Germany, refused to help him obtain type, for they saw no need of a press in the "West Indies." Finally he secured type from Frankfurt, and made his own press. He even invented his own ink. In 1738 Sauer began printing

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The Depth of Our Passion for God

Kirby Page

MEN have traveled many roads in their search for God. Often they have resorted to flight from society. In the days of Jesus, small colonies of Essenes, who had despaired of the world, were living as celebates on the edge of desolation. An exodus of consecrated Christians to the desert occurred in the third and fourth centuries. Anthony of Egypt in early life renounced his earthly fortune, fled to the wilderness, spent the remainder of his days in prayer and contemplation, his only human contacts being with fellow-hermits in isolated caves. Paul of Thebes spent ninety years in solitude.

Simeon Stylites lived atop of a sixty-foot pillar for thirty years. Only once in forty-two years did Daniel the Stylite break his seclusion. Beasrion spent forty days and nights in the midst of thorn-bushes, and for forty years never laid down when he slept. Thousands of devout men and women mutilated their bodies and subjected themselves to countless forms of self-torture. Chastity and celibacy were so exalted that John of Lycopolis for forty-eight years refused to look upon the face of a woman. Many cases are recorded of refusal to talk even with mother or sister.

Nowadays we turn in abhorrence from this record of self-mutilation and self-denial. But we must realize that what was pleasing to God was the passionate longing for divine companionship, and the earnestness of the effort to bring the body under control of the spirit. And well may we inquire of ourselves: how seriously do we practice the presence of God? How effective is the discipline exercised by our spirits over our bodies?

publications which would be for "the Glory of God and My Neighbor's Good," which, according to tradition, was the motto which hung in his shop.

Sauer's first publication, an almanac for 1739, made his press well known. This he thereafter printed annually. It was distributed all up and down the Atlantic seaboard wherever German immigrants, by then coming into the country by the thousands, had settled. The first successful newspaper in the German language soon followed, which also had a wide circulation. In both of these publications Sauer printed a great deal of helpful information especially on religious and medicinal matters. For many isolated families, it was their only reading material outside of the Bible which they had brought with them from Europe.

By 1743, Sauer was able to supply them also with the latter. This was the first Bible to be printed in America in a European tongue. It went through two more editions before the first Bible in English was published some forty years later. It was this remarkable achievement, more than anything else, that won immortality for the Germantown printer.

After great difficulties in securing enough paper and type, and the tremendous labor of printing the nearly thirteen-hundred-page volumes on a hand press, the Bibles were completed. Their price was low for Sauer was not interested in a profit. He even publicly offered to give them away to the poor. The German Lutheran and Reformed pastors in America did all they could to hurt Sauer's sales. They accused him of unorthodoxy for including a small portion from the separatist Berleburg Bible in the Apocrypha, and for giving a variant translation in one passage from the Luther text which he otherwise used. One cannot help feeling that the fact that they were themselves agents for Bibles printed in Europe influenced their judgment.

Sauer was a keen critic of the failings of the clergy of the "church people" (Lutheran, Reformed, Anglican), many of whom were indeed unworthy. Some had been expelled from their original parishes in Europe before coming to America. Because of Sauer's intense dislike of the state church system, he used the columns of his paper to report any misdeed of these clergymen. They struck back by discouraging the sale of his Bible (which was not completely sold out until many years after his death).

Sauer's outspoken pacifist views earned him the hatred of men like Benjamin Franklin and the Anglican William Smith, the political enemies of the Quakers, who were in control of the provincial assembly. Sauer soon saw the necessity of political action to make his principles effective. He continually urged his wide readership to become naturalized and to vote in order to be able to keep in power those who supported their own principles. He stressed that if they were not alert, they would soon suffer the same burdens of militarism which they had escaped by emigration.

As a matter of fact, in several campaigns in the 1740's and 1750's it was the German vote gotten out by Sauer which swung the Pennsylvania elections. Sauer was bitterly attacked in print as a "Popish emissary" and accused of being an agent for the French. So-called "Charity schools" organized by the Franklin-Smith group to indoctrinate and An-

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Mobiles

AN IDEA worth trying is making mobiles. A mobile is created for the sake of movement. As an art form, mobiles are related to sculpture, painting, drawing, and design. They are suspended in the air and as they turn, present many combinations of form simultaneously. You will find that it is fun to make them and also to see what other people dream up.

Materials suggested are: wire, thread, string to suspend the objects on. Others may include ping pong balls, plywood, branches, screen, metalic paper, dishes, metal stripping, aluminum foil, candy wrappers, rubber rings, rubber bands, empty film reels, construction paper, paint, and many other things. A sample or two of a mobile will help to inspire others as they start their creation. Usually a half hour to an hour is allotted for such a project after which everyone has opportunity to display his creation. It is suggested that each person name his mobile after they are finished. Sometimes persons will need your suggestion of a subject they can attempt.

Mobiles are very interesting subjects for children to make at times when they are kept inside because of the weather, providing the subjects do not become too complicated and are fitted to their level of creativity.—*Submitted by Joe Johns.*

glicize the Germans soon failed, largely because of Sauer's alertness.

About two hundred items poured from the Sauer press in the thirty years of its existence under the elder Sauer. Hymnals, catechisms, and religious books for several different groups predominated. He also printed early educational treatises.

General American history has recently come to appreciate the unusual contribution of Sauer and his press, which under his son came to be the largest printing establishment in America. Many scholarly articles have been written about him. Copies of books which he printed bring high prices at auctions. Inasmuch as Sauer had close connections with the Brethren and in many ways reflected their principles, there is good reason to consider his achievements along with the specifically Brethren heritage. Christopher Sauer was the most influential leader of the German sectarians in America. He commands our admiration to this day for his sterling personal qualities and his persistent effort to glorify God and aid his neighbor.

Pentecost

Continued from page 4

Holy Bible become not only passages of literary beauty and counsels of moral guidance, but assurance of personal salvation based upon God's power and love. Without the Holy Spirit the church dies. Without the Spirit in the church, our individual lives fall away from the sustaining grace of God.

In view of the eminence of the Holy Spirit of God and the inestimable import of his having been given to the church at Pentecost in the year of Jesus' crucifixion and resurrection, it is difficult to understand why Christian churches have allowed the day to fall into misuse or disuse. In many European countries today, the week end of Whitsun or Pentecost, coming at the end of spring, is a time for outings, excursions, and festivities which conceal its religious meaning. In numerous Protestant churches of America the day of the Spirit's coming has been ignored almost completely, perhaps because of the false notion that it is a "Roman" celebration. And this is all the less comprehensible when one notes that the churches which pay little attention to Pentecost are often the very ones which lay greatest claim to the "freedom of the Spirit."

Special days like Easter and Pentecost are important to Christians only insofar as they call to remembrance each year the mighty acts by which God, the Father of all men, has given them hope of new life on earth and eternal life beyond it. Therefore, it is right and fitting that the World Council of Churches, speaking through its presidents, should call all churches and all Christians to a more thoughtful and worshipful observance of the day which commemorates the coming of the life-bearing Spirit to the infant church in Jerusalem. It is right and fitting just because the World Council is an organization committed entirely to the cause of the mission, renewal, and unity of the church in every part of the world. And to this threefold cause the work of the Holy Spirit is essential.

In the present century, more than in any previous one, we Christians are striving to overcome the divisive barriers of denomination, race, and class which prevent the oneness, of the church from being experienced and seen. In truth, the effectiveness of the church's mission and the churches' renewal today are largely dependent upon the degree to which this unity in Christ becomes manifest in every land. Yet we deceive ourselves by thinking that church unity is something we can fabricate by our own ingenuity and industry. Unity is a gift of God; he has granted unity in the ministry and person of Jesus Christ, and he enables the churches to appropriate it by their acceptance of the guiding of his Spirit.

So Pentecost, 1958, reminds us that the work of God in the church and in the world is being carried forward by the presence and power of his Spirit. It reminds us that we who have been drawn into this saving fellowship have been specially blessed by the Spirit. It tells us that in our desire to advance the mission, renewal, and unity of the church we need look for no other essential resource than him who has already come to us. And our proper prayer, therefore, is not a complaint about our inadequacy, but the plea that we be not rejected as unfit for God's service.

And take not thy Holy Spirit from us.

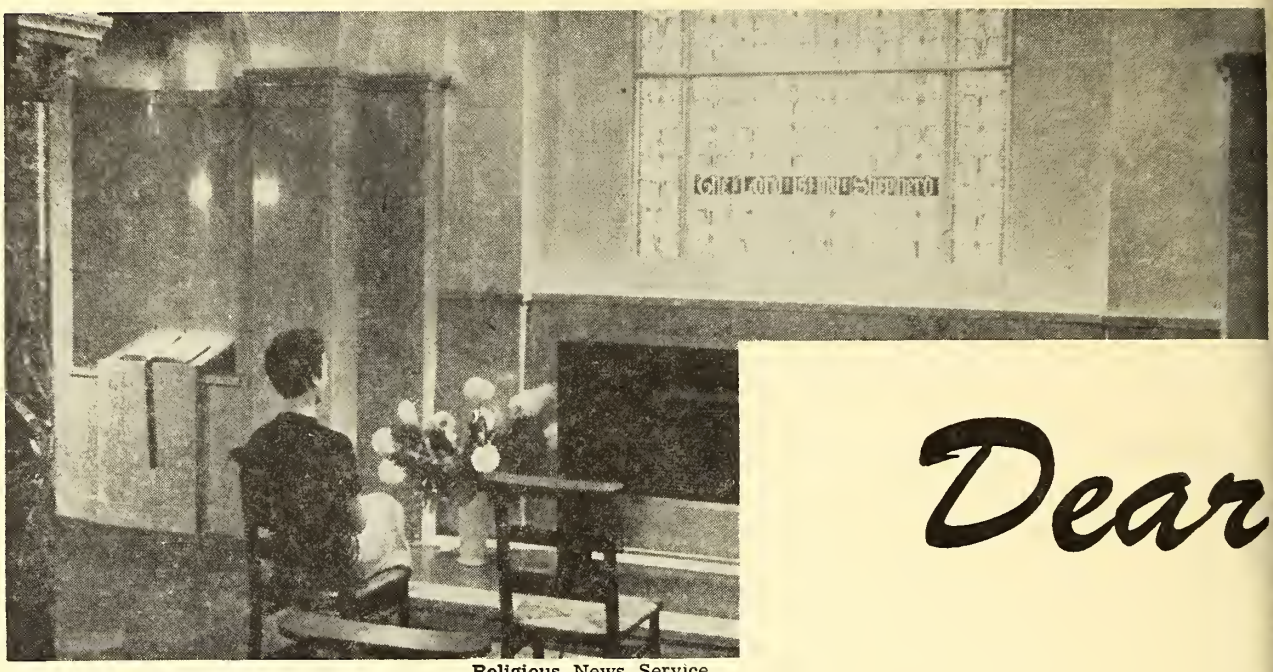
Multiple Choice!

DARE WISE

Nuclear flashes—
After shock reverberations!
A world in ashes—
Or new hope for all the nations?

New fields to explore—
Possibilities—now and when—
Sky's ceiling? Ocean's floor?
Man's ambitious bequest to men!

Where will it all end?
God forgotten or glorified?
Friend against friend—
Or with brotherly love, fortified?



Religious News Service

Dear

NOW I come to the place in your letter where you say that you feel that I live on "such a high spiritual plane" that you are almost too discouraged to try to attain to that high place. I have been working up to this statement. Because I have not before attempted to explain what I will say to you, and because it will be difficult for me to put into words, I request your patience and your indulgence. In no case will I be preaching at you, or giving you anything other than that "which happened to me." The subject, however, is open to discussion.

One day during my morning devotional period, I was desperate before the Lord. I was feeling exactly as you stated in your letter that you feel. I was utterly discouraged with my Christian walk, and at my rope's end.

"Lord," I wept, "every morning for thirty years I've asked you to make me good, and keep me good. Every morning I get up bright with hope, and every evening I acknowledge my utter defeat! If you don't do something about this, I will continue as I am until I draw my last breath."

Suddenly I heard him speak to me, not audibly, but I heard his voice. He said: "You are praying wrong. You ask me to 'make you good,' and there is none good but God. If you will ask me to fill you with my goodness, then I can answer your prayer."

"Oh, thank you, Lord," I said. "Fill me with your goodness." And he started filling me. It was such a relief. He did for me what I never had been able to do for myself. He began filling me with his goodness; I had none of my own, and never would have. I did not expect ever to have any. It is "Christ in you, the hope of glory."

Yes, in a sense, I had to work out my own salvation, but I was doing that through submission and obedience to his will. That was my part. He was filling me! It was just as simple as that.

I had failed because, through wrong teaching I had been trying to do God's work in me. As soon as he showed me his part and my part, I entered into rest. I still have failures and struggles without number, but I live one day at a time. He always forgives, and forgets. "The Lord will perfect that which concerneth me" (Ps. 138: 8).

When he shows me something in my Christian walk that displeases him, I work on that thing until it is on the altar, and he has taken it away. "He is the author and finisher of my faith"; it is his salvation. There always are new lessons; I am happy and contented in him. He keeps filling me.

We read in Paul's letter to the Romans that Christ Jesus has become our righteousness. Paul in writing to the Galatians had to rebuke certain Christians who were trying to put themselves back under the law of works.

In the message to the seven churches in Revelation (3: 21), Jesus says: "To him that overcometh . . . even as I overcame." How did Jesus overcome? He was submissive and obedient

to the plan and work he was given to do. He did the will of the Father, and kept in fellowship with him.

Another thing is that Jesus emptied himself. He made himself of no reputation. Because of this fact, I was helped to see that I, too, should make myself of no reputation. Now, this is a "going down" process, a "going down" to match yourself up with the humility of Christ. If you think it is not a "going down" process on the flesh, just try it.

It seemed for a long time that I simply could not get down to Christ's level of humility. I told him so. I prayed for him to give me his humility. He started filling me with his humility, and again I just stepped aside and watched him work. How do we "work the works of God!" Jesus said, "Believe." So we step aside and watch him do for us!

And how do we know when we have the humility of Christ! When he acts in and through us, and his grace is in operation, instead of our "old man."

For instance: we leave our quiet home and enter the battle of life. Say we go to church. We are snubbed. When Jesus is on the throne of our heart, we do not mind being snubbed. You feel his love for others because you know that he has "received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them" (Ps. 68: 18).

You love them because you remember that it was the goodness of God that brought you to repentance. You might even think something like this: "Yes, I know that I have lots of faults. Often I find myself hard to live with. It's a wonder that they have been as nice to me as they have been!"

Susan

You see, when you have no ambition to protect yourself, your good name, your reputation, or to demand justice, your reaction is, when you are snubbed, or accused of something, not to start protecting yourself, but simply to turn the whole thing over to God. In fellowship with him you have "the wit to win—you draw a circle that will take him in."

I remember once I was very busy; in the rush and scuffle of everyday living, I got "wronged" at church. I was getting all steamed up about it in my prayer that evening, telling God about it, laying the blame on the other party, when suddenly I heard him ask: "Are you trying to protect your reputation?" That was enough. I replied, "Yes, Lord. Forgive me; I slipped again! I gave you my reputation; keep it. I give it back to you." And I was right side up again, and the incident did not hurt any more.

Another time I was being persecuted, and I was making a big case out of it, forgetting Biblical instructions to the persecuted, and again he spoke: "You have not yet resisted unto blood." Immediately I saw Christ on Calvary, suffering for me, and in that instant my petty trial shriveled up to a pinhead in size. It did not hurt any more, and I could forget the whole matter.

You cannot possibly have his humility until you are willing to do God's will without fear or favor of man. I could not let Christ's humility flow in me unrestricted until I met that challenge. It was hard, and I died a thousand deaths. The Christian's walk is a continuing process. When one realizes that nothing matters but God's approval, anyway, and that on the day of judgment we all must stand before God and not before some man, it makes a difference.

That none of the apostles or disciples claimed to have reached a high spiritual plane can be confirmed by such words as Paul wrote in 1 Cor. 2: 1-4, but it cannot be denied that Christ attained a high place, an exalted place in them. It was said of Peter and John that they were "unlearned and ignorant men," just humble fishermen. The marvel was, that the mark of Christ's infilling was upon them, and men "took knowledge of them, that they had been with Jesus."

Susan, what you saw in me and confused with my living on a high plane, was simply a glimpse of Christ in me, "the hope of glory." I'm living right next to you, and I'm just like you. If anything has been attained it is what God has done, and what he has done for me, he can and will do for you.

Margaret

The above excerpts are drawn from a letter of counsel from one Christian friend to another.—Editor.

KINGDOM GLEANINGS

Two copies of Brumbaugh's History of the Brethren are wanted. If anyone has a copy he wishes to dispose of, write to Mrs. B. F. Pifer, R. 1, Mansfield, Ohio.

Missionaries **Everett and Joy Fasnacht** and their son, Dean, sailed from New York on May 7 to return to India. The older son, Paul, remained in the States to complete his schooling.

Virgil C. Finnell, a minister for fifty-eight years, suffered a stroke on April 16 and is now at the Church of the Brethren Home, Mexico, Ind. Mrs. Finnell is living with her son, Merlin, at 306 S. Main St., Monticello, Ind.

Charles E. Zunkel has presented his resignation as executive secretary of the Ministry and Home Mission Commission of the General Brotherhood Board to accept the pastorate of the Mill Creek church in Northern Virginia about Sept. 1.

Mrs. W. H. Swadley, once a teacher at Bethany Biblical Seminary, died suddenly on March 26 at her home in Johnson City, Tenn. She had been quite active in the work of the church for many years. One daughter, Mrs. Robert McKay, is serving in Africa.

Four thousand petitions against nuclear weapons tests bearing 47,762 signatures were delivered to the White House on March 26. This is the petition which was prepared by the American Friends Service Committee and mailed to Brethren pastors in December.

A group of Manchester College students called together representative students from colleges and universities throughout Indiana at a retreat at Epworth Forest, Ind., on May 9-10 for the purpose of establishing a youth organization to promote better understanding among the peoples of nations in the belief that understanding is one of the chief foundation stones of durable peace.

Registration blanks for the National Youth Conference have recently been distributed by the district youth cabinets. Copies have also been sent to pastors, local youth counselors and Fellowship chairmen. Anyone who has not received a copy or who desires additional copies can secure them from the regional offices or from the Youth Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Six additional Polish agricultural exchangees arrived in New York on April 15 and were met by Mrs. Helena Kruger, who is assisting John Eberly in the Brethren Service exchange project. The four men and two women have now gone to their projects in Maryland, Virginia, New York, Indiana, Iowa, and Minnesota. Four additional Polish agriculturalists are expected to arrive in May. Eight other participants in this program are in the States at present.

Posters of the statement reproduced on the cover of this issue have been mailed to pastors and Brethren Service leaders. Newspaper mats of the poster are available from the American Friends Service Committee, 20 S. Twelfth St., Philadelphia 7, Pa., at $2.85 for the 7 1/2 x 10 1/4" size and $3.85 for the 9 3/4 x 13 7/8" size. Additional copies of the poster are available without cost.

The newest **publication** Club Work Within the Church, is just off the press and available for distribution. Churches interested in making clubs a vital part of their Christian education program or interested in starting clubs will receive unusual help. The thirty-two page booklet is recommended for leaders of children, junior highs, and youth. You may order copies for 35 cents each or purchase a supply for your church, 12 copies for $3.50, by sending to the Church of the Brethren General Offices, Elgin, Illinois.

The island-wide campaign for the new hospital in Castañer, Puerto Rico, was officially launched on April 20 by a gathering of several hundred persons at Castañer. Participating in the program were Dona Ines, wife of the governor of the island, Ramos Antoni, speaker of the House of Representatives, chairman and vice-chairman respectively of the sponsoring committee, and the mayors of the four municipalities in which the new hospital and Brethren Service will be rendering services. Construction is scheduled to begin in late summer or fall.

The family life department of the General Brotherhood Board has an excess stock of the 1958 Pages of Power, a family devotional book entitled Marks of a Household for God. This booklet containing eight daily meditations was prepared especially for use during National Family Week. Church groups, which did not use this devotional booklet this year, may secure this excess stock as samples for a minimum postage and handling fee. Please order in multiples of 25 at 15c for each 25 copies. Direct your order to the Church of the Brethren General Offices, Elgin, Ill.

Anniversary and Dedication

Peace Community Church of the Brethren, Portland, Oregon, will mark the first anniversary in its new location and the fiftieth of the beginning of work in Portland with special services on Sunday, June 1. Glen R. Montz, tri-district executive secretary, will speak at the morning service beginning at 11:00; there will be an informal program in the afternoon.

Paxton church of the Big Swatara congregation, Eastern Pennsylvania, dedication, Sunday, June 8, at 2:00 p.m. The speaker is Carl W. Zeigler, pastor of the Lebanon church, Pa.

Bethany church, Michigan, dedication of the new building on Sunday, June 8, at 3:00 p.m. Dean L. Frantz, teacher of homiletics and evangelism at Bethany Biblical Seminary, will bring the morning message and preach the dedicatory sermon.

Dallas Center church, Middle Iowa, dedication, Sunday, June 15, at 2:00 p.m. The guest speaker will be V.S. Schwalm.

Brotherhood Theme: Brethren Under the Lordship of Christ

Delbert Hanlin, pastor of the Swan Creek church, Ohio, was recently elected president of the Fulton County Migrant Association, which ministers to several hundred migrants each year. Brother Hanlin served previously as a member of the executive committee and as secretary.

When Mrs. Anna B. Mow, a member of the Bethany Seminary faculty, retired at the end of this school year, the students presented her with a volume of letters from present and former students. There may be others of Mrs. Mow's friends who may wish to add their letter of greeting to this volume. If so, send them to Mrs. Baxter M. Mow, 3450 W. Van Buren St., Chicago 24, Ill.

Annual Conference Information

"Brainstorming" for Delegates: Delegaes to this year's Annual Conference will be part of a huge experiment in "brainstorming." Participating in small groups, every delegate will have a part in producing ideas to help determine how the Church of the Brethren can develop its future. "Idea sessions" will consider questions like these: (1) How can the church grow in the next ten years? (2) How can it extend its peace witness? (3) How can it get the necessary leadership? (4) How can it best make a world witness? (5) How can it develop more enthusiasm for applying Christianity to daily work?

The Wednesday morning session for delegates will be devoted to these "brainstorming" sessions. On Wednesday afternoon a report will be made to the whole Conference on the ideas considered most promising. It is hoped that from this mass experience in "thinking together" might come some ideas which could help our church move more surely toward its goals.

If you are a delegate, you will want to be on hand for this Wednesday morning session. Let us see what the collective genius of our delegate body can produce.

Special Session for Non-Delegates: The Wednesday morning session for non-delegates is planned especially for a large group consideration of the same questions listed for the delegates. If you will be attending Conference but will not be serving as a delegate, you are urged to participate in this look toward the future of our church.

Bethany Hospital

The daily census of the hospital from month to month shows a satisfactory rate of occupancy. There are fifty-five doctors on the medical staff, with constant pressure on the part of other doctors of the city to be admitted to the staff. Other factors could be adduced as evidence of the high standing the hospital has in the Chicago West Side community. Patients include Negroes, Catholics and Jews.

In these days of racial tensions our hospital is happy to be one place where integration is an accomplished fact. Negroes and whites work together on the staff in complete harmony and mutual respect. Several members of the Negro race were among those to receive awards for long-continued service at the last membership meeting. One of these, Mrs. Constance Johnson, has rendered valuable service as an X-ray technician for more than ten years.

The long range planning committee is recommending a program of expansion of hospital facilities to meet growing demands and to maintain the present high level of efficiency. In accordance with this recommendation, some adjacent property is now being acquired. It is the policy of the Trustee Board that hospital expansion shall be financed from the community in which the hospital is located.

Administrator John C. Eller has been giving a series of lectures during the winter term at Northwestern University to a class in hospital administration. At the meeting of the American Protestant Hospital Association in February, Brother Eller was elected to the administrative board of that organization.

A special research committee on nursing education, appointed jointly by the long-range planning committee of the hospital and the Christian Education Commission of the General Brotherhood Board, and financed by the hospital, reported their findings to a joint meeting of the two groups in March. Both the hospital and the commission are eager to work out something that will be for the best interests of the church.

The Church Calendar

May 25

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Living by God's Laws. Deut. 6; 11. Memory Selection: Hear O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might. Deut. 6:4-5 (R.S.V.)

Pentecost Sunday

May 30-31 Eastern and Middle Maryland CBYF retreat, Camp Peniel

June 8-13 Religious Drama Workshop, Elizabethtown College, Elizabethtown, Pa.

June 17 National Youth Cabinet, Des Moines, Iowa

June 17-22 Annual Conference, Des Moines, Iowa

June 22 Annual Conference Sunday

June 22-27 Missionary retreat, Camp Pine Lake, Iowa

June 29—July 2 Training meeting, 250th Anniversary Call, Canada

June 29—July 2 District meeting, Western Canada, Irricana, Alberta, Canada

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. E. Myrl Weyant of Sebring, Fla., in the Oak Grove church, Md., June 26—July 6.

Bro. Russell G. West of Wiley, Colo., in the Nocona church, Texas, July 1-13.

Bro. C. C. Kurtz of Spartansburg, S. C., in the Cedar Grove church, Va., July 6-13.

Bro. Harper S. Will of Westminster, Md., in the Valley Pike church, Woodstock congregation, Va., July 6-20.

Bro. John M. Geary of Mt. Pleasant, Pa., in the Latimore house, Upper Conewago congregation, Pa., July 7-20.

News and Comment From Around the World

Administration Endorses Legislation on CO Earnings

Legislation to release from the United States Treasury $1,407,996 earned by conscientious objectors in World War II and devote it to relief and rehabilitation projects abroad has received the endorsement of the Eisenhower administration.

The Bureau of the Budget has advised Congress that it has no objection to enactment of the bill introduced by Rep. A. S. J. Carnahan of Missouri, Democratic Congressman, which would give the money to the National Service Board for Religious Objectors to be divided among various programs sponsored by private and church-related agencies.

Gen. Lewis B. Hershey, director of Selective Service, is actively championing the bill. The Department of State has also endorsed the legislation, as have the Departments of Labor and Agriculture. With the official blessing of the government agencies, the legislation is believed to stand an excellent chance of enactment.

The so-called "frozen funds" represents the money that was earned by C.O.'s who worked in mental hospitals and as "smokejumpers" for the Forest Service during the period 1942-46.

Church Co-operation Urged in Fighting Obscene Literature

Action by church and community groups to discourage the sale of "all publications which tend to exploit sex" was urged by the commission on Christian social action of the Evangelical United Brethren Church. The commission also approved the two- or three-year ban on the testing of nuclear weapons, backed church-centered recreational programs and called for increased activities in opposition to gambling.

Quaker Group Opposes Atomic Weapons Measure

A bill which would authorize the President to transfer atomic weapons information and materials to other countries has been opposed by the Friends Committee on National Legislation.

Prof. Charles C. Price, chairman of the chemistry department at the University of Pennsylvania told a joint Congressional atomic energy committee that the proposed legislation would let foreign nations share atomic information for death and war rather than for life and peace.



Religious News Service

This modern Protestant-sponsored cottage-plan orphanage on a fifty-on acre site near the sea at Hong Kong was dedicated at ceremonies whic paid tribute to the 75,000 individual Americans who contributed to th project. Known as the Children's Garden, the orphanage already house some eight hundred children, with twelve in each cottage under the care o a trained house mother. The total cost of the project is more than on million dollars, of which the Hong Kong government will contribute third. The Christian Children's Fund of Richmond, Virginia, sponsors i

Proposes United Religious Organization Similar to UN

The Vice-President of India, Sarvepalli Radhakrishnan, has proposed that a united religious organization, similar to the United Nations, be developed as the "best instrument for developing a fellowship of spirit among the peoples of the world." The Indian official maintained that people of the world would eventually be united by the spirit of all religions and not by a particular religion.

200 Nationally Circulated Magazines Refuse Liquor Advertising

More than 200 nationally circulated magazines, including 17 with circulations over 1,000,000 each, adhere to a policy of refusing all alcoholic beverage advertising, according to the Methodist Board of Temperance. That agency's latest survey indicates that publishers do not need to have revenue from alcohol advertising in order to meet rising publishing costs.

The magazines with more than 1,000,000 circulation which de cline all alcohol advertising are th Readers Digest, Saturday Evenin Post, This Week, Ladies Hom Journal, National Geographic, Goo Housekeeping, Household, Popula Mechanics, Mechanix Illustrate Seventeen, American Home, Parent Workbasket, Boys Life, Bette Homes and Gardens, Woman's Da and Scholastic.

Bishop Manikam Warns India May Go Communist

Bishop Rajah B. Manikam, hea of the Tamil Evangelical Luthera Church in South India, has warne that his nation might be pushed int the Communist block of nations i their five-year plan fails. He sai that if the lot of the common ma in his country is not improved soor "his stomach might dictate the wa he ballots despite his religiou beliefs."

Laubach Urges $1-a-Week Pledges to Fight Communism

Dr. Frank C. Laubach, interna tionally known missionary educato and pioneer in literacy training, ha proposed that Americans pledg $1.00 a week for five years to hel save some one billion people in fre countries of Africa, and Asia fro hunger, misery, illiteracy, and com munism. He said the United State is now taking "a propaganda bea

ıg" in those continents from Com-
ıunist technical aid experts.

Dr. Laubach said there are about
00,000 Communist missionaries
mong the peoples in Africa and
sia. By contrast he pointed out
ıat not more than 400 American
ıissionaries are now working with
ıese people helping them to im-
rove their farming and living
ɔnditions.

cumenical Project Supplies Ilk for Greek Hospital

Several heifers contributed by
rethren farmers and churches re-
ently participated in an interesting
cumenical project. The Balikli
reek hospital in Istanbul needed
ilk for the recovery of its patients,
ut the milk supply in Istanbul was
mited owing to severe cattle losses
aused by recent foot and mouth
pidemics. The Greek Orthodox
atriarch Athenagoras arranged with
ıe Hellenic shipping lines to take
ıe cattle to the hospital free. World
ouncil of Churches representatives
ɔ-ordinated the plan. The Protes-
ınt Episcopal Church contributed
ınds to build stalls, pay for feed,
nd care for attendant's travel and
ıland trucking. The heifers were
elivered late in March.

ews Briefs

The Book That Lives is the theme
ıat has been chosen for 1958 by
ıe American Bible Society for its
Vorld-wide Bible Reading program,
om Thanksgiving to Christmas.
his year will be the fifteenth annual
bservance of this reading program.

A special Scripture distribution
being conducted by the American
ible Society along the new St.
awrence Seaway. Four thousand
ıobile homes have brought tem-
orary residents to a previously
parsely populated section. Nearly
00 volumes of the society's Scrip-
ures have been distributed so far in
ıis program.

The 150th anniversary of Robert
Morrison's arrival in Hong Kong was
elebrated in various centers there
ecently. Observances included an
xhibition of Morrison documents in
he library of the University of
Iong Kong. The exhibit included a
opy of the twenty-one volume
ible translated by Morrison and
Milne into Chinese and printed in
Malacca in 1823.

The Synod of the Waldensian
Church in Italy has recommended the development in their churches of group Bible reading and study. A Bible reading plan has been issued with appropriate notes and a Bible dictionary has also been published in order to help group leaders in their work.

An appeal for $50,000 to aid Christians in Indonesia has been made by the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches. Forty thousand dollars will be used to purchase rice and other relief supplies and $10,000 used for drugs for Christian hospitals in Indonesia.

Manufacturers of alcoholic beverages spent $38,483,000 for "spot" advertisements of beer, wine, and ale on television in 1957. The industry ranked third among all products utilizing this medium of advertising. Only the cosmetics industry and food and grocery products topped the brewers in expenditures of TV "spot" commercials.

Seventh-day Adventists sent 385 missionaries to 75 countries in 1957. Two hundred and forty-one of the missionaries went abroad on their first assignments during the year.

An estimated four million children of all faiths are released from public schools in the United States once a week to attend weekday religious education classes. Classes for most of the Protestant children are conducted on an interdenominational basis.

Miss Ruth Carol Taylor, twenty-five-year-old graduate of Elmira College, New York, is the first Negro to be hired as a stewardess on a scheduled passenger airline. Credit for willingness to break through the color line barring qualified Negro women as flight stewardesses goes to the Mohawk Airlines, who employed Miss Taylor.

A total of 57,681 refugees were resettled on a world-wide basis in 1957 by Catholic Relief Services-National Catholic Welfare Conference. This was the highest number of refugees to be resettled by the agency in any single year.

Christian leaders have charged that the civil rights of Christians in West Pakistan are being violated. A Christian member of the West Pakistan legislative assembly said he had received many reports that the enrolling staff was refusing to register Christians as voters for the coming general election.

Immediate termination of nuclear bomb tests by all nations was urged by 1,500 ministers attending the 39th annual Ohio Pastors' Convention in Columbus. Other resolutions urged stronger curbs against obscene literature and more effort toward greater safety in the home and on the highways.

Senator Hubert Humphrey has invited representatives of churches, religious groups, and other organizations interested in the problems of disarmament to express their views at public hearings before the special Senate subcommitte on disarmament. The committee has been voted a six-month extension of life by the Senate.

A four-year campaign to collect 50,000,000 pounds of "used but good" clothing for overseas needy has been approved by Church World Service. The clothes will be obtained by volunteers in door-to-door drives conducted by local churches of the denominational bodies co-operating with Church World Service.

The American Friends Service Committee will resume its Quaker work camp program in Poland this summer after a lapse of nine years. Two student work camps near Warsaw will be sponsored jointly by the Service Committee and the Friends Service Council, London.

The Evangelical Lutheran Church of Lubeck, Germany, plans to appoint a woman pastor. The candidate, a fully trained theologian, will have the title *Pastorin* and be ordained to the ministry of word and sacraments. Bishop Heinrich Meyer said suitable men and women were needed to care for the large population of the area and that the church could not accept responsibility for relegating fully trained women theologians to subordinate positions.

The Council of Churches in Indonesia has been told that missionaries, medical missionaries, and teachers will not be affected by expulsion orders issued against Dutch citizens. German and Swiss workers are continuing their work in Java and Borneo without interference.

The production of 20,312,000 tracts, a new record, in 1957 was announced by the American Tract Society. Hundreds of thousands of "Tracards" were sent free of charge to Africa for translation into African languages. These cards bear color pictures on one side and religious messages on the other.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

Statistics Tell of Effective Ministry

ON NOVEMBER 1, 1957, a new church was welcomed into the Northern Virginia family of churches when congregational status was granted by that district to the Moorefield fellowship. Three months later, on Jan. 5, 1958, sixty-three persons were recognized in special services as charter members of the Moorefield church.

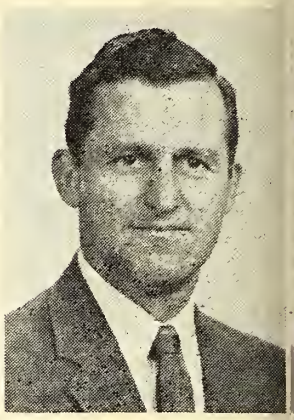
Work at Moorefield, W. Va., was initiated by a core of consecrated people eager for a church. The pastoral program was begun in the summer of 1954 by Morris Beeghley, who continued as the group's part-time pastor until August 1956.

When the need for full-time leadership was recognized, Bro. Laurean Smith was called to become Moorefield's first full-time pastor. This was in July 1957.

In that year, 1957, regular Sunday-school sessions and church services were begun. Forty-four persons attended the first Sunday-school session, which was held on April 1. Average attendance now is sixty-five; the enrollment is ninety-eight. Church attendance averages forty-four.

At the church's first evangelistic meetings, held from Dec. 29 to Jan. 5, attendance averaged eighty-seven. Forty-four communicants participated in the love feast which closed the series of meetings.

Seeing much that remains to be done, this young congregation is developing plans carefully that its effective ministry may continue.



Laurean Smith, first full-time pastor at Moorefield



Dedication Services Observed

DEDICATION services for the new Pleasant Valley church in the District of Second Virginia were held on Feb. 16. Robert Sherfy, pastor of the Harrisonburg church, Va., gave the major address, Under the Lordship of Christ. Others who participated in the day's program were Donald Clague, moderator of the church; J. C. Dell, chairman of the trustees; and Samuel H. Flora, Jr., pastor.

Four years of intensive effort and planning went into the church's building program. Ground-breaking ceremonies were held on Easter April 21, 1957. On September 8, the laying of the cornerstone took place. Bro. Harold Johnson directed the building.

The new building is early American in design and contemporary in arrangement. An eighty-five-foot spire gives a churchly finish to the exterior. Stained glass windows emphasize Brethren beliefs and practices.

In addition to the sanctuary which has a seating capacity of 380 persons and a fellowship hall in which 300 persons can be seated at tables, the church has the following facilities: twenty-one classrooms, office, pastor's study, women's activity room, choir rooms, and rest rooms on both floor levels.

This building is the third to house the Pleasant Valley congregation, the first having been built 104 years ago. The second house of worship was extensively remodeled in 1917 to serve an ever-growing membership to the present date.

Pleasant Valley congregation, located near Weyers Cave, Va., is the second oldest congregation of the Church of the Brethren in Augusta County. It was sponsored and organized by the Middle River congregation, oldest congregation of Brethren in the county.

El Cajon Valley Fellowship Organizes

TWENTY Brethren interested in organizing a new church in El Cajon Valley, Calif., met on May 1 in the home of Dr. and Mrs. Kenneth Forror. The following organization was effected: Lewis Hyde, moderator; Dr. Jens Hutchens, assistant moderator; Mrs. Hutchens, secretary-treasurer. Dr. Forror is chairman of the trustees; serving with him are Dr. Robert Schrock James Hutchens, Maurice Ayers, and Louis Sheley. The district board and the local group have purchased a four-acre site overlooking the valley. The house on this land will serve as a parsonage for the pastor whom they are hoping to have by September for this new El Cajon Community Church of the Brethren.

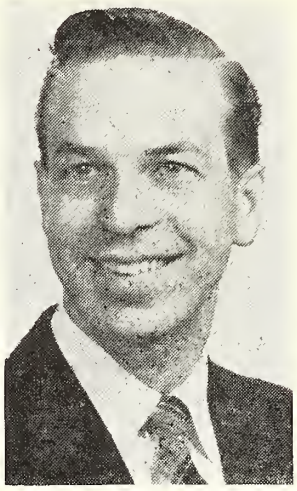
COMMUNITY FIRST CONCERN OF NEW FELLOWSHIP

CENTER POINT, ALA., is a new suburban community three miles northeast of the Birmingham city limits. Among those moving in recent years to this industrial area have been a number of Brethren families. In this group were persons who sensed here a need for Brethren emphases in the community, and who persevered to establish a Church of the Brethren.

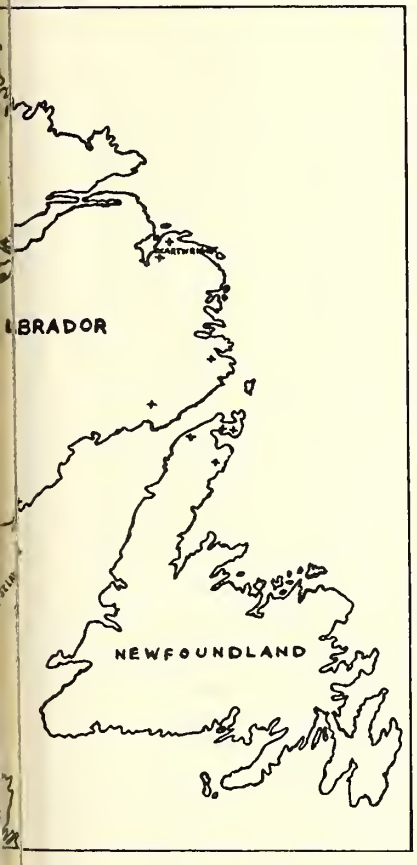
A pastor was called to assist the group in their efforts. On Sept. 7, 1957, Fred Cline, with his wife and son, arrived in Center Point to become the first Church of the Brethren pastor in that area.

Since the completion of the parsonage in November 1957, regular services are being held in the basement chapel. Twenty-three persons were present for the first service held there. Fifteen persons were present for the group's first worship service, held in a private home early in September 1957.

Fred Cline, pastor, states: "The task before our small group is an enormous one. Prior to our arrival not one home had been visited, nor had a survey been conducted in the interest of the church. A program of community evangelism is now in progress, along with other media, in the interest of public relations. Ours is a new voice with a message needed in this particular area."



Fred Cline, first pastor at Birmingham, Alabama



A Project in

Labrador

Verna Weaver

ON AUGUST 4, 1892, Sir Wilfred Grenfell landed on the shores of Newfoundland. His purpose was to minister to the spiritual and physical needs of the fishermen of northern Newfoundland and Labrador. He began his work as a lone doctor sailing along the coast trying to meet the needs of the people. From this small beginning the Grenfell mission has grown through the years until now there are four hospitals, seven nursing stations, one children's home, two boarding school dormitories, two hospital ships and one supply ship. (Locations of hospitals, nursing stations and schools are indicated by crosses on the accompanying sketch.) The conditions along the coast have changed a great deal since those early days, but the challenge here is still great.

For the past several months I have been teaching school at the Cartwright station as my BVS assignment. The mission is located on the harbor with the village of Cartwright directly across from it. On the mission there is a hospital, a school, a dormitory, and an industrial shop.

In the dormitory I am a member of a very large but happy family of fifty children, two English girls who are the housemothers, and two Newfoundland schoolteachers. Our children arrive in September and remain until June or July, depending upon when the ice moves out and the boats are able to take them home.

The children come from small fishing villages up and down the coast of Labrador. Their families are rather poor and make their living chiefly by fishing. They fish all summer to make enough to live on during the winter so that in the winter they do little else but keep their water and wood supply replenished. To supplement their funds they receive quite a bit of governmental aid in the form of baby bonuses, unemployment compensation, salt rebates, and pensions. Even so, they seem to be living from hand to mouth.

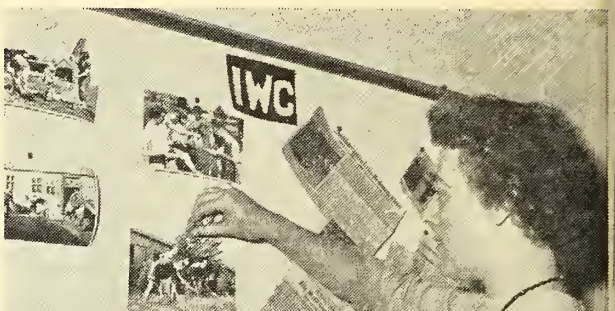
The people are very friendly, but they tend to be rather shy. This characteristic of shyness is somewhat evident in the children, but not to the extent that it is found in their parents.

My home is in the dormitory, but my main interest lies in the school, where I spend most of my time. Our school has two large classrooms on the first floor and a large auditorium-gymnasium on the second. Since three of us are teaching, we have converted the gym into a classroom, which is my present location. The school has an enrollment of fifty-seven, with classes from kindergarten to grade ten. I am teaching second, third, and fourth grades with an enrollment of twenty-four children, most of whom are in second grade.

The children's ages range from eight to fourteen years. This may sound old compared to the equivalent in the United States. The reason for this is that the children

Dutch Volunteer Assists in International Work Camp Office

Ellie Essink, twenty-three-year-old volunteer from Haarlem, Holland, is a good example of the contribution made to the Brethren Service program in Europe by European volunteers. She first came in contact with Brethren Service through attending international work camps in 1955 and 1956. There she heard of the volunteer program and offered her services. In September 1957 she began her year as a volunteer at Brethren House, Kassel, in the work camp department, where she corresponds in several languages with work camp applicants. European volunteers add to the volunteer group more international flavor, valuable skills, and needed insight into the customs and ways of working in European countries. One or more European volunteers participate in the European program each year.



do not begin school until they feel like going and sometimes this desire does not manifest itself until a rather advanced age. During the course of their education if they express a desire to discontinue attending school, they may do so. Most of the children here at school appear to be very eager to learn and usually try to do their best.

The job of teaching sometimes becomes very difficult because these children do not have a background of experiences that we find in children elsewhere. Simple things that are generally taken for granted; the terms *farm, city, street, parks,* and *various animals* have to be explained in detail before teaching can be begun. For example, when a group was asked what things grow in an orchard, answers such as these were received—potatoes, cabbages, carrots, and canned soup.

Although these children may not have acquired very much of what we consider a formal education, they possess a great deal of knowledge concerning the things important to living and surviving in a land such as this. They know practically all there is to know about living on and from the water both in the summer on boats and in the winter with a dog team and *komatik.* I feel that I have learned much more from them than I have attempted to teach them.

The day is not finished when the school door closes, for our evenings are filled with extracurricular activities for the children. These include health and beauty class, sewing class, Brownies, Cub Scouts, and Girl Guides. Every two weeks we have Community Club meetings at the mission. At these meetings all the women of Cartwright gather to do sewing and to engage in projects to raise money for the church. Our last project was the production of a three-act play, the proceeds of which went into the organ fund.

In Cartwright we have two churches—the Church of England and the Pentecostal Church. Most people attend the Church of England, the Pentecostal Church having come in just this year. When the weather permits, we walk across the harbor to church. We conduct our own Sunday-school services in the dormitory.

Each day is different and filled from morning to night with numerous and varied activities, which occur in one of the most fascinating and beautiful places that I have ever been.

Physically speaking, Labrador is a land of numerous low hills and lakes, but to me it is much more. It represents a peacefulness and quietness found wherever you look. It may be the wide expanses of frozen harbor with a dog team coming toward you, a night with the northern lights shining overhead in hues of red and green, or the sun setting behind a mountain of white. All this and more is Labrador.

NEWS

from Europe

Peggy Zimmermann and Joy Harsh directed the 1958 student exchange returnee conference held at Rotenburg, on the Fulda River, April 3-7. Forty returned German exchangees, four American exchangees in Germany and one in Austria, five volunteers, and the M. R. Zigglers were among the sixty participants.

About twenty-five former Austrian exchangees met together on March 22-23 for a week end of fellowship and activities planned by Norma Standerford.

The Austrian material aid department was able to fill one fifth of the 2,500 requests for seeds which they received. Walter Daggett delivered the seeds to pastors, who in turn distributed the seed to their parishioners.

George Good has begun his assignment at Karlsschule in Vienna. John Earl Hutchison has gone to Sardinia to work on the HELP project. Gary Williams has been assigned to the Hessisch-Lichtenau orthopedic clinic. Gerda Hitzemann of Berlin has finished her term of service as an European volunteer. Joy Harsh has replaced her in the student exchange office.

from Morocco

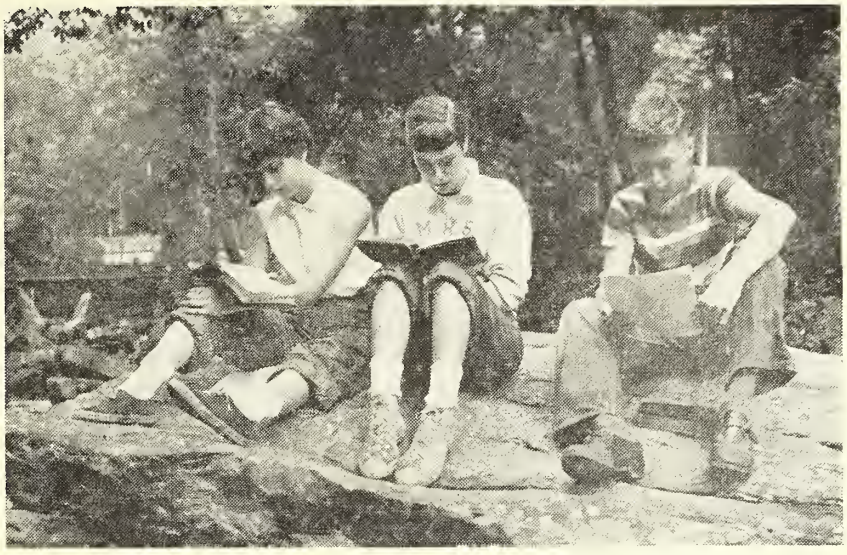
Ben Fox, Brethren volunteer at the agricultural experimental station — C. T. 29 — in Oulmes, Morocco, writes that they finished the roo

on the poultry house and then showed the native farmers how to plant beets in rows so that they could be hoed and irrigated. Their usual method was to make a bank around a patch about two yards square, sow it with seeds, then fill the patch with water once a week, which caused the ground to get as hard as concrete.

A recent cause of concern has been the transfer of Moroccan government worker, Mr. Delarue, to another post. Commenting on this and the recent heightening of political tension in Morocco following the French village bombardment in nearby Tunisia, Project Director Hans de Jonge writes: "The warm interest of Mr. Delarue was one of the reasons for establishing the first unit at Oulmes. His departure means a heavy loss, but with his successor co-operation in the same spirit seems possible. For a quiet development of the work, stability at C.T. 29 and the whole realm of Morocco are desirable. But the events will be incalculable as long as the Algerian war is going on. The experiences of last month prove again that it has been a good choice to take Morocco as a first field for International Christian Service for Peace.

New Literature

Areas of Rapid Change is a document produced for use by American churches in the interest of the World Council of Churches' study on Christian responsibility toward Asia, Africa, and Latin America. The booklet discusses the role which American Christians should play with regard to these areas of rapid change. The fields of responsible citizenship, village and rural life, problems of urbanization and industrialization, and the impact of the West are considered. A number of questions on which Christian thought in the West is needed are presented. Practical suggestions for programs and activities which can be used by local churches and groups are also given.



Through the camping experience a greater sensitiveness to what is meaningful in life is obtained by young people

It's the Church Camp for Me

Paul M. Weaver

CAMPING is not a new way of life, but a way that is never old. Camping is as old as man himself and the Bible is full of the camping experiences in the lives it records. Moses certainly faced all the problems of cooking, shelter, health, sanitation, and hiking that are possible in the out of doors during his extended trip from Egypt to the Promised Land!

Jesus was an outdoor man. Many of the significant experiences of his life were outdoors. His teachings are full of references to nature that make one realize how closely and with what appreciation he observed the varied aspects of his Father's world.

A best loved psalm, the Twenty-Third, has an outdoor setting, yet has been used almost exclusively within the confines of the sanctuary. "He leads me beside still waters; he restores my soul"—but many of us have yet to discover the out of doors as a setting for spiritual experiences.

"I went to the woods," said Thoreau in 1854, "because I wished to live deliberately, to confront only the essential facts of life, and to see if I could learn what it had to teach, and not, when I came to die, discover that I had not lived. Our life is frittered away by detail. Simplify, simplify. . . . Nature's peace will flow into you as sunshine flows into trees. The winds will blow their freshness into you and the storms their energy." For these and many other reasons the church has included camping as an important part of its Christian education program.

Camping, as an organized program, had its beginning in the late 1800's and early 1900's. The Church of the Brethren was one of the pioneers in church camping. In Nebraska, in 1916, under the direction of Edgar Rothrock and V. C. Finnell, church families started camping. Brethren groups in Iowa were camping in 1921. Our first youth conferences were held at Winona Lake in 1921, followed by some summer assemblies on college campuses. Camp Harmony (Pennsylvania), Camp La Verne (California), and Tinker Mountain (Virginia) were organized in 1924; Camp Mack (Indiana) was started in 1925. Many of us remember the contribution and stimulation given to camping by the "Four Horsemen"—Brightbill, Rohrer, Shamberger, and West — as they toured the camps early in our church camping endeavors.

From this beginning, our church has continued to show increasing interest, enthusiasm, and concern for camping programs. There are now thirty-six camp sites owned or leased by districts of the church. Four other districts are now studying the development of camp sites. In the

last 10 years there has been an increase from 7,300 campers and leaders to 14,000 participants in our church camp program. The growth is even more striking when one observes the participation of other church groups in camping. In 1930, nine Protestant denominations had 1,000 campers of junior and junior-high age in their camps. In 1950, these same nine Protestant denominations had 165,000 campers of junior and junior-high age enrolled in their camps! There are more than five million boys and girls in these two age groups. We are only scratching the surface in our attempt to reach our boys and girls through camping.

Camping patterns and programs continue to change. Many of our camps started as "camps" with only primitive equipment and supplies available for shelter, eating, and activities. More and more facilities were often built and more emphasis placed on the classroom and conference situation. This program continues to make a significant contribution to the Christian development of our members.

A recent, pronounced trend, especially in junior and junior-high camping, has been the "small group" approach, in which a leader has a group of six to eight boys and girls and engages with them in a living experience. Through working, walking, talking, worshiping, and playing together as a small group, many of the basic Christian teachings come to life and become more meaningful. Campers are aided, through this small group experience within the total camp group, to develop self-reliance and responsibility as co-operative citizens of a Christian community. Often it is through such a living experience together that a greater appreciation of God, a more thorough understanding of God's ways and will, spiritual values —a sensitiveness to what is meaningful in life, are obtained.

Many youth enjoy and should have the conference experience that they are getting in most of our camps. However, through trail camping and other small group experiences, they, too, are learning some of the values of working and living in a smaller group. Trail camping has grown from one trail hike in 1952 to a place where all five of our regions had at least one hike in 1957. Older youth and young adults are especially encouraged to have a trail camp experience whether it be on the Appalachian Trail, the Rocky Mountains, or the High Sierras.

There is no summer camp experience comparable to the church camp for our children, youth, and adults. Church camp provides an experience of Christian living through which campers come to a better understanding of Christian principles and teachings, as revealed in the Bible; it gives campers a new perspective through the experience of being away from home; it helps campers learn to worship God in new ways in the out of doors; and, it aids in the process of developing genuine Christian fellowship based upon respect for individual worth. Every boy, girl, youth, and adult should have a church camp experience.

There are Church of the Brethren camps in many of our states. Here is a list of Church of the Brethren camps and their locations:

Alabama	Camp Cedar Creek, Citronelle
Northern California	Camp Greenhorn, Glenville
	Camp Peaceful Pines, Sonora
Southern California	Camp La Verne, Seven Oaks
Western Canada	Camp Canaqua, Water Valley, Alberta
Colorado	Camp Colorado, Sedalia
Florida	Camp Ithiel, Gotha
Idaho	Camp Stover, Meadows
Northern Illinois	Camp Emmaus, Mount Morris
Southern Illinois	Camp Emmanuel, Astoria
Indiana	Camp Mack, Milford
Iowa	Camp Pine Lake, Eldora
Northeastern Kansas	Camp Mt. Hermon, Tonganoxie
Western Kansas	Camp Pawnee, Larned
Louisiana	Camp Lake Arthur, Lake Arthur
Mardela	Camp Mardela, Denton, Maryland
Maryland	Camp Peniel, Thurmont
Michigan	Camp Brethren Heights, Rodney
Missouri	Camp Bob White, Knobnoster
Nebraska	Camp Schwarzenau, Kearney
North Carolina	Camp Carolina, Linville
North Dakota	North Dakota Camp, Dunsieth
Northeastern Ohio	Camp Zion, East Sparta
Northwestern Ohio	Camp Mountain Lake, Bellefontaine
Southern Ohio	Camp Sugar Grove, Covington
Oklahoma	Camp Spring Lake, Cordell
Oregon	Camp Myrtlewood, Myrtle Point
	Ritter Lodge, Mabee
Pennsylvania	Camp Harmony, Hooversville
	Camp Swatara, Bethel
Tennessee	Camp Placid, Blountville
Virginia	Camp Bethel, Fincastle
Washington	Bar 41 Ranch, Cle Elum
West Virginia	Camp Galilee, Terra Alta
	Camp Hope, Belington

Waka Witnesses

Sara C. Shisler

TWENTY-SIX students will enter teacher training this year. Thirty-four women and sixty men took the entrance examination. They represented twenty-four different tribes. The twenty-six who were accepted represent nine different tribes. Seven of the twenty-six are girls. Only two of the men are married. We are gradually getting a younger student group. There are both advantages and disadvantages in the situation. There are fewer complications in school administration with single students, but, on the other hand, if a student comes with a wife the wife is required to be in school also and that is a great asset not only to the student but also to the work in which the husband will be engaged after he finishes his training.

Continued on page 25

Ecuador News Flashes

Edna Switzer



Mercedes Tasiguano at the time of her graduation from Calderon school with school director, Juan Benalcazar

Sixth Graders Share

Jose Manuel Simbana, one of the promising sixth grade graduates from our mission school last year is spending this year in a T. B. sanitarium instead of continuing his studies at the normal school as he had hoped. He can have visitors only twice a week and since his school companions cannot visit him, they decided to show their concern and friendship by sending him boiled eggs. In this way they are helping him to get well faster by improving his hospital diet.

Returning Good for Evil

Soon after our mission school was started, the first provided for the Indian children of this community, the Catholics built a school nearby boasting that our school would not last long. As the children from our school passed the Catholic school, they were often called names, had rocks thrown at them, and were beaten. But over the years as our teachers, with the leadership of Juan and Matilde Benalcazar, our school director and his wife, made it a point to be friendly to the Catholic children, visited the nuns at the school and went out of their way to talk to them at teachers' institute and parades where both schools were taking part, animosity has disappeared. And they have asked our help in various ways. Recently they asked for the music of a 4-H Club song that Benton Rhoades taught the children and they have purchased things from our weaving shop.

Indian Girl Represents Christian Youth Group

Mercedes Tasiguano, a graduate of our mission school and a member of our church, is in her second year at the normal school where she is studying to be a teacher. She is the only Indian girl at this school and her hairdo of braids, her bright wool skirts, embroidered white blouse, and white slippers made of string and rope from the native cactus plant set her off from the rest of her classmates. But her acceptance and popularity were demonstrated by the fact that she was elected to represent the school Christian youth group at the conference held in Guayaquil during Holy Week. We are thrilled that the "oneness in Christ" can break through the class barrier between Indian and white so clearly seen here in Ecuador.

School Parents Organize Athletic Club

A group of the fathers from our school, several of whom are taking adult literacy classes taught by Matilde Benalcazar, have formed an athletic club. This has meant a change in the way they spend their week ends. The recreation of these men had been to spend Saturday afternoon and Sunday in the local canteen (beer parlor) drinking until they were so drunk their wives had to lead them home or sit beside them on the road as they slept off their drunken stupor. Now on week ends, these same men can be found at our recreation center playing volleyball (the favorite sport), ping pong, checkers and other table games. The center has become the week-end gathering place not only of the athletic club but for many other men and boys of the community.

These men, with the help of other school parents donated their time, money, and energy to put the soccer field back of the school in playing condition. These men are learning that the fun, fellowship, and tired muscles of this new type of recreation are a great substitute for the splitting headache and empty pocketbook of the old.

Waka Witnesses

Continued from page 24

Some of them marry girls who have finished three years in the Waka girls' school. Others marry girls who have had some elementary school training and a few marry just plain "bush" girls who have had no training of any kind, and are not even literate. Such a marriage calls for great patience on the part of the husband because he must teach her how to manage the household and how to make the home Christian.

We always feel a deep concern for our students when they are at home on holiday. Many of them live in pagan homes and nearly all of them in a more or less pagan environment and they need real conviction on what is right and what is wrong in order to be strong in

temptation. Some of the students again planned a program of witnessing to their families and to the people around them. Some spent part of the vacation doing evangelistic work in the villages surrounding Waka.

One young man who spent one week of his school holiday in village evangelistic work around Waka is an interesting person. He is always going to the next village. He comes with good reports of a certain village and after some weeks he says that there is another village to which he would like to go every Sunday and so we assign that village to several other students in the group and he goes on to a new village. Some of the students get scared when the Moslems break up a meeting but he refuses to run.

Conference Business

New Business

Earlier Publication of Conference Minutes

Since the Annual Conference Minutes, in the past, have not been available until several months after the Conference, we, the district board of Middle Maryland, ask Annual Conference to consider the possibility of having the Minutes available at an earlier date.

DeWitt L. Miller,
chairman.
J. Stanley Earhart,
secretary.

Answer of district conference, Middle Maryland, Oct. 15-17, 1957: Query accepted and passed to Annual Conference.

J. Stanley Earhart,
moderator.
D. Fred Neikirk,
clerk.

Election and Term of Service of Standing Committee

We believe the work of the Brotherhood would benefit if there could be more continuity of membership on Standing Committee. We, therefore, would ask Annual Conference of 1958, through district conference, to revise the decision of 1956 regarding term of service on Standing Committee, making it read as follows:

The members of Standing Committee shall be elected to serve one two-year term in any five years, but not more often, with half of the members being elected each year. The Executive Committee of the General Brotherhood Board shall assign the responsibility for determining which districts shall elect for one- and which for two-year terms in the first year of the operation of this plan, with the understanding that districts having more than one delegate to Standing Committee shall be permitted to elect on a staggered basis.

Ross D. Murphy,
moderator.
Paul D. Horst,
clerk.

Answer of district conference, Middle Maryland, October 15-17, 1957: Query accepted and passed to Annual Conference.

J. Stanley Earhart,
moderator.
D. Fred Neikirk,
clerk.

Brotherhood Fund Goal

The General Brotherhood Board recommends to Annual Conference the adoption of a Brotherhood Fund Goal of $2,600,000 for the year 1958-59 in accordance with the action of the 1955 Annual Conference on a Stewardship Education Program and the previously approved plans for the 250th Anniversary Call. The detailed plans for the Call as they are to be presented by the General Brotherhood Board will reveal the reasons for this recommended goal.

Statement to Central Committee, World Council of Churches

The General Brotherhood Board asks the consideration by Annual Conference of a statement entitled The Brethren to Fellow Christians in All Lands proposed for presentation to the Central Committee of Churches meeting in Denmark in August 1958.

Readers Write

Continued from page 2

values for our proud, divided, sick world and require that we shall continue earnestly to practice and emphasize the threefold love feast as a means of grace.

(2) Reciprocal Membership. If scholars were unanimous in their interpretation of the word *baptizo* and in harmony concerning the original form of its practice, it



REMITTANCE BLANK

250th Anniversary Conference Offering — Goal $250,000

I (we) wish to invest in the world-wide ministries of our church through this gift of $..... to the Brotherhood Fund.

Name .....

St. or RFD .....

City ..... State .....

Church ..... District .....

(Remit to the General Brotherhood Board, Church of the Brethren, Elgin, Ill.)

would be a simple matter to declare one procedure valid and another heretical. Or if our church operated by fiat it could dogmatize the form of baptism as absolute. For ourselves we prefer triune immersion and believe it is by far the most satisfactory means of baptismal grace. Furthermore, we rejoice that many local congregations have now followed the practice purposed in the Statement and have reaffirmed their intention that "in keeping with our historic practices triune immersion will continue to be the method of baptism for all of those whom we initiate in the Christian life." Triune immersion is "the method" and the church does not authorize any other type of baptism to be practiced in our congregations by the ordained ministers of the church.

The objections, however, are not with initial baptism, but with rebaptism. Some protest that the Statement does not impose rebaptism by triune immersion on those who have been previously baptized into the fellowship of Christ. The essential question here is, Shall a Christian who has experienced a satisfactory spiritual commitment with his God be required to reenact his baptism by triune immersion to meet our prescribed denominational procedure? In the past our official answer has been, "Yes, he must do so." We have held that triune immersion is the only method of baptism acceptable to us and, like a lodge, we have required conformity as the price of participation in our fellowship. This arbitrary position was born in an era of religious bitterness which followed in the wake of the Thirty Years' War. We believe a brighter light of truth has now helped Christian people to see that there can be many ways to enter the fellowship of the children of God. The Statement concerning reception of letters would permit congregations to take down the artificial walls of separation which denominations erected in periods of controversy and put into effect a reciprocity of faith which is now surely believed among us.

There is an even deeper concern which is near to the heart of each of us. All water baptism of every kind, from the mistiest sprinkle to the wettest immersion, may fall short of the mark of the prize of our high calling. All who have been baptized by water, even by triune immersion, stand in dire need of a deeper immersion, which no ordinance on earth can provide or prevent, since it comes from Jesus, who baptized (John 4:2) only with the Holy Spirit and with fire (Matt. 3:11). In our concern for the modes of baptism let us not lose sight of the heart of baptism, which may or may not be dependent upon the method of outward baptism, as God wills it.

We may not claim finality here, nor would we apply force in religion. Until God yields a clearer insight we shall (1) continue our historic practice of triune immersion as the only method of baptism we practice and (2) eliminate our exclusiveness which closed the door of full fellowship to others whose baptism had been a meaningful experience and whose lives testify to the fruits of the Spirit.

(3) The third concern is for the preservation of our church. Some persons assume that our church cannot exist apart from the exclusive retention of those distinctive practices which have made us "peculiar." They indicate that there is a given form which must remain unchanged. Many changes have been wrought into the fabric of the church life since the days of Alexander Mack. In the search for the mind of Christ the church has put many new practices into effect by the democratic process. Current studies indicate that almost every district now permits the reception of members by letter and extends the communion ministry. It seems quite likely that a majority of our congregations have adopted these procedures. The proposals in the Statement do not ask any congregation to institute changes in policy, but they do make permissive in our minutes what is already largely in operation in our Brotherhood.

A few Brethren would require that we now withhold these permissions, that the calendar be rolled back to the exclusive practices of a former generation and that legislation be enacted that would prohibit churches from carrying out practices already in effect. Even if I did not accept the validity of these extensions of our witness and worship, I could not be a party to imposing such prohibitions because (1) our church is quite congregational and democratic in character, (2) local churches ought not to be prevented from determining what they would prefer to do in matters of faith and (3) there must be no force in religion.

I cannot believe that we are any less Brethren when we try to be more inclusively Christian. The ecumenical spirit abounding in our midst is not obsessed with "getting our fair share of the going business," or even keeping the church's membership up to the tremendously increasing population. This spirit is deeply committed to the faith that we must witness the whole gospel to the whole world with the whole resources of the whole people. We must keep asking ourselves about our practices and principles, "Is this what Christ wants us to do?"

I do not see this as a matter of our being a large or small group. Jesus held no brief for bigness or for smallness, but only for the truth. If we are yet small, after these 250 years, because of littleness, because of pride in peculiarity, because literalism has been a stumbling block paring us down to size, if a tie or a piano or a wedding ring became so big they kept us small, then we should ask God to forgive us our peculiarities. If, however, we are yet small, after these 250 years, because of our deep faith about sensible living, the demands of love and goodwill, the imperatives of nonviolence, the requirements of temperance and stewardship, if these have set us apart from the world as goals which are too high for the hearts of the multitude to strive for, then, let us hold them fast and ask God to make us willing to be not large in order that we may be great.

We earnestly seek the mind of Christ. We do not have all knowledge. We do not yet know fully what it means to be Christian. We come to the foot of the cross in company with all Christian people, each bringing his unique gift of Christian insight with him and each returning enriched by the special truth which God has entrusted to others. A unity of the church of Christ already exists. It is a unity which is given to us in Jesus Christ. The New Testament teaches that this oneness of spirit must be made visible in the world (John 17:11; Eph. 4:5). This spirit of unity does not exist for its own sake; rather it is a means by which the church fulfills its mission in the world. Paul

Brethren Books

to be published in 1958

JUNE—
European Origins of the Brethren, Donald Durnbaugh

AUGUST—
For Brethren Only, Kermit Eby

SEPTEMBER—
Venturing South, Roy White

OCTOBER—
Jacknife Summer, Ota Lee Russell

Church of the Brethren
General Offices
Elgin, Illinois

echoes Jesus' vision of Christian solidarity, not as a strategy for church extension or a compromise of principle, but because this fellowship of the saints is seen as a foretaste in time of the eternity which is upon all of us. The New Testament does not place a premium on peculiarity. The grace which comes from God is a unifying grace by which we all grow up into one, in Christ who is the head.

In the 250th year in our church's service of Christ may we still seek the mind of Christ in the awareness that new light and truth will come. Then, by the grace of God, let us be not afraid to follow that light where it shall lead us.—Harry K. Zeller, Jr., McPherson, Kansas.

Obituaries

Colyn, Nora Magnolia, daughter of John and Hannah Alexander, was born June 11, 1888, and died Feb. 13, 1958, at Lenox, Iowa. On June 26, 1911, she was married to Charles A. Colyn, who survives her. Also surviving are four children and ten grandchildren. Funeral services were conducted at the Salem church by Bro. W. H. Brower of South English, Iowa. Burial was at Salem.—Mrs. Alvin Gray, Lenox, Iowa.

Crumpacker, Everett Russell, son of Russell H. Crumpacker and Nora Crumpacker Chaplin, was born at Wiley, Colo., and lost his life by drowning, Feb. 15, 1958. He was a member of the Wiley church. Surviving are one son, one daughter, his mother, and one sister. A memorial service was held at the church in Wiley by Bro. Carl Beckwith.—Mrs. Nellie L. Miller, Wiley, Colo.

Culp, Bertha Candice, daughter of Jonas and Vianna Deeter, was born June 27, 1884 in Covington, Ohio, and died Feb. 25, 1958, in Calgary, Alberta, Canada. She was a member of the First Irricana church. On Dec. 26, 1915, she was married to William Culp, who survives her. Also surviving are one daughter, three sons, three grandchildren, and two brothers. Funeral services were held in Calgary by the undersigned. Interment was in the Mountainview Memorial Gardens.—R. Truman Northrup, Irricana, Alberta, Canada.

Cupp, Grace Barbara, daughter of Abraham J. and Molly Catherine Miller, was born Aug. 9, 1902, and died Dec. 19, 1957, near Dayton, Va. On June 4, 1929, she was married to Samuel A. Cupp, who survives her. Also surviving are three daughters, two sons, three sisters, and four brothers. Funeral services were held in the Briery Branch church by Bro. Ernest Coffman. Burial was in the church cemetery.—Ruth F. Miller, Dayton, Va.

Day, James Calvin, son of James C. and Lovian Bierbower Day, was born in Eden, Ohio, Dec. 14, 1871, and died Oct. 24, 1957, at Altoona, Pa. On Dec. 16, 1896, he was married to Flora E. Shope, who preceded him in death. Surviving are one son, one daughter, six grandchildren, nine great-grandchildren, and two stepsisters. He was a member of the 28th Street church, Altoona. Services were held in the church by the undersigned. Interment was in the Alto Reste cemetery.—C. H. Cameron, Altoona, Pa.

Detrow, Alice Susan, daughter of John S. B. and Susan Sites Sigler, was born at Ringgold, Md., and died at Smithsburg, Md. She was a member of the Welty church. Surviving are her husband, three children, three sisters, one brother, seven grandchildren, and fourteen great-grandchildren. Funeral services were held at the Welty church by Brethren Glenn A. Heckman and John E. Rowland. Interment was in the Green Hill cemetery.—Doris C. Warfield, Hagerstown, Md.

Duvall, Ralph Wilson, son of Amos and Angeline Wilk Duvall, was born at Akersville, Pa., May 13, 1901, and died at Altoona, Jan. 17, 1958. On June 25, 1925, he was married to Mary E. Ritchey, who survives him. Also surviving are two sons, one daughter, three sisters, and one brother. Services were held at the Replogle funeral home by the undersigned. Interment was in the Yellow Creek cemetery.—C. H. Cameron, Altoona, Pa.

Eisenbise, Clara, daughter of George and Amanda Lutz Masters, was born Dec. 23, 1879 and died Feb. 4, 1958, at Moline, Ill. She was a member of the Lena church. She is survived by two sisters and one brother. Funeral services were held in Moline for the immediate family. Graveside services were held in the Louisa cemetery near Lena by the undersigned.—David Ockerman, Lena, Ill.

Gardner, Ida, was born June 20, 1872, and died Feb. 18, 1958. In 1900 she married Elijah Gardner, who preceded her in death in 1942. Surviving are one daughter, one son, one brother, four grandchildren, and one great-grandchild. Funeral services were held at the Rock Run church by Bro. Clarence Fike. Burial was in the Rock Run cemetery.—Mrs. Lewis Dixon, Goshen, Ind.

Gates, Levi Orville, son of Joseph and Harriet Brumbaugh Gates, was born at Clover Creek, Pa., Sept. 22, 1892, and died June 4, 1957, at Altoona, Pa. He is survived by his wife, Ruth, one daughter, one sister, and two brothers. Services were held by the undersigned in the Book funeral home. Interment was in the Brumbaugh cemetery.—C. H. Cameron. Altoona, Pa.

Tawzer, Charles A., son of James J. and Myrtle A. Tawzer, was born in Juniata, Nebr., March 19, 1898, and died Feb. 12, 1958, at Yuma, Ariz. He was a long-time member of the church. He is survived by his wife, Della, two sons, four daughters, seven grandchildren, his father, two brothers, and three sisters. Funeral services were conducted by Reverend Laidlow in the Johnson mortuary. Interment was in the Garden of the Last Supper, Desert Lawn Memorial Park.—J. J. Tawser, Hastings, Nebr.

Walker, Emma S., daughter of John and Susan Miller Schrock, was born Sept. 20, 1872, and died March 4, 1958, in Meyersdale, Pa. She was married to Frank M. Walker, who preceded her in death. She is survived by four sons, two sisters, fifteen grandchildren, and five great-grandchildren. Funeral services were conducted by Brethren Herald Seese and Ralph E. Mills in the Brotherton church. Burial was in the Pike cemetery.—Mrs. John L. Knepper, Berlin, Pa.

Waters, Bert O., son of John and Anna Waters, was born in Howard County, Nebr., Jan. 27, 1886, and died Oct. 20, 1957, at Vancouver, Wash. He was a long-time member of the Church of the Brethren. He is survived by his wife, Elizabeth, two daughters, and five grandchildren. Funeral services were conducted at Vancouver, by the undersigned, assisted by Rev. Paul Wordsworth, pastor of the Ridgefield Nazarene church, Wash. Interment was at Ridgefield, Wash.—Ralph D. Bowman, Portland, Oregon.

Wise, Elizabeth Margaret, daughter of Jacob and Frances Mock Lydic, was born at Taylorsville, Pa., March 2, 1873 and died Feb. 12, 1958. She was preceded in death by her husband, Moses Wise. She is survived by two daughters. Funeral services were held in the Rairigh funeral home by Bro. J. I. Thomas. Burial was in the Montgomery Brethren cemetery.—Frances Donahey, Glen Campbell, Pa.

Church News

Middle Iowa

Maxwell—Our church participates in monthly union services. Our pastor, Harold E. Smith, has organized a junior high group which meets monthly and is currently studying the life of Paul. Recently members of our congregation took part in a religious census of Maxwell and the surrounding community, which was conducted by the ministerial association. During the illness of our pastor, his father, Harry Smith of Beaver, filled the pulpit. Our pastor attended the regional youth conference at McPherson, Kansas, in March. Our attendance has increased.—Mrs. Alice Gooden, Maxwell, Iowa.

Southern Iowa

Mt. Etna—We had an every-member canvass. We also participated in the county-wide National Christian Teaching Mission. Bro. Charles Nettleton, of Lifer, Iowa, was the guest leader. On Feb. 8 we had a community night service. It was a potluck supper followed by pictures of the Holy Land, shown by Mr. and Mrs. Dunn of Clarinda. One has been baptized. We had a love feast on the evening of Jan. 5. —Mrs. Lula Knee, Mt. Etna, Iowa.

Northeastern Kansas

Washington Creek—Brethren S. E. Easter and Ward Nance were the speakers at our home-coming services. On Jan. 16, Brother and Sister Will Simmell of McLouth, Kansas, showed the pictures they took at Piney Woods school and other points in the South. Our men have been working in the church basement, getting it ready for the district meeting which will convene here in the fall. Some of our women attended the World Day of Prayer service at the Bethel Methodist church on Feb. 21.—Mrs. Etta Postma, Lawrence, Kansas.

Western Kansas

Quinter—Dr. C. O. Hoover appeared on Wide, Wide World, a TV program, depicting the life of a country doctor of earlier years. Mr. and Mrs. Don Goodfellow of Lyons, Kansas, gave a program on heifers for relief. The films, Boy and His Bible and A Leap to Heaven, have been shown. Dick Livingston of the national youth office met with the Quinter young people.—Mrs. Melvin Reinecker, Quinter, Kansas.

Wichita—Mrs. Edwinna Pote of Cushing, Okla., has been serving as youth director and administrative assistant of our church since Sept. 1. During the month of January we had a school of missions with the themes, Christ, the Church and Race, and Japan. Featured speakers were Dr. and Mrs. Marion Blough, returned missionaries to Africa. On Jan. 19, two members of the CBYF competed in the local peace oratorical contest. The winner, Treva Brown, will enter the district contest.—Dowena Nicholson, Wichita, Kansas.

Southern Illinois

Panther Creek—Our moderator, Bro. Amos Yordy, presided at our council meeting on March 2. The women's work made comforters for relief and sent a number of needed articles to the Old People's Home at Girard. Our delegate to Annual Conference is Bro. J. E. Small, and the delegates to District Conference are Esther Nofsinger and Pearl McCauley. Pastor Paul Leckrone has been conducting prayer meetings each Wednesday evening in the homes. In February the Gideons gave a program in our church. For three nights preceding Easter we had services and closed with a love feast on April 5. Three have been baptized.—Elsie Noffsinger, Eureka, Ill.

the way to emmaus



OAK FRAME

Sizes: 10½ x 12½ inches	$ 3.75
12 x 14 inches	4.50
22¾ x 28¼ inches	20.00
30½ x 39 inches	37.50

Specify type of finish: Natural, Limed, Dark Limed

BRONZE FRAME

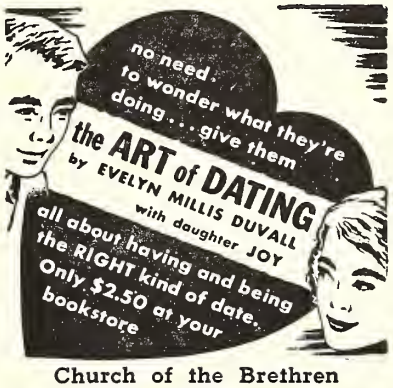
Sizes: 9½ x 11½ inches	$ 2.50
10½ x 12½ inches	3.15
21¼ x 27 inches	15.95
29 x 37⅜ inches	23.50

Church of the Brethren General Offices, Elgin, Illinois

Northern Indiana

North Liberty—Jeannette Naragon of our congregation, showed some slides and gave a talk on her experience in a summer work camp in Europe. Richard Bottorff, who was in Europe as an ambassador of goodwill, showed slides and told of his experiences at a community service. A number of our leaders attended the district children's workers' banquet at Bremen, at which Mrs. Lucile Long Strayer was the speaker. Bro. Wesley Brubaker, who has worked at the Westville mental hospital for two and one-half years, brought a message on helping the mentally ill. Our church participated in the county-wide National Christian Teaching Mission. Bro. Samuel Harley was our guest leader. Charlotte Mulvaney attended the Brethren Youth Seminar. A number of our deacons and their wives and our pastor and his wife attended the district-wide love feast and communion service at Plymouth. Our church adopted a new plan of organization and job descriptions in a recent council meeting. Our pastor, Melvin Lichty, is conducting an adult "Inquirers' Group" which is studying our basic Christian beliefs.—Mrs. Ruth Burkholder, North Liberty, Ind.

Rock Run—On Jan. 5 we observed the 250th Anniversary of the church.



Church of the Brethren
General Offices
Elgin, Illinois

Prayers
for the church
and the
world

In His Name

GEORGE APPLETON

This book of prayers and biddings with the scriptural insights which inspired them is offered in the hope that Christians in many lands may be awakened to pray with loving and persistent urgency for the world of men for whom Christ died, and for the church which is the agent of his loving purpose.

It provides a scheme of prayer in which a discipline of missionary intercession is integrated in the full range of faith and worship, and which seeks to help Christians to pray for the work of the whole church throughout the world. $2.00

Church of the Brethren
General Offices
Elgin, Illinois

We had open house and a dedication service for our new parsonage. Our ladies' aid is preparing packets for boys again this year. Plans are being made for a Vacation Bible School. Our church joined with neighboring churches in Lenten and Holy Week services.—Mrs. Howard Wenger, Benton, Indiana.

Michigan

Flint—Our spring communion was held on Palm Sunday. We plan to have our fall communion every year on World Communion Sunday. Hugh Warstler was elected delegate to Annual Conference and Paul Hammond delegate to District Conference. We elected two deacons at our last council meeting, Bro. Lyle Mulnix and Bro. Clarence Ream.—Orpha Cripe, Flint, Mich.

Pontiac—Our church was host to the district church board on March 1. Four junior highs have been baptized. The women's work sent eight comforters, one hundred seventy pounds of grease and sixty pairs of shoes for relief abroad and gave food, clothing and a comforter to a local family in need. The True Blue Class sponsored a film, "Crucifixion and Resurrection" at the Sunday evening service. The new addition to the building is progressing nicely. The children's department gave $55 toward the building fund and also sent a sheep to Ecuador. We have a 100 per cent Messenger Club. Our pre-Easter services were in charge of our pastor, Bro. L. W. Shafer and the local ministers, Brethren James DeVault, Earl Cox and Edward Shelby. The choir sang the cantata, Man of Sorrow, on March 30. Our pastor will represent our church at Annual Meeting.—Mrs. Ray E. Fleming, Pontiac, Mich.

Northwestern Ohio

Lima—The trustees, with the men of the church, have redecorated the church basement. The district field secretary, A. P. Musselman, and pastor Dean Farringer, attended the Ohio Pastors' Convention in Columbus. On Feb. 1 the youth had charge of the morning services. In the evening our school of missions began. Highlights were a panel discussion, Facts and Fancies About Race, by a social worker, a medical student, a YW executive secretary and a teacher; a speaker, Dean Kreider of Bluffton College; a play, A House for Marvin, by the youth department. Eighteen workers attended the training school in Christian growth at the Congregational church. In our morning services on March 2, the captain of our church basketball team, Bob Nunn, presented to Pastor Farringer and the church a trophy of good sportsmanship won this season. Our church sent two delegates to Spring Assembly at the Sugar Creek church. The Spiritual Life Mission was held in Lima church, March 16-23 by Brother and Sister Harper Will. On March 30 our choir gave the cantata Seven Last Words of Christ.—Mrs. Clark Anspach, LaFayette, Ohio.

Southern Ohio

Bear Creek—Mrs. Anna Mow, a member of the Bethany Seminary faculty gave messages at four services. Brother and Sister V. F. Schwalm were with us at three services in January, showing pictures of our Africa missions and pictures of their recent trip to Europe. Our pastor attended the State Pastor's Convention at Columbus, Ohio. The District Mission rally was held in our church. Bro. G. W. Phillips, our pastor, held evangelistic meetings at the Pleasant Dale church, Ind. Bro. James Renz of Elgin, Ill., brought the messages at three services during the month of March. Our pastor and Robert McKibben were elected delegates to Annual Conference. Eleven were baptized and one was received by letter on Palm Sunday. The drama "Into Thy Kingdom" was given on Easter.—Mrs. Hugh Norris, Dayton, Ohio.

Brookville—Our pastor, Bro. Fred Hollingshead has been preaching sermons on our Brethren heritage. Our school of missions closed with an international fellowship meal. At the Father and Son banquet the guest speaker was high jump champion, David Albritton, of the Dunbar High School in Dayto Bro. Perry Huffaker of West Milto Ohio, was in charge of the dedicati service for our new hymnals. On Fe 2 our senior and junior high folks h complete charge of our morning wo ship hour. Tom Boomershine of neighborhood church brought the me sage. Our Senior choir assisted at t evening service of the District Missi rally at the Bear Creek church. S new deacons and their wives were i stalled on March 9. A ground-breaki service for the new addition was he after the morning worship service March 9. Our eldest deacon, Ira Bre ner and our youngest church memb Connie Brubaker, broke the grou Church school and worship services being held in the school building. T hundred attended Family night wh the film "The Twig Is Bent" was shov At our women's work temperance me ing Vinna Helstern reviewed Upt Sinclair's book "Cup of Fury." This w followed by a panel discussion. Twe of our women attended the distr

Brethren Placement and Relocation Service . .

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The right to edit and reject notice is reserved. Since no verification c notices is made no responsibility ca be assumed.

When writing to the Brethren Place ment Service about a notice, it is nece: sary that the number of the notice b given. Write Brethren Placement Serv ice: 22 S. State St., Elgin, Ill.

Teaching

No. 346. Male music director com pleting Master's degree in Sacre Music, August 1958, wishes to locat in strong Brethren community. Ma ried, with children, and nearly ten yea experience with Church and Scho choirs, four years of public school mu sic teaching. Will consider full tim Church Music, or part time with hig school or college music teaching. Co tact: Brethren Placement Service, 2 South State Street, Elgin, Ill.

Miscellaneous

No. 347. Wanted: Ophthalmologi to rent offices of Dr. S. S. Conner, d ceased. Tentative appointments awa follower. Records will be valuable a and will go with partially furnishe offices in rental fee. Dr. Conner serve here 43 years; has a wide followir over large territory. Please contac Mrs. S. S. Conner, Arcade Buildin Waynesboro, Pa.

omen's work rally at Greenville. Some f our youth represented our church at ie district youth fellowship at the ainter Creek church. The community ien's chorus of thirty voices provided usic at one of the union Lenten serves. The community Good Friday rvices featured the high school chorus a cantata. The guest speaker was r. E. E. Flack, from the Hamma ivinity School at Springfield. Bro. erbert Richards of North Manchester, id., was our evangelist for the preaster week services. Bro. Perry Huffker, preacher and musician, was in iarge of a songfest on Good Friday id Saturday nights. Our Communion rvice was held during the morning orship on April 13. The church coun1 will pay $25 toward the expenses of ich youth as an incentive for them attend National Youth Conference August.—Mrs. W. Russell Miller, rookville, Ohio.

Cedar Grove — On Loyalty Sunday, ro. Alvin Klotz from the Beaver Creek urch, began a week's preaching misn. Our church was host to the ollansburg, Friendship and Beach rove churches during the school of issions. The women's work is using d sheets to make bandages for relief. n Feb. 16 the junior high class had iarge of the worship service. Dr. arry Barbour, professor of religion at arlham College, brought our message March 2. A deputation team from anchester College was present on arch 16 to conduct our church servs. Our Father and Son banquet was ld on March 22.—Mrs. Harold Alley, reenville, Ohio.

Covington—Our town held prayer rvices in several churches during the st week of January. Brother Higgins tended the pastor's convention at olumbus. The men of the church ve organized and meet once a month. n the evening of Jan. 12 we held a mily communion, different from any e have ever held. Our mission study gan on Jan. 19 with a film on Japan d continued for four Sunday nights, th a film and discussion groups on ce relations. We ended with a book view by Edith Brown of Piqua, Ohio. number from our church attended e District School of Christian Living ld at Greenville. Our church was st to the Southern Ohio district misn rally on Feb. 16.—Ethel Manning, ovington, Ohio.

Dayton, Ft. McKinley—We are using e Anniversary devotional booklets. iest speakers for the school of misns were Mrs. Modena Studebaker, rmer missionary to Africa, and Bro. lward Angeny, pastor of Lower iami's integrated church. Films own during the month were "The oss in Japan" and "The Broken ask." The children saw "Our World Happy Differences" and the junior gh "The Church at Niseo." We held two-week observation school in our rsery department. Our church had worship service at the Brethren Home Greenville. The pastor, Walter Bowin, and his wife attended the Ohio stor's Convention at Columbus. We ve observed only the communion in nnection with a January morning rship service. This is in addition to the semi-annual love feast. Our pastor has held a class for membership for older junior and junior-high youth. Mrs. Carl Eschbach, the wife of the pastor of a neighboring church, spoke and showed films of their trip to the Orient. The junior highs served a sukijaki supper for their parents and then entertained them in Japanese style. The Commission of Christian Education and Children's Director provided a creative activities school based on handwork and creative materials for different age groups. We are now working under the Undershepherd Plan which was inaugurated when the families were contacted in regard to the preaching mission held by Bro. J. Calvin Bright, March 24 to 30. The primary and junior departments brought sixty-one packages of seed which were sent to All American Friendship League for distribution.—Lucile Dedrick, Dayton, Ohio.

Lower Miami—In commemorating our 250th Anniversary we had each Wednesday evening for several weeks, services of devotions, filmstrips and prayer. The women's work department of temperance showed the film, "Alcohol and the Human Body" with a discussion following it. At a banquet, our guest speaker, Bro. Foster Bittinger, pastor of the Salem church marked our annual missions emphases. Ralph and Joy Dull and Sarah Eash, Brethren Service workers, brought messages on Jan. 19 and in the evening service, the film "The Broken Mask" was shown. Five of our young people attended the Washington Seminar. On Feb. 9 the Peace Committee sponsored Wilmer Funderburg, chairman of the District Heifer Committee, who spoke. A number of our members attended the mission rally at Bear Creek church.—Mrs. Lulie Laprad, Dayton, Ohio.

North Atlantic

Ambler—The devotional booklet, Meditations on Brethren Life, was distributed by the Commission of Christian Education. On January 25, the Juniata College choir gave a concert here. We had an informal fellowship for all teachers, assistant teachers, officers of the Sunday school and members of the Christian Education Commission. In March, some of our members attended

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the briefing classes for church school teachers at the Mingo church and the demonstration school for the children's department at the Coventry church. Easter was observed with a Sunrise Service and a breakfast following. Guest speakers who have brought messages in the past three months are Dr. Walter D. Ferguson, of Temple University, James P. Berkebile, Brethren Earl H. Kurtz, J. C. Wine, David Eiler, a student at Princeton, New Jersey, and Stanley Davis, a student at Juniata College.—Mrs. Mary E. Haring, Lansdale, Pa.

Green Tree—The spring love feast was held on May 4. Since our last report, seven children have been dedicated. Ten have been baptized and five received by letter. Neil Detwiler was elected president of the district men's organization. Bro. David Hanawalt was the morning speaker at our home-coming service. Our pastor has been leading us in studies on "The Second Coming of Christ" at the midweek prayer meetings. The Women's Circle sponsored the daily devotional booklet, Meditations on Brethren Life. The combined womens' circles heard Mrs. John Milligan in a review on "The Cross and Crisis in Japan." A film, "Kiji Comes Home," was shown and Japanese articles were on display. Bro. Clarence Rosenberger was the speaker on Juniata Day. A goodly number of children's workers attended the demonstration school at Coventry church.—Mrs. Harry Buckwalter, Norristown, Pa.

Eastern Pennsylvania

Akron—In January, Bro. Herbert Miller of Hersey, Pa., conducted our evangelistic services. The community choir of our town gave a repeat performance of the cantata, The Holy Child, on January 12. Bro. Charles Denlinger was guest speaker on Youth Sunday, Feb. 2. Rev. Norman Dettra, a representative of the Pennsylvania Temperance League, spoke on Temperance Sunday, Feb. 9. Our church in commemoration of the 250th Anniversary is planning special work this year. Bro. Earl Kurtz of Elizabethtown, Pa., conducted a Bible Institute on March 2. Bro. Galen Wenger represents our district on the Advisory Board of the Brethren Home at Neffsville, Pa., which has launched a building project and other improvements.—Minerva Rudy, Akron, Pa.

Conewago—Bro. Elmer Hoover of Elizabethtown College served as guest speaker for our Bible Conference. Two interesting programs on missions were sponsored by the Women's Work organization during January. Brethren J. C. Wine of East Petersburg and Norman Patrick spoke. Bro. Curtis Weddle, a preministerial student at Elizabethtown College, was our speaker for the program on peace. On Sunday, March 23, we worshiped for the first time in our new church. Our new Christian education annex consists of eleven classrooms, a nursery, kitchen, ladies aid, storage and rest rooms. The former church has been renovated with a pulpit extension. Over 10,000 hours of free labor were given by our members, which we believe has stimulated enthusiasm for the church. Plans are being completed to give emphasis to the 250th Anniversary of the church in connection with the dedication services set for May 22 to 25. All former members and friends of the Conewago church are invited to attend these services.—Ellen E. Young, Hershey, Pa.

To be published in JUNE

European Origins of the Brethren

- Something definitely new and original will become part of our historical literature in early June with the publication of **European Origins of the Brethren,** compiled, translated, edited by Donald F. Durnbaugh.
- A source book on the early eighteenth-century European period of our church, it presents in translation scores of documents, most of them hitherto unknown to us, found in the archives of Europe.
- We can now see our Brethren ancestors as they saw themselves and as their contemporaries saw them — their humanity, their sincerity, their sacrifices, their joys, their hopes, their failures, their achievements.
- Here is a literary "you are there" production, woven together by concise editorial comment. No one who wants to understand the Brethren of the eighteenth century — and, by implication, the Brethren of today — can bypass this volume.

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Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

MAY 31, 1958

A Lift for Little Brother

MOTHER was honored on her special day just a few weeks past. Father's time to be gifted and toasted is just around the corner. Perhaps, in the meantime, it is fitting to observe how family life goes forward in the moments when both parents are absent. . . . Obviously the Indian girl from somewhere in Ecuador enjoys taking care of little brother. His hair is amenable to combing, and his tiny legs fit snugly into the wide comfort of her skirt. Her baby-sitting duties bear no resemblance to other chores that are assigned her. She takes pleasure in serving as mother's substitute. . . . And little brother is not complaining either, for he knows a good thing when he sees it.



As long as sister will give him the happy attention he seeks, he will not be wailing for mother. . . . We hardly need to press the point, but in the family of man there are plenty of opportunities for those who are older and stronger to give "a lift for little brother." Even nations, rich and powerful, must learn the art—and the joy—of assisting countries still in comparative infancy. . . . And surely in the household of God the need for help should never pass unnoticed. A young church is struggling to get on its feet; a new Christian is seeking for guidance; some older ones have stumbled and almost fallen. How about a lift?

Fujihira from Monkmeyer

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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• • •

Whoever does not bear his own cross and come after me, cannot be my disciple. . . . Whoever of you does not renounce all that he has cannot be my disciple."

—Luke 14: 26-33.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Spiritual Flame or Flash

We are hearing much about the 250th Anniversary celebration. Some of us wonder if it will be a farce or a force for good. Will it help keep the church from becoming a spiritual fossil or a petrified mummy?

Perhaps the reactions of the leaders and the individual members will determine this. Are we lighting a spiritual candle that will continue to burn or just making a flash? There seems to be some indications that the first is happening. This is desirable and possible.

We are spending much good money to send people to Europe and to Palestine. Are they going as heralds of hope and ambassadors of Christ or just as sightseeing tourists? . . . Since some of the Brethren that are going are known to me, my conclusion is that they will be what we might call missionary tourists at least.

Another conviction of mine is that if this celebration can produce the basic qualities of love, devotion, and sacrifice in our members it will succeed greatly, but if not it will fail. Which will it be, a spiritual flame with regenerating power or just a flash?—E. E. Barnhart, La Verne, Calif.

Going Too Far

The article by W. Russell Shull, "A Unity Greater Than Union" is quite interesting, but when he includes in the ecumenical movement a political power operating under the guise of a religious creed, that is going too far. When a religious creed has as their ultimate aim to take over the world and subjugate the other religions to their power, those in ecumenical education should take heed and be very, very carcful what they are doing to the Protestant religion and our religious liberty. . . .

The need for defenders of the faith as shown in the New Testament is as imperative today as it ever has been in any crisis of the Christian church.—Mrs. Ollie F. Benjamin, Monticello, Indiana.

Forgotten People

If you could just print, "You Can Help the Mentally Ill" by Wesley Brubaker (Feb. 1 issue) every week for a year, perhaps more of us might be stirred to do something for the forgotten people in the state hospitals.

I spent awhile in one of these hospitals myself and was amazed at the large number that should be at home or working if only they could get out.

In the Mar. 24 issue of Life Magazine there is an article, "A Lifetime Thrown Away by a Mistake 59 Years Ago" that tells a tragic story of one Mayo Buckner, who has been confined for 59 years in a State School.

How I'd like to see the Church of the Brethren make this another project. Let each congregation sign out at least one patient each year and help to rehabilitate that one. We might even start by helping this Mayo Buckner out.—Dortha Barnhart, R. 1, Rossville, Indiana.

Conference in Retrospect

When Annual Conference is located near a local church, that church falls heir to much hard work and many opportunities. The Richmond church has had almost a year to view last year's Conference in retrospect. Our observations and suggestions are being passed on in a spirit of mutual benefit, hoping that they may help in the future to guide Conference planners, the local churches, and each individual.

When the Brethren—five to ten thousand in number—descend upon a community, impressions are made, whether favorable or unfavorable, and the character of these is determined by the businesslike methods of the planners and the conduct of each individual member. It is imperative that the impressions left upon a community be altogether wholesome and deeply Christian.

Our Conferences should be on the same basis as any other convention, but to which a Christian spirit and attitude have been added. Those of us who attend should accept more responsibility for lodging, food, and transportation rather than depend upon a church appointed committee to do the job for us. The trend should be to use public housing facilities within a community rather than to search for low-priced rooms in private homes.

However, for those who still wish

Continued on page 25

As he walked by the sea of Galilee, he saw two brothers, Simon who is called Peter and Andrew his brother, casting a net into the sea; for they were fishermen. And he said to them, "Follow me, and I will make you fishers of men." And . . . left everything and followed him —Matt. 4: 18-19; Luke 5: 11



Sabbatini Camera Clix

Burton Metzler

Luke 14 still reminds Brethren that

Discipleship Is Costly

IT MAY not occur to us here and now that discipleship might be costly. In fact, membership in a church is probably a business and social asset. But in the early centuries of the Christian era men often paid with their lives for being Christians. They were crucified, thrown to the wild beasts, and burned at the stake.

And in Germany in 1708 discipleship was costly for persons who deviated from the state churches. Thus early Brethren were beaten, imprisoned, and tortured. Whole congregations were forced out of their homes. There were heroic souls in those stern days. Under such circumstances it behooved one to count the cost before he undertook this form of discipleship. Accordingly, Alexander Mack composed a hymn which urged would-be disciples to count the cost, and at times of baptism they read the words of Jesus recorded in Luke 14: 25-32, which warn us to count the cost.

Luke helps us to see Jesus striding on toward Jerusalem where, as he well knew, he would be crucified. The time was growing short; within a few weeks his great ordeal would be upon him. Eternal issues were at stake, and times were utterly serious.

But apparently the great crowd which accompanied Jesus did not share his mood. They were on the way to the great city where something new and exciting was sure to happen. Perhaps Jesus was about to lead them into a golden era of peace and prosperity. What a wonderful leader Jesus was and how exhilarating it was to follow him! But their lighthearted talk and their superficial enthusiasm were out of tune with the spirit of Jesus. They were unaware of what they were in for if they really followed Jesus.

Then Jesus turned and stopped them short with a sweeping statement that shattered their overzealous attitude. He gave them to understand that those who would follow him must follow him only and supremely. This is a one hundred per cent proposition in which a man cannot serve two masters. Jesus will be Lord of all or not at all. Furthermore, they must be

This article by Burton Metzler, professor of Bible at McPherson College, begins a series on Bible passages important in Brethren history.

ready to follow him no matter what comes.

This complete committal to Christ means a complete renunciation of everyone and everything which would be a rival to Christ. Everything else must take second place.

Specifically, Christ must come before one's family, and anyone who would love his family more than he would love Christ would not be worthy of him (Matt. 10: 37). In oriental hyperbole Jesus says that a man must even hate his family. Of course, a man has a natural and inescapable responsibility to his family. Jesus provided for his mother, and Paul said if a man does not provide for his own he has denied the faith. However, Jesus was uncompromising with those who used family and friends as excuses for not following him (Luke Luke 9: 59-62), for nothing is more important and urgent than our relation to Christ and doing the work he lays on our shoulders.

If becoming a disciple would mean that one would be rejected by one's family, then one must be prepared to accept that rejection, and, if to follow Christ's will for one's life would mean to displease one's family, then one must be prepared to take on himself such displeasure. Jesus himself renounced his family that he might do the will of God, but in doing so he brought to his family the greatest possible good.

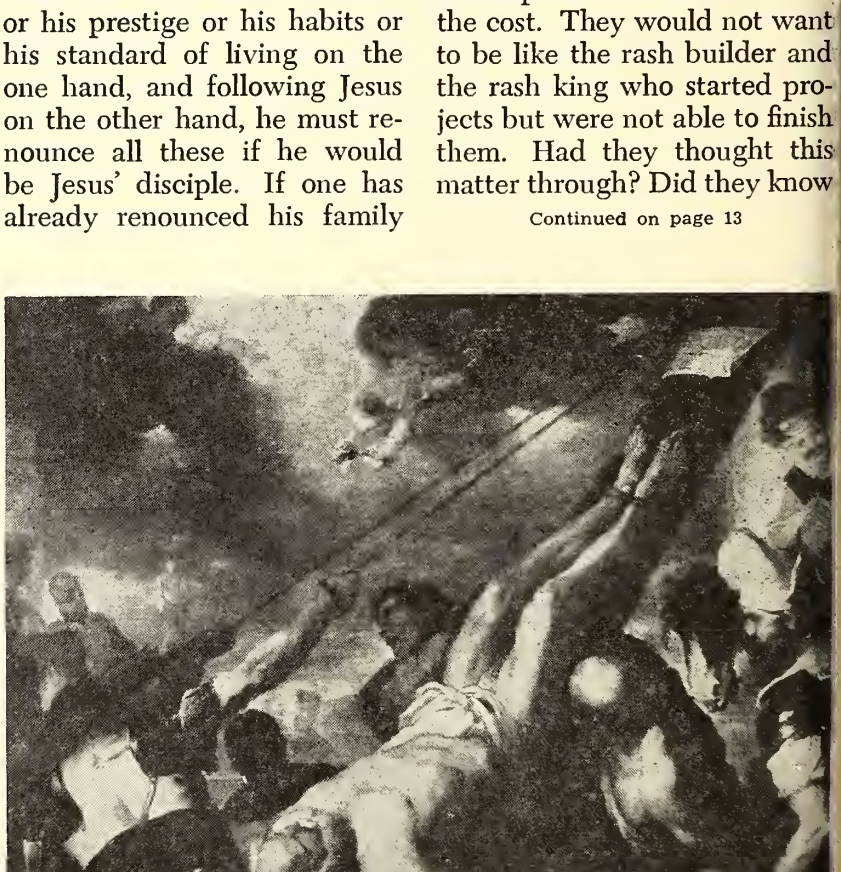
Secondly, Jesus must come before one's own life. Jesus requires his followers to be faithful not only until death but also unto death. They must be prepared to lay down their lives. This is what he means by taking up the cross, for in those days when the death penalty was exacted by crucifixion, to take up one's cross meant to go to one's execution. Thus Paul was likely to be killed any day for his faith, but he counted not his life as dear unto himself; Christ and his work came first. Thomas had caught this idea when he proposed to his fellow apostles that when Jesus was going to hostile Jerusalem they go also and die with him.

Thirdly, Jesus must come before everything one has. If the situation is such that a man must choose between business or his prestige or his habits or his standard of living on the one hand, and following Jesus on the other hand, he must renounce all these if he would be Jesus' disciple. If one has already renounced his family and his life, it would seem that this would be an easy step if his life is already there, it should be a simple matter to lay one's money on the altar.

This is no arbitrary requirement, but it is in the very nature of the case. For example, when Christ and wealth were both bidding for the loyalty of the rich young ruler and he chose to follow wealth, then of course he did not follow Christ. When one casts his vote for Christ's opponent then he is necessarily not casting his vote for Christ. A positive aspect of this renunciation would be that everything one has must be dedicated to Christ; our time, our energy, our possessions, our abilities, everything.

In the light of these inexorable demands Jesus called upon the impulsive crowds to count the cost. They would not want to be like the rash builder and the rash king who started projects but were not able to finish them. Had they thought this matter through? Did they know

Continued on page 13



L. Giordano — Camera Clix

Like many other early Christians, Peter, whom tradition says was crucified head down, paid with his life for following Christ

EDITORIAL

A Year to Remember

Guest Editorial by F. Willard Powers
General Chairman, Anniversary Call

THIS will be a year to remember. Not only because two hundred and fifty years ago our church was founded. And not only because an anniversary is an occasion for celebrating our history—1958 will be a year to remember because of what Brethren do, this year, in response to the call of Jesus Christ.

Some of us who were among the lay delegates to the Grand Rapids Conference three years ago proposed then that our Brotherhood prepare itself to accept the challenge of its anniversary. We knew that many local churches and some districts were discovering a new spirit of evangelism and a new joy in service because they were at last taking seriously their stewardship responsibilities. At Grand Rapids our Standing Committee agreed that the time had come for us, as a church, to set our sights high and to give ourselves, including our resources, in greater commitment to Christ.

Most Brethren have heard of the action of the Grand Rapids Conference in setting a goal of $2,600,000 for us to reach during this anniversary year. But many have forgotten that there is far more than a financial goal involved. We are called to specific objectives for every church, and for every family in our Brotherhood. If we respond to the challenge of this anniversary, as it now comes to us in an organized effort called the Anniversary Call, we can experience a spiritual rebirth that will overshadow any tributes we pay to the past.

Last year's Annual Conference outlined the general plans for the Anniversary Call. The very letters of the word *Call* are significant. *C* stands for the emphasis we are placing on church extension around the world. *A* reminds us of the urgent need, highlighted in every newspaper, to advance the cause of peace. The two *L's* stand for *l*ife commitment and *l*eadership development. When we succeed in reaching our financial goal for the Call, it will mean that our present program can be maintained and that in addition we can invest $700,000 in church extension, $175,000 in advancing peace, and $290,000 in developing leadership for service.

Already more than a thousand volunteer laymen are at work developing the organization and plans that will enable every family in every church to hear the story of the church's witness. Before our anniversary year is far along we expect that every member will have been asked to recommit his life anew to the work of God's kingdom and to help support the outreach of the church.

But these volunteer workers, already so enthusiastic about the possibilities of this program, cannot do the job alone. They need the prayers and co-operation of all our members. You can help by discussing the Call program when it comes before your church council for consideration within the next few weeks. You can help by volunteering to serve as a "missioner" or worker in your church visitation this fall. You can help by informing yourself concerning the church's ministry and witness around the world. You can help by giving sacrificially of your own resources in response to the call that comes to you.

This year should be a year to remember. In it we should do far more than raise an increased budget for God's work. We can develop new leadership. We can help every member gain a deeper experience of stewardship. We can undergird the work of the church for generations still unborn. The Call is not just for today or tomorrow. Its benefits will last and grow.

If we "expect great things from God" and are willing to "attempt great things for God," this will indeed be a year to remember.

Every Layman an Evangelist

A MEMBER of the British Parliament returned not long ago from a visit to Russia. He told of an article in a Soviet youth paper which complained about the Baptists in Russia, saying that they are particularly dangerous, "for among them the laymen are also evangelists."

When leaders of the Russian Baptists visited this country a few years ago, they expressed the hope that among them, "every Baptist would be a Billy Graham," meaning that the responsibility for evangelism rested on lay members of the church. Perhaps one reason why Christians in many countries are no longer labeled as dangerous is that they leave their witnessing up to professional speakers and writers. Can it be said of Brethren that their "laymen are also evangelists"? — K. M.

It's Just Nerves



Frances Bowman

Photo by H. Armstrong Roberts

What is the cause and the cure for "just nerves" that we all speak of so frequently and glibly?

"HOW are you today?" is a common enough question. Unfortunately, a common enough answer is, "I haven't been feeling so well. The doctor says it's just nerves, so I've been taking some nerve pills. And I'm taking it easier, too. So with rest and the pills I'm sure I'll be better."

Nerve pills? Rest? One has to wonder if these are the real answers. Will nerve pills cure ruffled nerves? For how long? Will rest cure the jangled nerves? And again, for how long?

And what are these nerves of which we speak so frequently and glibly, anyway? Are we thinking of the actual physical parts of the intricate and wonderful nervous system of the body? Do we mean that the physical nervous system which we embody as human beings is somehow diseased? And if so, what has caused the nerves to be diseased? Bacteria? Something which can be isolated and studied carefully under the microscope?

Many people falsely believe their "nerves" entirely against their will are invaded by some destructive organism outside themselves and that they themselves have had nothing to do with the invasion. But nothing could be further from the truth. Our nerves are our own proper ty, and they will remain health if and only if we give ther the proper care and under standing.

Actually, what a person rea ly means when he says, "It just nerves," and what the doc tors really mean when they giv this diagnosis is: "It's jus your feelings," or "It is just you emotions." A wise doctor wh understands well the intimat relationship between the min and body might say, "It's jus that your feelings are not ver healthy ones. The feelings tha you are experiencing are not a pleasant, happy, and positive a we might wish them to be."

The phrase, "I just don't fe

ell," is a usual one. But, unortunately, it is the unusual erson who realizes that our odies cannot be well as long s they house so many unealthy feelings.

Let's boil it down to this: Vhen we analyze each human tuation, "It's just nerves" alays means one or more of the llowing: "I am feeling fearul," "I am feeling angry," "I m feeling resentful," "I am eeling insecure . . . worthless . . worried . . . lonely . . . aguely uneasy," etc. Feeling—eeling—feeling; this is the nagic word, the key word. 'eeling—something we cannot ouch, see, smell, taste, or hear. ut something that is real, terbly real.

That distressing emotions or istressing feeling (nerves) are ntensely real is the testimony f millions. Because of the readed, almost unbearable eality of distressing emotions e are ready to take out of the hrase forever the term *just* hen we say, "It's *just* nerves." istressing feelings are not ivial, as the word *just* implies, or are they easily cured. istressing feelings may be perstent enough to give an otherise tranquil person a worried ok most of the time, or they ay become intense enough to ause a person to take his own fe.

Distressing feelings or nerves nstitute a perfectly legitimate ilment and a serious one. At est they can cause a person live a mediocre life when he uld live a rich, full one. In ore serious form they cause me persons to move all rough their lives in physical ain of varying intensities.

The real causers of the pain, ie unhappy, confused feelings, e deeply buried in the person's nconscious mind, and only his odily ailment is visible. Hence is sufferer's amazement when the doctor speaks of "nerves," for he honestly believes that his feelings, both past and present, are healthy and normal. Nor can he bring himself to believe that unhealthy feelings alone can make a person sick, anyway. So he goes to another doctor. Meanwhile the old, molding, cancerous feelings are left free to keep eating away at the man inside, and his body remains sick.

But there are those of us who suffer from our unhappy feelings who know that our distress comes from our feelings. We are the sufferers for whom there is hope, for we can begin to work on our problems. We have taken that first vital and decisive step—we have found out what is wrong.

And how shall we set about to right these feelings that are not right—to straighten out the feelings that are confused? Shall we try the surgeon's knife—to remove these unhealthy feelings from our lives? But would there be a distinct line between healthy feelings and unhealthy, and would we be sure which ones to remove? Ought we to try drugs—thus numbing ourselves so that what joy or pain we feel we experience only dimly, moving through life in a half-doped state?

Or shall we try courageously to understand these bad feelings which seem so indelibly imprinted in our personalities, trusting that as we come to understand more clearly why we have the bad feelings we shall be able to do something about them—to decrease them in intensity, to cut them down in number, thus making room for the positive, joyful feelings God is waiting to give us?

How shall we replace our bad feelings with good ones? Or can we, really? The answer is that we shall always be bundles of feeling—of both good and bad feeling—but we *can* seek to bring our good feelings into positions of mastery and then let them control those persistent, omnipresent, bad feelings.

We do not merely push the bad feelings out. They just won't go, for, as Jesus said, if we sweep our house clean of demons a thousand more rush in to inhabit our houses. To try to shove bad feelings out usually means multiplying the bad feelings rather than getting rid of them. Ignoring them, pretending that they aren't there, refusing even to think

GOD IS CLOSER THAN YOU THINK!

VELTA MYRLE ALLEN

When there seems to be no answer to the problems of your day,
And the cares and trials thicken till you want to run away,
Listen to the voice within you as you stop and softly pray . . .
For God is closer than you think!

He will lead beside still waters where your soul will find release,
He will give an understanding of his love that brings you peace;
He is ever waiting for you and his patience will not cease . . .
For God is closer than you think!

When the clouds at last are lifted and your weary load is gone,
And you know that God has heard you and his promises are done,
Tell your brother and your neighbor, go, and tell them everyone,
That God is closer than you think!

of the possibility that they might be there, is worse yet. For if we refuse to recognize the presence of our malignant bad feelings, they definitely do take over, they become our masters, they rule us, and we don't even know it.

Let's try recognizing our bad feelings; let's try getting acquainted with them. Everybody has them; it is what a person does with them that counts. We cannot learn to like our bad feelings, but we will have to learn to live with them, to tolerate them, to cease fighting their very existence. We can seek to understand them.

And slowly, painfully, in the learning to understand them, one can discover a miracle taking place—those old enemies waging a civil war inside us become a little less hateful—our bad feelings lose some of their cutting edge. By taking the pains (and I do mean pains) to understand these inner enemies, we find that they no longer plague us quite so incessantly; they have a tendency to evaporate, to disintegrate, to melt away.

It is as though they were crying to be heard, seen, noticed, and once they have been given the opportunity to express themselves, they are then satisfied, silenced, subdued. They speak their piece, long and loud and bitterly, perhaps, but when it is over, it is over and done. This is what the Scripture means when it says, "Be ye angry and sin not."

For example, here is a girl who is talking over a tough problem with her pastor—her resentment toward her mother. She talks, and then can't talk any more for crying, then talks some more, only to weep again. And after it is all off her chest she feels miraculously relieved, washed clean, no longer quite so angry.

In what specific ways can we understand our feelings and learn to accept them? A skilled and understanding pastor or an understanding friend can help us to analyze them. When we're feeling blue, we can be helped to discover just what it really is that we are feeling blue about. Usually it is not what we think. We can try to find out whether we are basically afraid of something or of someone and why, when we first started feeling this way, and whether it is a new worry plaguing us or just an old time-worn worry in disguise.

When we feel upset for fear we shall not succeed in our work, we can begin working toward discovering why we feel we must be perfect when no one can be.

When we feel that no one really cares too much what happens to us, our friend or pastor can raise the question as to whether this is really true or whether it is just a feeling, whether we are feeling this way because of something that happened just today or because of happenings last week or many years ago when we were children at home.

And finally, perhaps we need someone to help us explore in retrospect our childhood homes—to help us think about what our mothers were really like and our dads, how they felt about us, how we felt about them. We may find a need painfully to unlearn some things we learned in childhood. Have we really put away the childish things? Most of us have not. Let's find someone to help us carry out the mellow wisdom of the old proverb "Know thyself." It is not easy but it is the only way we can live with ourselves in any semblance of peace.

Every person in the house of his spirit has a large stockpile of emotions, and as situations arise in our living we go to the stockpile to see what we have there to react with. It is as though in one barrel we keep all our positive feelings such as our self-confidence, feelings of personal worth, feelings of

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Hank-Spank

■ Hank-Spank, Hanky-Spanky, Hankety-Spankety is a guessing game good for family fun almost anywhere. One person becomes "it" and chooses two words that rhyme, such as *tall wall* (hank-spank), that may be described as a high fence; *fickle pickle* (hanky-spanky), that may be described as a frivolous cucumber; *sinister minister* (hankety-spankety), that may be described as a dishonest preacher.

For example, "it" decides on the words *tall wall* and tells his family that he has a hank-spank described as a high fence. Immediately the group begin to work on two words that are one syllable each and rhyme. A synonym for fence is *wall;* thus the answer is guessed *tall wall.*

Turns are usually taken. Each time "it" announces whether he has a hank-spank, hanky-spanky, or a hankety-spankety, depending upon the syllables used in his two words that rhyme. Make up your own combinations and spring them upon your family, for example, lazy daisy, resident president, hot pot, etc.—*Submitted by Marie Hoover and by Dean Reynolds.*

ove and forgiveness and inner peace and security.

In another barrel we keep our negative feelings – our hates, our angers, our resentments, our feelings of guilt, fear and worry, etc. Suppose someone has said something that has hurt you, upset you. Which emotion, which feeling, is appropriate to the occasion—from which barrel shall you choose? The temptation to draw from the barrel of negative emotions is intense. Your struggle is tremendous and you feel you just must use every hateful emotion you have—spill out everything in the whole barrel.

But you do stop at least to examine the other barrel and you find there are some things in the barrel of your positive emotions which you can use, too. So you end up using the proverbial "both barrels." You, the offended person, explain why you were hurt. The offending person explains his position. Back and forth, you share good feelings and bad. Something healing begins to seep into the relationship—it is the magic of understanding, and tensions gradually ease.

It is not as though we must choose to express either good feelings or bad feelings—one or the other, but somehow, paradoxically, a matter of expressing both good and bad feeling simultaneously. And because we are the loved and lovely children of God, we can, with help, keep the good feelings on top, in positions of mastery.

The persons suffering from "nerves" cannot cure these tensions within their lives alone. They often need skilled help to assist them in unraveling the knot of mixed-up feelings which make up their daily lives. If your pastor is an understanding counselor, let him help you.

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Who Will Sacrifice What?

Stewart Meacham

WE ARE told that we must be prepared for economic sacrifice and belt-tightening if we are to "catch up" with the Russians. If this is true, who will sacrifice what? Will airplane, rocket, and munitions makers sacrifice some of their cost-plus profit margins? Will the steel industry, the automobile manufacturers, the appliance companies, and the food processors sacrifice their skyrocketing prices? Will the oil companies sacrifice their special tax concessions? Will the loan companies and the banks sacrifice their recent rate increases on mortgages?

Or is the sacrificing all to come from the working people, some of whom already are being forced to sacrifice jobs and savings until new defense appropriations are made, or rockets replace aircraft on the assembly lines, and they are rescued from the ranks of the unemployed? Or is the sacrificing to be done by the people with fixed incomes whose small salaries and pensions shrink as prices spiral upward?

What about diplomacy and our friends overseas? Will winning the race to the moon solve Asia's economic problems? Will it feed Pakistan's landless villagers? Will it build hydro-electric dams in India? Will it bring self-government to the people of Kenya or the Belgian Congo? Will it end the terror in Algeria? Will it solve the question of Middle East oil? Will it set the slaves of Saudi Arabia free, bring free trade unions to Spain, protect freedom of press in Formosa, or provide security from the police to the legislators of South Korea? Just who will be remembered and who forgotten as we race Russia into outer space?

During the days of our supposed pre-eminence in weapons, we felt that our "position of strength" made diplomacy unimportant. We became masters of "brinkmanship" which is another word for bluff and bluster with a loaded gun. Today, in the period of our supposed deficiency in weapons (it would take us all of three hours to wipe out every city in Russia!) our "position of weakness" makes diplomacy impossible. We must play it tough until we can catch up.

At this rate when does diplomacy become possible? One day we are so strong we do not have to bargain. The next day we are so weak we cannot afford to. Where does this process lead?

And what about that troublesome word *morals?* What kind of morality is it where right and wrong are decided by the fastest rockets and the biggest warheads? If this is morality, what is immorality?

The answers must come from man himself, reached in terms of faith in God and belief in humanity and justice which alone can provide the freedom and security for which people are hungry everywhere today.

LIP SERVICE

CARROLL M. PETRY

We say, "In God we trust!"
Yet show our trust in might;
We claim, "Peace is a must!"
And then go out and fight.
We feel that God is just,
And what he does is right;
Yet worship H-bomb dust,
While God in heaven we slight.

O God, please give us grace
To live the truth we know.
Help us to make this place
A world where all will show
Thy love to every race,
And see thy kingdom grow.

The Nature and Authority of the Ministry

Dale W. Brown

"YOU did not choose me, but I chose you." "You are a chosen race, a royal priesthood, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." "And God has appointed in the church first apostles, second prophets . . . ."

Christian thinking is emphasizing anew this neglected strand of the gospel that God does the choosing, the calling, and the appointing. Herein lies the authority of our ministry. We serve, we minister because we have been chosen to do so. "We love, because he first loved us." Herein is our motivation. We serve in appreciation and in response to what has been done for us by God in Christ and through the presence of his spirit in the lives of others.

I am not one who feels that the more things one can say that are contradictory the nearer to Christian truth one is. However, it does seem that the complexities of some subjects can best be understood by such a treatment. Therefore, in thinking of the nature of the ministry, there are three contradictory statements I propose to make.

The first of these is that in the Brethren view of the ministry *we are and we are not Quakers.* We are Quaker in our view that each Christian is called to serve, to minister. Sometimes the Quakers speak of having no ministers. Sometimes they speak like the Jehovah Witnesses in proclaiming that every Christian is a minister. This we can proclaim.

In the New Testament both of the terms from which our words laity and minister come are used in a broad sense. When Jesus said, "Whoever would be great among you must be your minister or servant," according to the interpretation of the church, he was not limiting this to any specific group. Again, the Greek word *Laios,* from which our word *laity* comes, refers in the New Testament to the entire membership.

In the New Testament there is no clear-cut distinction between laity and clergy. A spokesman for the World Council's Department of Laity has said that the greatest division that exists in the church today is not the divisions between different denominations but the division that exists between clergy and laity. In our tradition of a lay untrained clergy for some two hundred years, this has not been our problem. But it may become our problem.

I often thought as a pastor how my role as a professional man was entirely different from that of other professional men. If the physician tells you what is wrong with you or writes out a prescription, and you do not understand all of his terms, he does not feel responsible. For it is not his basic task to teach you everything he learned in medical school. But if the pastor explains the gospel in terms people cannot understand, he is criticized, and rightly so. For if there is anything that a pastor wants more than anything else, it is for others to share whatever training or knowledge he has.

A good pastor longs for the elimination of any barrier which may exist between him and his people. We need to be reminded often that each person in the church is a minister, a servant. We need to have a belief in the royal priesthood of each believer, in the ministry of the laity.

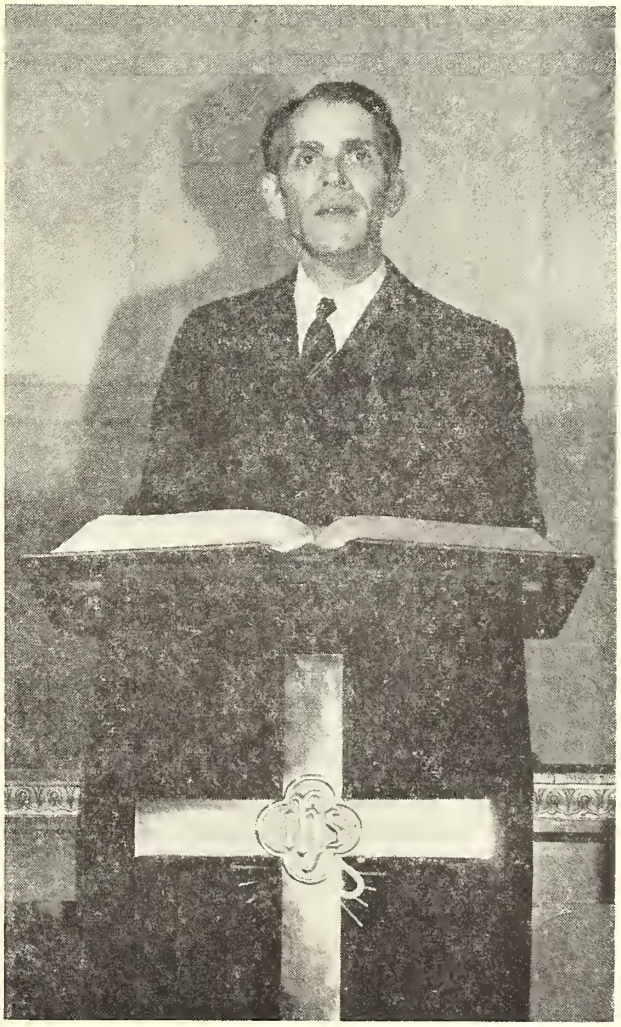
Yet we are not completely Quaker in our concept of the ministry. We believe in the ministry of all, but we also believe in special ministries of the few. We know that among the twelve whom Jesus first chose there was some type of organization. It is likely that Peter was recognized as the leader of the group. We know they had a treasurer. In the early church the apostles were regarded in a special way. Paul was very careful to establish the fact that he was an apostle in a different sense from that in which we are all apostles. There is a place for church office, church organization, and for structure and form. William Beahm's anniversary volume on theology has this statement, "Formal office enhances rather than diminishes the importance of the laity." This leads to the next paradoxical statement.

In our conception of the ministry *we are and we are not Anglicans.* In stating that we are not Anglican in our view of the ministry, we are pointing up one of the basic differences in the ecumenical movement today. In the negotiations between our church and the Anglican church for church union in North India one of the four points the Anglicans will insist upon will be the historic ministry, the principle of apostolic succession.

The best way I can think to describe what they mean by this is to let our imaginations play upon our own missionary convocation service at Annual Conference. Visualize not only the elders with their hands laid upon the missionaries but also visualize the elders, who are not present, who ordained the elders who are. Picture a staircase, a great company of elders, each with the hands of the elders of the previous generation on their heads. Look at the bearded saintly faces, the sunburned and windburned faces of farmer preachers, the faces of John Kline, Peter Becker, and Alexander Mack. If such a picture gives you any thrill whatever, how much more satisfying is the picture which would extend this process back to Peter, to Paul, to James and John the sons of Zebedee.

In spite of this picture, however, we must proclaim that spiritual integrity is not preserved mechanically. Rather, we believe in the apostolic ministry in the sense that it is in spirit like the organization of the early church, namely, functional, simple, and allowing for a variety of gifts. In the early church there gradually emerged a pattern of church organization. There was not one set pattern. Rather, the elders, the deacons, the bishops, arose from real needs in the churches. Therefore, I believe that our fraternity has been apostolic in recent years in its willingness to consider changes in relationship to the offices of the deacon and the elder.

While it is true that we are not Anglican or catholic in this



The effectiveness of our witness in the world depends in part upon the quality of our lives

Gendreau

mechanical sense, we are or should be more so than we are in the sense that we regard church responsibilities as being sacred and important. If the church truly is the bride of Christ, a divine institution, then we need to take more seriously its call, whether this be a call to teach a church school class, to visit in evangelistic calling, to quilt for the women's work organization, or to accept the call to the pastoral ministry. It is a mistake to overemphasize Christian leadership. But it is also a mistake to de-emphasize it.

Our churches need to return to the concept that God not only deals directly with individuals but that the Holy Spirit can work through a church council. Thus there is still a place for the call of the church to outstanding youth. If we are to supply leadership for the kingdom, we need to elevate not the person of the pastor, but the responsibility and importance of the office. "You did not choose me, but I chose you," all of you to be ministers, some of you for special tasks. The problem of separating the office from the person brings us to the third contradictory statement about our view of the ministry.

In our idea of the ministry *we are and we are not Donatists.* The Donatist controversy raged on the shores of North Africa in the fourth and fifth centuries. This fight had everything—intrigue, murder, stealing of churches, and a wealthy woman who used her money to help the Donatists. Both Augustine and Constantine attempted in vain to stamp out the Donatists.

How did it begin? During the persecution by the emperor, Diocletian, the Christians were forced to give up their Bibles to the state officials. The ones who stayed out of jail by compromising were called traitors by their fellow Christians. After the persecution one of these traitors ordained a bishop. The Donatists maintained that this man was not a bishop because of the character of the one who performed the rite. For the Donatists insisted that the validity of the sacraments depends on the spiritual state of the minister, and that sanctity is essential for church membership. This view was declared and regarded as a heresy through the Middle Ages and by the Protestant reformers. It was the movement out of which the Church of the Brethren came, Pietism, that made this issue a live one again.

Last year a professor was presenting with force the anti-Donatist position, by saying that the validity of the ministry of preaching and of administering the sacraments in no way depends upon the character of the one who is officiating. Our

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

*A Faith for the Nations. Charles W. Forman. Westminster, 1957. 94 pages. $1.00.

This book did for this reviewer in the subject of Christian missions, what a cold, unsweetened glass of grapefruit juice does in the morning for breakfast. There is a crispness and a zest which brings one sharply awake to that which is too often taken for granted. This is not only a book for laymen's theology, but needs to be read and digested by every clergyman. Professor Forman, with his background of mission work and the son, grandson, and great-grandson of missionaries, certainly knows what he is talking about. But more than that, he has a particular ability to make clear-cut and concise analysis of the Christian gospel and its relation to the whole world. He examines some of the common prescriptions which are offered for human unity. He gives careful consideration also to the proposal that some kind of synthesis of all faiths of the world might be made as a basis for human unity. He points out the damage which a superiority attitude, either in culture or religion, can do if exported as a part of the gospel.

A Faith for the Nations is a book which ought to be read widely by all Christians, whether they have a particular interest in missions around the world or in their home community. For this is not a "foreign" book. It is a book which includes the meaning of the Christian faith, as well as giving a clear-cut attitude and incentive for its propagation.—*W. Glenn McFadden, Elgin, Ill.*

Education of Young Children. D. E. M. Gardner. Philosophical Library, 1957. 118 pages.

This book is simply written and to the point as it regards young children and their feelings. The role of the adult in assisting the child's educational process is excellently portrayed. Though it is largely addressed to teachers in nursery schools, it has application to other teachers and to parents.—*Clee Yoder, McPherson, Kansas.*

We Ordinary Preachers. Raymond M. Shipman. Vantage, 1957. 255 pages. $3.75.

This is a delightful book every pastor will enjoy reading. The author is a retired minister of the Methodist Church who has had a rich and fruitful ministry as a pastor and district superintendent. In this book he deals with the extraordinary responsibilities the "ordinary" preacher has, responsibilities that challenge his faith, loyalty, and devotion, all of which add up to a life of challenge and joy. Out of a life of rich service he writes of the task of the ordinary preacher in a way that makes one eager to do a better job in this deeply challenging life.—*Stewart B. Kauffman*

of my semi-Donatist background, I asked this question, "How far would you carry this? Does this mean that you would hire for a soloist in your church one whose moral character was rotten or one who was a professed atheist, merely because the person could sing and wanted the extra income?" He was consistent. He answered that he would rather have such a person as a soloist in his church than many Christians he has heard sing.

This answer caused me to think through this issue. In disagreement with my professor, I believe we are Donatist in our conception of the ministry especially in regard to qualifications. We cannot read the qualifications as listed in Titus and Timothy without recognizing that our leaders need to be good people. The effectiveness of our witness in the world does depend in part upon the quality of our lives.

Yet, in some respects I am not a Donatist. For it is wrong to place the whole office at the mercy of the character of the person who holds the office. I have thought of this whole issue in relationship to my own marriage. If I should discover that the good brother who officiated at our wedding ceremony has led a Dr. Jekyl and Mr. Hyde type of existence for fifty years, I would still like to think of myself as married. In other words, God is not entirely dependent upon our weak characters. As a pastor aware of my many sins, I was constantly amazed that God was able to accomplish as much as he did.

This Donatist conception of demanding perfection from our church leadership has scared some of our best qualified youth away from church vocations. One of the professors on one of our college campuses a few years ago interviewed outstanding seniors concerning why they were not entering the ministry. From each he received a similar reply, "We do not feel good enough. We could never be that perfect." The sad thing about this is that this very humility qualified them even better for Christian vocation.

Personally, I must confess that I would have never responded to the call to church vocation had it not been for the summer camping movement. For I was afraid of the ministry because of the assumed and unexpressed demand of people for perfection on the part of the pastor. It was at summer camp that I first discovered in a real way that these men, pastors, were human. They could joke, let their hair down, and even lose their tempers when playing volleyball. Yet they were wonderful and were humbly attempting to follow the will of God.

We must maintain the emphasis on goodness while at the same time recognizing that God's grace can work through sinners. It is wrong to place our judgment of the gospel or of an office at the mercy of the character of one like myself. In our view of the ministry are we Quakers? Anglicans? Donatists? Yes and no. To this ministry you have been called. You are a chosen people, a royal priesthood. Brethren, fulfill this ministry.

Discipleship

Continued from page 4

what they were getting into? Could he depend on them or would they fail him in a critical hour? Were they prepared to pay the price?

Usually Jesus invited and urged men to follow him but now the situation required that he discourage a hasty decision to follow him. Of course, he wanted them to be his disciples but only after they had carefully considered and soberly resolved to follow him no matter what happened. He was not encouraging fear or failure; he was warning against impulsive action.
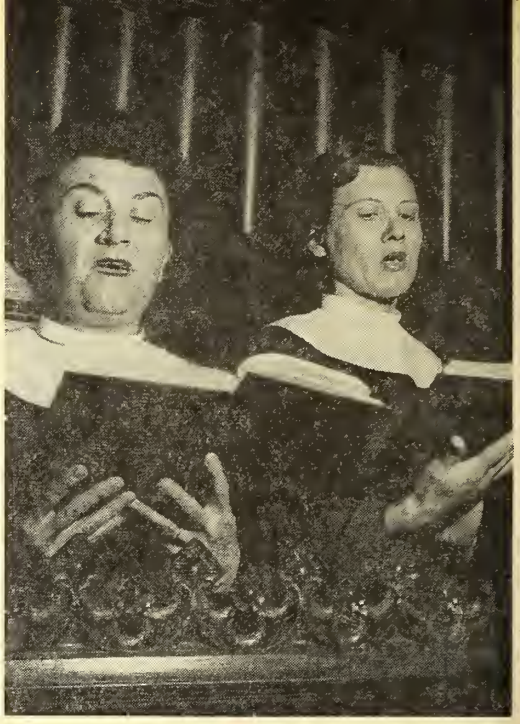
If Nero stood over us with a sword and gave us the ultimatum of Christ or death the issue would be clear, and we would, I hope, remain true to Christ. But the test does not come to us in that form, it comes so often in undramatic and apparently harmless ways. We merely choose to use our time and money in ways we prefer rather than in ways Christ prefers. We choose this pleasure instead of that Christian duty; we spend our money for this luxury, and, therefore, we cannot invest it in Christ's work.

So in hundreds of little ways we put ourselves and our interests in first place and gently push Christ into second place, which means we do not follow him; we follow whatever we put in first place. And all the while we rationalize our conduct and convince ourselves that we are his disciples. To us as to the multitudes who accompanied Jesus he throws out the warning that discipleship is costly. Perhaps Nero and the Germany of 1708 would be less dangerous to us spiritually than the insidious temptations of our easy times.

When I ponder on these words of Jesus concerning the cost of discipleship and on how magnificently some heroic souls have lived up to them I am shamed and sobered. Do we take our discipleship so casually and lightly that in fact we are hardly his disciples at all?



The minister's wife admires the work of two elderly neighbors who do not have much chance to visit, but enjoy having callers



The minister's wife adds her voice to the choir

Minister's

When the pastor is not home, his wife receives the calls, announcing perhaps a birth, a death, or giving information for the minister's use



The minister's wife contributes a flag to a UN project of the Cubs





At the door the minister's wife greets a group of men who have come for a committee meeting



The parsonage family gets together periodically for a sing around the piano. Because both the minister and his wife have many activities that take them away from the family, they feel they must plan definite times when they can be with their children

Wife

Photos by Three Lions

In the parish kitchen the minister's wife helps prepare a dinner



With the children away at school the wife of the minister has a chance to prepare lunch



KINGDOM GLEANINGS

If a congregation which has discontinued the use of the Brethren Hymnal, 1901 edition, wishes to dispose of those in good condition, please write Frances E. Shaffer, Box 287, R. 2, East Berlin, Pa.

Second Virginia has called Samuel Flora to serve as full-time executive secretary, beginning Sept. 1. Brother Flora has been serving as pastor of the Pleasant Valley congregation. He will move with his family to Bridgewater, where the district office will be located. Eleven of the fourteen districts in the Southeastern Region are now served by full-time district executives.

A Southern Negro family of farm background who have been forced out of home and job because of racial tensions need immediate resettlement. The man is forty-five years and illiterate; wife, forty-two years; seven children, ages two to fourteen. Anyone interested in helping them find sponsorship in a new community should contact Resettlement of Minority Group Members, Brethren Service Center, New Windsor, Md., immediately.

Plans are being made for Frances and Wendell Rolston to go to Poland in midsummer to serve as Brethren Service representatives in that country. Tentative assurances have been secured from both Polish and American officials. The Rolstons have previously served as house parents and Heifer Project representative at Kassel, Germany, and later worked with International Voluntary Service in Indo-China.

The Church of the Brethren Leader, a new monthly periodical prepared especially for all church leaders, is being received with enthusiasm by local church leaders. Nearly 300 churches have reported the name and address of the Leader representative for their congregations. Group subscription lists are being received daily. The individuals on the list will be mailed the publication each month at their home address. A partial list of the congregations who have subscribed follows: N. California—Reedley; S. California—La Verne, Pomona; N. Illinois and Wisconsin—Chicago, First, Elgin, Lanark; M. Indiana—Cart Creek; N. Indiana—Union Center; S. Indiana—Kokomo, Lafayette; W. Kansas—Wichita; Mardela—Peach Blossom; E. Maryland—Beaver Dam, North Baltimore, Union Bridge, Washington City; North Dakota and E. Montana—Pleasant Valley; N. E. Ohio—Painesville, Woodworth, Zion Hill; N. W. Ohio—Stony Creek; S. Ohio—Bear Creek, Covington; Oregon—Albany, Sunrise Community, Portland; E. Pennsylvania—Ephrata; M. Pennsylvania—Lewistown; S. Pennsylvania—Waynesboro; W. Pennsylvania—Johnstown, Roxbury; Texas and Louisiana—Roanoke; E. Virginia—Oakton; S. Virginia—Bassett; Washington—Covington.

Home-coming

Mountain View church, Middle Maryland, homecoming on Sunday, June 8. Mrs. Mary Cooly and C. N. Grubb of Martinsburg, W. Va., will bring the message.

Among new directors elected at the Rural Life Association annual meeting at Manchester College on April 14 were three Church of the Brethren men: Kenneth Long, Conrad Snavely and Dan West. Dr. J. P. Gibbel was re-elected. Rufus B. King is the president of the association and E. L. Kirkpatrick, Marietta College, Marietta, Ohio, is the executive-secretary. The association is financed with voluntary contributions, largely supported by the three historic peace churches: Brethren, Mennonites, and Quakers.

Annual Conference Music

The music leaders are most eager that the music for this Anniversary Conference be made as inspiring and meaningful as possible. Careful plans have been outlined for special anthems to be performed by the Conference choir early in the week. Rehearsals are being scheduled for 4:15-5:15 p.m. and 9:00 p.m. each day, beginning on Tuesday, June 17, in the North Balcony of the auditorium. Alvin F. Brightbill is Conference music director, and Donald R. Frederick is Conference choir director.

For Those Driving to Conference

Blue River church, Ind., invites you to enjoy the hospitality of its homes on Saturday and Sunday nights. The church is nine miles north of route 30 out of Columbia City, Ind., and two miles off route 33 going north from Fort Wayne, Ind. If you plan to stop write the pastor, Jesse Whitacre, R. 4, Columbia City, Ind., by June 8.

Dormitory accommodations are available overnight at Manchester College, North Manchester, Ind., for travelers to and from Conference. Vacationers in Indiana are also invited to use these accommodations.

Polo church, Ill., invites Conferencegoers to worship with them. Sunday services are at ten and eleven o'clock (DST). Polo is located on highway 26, four miles south of route 64; it is twelve miles north of Dixon or alternate 30. For further information write the pastor, Carl H. Zigler, 406 S. Congress, Polo.

Radio and TV Programs

Art of Living: Dr. Edmund Steimle, professor of practical theology at the Lutheran Theological Seminary in Philadelphia, is the speaker for the June programs on the radio series, Art of Living, NBC, 9:15-9:30 a.m., EDT. Topics are: Possibilities in the Present; What Makes a Man Good? The High Uses of Disillusionment, The Place of Discipline, God the Hunter.

Frontiers of Faith: The Protestant segment of the NBC television series, Frontiers of Faith, begins on June 8 with an interview with Dr. Luther A. Weigle, dean emeritus of Yale Divinity School. Dr. Eugene Carson Blake, former president of the National Council of Churches, conducts it.

On June 15 Frontiers of Faith will begin a series of four programs entitled Conversation Piece, dealing with major anxieties that affect us all. Participants in each program will be a moderator, two observers, and a featured guest who is an authority in the field under discussion. June 15 also begins the change to summer time; the program will be aired at 5:00 p.m. EDT, instead of 1:30 p.m.

Mrs. Arthur E. J. Johnson, 908 Ave. D, Fort Madison, Iowa, would like to secure a copy of the 1911 Inglenook Cook Book. Anyone who has a copy she is willing to dispose of, please write Mrs. Johnson at the address above.

Stanley B. Keim of Nampa, Idaho, is the author of the meditation for June 1 in the devotional booklet, The Upper Room. Brother Keim based his meditation on Prov. 18:21. The May-June issue in which this meditation appears is the annual lay witness number, and every meditation is by a lay person. The Upper Room appears in twenty-eight languages in addition to the English.

Annual Conference Provision for Children

Care of Babies: In the check room, Upper Arena of the auditorium, cribs and bottle warmers will be provided. Each mother will be responsible for the care of her own baby, providing other needs, including crib linens.

Nursery and Kindergarten Children: Each child cared for in the auditorium will need to bring a blanket, towel, or rug for rest period. The child's name should be on this sleeping equipment. For kindergarten children attending the Dell nursery school, sleeping equipment will be provided.

See the May 3, 10, and 17 issues of the Gospel Messenger for details on care of children at Conference.

Bridgewater College

The college board of trustees adopted unanimously a proposed coat of arms designed by Clarence E. May '24 and Isaac J. Sanger '21 after six months of research and work. The new symbol brings into significant visual focus the fact that Bridgewater College is a Christian, liberal arts college of the Church of the Brethren founded in Virginia by Elder D. C. Flory, and that its athletic teams are called "Eagles."

The regional youth round table, April 26-27, brought hundreds of Brethren youth to the campus for this annual conference. Guest speakers were Brethren Desmond Bittinger and J. Henry Long.

Throughout April the college faculty was called on to speak in many local churches on National Christian College Day emphasis and to assist in pulpit supply and family life institutes.

Commencement week end, May 31—June 1, will combine the Alumni Day on Saturday with a full round of alumni class reunions and meetings, and the seventy-eighth commencement on Sunday at 3:00 p. m. with Dr. W. T. Sanger, chancellor of the Medical College of Virginia, as the speaker. President Warren Bowman will deliver the baccalaureate sermon on Sunday morning at eleven o'clock. Approximately eighty-five seniors are expecting to graduate.

Two new appointments to the faculty have been announced in the persons of Dale Ulrich, Wenatchee, Wash., to the physics department, and Roger E. Sappington, Avon Park, Fla., to the history department. Mr. Ulrich has his Master's degree from the University of Oregon, and Mr. Sappington has completed his course work at Duke University for his doctorate in philosophy.

A student capital gifts solicitation in April resulted in more than $7,000 being pledged toward needed equipment for the new health and physical education building.

Indications are that the enrollment for the summer school session, June 16—Aug. 9, will exceed that of any former year. Last year's summer session was the highest in the history of the college's summer sessions.

Dr. Thurman T. Grossnickle, assistant professor of chemistry, has received research grants totaling $12,500 from the National Institutes of Health and the Research Corporation of New York City for 1958-59. These grants will enable him to continue studies begun this year.

George W. Kent, professor of psychology, has received a research grant from the Virginia Academy of Science to find the answer to the question: Can certain kinds of subject matter learned in college be presented more effectively by machine than by an instructor? He will work in co-operation with the foreign language and science departments in the areas of rote learning to discover what effect immediate reinforcement has in memory work.

The Church Calendar

June 1

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: A New Leader Commissioned. Num. 27: 12-23; Deut. 34: 9-12; Joshua 1. Memory Selection: Be strong and of good courage; be not frightened, neither be dismayed; for the Lord your God is with you wherever you go. Joshua 1: 9 (R.S.V.)

June 8-13 Religious Drama Workshop, Elizabethtown College, Elizabethtown, Pa.
June 17 National Youth Cabinet, Des Moines, Iowa
June 17-22 Annual Conference, Des Moines, Iowa
June 22 Annual Conference Sunday
June 22-27 Missionary retreat, Camp Pine Lake, Iowa
June 29—July 2 Training meeting, 250th Anniversary Call, Canada
June 29—July 2 District meeting, Western Canada, Irricana, Alberta, Canada

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Norman W. Patrick of Hummelstown, Pa., in the Koontz church, Pa., June 8-15.

Gains for the Kingdom

Forty-five baptized in the Lassa church, Nigeria, West Africa.

Two baptized and four received by letter in the Prairie City church, Iowa. Eight baptized, one reclaimed, one received by affirmation of faith and one by letter in the Golden Valley church, Minneapolis, Minn.

Two received by letter in the Oak Grove church, Ill. Four received by letter in the Covington church, Ohio. Two baptized in the Cedar Grove church, Ohio.

One baptized and one received by letter in the Hatfield church, Pa. Ten baptized in the Spring Run church, Pa. Two baptized in the Upper Conewago congregation, Pa.

News and Comment From Around the World

Forty-three World Council Members Admit Women to Full Ministry

Forty-three of the 170 member communions of the World Council of Churches admit women to the full ministry. Twenty-four other denominations ordain women to a limited ministry of one kind or another. Of the remaining council members, seventy-six do not ordain women and there is no up-to-date information on the other twenty-seven. This report was given by Dr. Roswell P. Barnes at the annual meeting of the U. S. Conference on the World Council. The figures were based on a survey made at the request of the Swedish State Lutheran Church.

Spiritual Challenge of Space Age Stressed

Dr. Harold J. Ockenga of Boston told the sixteenth annual convention of the National Association of Evangelicals that the arrival of the space age has brought a new and spiritual challenge to religious leaders all over the world. He urged the delegates to be prepared for a "space revolution in man's thinking and living" that will overshadow all other transitions in human history.

Dr. Ockenga believes that the new age will increase Christian ability to understand statements handed down in Biblical writings but he said at the same time the doctrines of law and love "need a more consistent application to the problems of family life, of class struggle, of race relationship, and of international affairs."

Protestant Groups to Testify Against Liquor Advertising

Spokesmen for seventeen Protestant groups were expected to testify at Senate hearings in favor of a bill to ban interstate advertising of alcoholic beverages.

The prohibition of interstate transmission of liquor advertisements by newspapers, magazines, radio, and television is called for in a bill sponsored by Senator William Langer of North Dakota.

Dr. Caradine R. Hooton, general secretary of the Methodist Board of Temperance, pointed out that liquor advertisers are spending more than $400,000,000 a year for time and space alone to "brainwash the American public."

William A. Scharffenberg, another temperance leader, said that in travels in fifty countries in the last five years he has found widespread aversion and indignation over American drinking habits. He said that drinking by U. S. diplomatic representatives and military personnel is damaging this country's position abroad.

Officials of some Asian and Eastern nations abroad whose religion forbids drinking frequently have been offended by the serving of alcoholic beverages at American diplomatic and social functions.

Protestant Pavilion Dedicated in Four Languages

Four languages were used in the dedication of the Protestant Pavilion at the Brussels World's Fair on April 20. The services were conducted in Dutch, French, English, and German.

Raising of half of the $100,000 American goal for financing the pavilion was announced by the U. S. section of the fair's International Christian Committee.

Sudan Missionaries Again Under Fire

Christian missionaries in Southern Sudan recently came under a new attack by the government. The prime minister has publicly accused the missionaries of fomenting trouble in the provinces and encouraging separatist tendencies among the pagan population.

Less than a year ago the government ordered nationalization of the country's mission schools despite vigorous protests from various church bodies. The official Egyptian Middle East News Agency quoted official sources in Khartoum as saying that the government had adopted positive steps to put an end to the activities of Catholic missionaries in Southern Sudan.

Pakistan to Relocate Dispossessed Christian Farmers

Several hundred thousand Christian farmers of Pakistan who were dispossessed by fleeing Indian Moslems ten years ago will be given new land by the government.

Ten years ago when some 8,000,000 Moslems poured into the newly created country from India, thousands of Christian farmers were dispossessed and their land given to Moslem refugees.

President Mirza has given assurance to Christian leaders that this wrong will be righted.

Under the new government plan, Christian farmers will be eligible for arable land now available for resettlement.

Protestant Leaders Ask Basic Immigration Law Changes

W. Harold Row, executive secretary of the Brethren Service Commission, is one of the signers of a statement which set forth a four-point plan for consideration by Congress calling for basic changes in the U. S. immigration law.

Refugee resettlment leaders from eight Protestant denominations urged the Congress to:

1. Admit 3,000 additional refugees of the 19,000 Hungarians still in Austria and allow 32,000 "parolees" in this country to become permanent residents.

2. Bring the basis of the quota system up-to-date by substituting the 1950 census for the 1920 census.

3. Give priority to close relatives of U. S. citizens or residents, to skilled workers in arts, science, and industry, and to escapees, persecutees, and refugees.

4. Give greater support to the UN refugee program and to the Intergovernmental Committee for European Migration in order to spearhead an international effort to solve the world refugee problem.

The leaders pointed out that their own churches helped in the resettlement of more than 100,000 refugees during the past ten years.

Two Millions on Verge of Starvation in Korea

It is estimated by the Church World Service director in Korea that at least two million Koreans out of a total population of twenty-one million are on the verge of starvation. The population there is increasing by approximately 600,000 per year. This means an ever-increasing demand upon Korea's slender resources.

Korea Church World Service has assumed responsibility providing

almost complete rations for 60,000 persons until May. Ten million pounds of food from the U. S. government surplus stocks and from CROP have already been ordered for this program.

Biblical "Way of Shur" Found True Route

The discovery of an important Judean caravan highway in the Holy Land, known as the Way of Shur in the Bible, was announced by Dr. Nelson Glueck, president of the Hebrew Union College-Jewish Institute of Religion.

He said the road led southwest from Beersheba to Sinai and from there to Egypt and is mentioned in Genesis, Exodus, and Numbers.

Dr. Glueck announced his discovery shortly after returning from a series of explorations in the Negev, Israel's southern desert. His specialty has been the investigation of the arid country and reconstruction of its ancient history.

Dr. Glueck said, "Our important discovery lies in the fact that we found two Judean kingdom fortresses overlooking the valley of Ruheiba or Rehoboth. "The discovery of these fortresses indicates we were indeed on the ancient Way of Shur."

He said identification of the road and fortresses was confirmed by pottery fragments, dating from the tenth to the sixth century, B.C.

Churchgoers Urged to Help Rehabilitate Former Prisoners

The National Council of Churches in New Zealand urged churchgoing families to consider whether they could admit young men or women discharged from penal institutions as boarders in their homes.

It said that gestures of this kind would provide "an unprecedented opportunity to carry out a redemptive ministry in a sphere of real human need."

The council stressed that chaplains, government welfare officials, and probation officers would be greatly helped if they had a list of people willing to assist in the rehabilitation of young men and girls after their release from penal custody.

News Briefs

President Eisenhower's favorite hymn is O God, Our Help in Ages Past, according to the Rev. Frederick Fox, a White House aide. The Congregational minister said whenever the President was asked to suggest the singing of a hymn he invariably proposed this one, which was written in 1697 by Isaac Watts and William Croft. The hymn was chosen by the President for use at his two inaugural services.

Expansion of its work in many areas was approved by the National Council of the Protestant Episcopal Church as it adopted a record budget of $7,050,041 for 1958. The council also approved a $9,000,000 three-year capital funds campaign to help meet the church's need for building and expansion in the U.S. and abroad.

A new record in giving was set by American Baptists in 1957, when they contributed more than $9,176,000 to the denomination's various causes. The total represents an increase of $436,000 over the previous year and $411,000 more than the goal set by the denomination.

Church Groups Staging Dramatic Protests Against Atomic Armament

DEMONSTRATIONS and protests against further nuclear weapons tests are assuming dramatic proportions in this and other countries, with church groups, especially the Society of Friends (Quakers), prominently identified with them.

The Philadelphia Meeting of Friends, at its 278th annual sessions, took three actions which underscored its consistent opposition to what it called a threat to "the life, liberty, and pursuit of happiness of every people of the world."

It sent a petition to President Eisenhower calling for "the immediate pursuit of a ban on all such weapons of mass destruction."

It drafted an epistle to be sent to Friends' Meetings around the world voicing regret for "the moral callousness of much of our American policy and declaring that Quakers are protesting against atomic armament "individually and corporately with letters and prayers."

It endorsed the sailing of the Golden Rule, a thirty-foot ketch with a four-man crew, to the Eniwetok area in the Pacific Ocean, where the U.S. Atomic Energy Commission has scheduled renewed tests this month.

As the Golden Rule ploughed its 1,500-mile course from San Pedro, Calif., toward the Pacific testing area, pacifist groups staged other demonstrations here and in Great Britain.

Sponsored by the Walk for Peace Committee, of which the Rev. A. J. Muste, veteran Protestant pacifist is chairman, two groups of ministers, laymen, women, and children completed a week-long hike from Philadelphia and New Haven, Conn., to the United Nations headquarters in New York to protest against the testing of nuclear weapons.

Joined by another group from Westbury, N. Y., the marchers presented a petition asking the UN and its member states "to do everything possible to achieve an immediate end to nuclear weapons tests, both as a safety measure and a step toward the abolition of war through effective world disarmament."

Two ministers—a Congregationalist and a Methodist—and a Unitarian layman were members of a special committee headed by Mr. Muste who presented the petition. Cooperating agencies in the Walk for Peace included the American Friends Service Committee, the Fellowship of Reconciliation, Peacemakers, and the War Resister League.

In England, some 1,250 persons took part in a 50-mile march from London to Britain's atomic weapons research center at Aldermaston to protest the manufacture and testing of nuclear weapons. The march was organized by the Campaign for Nuclear Disarmament. It was preceded by a rally in Trafalgar Square at which the speakers included Canon Lewis J. Collins of St. Paul's Cathedral (Anglican), chairman of the campaign.

The Friends Committee on National Legislation has spoken out against a bill in Congress which would authorize the President to transfer atomic weapons information and material to other countries.

It said such legislation "tends to contradict and nullify the kind of leadership the U.S. should be exhibiting toward world disarmament" and disappoints "the aspirations of a hungry, war-weary world of people who cannot eat our bombs or bayonets."

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY

I Visited the

Soviet Zone

A SEVEN-DAY visit in the biggest city in the Communist zone of Germany helped me understand the tremendous pressures under which Christians and others in the zone must live.

Leipzig Fair

There is still one possibility for people of the Western world to visit the Russian-occupied zone of Germany. Each year there is a big industrial fair in Leipzig which the Communists advertise as a "friendly connection between East and West." Here, the D.D.R. (Eastern zone of Germany) and other countries of the Soviet block display and sell their products to one another and visitors from the West European countries.

The first thing I did after registering with the police and getting a room for sleeping was to visit an address given me by a friend. Two weeks before going to Leipzig I had written to the person at the address given me but had received no reply. When I reached this home, the lady to whom I had written told me that she had not received my letter. She seemed quite happy for my visit and told several of her friends from the church that an American church worker was there. In the next couple of days I was invited into several homes.

No Fruit

Interesting to note was the absence of fruit. Almost no fruit is grown in East Germany, and even less is imported. In our living it is very difficult to realize a city of about seven hundred thousand people not being able to buy any fruit. There are a few privately owned automobiles in the city of Leipzig, but most were built before World War II.

Many new apartment houses have been built in the city, since it was forty per cent destroyed during the war. However, since so many refugees are still leaving Leipzig, to seek their freedom in other countries, these apartment houses are being partly occupied by immigrants from other Russian-occupied countries. This is especially true of Hungarian refugees from last year.

Youth and Church

At supper one evening I was privileged to discuss at some length with a person living in the East Zone some of the situations which face a young person who is living there and still feels a loyalty to his church.

Although he looked around to see if anyone else was listening and periodically lowered his voice when people walked by, he told me of the struggles the young people are having between communism and God. If a boy or girl does not join the one youth group, FDJ (YMCA and Scouts have been extinguished), he is not allowed to attend public school above high school, nor is he likely to obtain work. Because a member of the FDJ must continually deny God and say that man is the highest being, a member is not allowed to join the church, which says there is a God supreme to any and every person.

He explained also that the Evangelical Church, which was supported by taxes, has lost almost all of its support, except in isolated instances where the state wishes to retain the building as a meeting house for conventions or as a memorial to a particular musician. In a cemetery chapel taken over by the state, my attention was called to the absence of a cross or crucifix over the altar, and to the mourning lady painted on the wall in place of Mary, the Mother of Jesus.

A Closed Discussion

I had another contact which proved very enlightening. I was invited to one of the meetings of a group which gathers regularly to discuss such subjects of general interest as economics, philosophy, religion, or the various arts. I was told that these meetings usually last between four and five hours but this one was longer! Having an American guest that Saturday, they directed their discussion more to opinions and discussions of the West on particular problems. You see, they are not allowed to have or read any literature printed in the West, and hums interfere with radio programs so that the East German citizens hear only Communist programs. Of particular interest that evening were my opinions on Senator McCarthy, how the racial situation is in the United States, what the chances are for reunifying Korea, and what China is doing. To the East Germans a Nationalist China and a Communist China do not exist, but rather Formosa and China.

A Dedicated Congregation

One Sunday morning I worshiped with a congregation which was truly inspiring. There was an enthusiasm and warmth which would have challenged any church I have attended anywhere I have been in Europe or at home. Every seat was filled in the main floor and only a few places were vacant in the balcony. The pastor really preached from his heart, and every person was interested to hear what he had to offer. Sunday afternoon I was asked to speak to the young people and answer questions at their regular week-

New BVS Project

A new BVS project has been approved with the Indians in Rapid City, S. Dak. Volunteers will work at the community center sponsored by the National Council of Churches and the local council of churches, which strive to help Indians who leave the reservations to adjust to the outside world. About 8,000 Indians are included in the 45,000 population of the city.

ly meeting. From a church of a membership of 500 and an attendance of 300, the young people are 50 strong.

The young people were quite surprised when told that there was an American among them who would be glad to answer questions. These youth have had little opportunity to read about the U.S.A. and have heard little also. They came forth with scores of questions immediately. First, I told them the location, climate, industry, and crops of my home community. They wanted to know how high the nearest mountains are and how big Virginia is. They asked how many states there are and if there is another country in America. They were quite astounded when I told them of my privilege to work for the church as alternative service to the army. They were also interested in the many different denominations and how many Baptists or how many Methodists there are. Then, as on Saturday, I was asked about the racial problem and also about McCarthy.

Because of the extreme social and economic persecution, the church members who remain true to God are much stronger in their faith than many of us. They who are so hindered keep hoping and struggling, while we who are free take all for granted. In a youth meeting, they study the Bible earnestly for one and one-half hours or more. Their prayers are from the heart. And their thoughts are on God. We could, in many cases, certainly take this church group in Communist Germany as an example of true faith in God. Let us, a Christian nation, not let these people down. Remember this little mustard seed of faith when you meet in your church groups this week. Pray for them as they pray for you.

I shall close with a poem which was handed to me by a member of this youth group in Leipzig as I took my leave from them.

When We See Christ

It will be worth it all,
When we see Jesus;
Life's trials will seem so small,
When we see Christ;
One glimpse of his dear face,
All sorrow will erase;
So bravely run the race
Till we see Christ.

MATERIAL AID

PROJECT-OF-THE-MONTH FOR JUNE

Tools

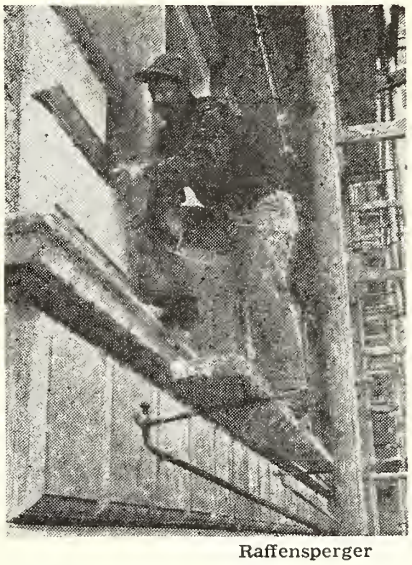
For Karlsschule

Brethren and Mennonite alternative service men are making a positive peace witness in Vienna as they reconstruct a war-damaged Protestant school on Karlsplatz. At first this building project seemed much like any other in the war-damaged city. But soon the word spread that these Americans were volunteering to build a school which otherwise would likely not have been reconstructed. To speed up the work, more men and materials are needed; alternative service men are ready to volunteer for this work, but we need to put these tools in their hands:

- Wheelbarrows—rubber tire-heavy duty
- Steel drill bits—up to ¼ inch
- Light cords—25 ft. lengths, 220 volts
- Wrenches—pipe and crescent
- Pliers—electrician and visegrips
- Oil cans—squeeze and pump type
- Files—wood and metal
- Framing squares—large and small
- Chisels—wood and stone
- Steel cold chisels
- Lawn mower—rubber tired, hand operated
- Pickaxes
- Drawknives
- Block planes
- Screw drivers
- Shovels
- Electric testers
- Tin snips
- Clamps—C type
- Finish saws—12 points
- Blow torch—gasoline

For "Old Believers"

In 1920 a group of Russians escaped from Communist Russia across the border into north China; this group, who call themselves "Old Believers," was a pietistic offshoot from the Russian Orthodox Church. In 1947 the peace and security of the group was again shattered when Soviet authorities came into Red China and deported to Soviet Russia large numbers of the male members. Further misfortune befell them when the Chinese Communists seized their modest farms and deprived them of their means of livelihood.



Raffensperger

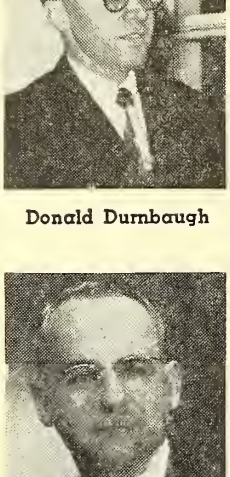
Tom Pobst, Brethren I-W, puts finishing touches on a wall at Karlsschule

Through the World Council of Churches, arrangements are being completed for the resettlement of the "Old Believers" sect in Brazil. By necessity all their possessions were left behind as they fled to Hong Kong seeking asylum. When the boats, carrying the thousand or more people, stop at U.S. ports en route to Brazil, the churches, working through Church World Service, plan to provide clothing, bedding, kitchenware, midwife kits, medical kits, school kits, tools, and similar material aid supplies. Some supplies are now on hand, but the most pressing need is for tools:

- Oil lamps and lanterns
- Oil stoves
- Spades
- Forks
- Cultivators
- Hand ploughs
- Hand tools
- Rakes
- Hoes
- Pails
- Sickles
- Scythes
- Axes
- Harness and bridles for small cart horses

This is an excellent project for men's work groups. They can see that the tools are properly oiled, painted, sharpened, or whatever is required to put the tools in good working order.

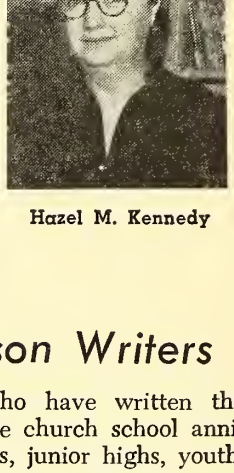
Local church Brethren Service representatives or committee members are encouraged to study the articles in the Church of the Brethren Leader on local organization.



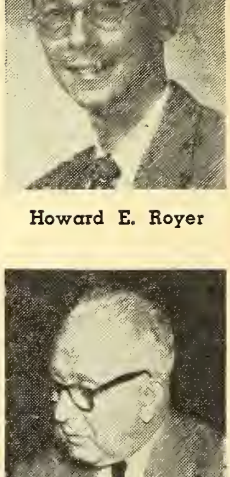
Donald Durnbaugh



Mrs. Nevin W. Fisher



Hazel M. Kennedy



Howard E. Royer



Lorell Weiss

Meet Our Anniversary Lesson Writers

HERE are the persons who have written the excellent materials on the church school anniversary lessons for juniors, junior highs, youth, and adults.

Mrs. Nevin W. Fisher, Elizabethtown, Pa., wrote the book, The Story of the Brethren, which is being used as a reading book for juniors and junior highs.

For class study two leader's guides have been prepared to accompany Mrs. Fisher's book. Hazel M. Kennedy, editor of children's publications, has written the teacher's guide entitled Learning About Our Church for use by teachers of juniors. Howard E. Royer, editor of youth publications, has written the teacher's book entitled Who Are the Brethren? to be used with junior high classes. These editors have also prepared packets of worksheets for the pupils' use.

Donald Durnbaugh, graduate student at the University of Pennsylvania, about to receive his doctor's degree; Dr. Floyd E. Mallott, professor at Bethany Biblical Seminary; and Dan West have written the historical materials for youth and adults entitled *The Lesson in History.*

Lorell Weiss, pastor at Empire, Calif., and Ira H. Frantz, publisher at North Manchester, Ind., have written columns on present-day interpretations of the lessons entitled *Then and Now.*

William Willoughby, professor at Bridgewater College, has written a column on the doctrinal and scriptural implications entitled *The Lesson in Bible and Doctrine.*

DeWitt L. Miller, pastor at Hagerstown, Md., and Noah M. Shideler, retired pastor living at Columbus, Ohio, have written columns for teachers of youth and adults which appeared in the Bible Study Monthly



Floyd E. Mallott



Ira H. Frantz



Dan West



DeWitt L. Miller



William Willoughby

A. Stauffer Curry

Noah M. Shideler

Eldon Burke

Donald Royer

for April and in the Church of the Brethren Leader for May and June. The columns are *The Lesson With Young People* and *Planning the Lesson for Adults,* respectively.

Donald Royer, professor at Manchester College, and Eldon Burke, also a teacher at Manchester College, have written columns on the historical and cultural developments of the Brethren entitled *Brethren Backgrounds.* These also appeared in the Bible Study Monthly for April, and in the Leader for May and June.

The editor and the youth editor of church school materials, A. Stauffer Curry and Howard E. Royer, have written editorial comments on the lessons.

Nigeria, West Africa

Worship on the Mountain

Lora S. Mainard

TODAY, with my Bura teacher for a guide, I visited a *haptu,* a sacred altar of the Bura pagans where they go to offer their sacrifices and present petitions to their gods. A *haptu* must always be in a protected, shady spot under an overhanging cliff, a large tree, or a rock. The one I visited was located about halfway up the side of the sacred mountain, Gar Kida, from which the village derived its name. *Gar* means mountain. *Kida* is the word for bamboo. At one time the foot of the mountain was covered with thick clumps of bamboo, but since both natives and *Nasara* (non-Africans) find many uses for bamboo, they have gradually disappeared.

The odd formations of the huge rocks on Gar Kida have intrigued me ever since I first arrived here. They bring to mind my early childhood when I had to help clear our Alberta farm of rocks, which we piled at the edges of the fields, often balancing them precariously and grotesquely in our childhood playful moods. It almost seems that some huge giants of prehistoric ages had in similar manner wrenched the huge rocks from the earth and piled them high on Gar Kida. I was glad for this opportunity to clamber up among them and view them at closer range.

As we wound our way among the rocks we went around a curve and suddenly came upon the *haptu*—a flat rock resting on other rocks, forming a natural grotto on the floor of which were the broken fragments of many clay pots. One unbroken pot sat among the debris. At first I was disappointed at the extreme simplicity of the scene. Then I thought of God's instructions to Moses at Mount Sinai in Ex. 20:25, "And if thou make me an altar of stone, thou shalt not build it of hewn stones; for if thou lift up thy tool upon it, thou hast polluted it."

Suddenly I felt transported back four thousand years to the time of the patriarchs—Abraham, Isaac and Jacob—for I could visualize them coming to just such an altar with their sacrifices of goats, lambs, and chickens, just as these people now come and as they have been coming for hundreds of years. I felt overcome with the universal need for something to worship and the need to give with a grateful heart, as these people, out of their extreme poverty, come and give. Even in their simplicity they seem to realize that the greater the gift, the greater the blessing which they receive.

People in America are surfeited with the luxuries of modern living that many of them are blind to the desperate needs of their brothers in faraway lands. They have lost the thrill that comes from sacrificial giving to a cause which challenges the best in them. In their blind ignorance these people in dark Africa are giving sacrificially out of their great need and receive a blessing which we find difficult to comprehend. Often their ways of living lead to degradation and death because of their ignorance and superstitions, but they also have a spirit of sacrificial giving which we could do well to emulate.

• • •

In many congregations in Nigeria it is a common occurrence to have three or four times as many worshipers as the total of church members. Nigerians are eager for the Christian message. Many believe that the current membership can be tripled within ten years. As one Nigerian has written, "the church is no longer walking; it is running."

NEWS ITEMS FROM INDIA

Umalla

The Vali church was the scene of an inspiring service on Sunday, Feb. 2. At that time the commission from the elders came to hold an ordination service for Reshamal A. Gamadia. He had been serving the Vali church for a number of months. It seemed right to them and to the commission that he be ordained.

Following that service the members of the church voted that he be installed as their pastor. Therefore, the elders joined in the installation service. The church congregation promised to help and encourage him, while he promised to serve them to the best of his ability. Afterwards we were all served a meal at the new pastor's house.—*Laura Sewell.*

Ahwa

On Feb. 24-26, the district agricultural and cattle exhibition was held at Pimpri, Dangs. In the district competition the Ahwa mission school won six first prizes: *chikoos* (fruit), cowpeas, lady fingers, corn, and lima beans. Likewise two second prizes were won for corn and beans.

The mission school at Ahwa has an agricultural bias curriculum, and uses the Mulchand school garden, where the above fruits and vegetables were grown, as a teaching and practical work center.—*E. M. Shull.*

Dahanu Road

In a recent medical inspection of the Dahanu hospital, the government medical inspectors were pleased with the quality of work done in the midwifery training department of the hospital. To meet government standards fully it is necessary for the nursing superintendent to have an Indian govern-

ment certificate. The inspectors urged Olive Wise to get this extra training. Because of her past experience and the quality of work being done, a special arrangement has been made whereby she may complete the training in a three-month period.

Olive will be in residence at Raj Mahal, Bombay, and will have her practical training at Wadia hospital. She will appear for midwifery examination in May and general nursing in August.

Two of the graduate nurses from the Dahanu hospital will be attending the nurses' retreat and conference at Nasrapur Spiritual Life Center.—*C. G. Shull.*

News Notes

Polish Exchangees

The second group of Polish agricultural specialists arrived by plane in New York on April 15 and were met by Mrs. Helena Kruger. The four men and two women then traveled to New Windsor, Md., where they took part in various activities under the direction of John H. Eberly. An additional four exchangees were expected to arrive about the middle of May.

Mrs. Ligia has gone to the Paul H. Bowman home in Timberville, Va., for her exchange project. Dr. George Herse went to the Lloyd Dadisman family, Nevada, Iowa. Frank Maciak was assigned to the Richard Corl family, Bremen, Ind.

Wladyskaw Szulc has begun his project at the home of Walter E. Bucher, Lewiston, Minn. Miss Halina Dargiewicz was placed with Mrs. W. C. Andrae, Ithaca, N. Y. Dr. George Woyke went to work on the large apiary of Lloyd B. Shearman, of Glenarm, Md.

Material Aid

Since the beginning of the year thirty-four tons of materials have been distributed from the warehouse at Linz, Austria.

The Hungarian women in the sewing center at Camp Haid, Austria, are making clothing for the children of the Fabrikskaserne kindergarten from material supplied by Brethren Service. Eleanor Williamson has been responsible for taking the measurements and also for purchasing shoes for the children from money donated from the States.

Sardinia

An eventful step in the HELP program occurred during the first week in April. The time had come for each refugee in the HELP community to begin to assume some responsibility for his own property. It is their comeback into society. Volunteer Giles Gamble writes: "They will work on their own land, provide their own food, and take care of their own laundry—just like normal human beings. To provide the wherewithal we are giving them an adequate advance on their first crop. Although they can now work or not work just as they feel like it, we are nevertheless there all the time to work with them, to plow and cultivate for them, to help them make up plans, to teach them to use their money, and so on. Every beginning is difficult, and this one will be no exception. However, these refugees have consented to try this, and mixed in with their fear and uneasiness are confidence and willingness to try."

WHO PUT THAT

Olive Wise. R. N.

THE anatomy lecture to th Indian nurses was interrupted From the classroom doorwa a small village child, eyes wide wit wonder, pointed to the skeleton an questioned, "Who put that go there?"

God? Dead bones dangling fron a wire! God? Gruesome reminde of decay! God? To be put up o down at our whim! God? I manip ulate its joints to demonstrate limi tations and degrees of function With smugness I thought that Christian child would not mistak a skeleton for God. Our God canno be manipulated. He is omnipotent he cannot be placed by us. Ou God is not a gruesome reminde of death; he is life and giver of life

Yet the question, "Who put tha god there?" persisted, penetrating through my mind deep into my

Dedicate Brethren Co-op House

On Sunday evening, Feb. 2, 1958, the Stellar Brothers Co-op, the Church of the Brethren Co-op House at Purdue University in Lafayette, Ind., was dedicated. Participating in the program were Gordon Bloom, the Co-op president, who served as toastmaster; Jerry Boyer, former president; and William Gorden, the adviser and minister to students. The Litany of Dedication was prepared and led by Emory C. Smith, pastor of the Lafayette church. Bro. Wayne Gerdes of the Pine Creek church was the guest speaker for the occasion. Among the guests were the Indiana home missions extension committee members and their wives, Mr. and Mrs. Paul Eikenberry, Mr. and Mrs. Dallas Oswalt, Miss Esther Rupel, Mr. and Mrs. William Gorden, Calvin Bright, and Samuel Harley.

Summary of Brother Gerdes' Address

Let us go back in time to about a year ago now for our first impression of this house in a rather ideal location near the campus of this university. We remember our vision of a house for co-operative living for students interested in fellowship sponsored by the church. As the committee met we found the house spacious but uninviting—no one to invite us in to the comfort and hospitality of a home. It showed age and with it signs of dilapidation—a sag in the foundation and irregularity in the walls. It was not clean.

Sitting on newspapers on the floor, the home missions board discussed the possibilities for the house's use. What would it take to make this house a home? What touch of transformation was needed? The walls needed undergirding; the rooms needed remodeling; new equipment needed to be added to bring the comforts and conveniences of a home. Measuring, digging, lifting, and pounding had to be done. As young men helped with this work, they discovered that they were not only constructing a house, but bringing warmth and cheer to a home.

We can draw from this an analogy with life. Life can be as empty and barren as we found this house. There may be abilities, but they

GOD THERE?

heart till the smugness of thought faded. It seems that I, not a village child, but I, too, have mistaken skeletons for God. Their dead bones dangle in the recesses of my soul. Righteous indignation stripped was a bare skull of pride. Some so-called convictions were but skeletons of man-made dogmas. Sometimes charity was a cloak to cover selfish ego seeking recognition. On occasion prayer had become an attempt to "manipulate" God's will for some pet desire or theory of my own.

Have mercy, O thou living God, for I too have bowed to "skeletons." Come, dwell in my heart. Keep my mind free from confusion. May I distinguish living truth from dead bones. Forgive my attempt to alter thy will. Strengthen me that I not put thee aside by silly whim or pressures from outside. Replace the skeleton gods of my heart with life—life abundant.

are untutored. Their usefulness is restricted. No one cares. Or life can be full and cultured. We can overcome the irritations of daily living and turn them into opportunities for good and service. The application of our talents produces fruit and brings satisfactions to ourselves and others.

What are the dimensions of your life? As you reach within yourself what do you find? How far has your mind been trained? How accurate is your information? How wise are your choices? Using all your mental faculties you give judgment. We call this our IQ or intelligence quotient—the inreach.

Just how high is your spiritual quotient or SQ? Have you found the power of God for your life? Are you confronted with problems of moral and spiritual issues for which you must think more deeply? As we reach upward toward God we find that we know him better. Through personal devotions and individual or corporate worship we experience closer fellowship with him. A committed life is not wasted, but has purpose and direction. As our faith is undergirded, the irregularities are smoothed out and the way becomes more clear. Each day brings growth in spiritual refinement.

Reaching in and reaching up is not enough. We must also reach out. Of what value is trained intelligence and spiritual favor if we see not our brother's need? Extending a helping hand with an understanding heart to our brother is a Christian's privilege and responsibility. With these acts of mercy is formed a bond of kinship which will not be broken as you leave this house. And it will grow as new members enter the fellowship.

There is something challenging about the name *Stellar Brothers.* It has a tone of the celestial, for *stellar* means star, a challenge to that which is heavenly, to the higher callings in life. May other students passing by look upon your name as a symbol of your living life at its best in a fellowship of brotherhood.

Readers Write

Continued from page 2

to use the local lodging committee, here are a few suggestions which we feel would be helpful:

1. Be willing to pay for approved accommodations; it may save embarrassment to you, to the committee, and to the church.

2. Be specific about needs: marital status, age and sex of children, etc. How embarrassing it was to find that, through the lodging committee's efforts, occasionally assignments had been made in an unconventional manner!

3. Do not send lodging inquiries to the local pastor; this only delays your assignment.

4. Once assigned a place to stay, plans should not be canceled without notifying the lodging committee, or indiscriminately changed at the last minute or during Conference.

5. If you wish reservations at the last minute, wire ahead or call if you need the assistance of the lodging committee.

6. Much to the committee's regret, not everyone can be located within walking distance of the auditorium.

7. When the Conference is held in a metropolitan area, do not expect to find camping sites, trailer parks, or rooms with cooking facilities.

We found that there were many values to be gained by a local church in being host to Annual Conference. It offers the opportunity to make many new contacts in the community, and at the same time makes the community aware of the wide scope of the Brethren. It is indeed a fact that many areas in our country know the Brethren very little or not at all.

At the beginning the task seemed stupendous and there were times when we asked ourselves whether we could actually carry through. The thing that did happen was that the help of every member and friend was enlisted, and thus the task served to pull the local congregation together in a common cause. Even a small church can realize its potentialities after having entertained an Annual Conference. As a consequence, we became more keenly aware of the endless planning that goes into the setting up of a Conference and more appreciative of those who assume this task.

Along with the opportunities that are afforded, there must of a necessity be some sacrifices made by a local congregation. The local group is called upon to give an unlimited amount of free time. Most of the members, including the pastor and his family, are denied the opportunities of the Conference inspirational and business sessions. Perhaps more important, a local group inherits the impressions of the Conference in the community after it is over.

When everything had been summed up, however, our local church felt it was a privilege to serve the Annual Conference. It was a pleasure to meet many Brethren for the first time and to try to make their stay in our community a pleasant one, as we all went about the task of "Seeking First His Kingdom."—Robert Royer, Raymon Eller, William and Esther Garber, Mrs. Alden Clague, Richmond, Va.

Timely Booklet

I wish to thank Reverend and Mrs. DeWitt Miller for the devotional booklet, "Meditations on Brethren Life."

Spiritually, I have gained much from the use of this booklet while working here in this refugee camp. This is a very timely booklet to be used as we celebrate the birth of

Standing Committee Delegates

California, Northern .....
California, Southern, and Arizona ..... Mrs. Ida Studebaker, Stanley G. Keller
Canada, Western ..... Fred E. Oberholtzer
China .....
Colorado ..... B. F. Stauffer
Florida, Georgia, and Puerto Rico ..... Dorsey F. Rotruck
Idaho and Western Montana ..... Walter E. Peckover
Illinois, Northern, and Wisconsin ..... James L. Houff, Mrs. Charles E. Zunkel
Illinois, Southern ..... Miss Irene Berry, Philip Snell
India, First ..... W. P. Flory, Lillian Grisso
India, Second .....
Indiana, Middle ..... Leonard Custer, E. R. Fisher, John Mishler
Indiana, Northern ..... Eldon Evans, Dan Flory, Kenneth G. Long
Indiana, Southern ..... Ralph R. Petry, H. Dale Brubaker
Iowa, Middle ..... Earl F. Deardorff
Iowa, Northern, Minnesota, and South Dakota ..... James W. Slabaugh
Iowa, Southern ..... Jay J. Johnson
Kansas, Northeastern ..... Dennis W. Kesler
Kansas, Southeastern ..... Robert A. Teegarden
Kansas, Western ..... George W. Harvey, Warren Gish
Mardela ..... Floyd H. Mitchell
Maryland, Eastern ..... Berkley O. Bowman, W. Newton Long
Maryland, Middle ..... Harold E. Kettering, J. Stanley Earhart
Maryland, Western ..... Clarence M. Moyers
Michigan ..... Ernest R. Jehnsen, Roy McRoberts
Missouri, Middle .....
Missouri, Northern ..... Vernon Merkey
Missouri, Southern, and Arkansas .....
Nebraska ..... Dallas G. Wine
Nigeria .....
North and South Carolina ..... Andrew L. Yelton
North Atlantic ..... Linford Rotenberger, George W. Landis
North Dakota and Eastern Montana ..... John Boe
Ohio, Northeastern ..... Jacob Dick, Ralph Martin, Guy Buch
Ohio, Northwestern ..... Lyle Klotz, Dean Farringer
Ohio, Southern ..... Byron Miller, L. John Weaver, R. F. Helstern
Oklahoma, Panhandle of Texas, and New Mexico ..... Ray Henderson
Oregon ..... Ralph D. Bowman
Pennsylvania, Eastern ..... Robert O. Hess, R. W. Schlosser, Carl W. Zeigler
Pennsylvania, Middle . Stephen G. Margush, Martha Mentzer, D. Luke Bowser, Jr.
Pennsylvania, Southern ..... N. S. Sellers, R. L. Cocklin, J. L. Miller
Pennsylvania, Western .. D. Alfred Replogle, Clyde L. Carter, William L. Gould
Tennessee ..... B. J. Wampler
Texas and Louisiana ..... Edward L. Murray
Virginia, Eastern ..... Carl Smith, Howard Mason
Virginia, First ..... DeWitt T. Miller, Merlin Garber, John Sayre
Virginia, Northern ..... Robert L. Sherfy, Joseph M. Mason, Mark S. Roller
Virginia, Second ..... Mrs. Eva Bowman, Cecil C. Ikenberry, F. Y. Garber
Virginia, Southern .... Everett Reed, Maurice Strausbaugh, Rufus B. McDannel
Washington .....
West Virginia, First ..... Fred M. Bowman, Norman L. Harsh
West Virginia, Second .....

our church this year in a special way.

Even though this was written especially for the first quarter of this year I would like to encourage any person or family, who has not made use of it, to do so. It would be very fitting if we could have more such material published and used in every Brethren home.—Edith Mae Merkey, Bremen, Germany.

Boarding Home for Mental Patients

One opportunity to help the mentally ill is not mentioned in the very worthwhile article, "You Can Help the Mentally Ill," by Wesley Brubaker, in the Messenger of Feb. 1.

A welfare worker from an adjacent county recently made a plea to our Co-ordinating Council for boarding homes for patients who are well enough to leave the mental hospital but have no relatives willing to take them home and help them adjust to normal life again.

A real need could be met by middle-aged or elderly persons whose children are grown or by persons who have retired from active employment but would still be able to share their homes with one or two of these convalescents from mental hospitals who need some real friends to help in their adjustment. Within a few weeks or months they become independent; then others could be helped to make the transition.

Probably every large city or county has this need, and information could be secured through the welfare department. — Mrs. Wilbur Pobst, La Verne, Calif.

Anniversaries

Mr. and Mrs. Royer Bish celebrated their sixty-third wedding anniversary on March 7, 1958.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Mr. and Mrs. Edward Cooper celebrated their fifty-sixth wedding anniversary on March 19, 1958.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Mr. and Mrs. Dwight Duker celebrated their golden wedding anniversary on March 30, 1958. Their son, daughter, and three grandchildren were present.—Edythe Nett, Syracuse, Ind.

Mr. and Mrs. Jess Harbridge celebrated their golden wedding anniversary on April 14, 1958. They have three children, eight grandchildren, and three great-grandchildren.—Mrs. Lyle Wise, Clymer, Pa.

Mr. and Mrs. Scott Johnson celebrated their fiftieth wedding anniversary at their home on March 18, 1958. They have three children and twelve grandchildren.—Lena M. Hoover, Roaring Spring, Pa.

Mr. and Mrs. Howard Masters celebrated their fiftieth wedding anniversary, March 30, with open house. They have five children, eight grandchildren and one great-grandchild.—Mrs. Gertrude Gaba, Kansas City, Mo.

Obituaries

Barnhart, Annie A., daughter of Lewis and Elizabeth Barclay Sheets, was born Feb. 7, 1878, and died March 10, 1958. She was married to Milton I. Barnhart, who preceded her in death. Surviving are two daughters, one grandson, and one sister. Funeral services were held in the Seeman funeral home, by Bro. Wilfred N. Staufer. Interment was in the Walnut Hill cemetery.—Mrs. Galen Bittner, Greensburg, Pa.

Brown, Annie Mary, daughter of I. W. and Sarah Jane Snyder Harner, died Jan. 8, 1958, at the age of seventy-six years. She was married to Wellington Mark Brown, who preceded her in death. She was a member of the Upper Conewago church. Surviving are seven children, eleven grandchildren, two great-grandchildren, and one brother. Funeral services were held at the Wetzel funeral home in Hanover, Pa., by Elder Bruce Anderson. Burial was in the Rest Haven cemetery, Hanover. —Florence E. Shaffer, East Berlin, Pa.

Campbell, Zilpha, died Dec. 23, 1957, in Auburn, at the age of seventy-six years. Surviving are her husband, Henry, two daughters, three sons, twelve grandchildren, and one great-grandchild. Funeral services were held in the Brethren church at King Ferry, by Brethren Leroy Dick and Edward Howe. Burial was in the Pine Grove

cemetery.—Martha Weibly, King Ferry, N. Y.

Duncan, Noah Anderson, was born Aug. 24, 1867, and died Feb. 17, 1958. He was married to Arzettie Jane Altizer, who preceded him in death. He was a faithful minister of the gospel. Surviving are six daughters, a number of grandchildren and great-grandchildren. Funeral services were conducted in Los Angeles by Brethren James Eshleman and Royal Glick. His body was flown to Springfield, Mo., where Bro. George Myers held a service. Interment was in the East Lawn cemetery.—Mrs. Lorena McAllister, Ladera, Calif.

Furnas, William C., son of James and Eva Furnas, was born at Marshalltown, Iowa, Feb. 4, 1890, and died Feb. 6, 1958, at Fort Lauderdale, Fla. He was a member of the church at Mt. Morris, Ill. On Oct. 1, 1911, he was married to May Book, who survives him. Also surviving are one daughter and two grandsons. Funeral services were held in Morris Sons' funeral home, Dayton, Ohio, by Rev. Milford Ater. Burial was in the Memorial Park cemetery.—Elizabeth G. Flora, Trotwood, Ohio.

Furrey, William A., son of Reuben and Katherine Albaugh Furrey, was born Nov. 18, 1877, and died Feb. 28, 1958. He was a member of the Lower Miami church. He is survived by his wife, Blanche, one daughter, two sons, five grandchildren, three great-great-grandchildren. Funeral services were held in the Ullmer and Sow funeral home by Brethren Edward Angeny and Lawrence Garst. Burial was in the Lower Miami cemetery.—Mrs. Lulu Laprad, Dayton, Ohio.

Heaston, Susan Alice, daughter of Isaac and Lydia Dell, was born at Rockford, Nebr., 1878, and died Feb. 25, 1958. On Dec. 28, 1899, she was married to Alvah C. Heaston. She was a member of the Haxtun congregation. Surviving are her husband, four children, eight grandchildren, four great-grandchildren, one sister, and one brother. Interment was in the Haxtun cemetery.—Virgil D. Weimer, Haxtun, Colo.

Hummer, John P., was born July 28, 1876, and died Feb. 17, 1958. He is survived by one son and one daughter. Funeral services were conducted by Brethren R. W. Schlosser, A. C. Baugher, and the undersigned, at the Elizabethtown church. Interment was in the West Greentree cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Jackson, Lorena Pearl, daughter of Mr. and Mrs. Christian M. Wenger, was born Sept. 25, 1875, and died Feb. 11, 1958. In 1896 she was married to Irvin W. Jackson, who preceded her in death. With her husband she served in the office of deacon. Surviving are one son, three daughters, thirteen grandchildren, sixteen great-grandchildren, and one sister. Memorial services were held in the First church by Bro. Robert Kneckel. Burial was in the Highland cemetery—Lucile V. Sanders, South Bend, Ind.

Jones, Esther Virginia, daughter of Mr. and Mrs. C. W. Scott, was born May 20, 1920, and died Jan. 18, 1958. In August 1954 she was married to W. Paul Jones, who survives her. Also surviving are one daughter, her parents, six sisters, two brothers, and one foster brother. The funeral services were held at the Antioch church, Va., by Brethren C. M. Key and F. B. Layman. Interment was in the church cemetery.—Mrs. Glenn Wertz, Rocky Mount, Va.

Kagarise, Mary D., daughter of Jacob and Cathryn Dilling Metzer, was born at New Enterprise, Pa., Oct. 21, 1875, and died Feb. 18, 1958, at Roaring Spring, Pa. On Aug. 23, 1895, she was married to Ira Kagarise, who preceded her in death. She was a member of the Roaring Spring church. She is survived by two sons, three daughters, fourteen grandchildren, twenty-seven great-grandchildren, and two sisters. Funeral services were held at the Thompson funeral home in charge of Bro. Berkey Knavel. Burial was in the New Enterprise cemetery.—Mrs. Lena Hoover, Roaring Spring, Pa.

Kurtz, Harvey, died Feb. 20, 1958, at the age of seventy-seven years, at his home at Richland, Pa. He was a charter member of the Richland congregation. Surviving are his wife, Ella, one daughter, three granddaughters, and two great-grandchildren. He was a deacon for many years. Funeral services were held in the Richland church by Brethren Earl Lehman and Jacob Fahnestock. Burial was in the Heidelberg cemetery.—Michael Kurtz, Richland, Pa.

Lineweaver, Sallie Bowman, daughter of Benjamin F. and Mary Miller Bowman, was born March 13, 1890, and died Feb. 19, 1958, at Bridgewater, Va. She was married to Roy F. Lineweaver on Feb. 21, 1912. She is survived by her husband, three daughters, two sons, twelve grandchildren, and two brothers. Funeral services were held in the College Street church at Bridgewater by Brethren Bernard N. King and Marshall R. Wolfe. Burial was in the Oak Lawn cemetery.—Mattie V. Glick, Bridgewater, Va.

McDonald, Margaret May, daughter of Daniel and Christine Nicklas, was born June 28, 1878, at Mars, Pa., and died March 1, 1958, at Onekama, Mich. On June 28, 1899, she was married to Archie McDonald, who survives her. She was a member of the Lakeview church. Also surviving are two sons, four daughters, thirteen grandchildren, and sixteen great-grandchildren. Funeral services were held at Kaleva, Mich., by the undersigned. Interment was at Brethren, Mich.—Galen Barkdoll, Copemish, Mich.

Miller, Allen K., son of John and Mary Ann Koser Miller, was born April 14, 1878, and died Feb. 28, 1958. He was married to Ella Miller, who preceded him in death. Surviving are five children, sixteen grandchildren, seven great-grandchildren, and two sisters. Funeral services were held in the Manheim church by Brethren Milton Hershey and Graybill Hershey. Interment was in the East Fairview cemetery.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Miller, Arthur C., was born April 9, 1879, and died Feb. 15, 1958. Surviving are two brothers. Bro. Clarence Fike held the memorial service, and burial was in the Rock Run cemetery.—Mrs. Lewis Dixon, Goshen, Ind.

Miller, James Edward, son of Allen L. and Cleo Edgins Miller of Seale, Ala., was born Oct. 5, 1956, at Bad Kreuznach, Germany. Besides his parents he is survived by one sister, his maternal grandparents, and his paternal grandmother. Funeral services were conducted in the Ott funeral home, Orbisonia, Pa., Sept. 28, 1957, in charge of the undersigned.—Albert M. Haught, Mount Union, Pa.

Myers, Effa, daughter of David and and Susan Scofield Myers, was born Dec. 1, 1881, and died Feb. 4, 1958. She was a member of the Lena church. Surviving are two sisters and two brothers. Funeral services were held at the Lena church by the undersigned. Burial was in the Chelsea cemetery.—David Ockerman, Lena, Ill.

Neher, John Edgar, son of Joshua and Mary Elizabeth Neher, was born Nov. 25, 1878, in Kansas, and died Feb. 6, 1958, in Caldwell, Idaho. He is survived by his wife, Lily, one son, two daughters, fourteen grandchildren and twenty-one great-grandchildren. Services were held in the Nampa church by Bro. W. David Albright, with Rev. Menno Kleiwer of Caldwell assisting. Burial was in the Nampa cemetery.—Utha Wisely, Nampa, Idaho.

Ness, Isaac, son of George and Sarah Feigley Ness, was born Oct. 20, 1873, and died Jan. 8, 1958. Surviving are one daughter, three grandchildren, and a number of great-grandchildren. Funeral services were held at the Walter M. Ehrhart funeral home in Dallastown, Pa. Burial was in the Codorus cemetery by Brethren David C. Wilson and George H. Keeny.—Mary A. Lehman, Dallastown, Pa.

Pepple, Ruth, daughter of Elmer and Nellie Pepple, was born Nov. 25, 1913, and died Dec. 17, 1957. She was a member of the Pleasant Hill church, Ind. She is survived by her mother, six brothers, and five sisters. Funeral services were conducted by the undersigned in the Pleasant Hill church. Burial was in the Fairview cemetery near Huntertown, Ind.—Galen Bowman, Middlebury, Ind.

Peters, William C., son of Harry and Elizabeth Risley Peters, died Feb. 18, 1958, at the age of forty-nine years. He was a member of the Greensburg church, Pa. Surviving are his wife, Hazel, one brother, and one sister. Funeral services were conducted by Bro. Walter Henderson. Interment was in the Cole's cemetery, Derry, Pa.—Mrs. Galen Bittner, Greensburg, Pa.

Rau, Cora, daughter of Daniel and Sarah Prowant, was born Sept. 1, 1868, and died at the age of eighty-nine years. On March 11, 1888, she was married to Francis Rau, who preceded her in death. Surviving are four daughters, sixteen grandchildren, forty-four great grandchildren, eight great-great-grandchildren, three sisters, and one brother. Funeral services were held in the Marilla church by the undersigned, assisted by Roy McRoberts. Interment was in

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Church of the Brethren General Offices, Elgin, Illinois

the Marilla cemetery.—Galen Barkdoll, Copemish, Mich.

Ritter, Harvey B., son of Hiram and Minnie Buch Ritter, was born July 9, 1914, and died Feb. 17, 1958. He was a member of the White Oak church, Pa. Surviving are two brothers and his twin sister. Funeral services were held at the Beck funeral home by Brethren Graybill Hershey and Milton Hershey. Interment was in Kreiders cemetery.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Rohrer, John G., son of Jacob Albert and Anna Conrad Rohrer, was born at Altoona, Pa., Nov. 7, 1882, and died at Shirleysburg, Pa., Feb. 2, 1958. His wife, Mary Taylor Rohrer, preceded him in death. He was a member of the Sugar Run church. Surviving are four sons, four sisters, and seven grandchildren. Funeral services were in charge of Rev. Frank Crawford, assisted by the undersigned. Burial was in the German Valley cemetery.—Albert M. Haught, Mt. Union, Pa.

Showalter, Willie C., daughter of William and Sarah Showalter Swartz, was born Aug. 5, 1879, at Hinton, Va., and died Jan. 19, 1958 at the home of her daughter in Elizabethtown, Pa. She was a member of the Oakton church in Virginia. She was married to L. W. Showalter, who died in 1931. Surviving are two daughters, one granddaughter, two brothers, and one sister. Funeral services were held in Elizabethtown by the undersigned and at Oakton, Va., by Bro. David L. Rogers. Interment was in the Flint Hill cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Snowberger, Lilly B., daughter of Jacob and Rebecca Conlon Oakes, was born July 4, 1873, and died Feb. 23, 1958, at Williamsburg, Pa. On July 31, 1892, she was married to Thomas C. Snowberger, who preceded her in death. She was a member of the Clover Creek church, Pa. Surviving are five children, nineteen grandchildren, forty-six great-grandchildren, and eight great-great-grandchildren. Funeral services were held in the Clover Creek church by Bro. Elmer E. Ebersole, with interment in the Brumbaugh cemetery at Fredericksburg. — Mrs. Roy Shriver, Martinsburg, Pa.

Spickler, Harry Preston, son of Franklin and Catherine Meyers Spickler, was born Aug. 1, 1875, at Cearfoss, Md., and died Feb. 16, 1958, at Weverton, Md. On May 1, 1913, he was married to Ruth Garber. He was a member of the Brownsville church. Surviving are his wife, one son, two daughters, and five grandchildren. Funeral services were conducted by Bro. Newton Poling at Brownsville. Interment was in the Broadfording cemetery at Cearfoss, Md.—Norma Jean Shelby, Keedysville, Md.

Steele, Ward, son of Mr. and Mrs. William Steele, was born Sept. 30, 1891, and died Feb. 26, 1958. Surviving are his wife, one daughter, one son, one grandson, and two brothers. Funeral services were held at the Culp funeral home by Bro. Clarence Fike. Burial was in the Violett cemetery.—Mrs. Lewis Dixon, Goshen, Ind.

Steward, Catherine G., daughter of Joseph and Nancy Snyder Wareham, was born at New Enterprise, Pa., Jan. 26, 1896, and died Feb. 27, 1958, at Roaring Spring, Pa. She was married to Roy C. Steward, who preceded her in death. She was a member of the Martinsburg Memorial church, Pa. Surviving are three daughters, one son, three grandchildren, one brother, and one sister. Funeral services were conducted in the church by Bro. Roy Forney. Interment was in the Fairview cemetery.—Mrs. C. O. Beery, Martinsburg, Pa.

Thornton, S. Ben, son of John and Victoria Thornton, was born May 11, 1898, at Le Moyne, Ohio, and died Dec. 6, 1957. Surviving are his wife, Fern, three daughters, four grandchildren, three brothers, and five sisters. Memorial services were held in the Worth Clegg funeral home. Interment was at Luckey, Ohio.—Mrs. Ben Thornton, Toledo, Ohio.

Trimmer, Barbara Elvira Shive, died Feb. 16, 1958, at the age of eighty-seven. On March 8, 1891, she was married to Jonas G. Trimmer. She was a charter member of the Carlisle church, Pa. She is survived by her husband, two sons, three daughters, ten grandchildren, and eight great-grandchildren. Funeral services were held by Bro. Warren Kissinger in the Shulenberger and Roth funeral home in Carlisle. Interment was in the Westminster cemetery.—Mrs. G. Book Roth, Carlisle, Pa.

Trimmer, William A., died Jan. 26, 1958, at the age of eighty-one years. He was a member of the Harrisburg church, Pa. He is survived by his wife, Ella, one daughter, two stepsons, one brother, five grandchildren, and five great-grandchildren. Funeral services were held at the funeral home by Brethren Ralph Schlosser and C. Wayne Zunkel. Burial was in the Green Mount cemetery.—Mrs. Ray L. Fyock, Harrisburg, Pa.

VanSickle, Lloyd Hamilton, son of Levi and Alice VanSickle, was born at Friendsville, Md., May 31, 1879, and died Jan. 31, 1958. On Feb. 25, 1905, he was married to Lavina Sliger, who survives him. Also surviving are four children, nine grandchildren, and four great-grandchildren. A memorial service was conducted in the Blooming Rose church, by the undersigned.—Ross Speicher, Accident, Md.

Church News

Colorado

Rocky Ford—On Easter the choir sang special music at the morning service. In the evening the concluding number of a series of filmstrips on the life of Paul was shown. Bro. Everett Fasnacht gave a very interesting and informative talk on India. Our pastor took part in the union Holy Week services. On Palm Sunday two were baptized and three received by letter. In the evening the youth and adult choirs presented the Easter cantata, The Crown of Life. We had our love feast

on April 3. Our pastor, Bro. Wilbur Hoover, conducted a week's preaching mission for the Colorado Springs congregation and participated in a pastoral care workshop in the Mennonite hospital in La Junta. Bro. Donald Shenefelt assisted in the Easter devotions. Others who have helped during the absence of our pastor are Reverend Kinsley of the Methodist church and Reverend Otto of the Mennonite church. Kermit Brubaker, one of our laymen, has been conducting evangelistic meetings in this area. Several of our young people accompanied by their sponsor, Mrs. Galen Frantz, attended the youth conference at McPherson, Kansas. Bro. Edward Duncan, field secretary for Colorado and Nebraska, held a special conference for our Sunday-school officers and teachers. Our women's work group continues to help in the relief program and sponsor social activities. The men's work has done some redecorating and refurnishing of Sunday-school rooms and the parsonage. Our church participated in the One Great Hour of Sharing and in the shipment of heifers and other livestock to Ecuador. Mr. Calvin Hixon, one of the men who accompanied the shipment, told us about his trip. Bro. Earl Brubaker has been chosen as our district director of the Anniversary Call. We are using the Studies in Brethren History. Bro. Earl Brubaker and Miss Wanda Soden were chosen delegates to Annual Conference.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Middle Iowa

Fernald—Elder Dale Ferris presided at the semiannual council. A committee was appointed to study the organization and draw up a constitution for our church. Mrs. Marjorie Baker was elected delegate to Annual Conference and Brethren Wilbur Gerlach and Guy Handsaker delegates to district conference. Since our elder will soon move from the district, Bro. B. F. Buckingham was chosen moderator for next year. At our love feast on April 5, the order of service was that used at the Anniversary love feast in Germantown, Pa. A county-wide clothing drive is being authorized by the Iowa Council of Churches in accordance with the suggestion from the Modesto center for our times the amount given last year. The men's work group is sponsoring a Polish agricultural exchange student who arrived at the end of April. One of our young men is serving his I-W term with the International Voluntary Services in the Vietnam agricultural project. We are making plans for a community vacation Bible school to be held in June.—Mrs. Marie Dadisman, Nevada, Iowa.

Southeastern Kansas

Verdigris—On Jan. 5 we had our love feast in observance of the 250th anniversary. We also had our regular quarterly basket dinner at noon. One Sunday evening, Dr. Marvin Blough, who is on furlough from Africa, showed pictures and told of his work there. Bro. Owen Stern and his family, missionaries on furlough from Africa, were with us the Sunday. Brother Stern was in charge of the morning worship service, and in the afternoon he told about the African objects he had brought home, and then showed pictures of Africa. The ministerial board provides a program on the Sundays when our pastor is absent. Two of the best ones were films: one, The Split-Level Family, and the other on prohibition. We are studying the 250th Anniversary Sunday-school lessons. Bro. Gerald Hornbaker will be our summer pastor. He plans to go to school in Emporia, Kansas, and preach for us on Sunday. We were hosts to the training meeting of Southeastern Kansas for the Anniversary Call. Bro. Phillip Bradley, our present pastor, has resigned and plans to go to a pastorate in Iowa.—Awilda Matile, Madison, Kansas.

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Western Kansas

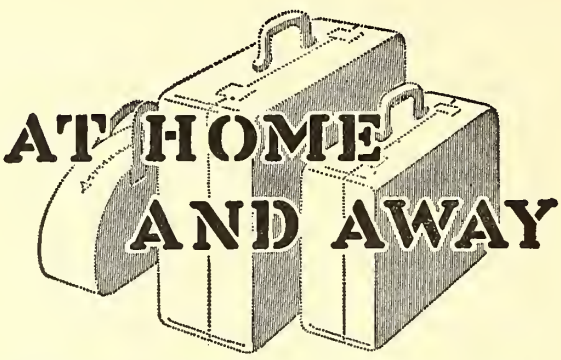
Maple Grove—Bro. George Merkey, who has served our church as part-time pastor since last September, will continue full-time after June 1. Arlene Merkey gave an inspirational talk about her work in an Austrian refugee camp. We had an abbreviated communion service during the morning worship services and a full love feast on the evening of Jan. 5. Our mission study theme was race relations. The group gave an offering to be sent to McPherson College to help with the education of an American Negro. Bro. Gorman Zook was with us for a service installing Leslie LeCount and Galen Ankenman and their wives in the office of deacon. He also brought the morning message. Spring council was held in the afternoon. Our pastor was elected delegate to the Annual Conference. We were unable to have services for six consecutive Sundays because of the bad weather and road conditions.—Inez Jackson, Norcatur, Kansas.

North Dakota and Eastern Montana

Cando—The Pleasant Valley church joined with us for a leadership training course in January. Bro. Sylvus Flora taught Teaching Children in Your Church and Bro. Byard Snyder, a course in New Testament. A class on the Christian Way met once a week from the first of the year until Easter. The following films have been used: History of the Church, All for Him, Schwarzenau, Birthplace, The Waking Ones, For God and Neighbor. Pre-Easter services were held jointly with the Methodist and the Assembly of God churches. The young people of all three churches took part in a sunrise service at the Methodist church. Our communion was on May 4. We hope to emphasize our 250th Anniversary as a church.—Mrs. L. R. Maust, Cando, N. Dak.

Eastern Pennsylvania

Heidelberg—Since our last report we have had several special services in our



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church. Bro. Conway Bennett brought a message on peace. Bro. Robert Byerly of Elizabethtown College held a Bible institute and Bro. Clarence Sanger preached a missionary sermon. One Sunday evening in January, Bro. Everett Fasnacht on furlough from the India mission field talked about India. He is one of the missionaries supported by our church. Our Board of Christian Education sponsored a panel discussion on alcohol. The speakers were Brother James Berkebile, Dr. Charles Weaver and Brother Ray Kurtz. Our Women's Work will furnish a room in the new infirmary at the Brethren Home at Neffsville. Bro. Enos Heisey was elected to serve as our delegate to Annual Conference. We had a two-week revival conducted by Bro. Jere Cassel. Our spring love feast was held on May 17. On May 18 we had a 250th Anniversary service with the Richland, Myerstown, Midway and Lebanon churches. This was held in our church which is the mother church of these five congregations. Bro. Edward Zeigler was the guest speaker.—Mrs. Alton Bucher, Myerstown, Pa.

Indian Creek—Our recently organized Women's Work group chose Sister Esther Seese as its first president. Bro. Paul Moyer was elected president of men's work. The young adults enjoyed a week end at Camp Swatara and the CBYF held a retreat there in January. The Friendly Bible Class furnished Meditations on Brethren Life, the devotional booklet, for the families of the church. We are again meeting each Sunday evening for Bible study divided into five classes according to age. John W. Moyer and Ralph Z. Moyer were licensed to the ministry. The December BVS unit of forty young people from New Windsor worshiped with us on January 19. The Elizabethtown College deputation team brought a program on March 2 and on March 9, Dr. Roy McAuley of Elizabethtown College led us in a Bible Institute. Dennis Moyer, serving two years of alternate service in BVS, left for Kassel, Germany and eventually Austria. Our love feast was held on May 3.—J. Wilford Price, Vernfield, Pa.

Lake Ridge—Since our last report we have had our harvest festival service, received the returns of the dollar project, and had a two-day Bible Institute conducted by Bro. Roy McCauley of Elizabethtown College. On the first Sunday in January we observed the 250th Anniversary of the church with a love feast. Brother Eshelman officiated. He also presided at the March council. Brother Martin, who accompanied him to Lake Ridge, preached the Sunday morning service. Brother Dick, our pastor, will represent us at the Annual Conference.—Martha Weibly, King Ferry, N. Y.

Mingo—The congregation has divided into two separate ones. Separate corporations were established for these two new congregations, Mingo and Skippack. The Mingo congregation conveyed the Skippack church house, in which the group has worshiped since 1860, to the newly cha

Brethren Placement and Relocation Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 348. Farm wanted: Brethren couple would like to buy a farm of 80 to 100 acres in a Brethren community, preferably in Indiana. They could make a down payment but would want the party selling to finance remainder of cost. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Medical

No. 349. Nurse: A Church of the Brethren home for the aging desires nurse to work in the home. Home is located in a nice, small community in the Midwest. Nurse would live in the Home and receive salary. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

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No. 347. Wanted: Ophthalmologist to rent offices of Dr. S. S. Conner, deceased. Tentative appointments await follower. Records will be valuable aid and will go with partially furnished offices in rental fee. Dr. Conner served here 43 years; has a wide following over large territory. Please contact Mrs. S. S. Conner, Arcade Building Waynesboro, Pa.

tered congregation for the consideration of $1.00. Prior to the formation of the Mingo congregation in 1869 it was part of the Indian Creek church. The first elder was Rev. Henry Cassel. Mingo church furnished the first foreign missionary of the Church of the Brethren sent from Eastern Pennsylvania to India. She was Miss Katherine Ziegler. The pastor and moderator of the new Mingo congregation is Bro. Harold G. Jones of Harleysville. There are two ministers, Brethren Samuel H. Hess and Jesse L. Stayer. The moderator of the Skippack church is Bro. Jesse K. Hoffman. Other ministers are Brethren Joseph N. Cassel and Jonathan F. King.—Jesse L. Stayer, Collegeville, Pa.

Palmyra—In an attitude of quiet reverence 495 attended the 250th Anniversary candlelight love feast. Our congregation participated in the Week of Prayer services during January. The youth speech contest on "Christ, the Church and Race" was won by Suzanne Grace, who also won the district contest at Elizabethtown College. She was also a contestant at the regional meet at Juniata College on May 3. Following a covered dish supper sponsored by the young people, Ellis Shenk shared his experiences of work in Europe with the Brethren Volunteer Service. Our church emphasizes visitation evangelism during the Lenten period. Wednesday and Sunday evening evangelistic messages were brought by Bro. J. Herbert Miller. During Holy Week, Bro. A. Stauffer Curry brought us the messages. The Princeton Theological Choir of thirty voices rendered a program of sacred music in February. In March, the Juniata College Choir presented a program. Our choirs gave the annual Easter program the last Sunday of March. On Easter we participated in the annual Easter sunrise service at the Spring Creek church. Our love feast was held on May 4. The new educational unit is progressing nicely and we are looking forward to occupancy by late summer.—Mrs. Paul Dietz, Palmyra, Pa.

Spring Grove — Bro. Clarence W. Horst and his wife were ordained to the eldership. "Witnessing" was the theme of the young people's meeting held on March 2. On March 16, the Faith Mixed Quartet of the Chiques congregation and the male quartet of the Heidelberg congregation gave a program in song. A reading was given by a member of the Chiques congregation. Since our last report, one has been baptized. Our love feast was held at the Blue Ball church on May 4.—Mary Esther Stoner, Lititz, Pa.

Middle Pennsylvania

Pine Glen—On April 27, 1957, following our regular morning services, ground was broken for the new addition to our church and plans completed for the moving of the old building to the new location. On the last Sunday of the year we used the church auditorium for the first time after the church was moved. On January 12, a busload of young folks from different congregations joined with us in our morning worship. Five persons have been baptized. On Feb. 23 we were able to resume our Sunday school in a limited way. We are hoping soon to have our regular services as usual. We will dedicate the addition and the remodeling later in the summer. We had our love feast on April 5.—S. C. Swigart, McVeytown, Pa.

Spring Run — Bro. Clarence Rosenberger of Juniata College preached on Jan. 12 in the morning and showed pictures of the college in the evening. The four churches of our community joined in the Week of Prayer services. We have a 100% Gospel Messenger Club. The building plans call for five additional Sunday school rooms. A number of our members are attending the Leadership Training classes held in the Lewistown church. The annual birthday dinner sponsored by the Shining Stars class was held Jan. 25.—Lawrence Ruble, McVeytown, Pa.

Southern Pennsylvania

Buffalo Valley — During the past months the following events have taken place in our church: a talk by Bro. Mark Ebersole, professor of Bible at Bucknell University; evangelistic meetings by Bro. Wilmer Kensinger of Tyrone, Pa. Several lay members and

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our pastor participated in the inaugural love feast at Germantown on New Year's Day. On New Year's Eve a candlelight service was held at our church. The men's work has undertaken the project of cutting trees into lumber for a new floor in the church sanctuary. Another building improvement was the renovation of the church nursery. A church membership class, under the leadership of Bro. Kenneth Franklin, the pastor, began on Jan. 12 and continued until Easter. Our church joined with the other churches in the community in celebrating the Week of Prayer. Our pastor represented the congregation at the state capitol to add our support to keep the Pennsylvania Blue Laws against Sunday merchandising. We united with the other churches of the community in the observance of the Lenten season. Beginning March 30 and continuing throughout Holy Week, evangelistic meetings were held by Bro. David Wilson of Seven Valleys, Pa., and our pastor.—Jean Wagner, Mifflinburg, Pa.

Carlisle—Dr. Howard R. Burkle, assistant professor of philosophy and religion at Dickinson College, taught the joint adult Sunday-school classes on Rally Day. One of our laymen, Arthur Smith, a schoolteacher, spoke at the morning service on Layman's Sunday. Our Bible Institute was led by Bro. Elmer B. Hoover of Elizabethtown College. Bro. Earl Kurtz of Elizabethtown, was the speaker at the harvest home service. A school of missions was conducted four Sunday evenings. Members of our youth fellowship conducted the devotional period at our morning worship service during Youth Week. On Race Relations Sunday, Rev. Wesley Bowden, pastor of the A.M.E. Zion church and our pastor exchanged pulpits. Five of our members attended the Brethren adult seminar in Washington. On district junior high day, members of our junior high group and their parents conducted the evening service. A regional meeting on Christian education was held in our church to plan a long-range program for Christian education in our Eastern Region. Participating in this meeting were three representatives from Elgin and Bro. Harold Bomberger, regional secretary and his assistant, Mrs. Nevin Fisher. Our evangelistic services were held April 13-20 by Bro. Frank Carper of Palmyra, Pa. The love feast was on May 4.—Mrs. G. Book Roth, Carlisle, Pa.

Codorus—Bro. David C. Wilson is now serving as our pastor. Bro. Harold Z. Bomberger conducted the installation service for him. We again have a 100% Gospel Messenger Club. At our New Year's council we had with us Elders Joseph M. Baugher and Jacob L. Miller, who installed deacons Emmert Sweitzer, Emmet Markey and Stanley Godfrey and their wives. A deputation team from Elizabethtown College gave a program in our church. The women meet once a month to do work for relief. Some of them spent one day at New Windsor recently. At present the men are building a parsonage on a plot of ground given to the church by the Alvin Dises. The young adults meet once a month as a fellowship. The young people sponsored a program at which Miss Allegra Yohe, of York, was the speaker. The theme was "Christ, the Church and Race."—Mary A. Lehman, Dallastown, Pa.



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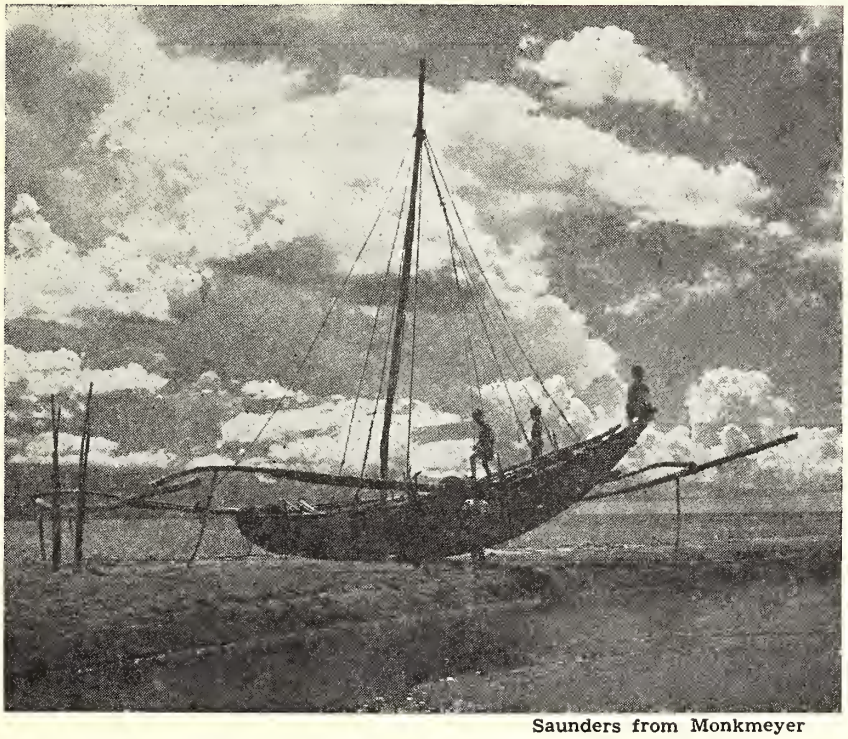
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Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

JUNE 7, 1958



Saunders from Monkmeyer

A Boat Against the Sky

THE materials for a masterpiece often lie close at hand. A photographer needs only to observe a group of boys playing on a fishing craft that leans against the sky. The quiet waters of the Pacific contribute a setting of calm, and the lazy clouds along the Philippine shoreline seem to be waiting for the proper filter to accent their feathery beauty. The result is a silhouette of simplicity and grace, a scene that reflects one of those perfect days when time almost stands still and the world appears at peace. . . . But only for the fraction of a second it requires to open the shutter of the camera. Boys are never motionless for long, the sea can fill up with surging waves, and the sky soon be overcast. And fishermen must return to launch out into the deep and lower their nets, or boys like these will go hungry. . . . The world never stands still, but men who have learned to be quiet in the presence of God may learn also how to manage a frail craft on a stormy sea. Good fishermen—and fishers of men—need to keep close to the Master who can guide them into the ways of peace.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the edito

The Gospel Messenger welcomes letters commenting on editorials, articles a news. Letters should be brief and brotherly.

Statement of Correction

The May 10, 1958, issue of the Gospel Messenger carried an article written by George Garland, Helen Clark, and Thomas Clark that stated "about forty-five per cent of the membership of the Monroeville Church of the Brethren is made up of persons who have been received on the basis of their former baptism, which was not by trine immersion, and which policy includes receiving members—Protestants and Catholics —by so-called 'confession of faith.'" As official church clerk of the Monroeville church, I wish to have this statement corrected immediately, as these persons did not secure their information from either the pastor or me. The official records of this congregation show that seventy-five members out of 113 have been baptized by trine immersion. Actually the percentage of persons in our congregation immersed is 71.8%.

For further clarification, the policy of this congregation is to receive members on the basis of their former baptism providing they have met for instruction and if they can present a letter from a church. We do not receive members on confession of faith.

I wish to point out further this church of 113 members has received 41 of these by trine immersion at the Monroeville church. Forty-one souls won for Christ. We are teaching New Testament baptism!—Betty L. Reese, church clerk.

Funeral Practices

I was pleased to read about the query in the March 22 issue of the Gospel Messenger passed by the Northeastern Kansas district conference having to do with a study of funeral practices. It took courage for such a query to be presented for consideration.

Such a study is long overdue, not only for the Church of the Brethren, but for all Christian churches. The most disappointing thing to me in my ministry has been to witness how difficult it is to make the memorial service a Christian service.

In view of the rigid pseudo-religious practices that have fastened themselves upon Christian people and considering the fact that most people are emotional, subjective and sentimental about such things, it occurs to me that it might be helpful to precede the discussion of th query at the Annual Conference b a series of good articles in the Gosp Messenger. People would have chance to face up to the incongru ties of the Christian faith and f neral customs beforehand and b more conditioned to give the matt some sincere and frank consider tion.—Charles Anderson, Bere Ohio.

Unto the Hills

Recently I overheard two ministe discussing the various phases church activities they had been e gaged in throughout different local ties and states. One man remarke "I suppose our next task is to go Kentucky and convert the 'hil billys.'"

He glanced across the table me and it must have been the e pression on my face that prompte him to ask where I was from. I r plied: "I am one of those Kentuck 'hillbillys.'"

Since then, I've often wondere if that hasn't been the attitude some mission workers who have gon into the mountains to help build u the little mountain churches. Uncon sciously perhaps, they go with a su perior, condescending manner whic is resented. Underneath the roug exterior of some mountain folks be hearts of pure gold.

I daresay one could go into th minister's community, or any othe and find a few whose standards o living are below par according t our measurements, but that wouldn be representative of the whole.

If our foreign missionaries too that attitude toward the poor, down trodden and underprivileged peopl of the world, they wouldn't wi many souls to the Christ way of life

I was born and raised in the moun tains of eastern Kentucky, but am now residing in the West Virgini hills and love them. David th Psalmist said, "I will lift up min eyes unto the hills, from whenc cometh my help" (Ps. 121:1). The impart strength and courage. Th Lord created the hills and mountain as a protection and covering for th natural resources created for th benefit of mankind. They are a haven for all wild life. They have an un limited amount of wealth in ou forests. They are a protection fro

Continued on page 25



Howard H. Keim

Let Your Light So Shine



Just as the sunshine dispels the darkness so the light of God shining through the lives of Christians drives out fear and sin

ONE of the most precious passages of Scripture for the Brethren and, I believe, for many other Christians is the collection of Jesus' teachings known as the Sermon on the Mount, found in chapters five, six and seven of Matthew's Gospel. This has proved to be an inexhaustible storehouse of truth. It has been the inspiration for countless books, sermons, paintings, and songs.

It has appealed to Brethren especially because it clearly sets forth the Christian way of life. Here is the heart of Christian theology and the pattern for the good life. Here Christianity is explained in simplest terms.

The tendency on the part of many lukewarm Christians is to set this passage on a pedestal as an unattainable ideal. They say it doesn't apply to us or to our day, but it will apply when the kingdom of God is fulfilled. This, of course, is wishful thinking. People have discovered that these teachings are difficult and, therefore, they would like to believe they do not apply here and now.

The Brethren have especially appreciated chapter five because of its lucid explanation of the good life in the Beatitudes. This beautiful passage is concluded with the admonition, "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven" (Matt. 5: 16). In this text Jesus is both paying his disciples a high compliment and giving them a tremendous

challenge. The Light of the world is Jesus. But every true disciple will have that light in his face and will reflect it to the world in which he lives.

Jesus was a lover of nature. Frequently he was up before dawn, walking over the hills of his beloved Galilee. He must have thrilled to the glory of the sunrise, as it transformed the world. The light comes so gently, so silently, but when it comes the darkness disappears. Christians are to let the light of God shine through their lives till the darkness of ignorance, fear and sin are driven from the world. What a compliment! What a challenge!

TO GLORIFY GOD

This lighting project is not to show off the Christian but to glorify God. Human nature being what it is, we tend to get in God's way. We get to thinking about the lamp rather than the light. In Jesus' day, God had been obscured by pagan cults and by the inadequate concepts and traditions of good people. Jesus came into the world to reveal fully God. As his followers our lives should reflect this same purpose. We are the light of the world to the extent that Christ dwells in us. We are reflecting mirrors in God's lighthouse. If we become dirty or corroded by the sins of the world, we lose our effectiveness as reflectors of the Light.

TO DEMONSTRATE THE CHRISTIAN LIFE

There is no substitute for the consistent good life. Our lives should be a demonstration of Christian love. This love holds God always in first place in our affections, our thinking, and our living. It recognizes, in the words of Albert Schweitzer, "the sacredness of all life." We must love our neighbor, regardless of class or color, as ourselves. Schweitzer has probably succeeded in demonstrating this better than any other living Christian. The light of God shining from his life has dramatized to all the world the love of God which serves, helps, and heals both individuals and society.

When we get God in the right perspective, everything else is in the right place, man, the world, life, death, pain, and pleasure. Man can create darkness by a life of sin. He may succeed in living in it for a time, but ultimately it slays him. This is not his true calling. He was created in the image of God. He was made for the light. Like the plant in the cellar, no matter how spindly, it reaches hungrily for the light of the distant window. The soul of man is never satisfied short of love of God.

HOW EXCELLENT IS THY NAME!

VELTA MYRLE ALLEN

With His fingers he points the course of the stars,
And stills the waters with His hand.
By the word of His mouth He rules the world,
The mountains, the sky, the verdant land.

In utmost compassion He clothes each soul
With goodness and mercy and untold love;
While unseen angels surround each child
With the infinite care of God above.

He knows when even the sparrow falls,
He numbers the fish in the deepest sea;
He watches the hairs on every head,
He is Lord of all space and eternity!

O Lord, how excellent is thy name!
How wondrous great and good art thou,
Who knows and sees and understands
The past, the future, and the now!

Jesus' story of the Good Samaritan succinctly demonstrates the love of God in the life of man. The Brethren have tried to practice this teaching by being good neighbors, by caring for the sick and the distressed, and by developing far-reaching programs of world service.

Our lives should also portray Christian joy. Christ is called a "man of sorrows," but he can with equal truthfulness be called a "man of joy." He attracted little children, a sure sign of a joyous life. He was a welcome guest at the happy social celebrations of his day. His teachings have a delightful strain of humor.

At his death, his enemies got his clothes, but his friends received the priceless heritage of his joy, a joy which the world could not take away. Down through the Christian centuries it has burst forth a million times, from the sorrowful tomb, from the sad and colorless form of religion, in the triumphant victorious song of the saints, martyrs, and reformers.

The Christian life is the way of hope and faith. The world is not all dark, and never can be, for "God is our light and our salvation," and he shines in the life of every true Christian. There is hope for every tomorrow! God has not relinquished his claim on our lives or on his world. Our church fellowship must be radiant with love, joy, hope. Each one of us has a part in making this come true. You are like a lighted city set on a hill.

How thrilling it is to fly into a great city at night! The glow of its myriad lights is visible for

Continued on page 7

EDITORIAL

A Nation of Gamblers?

THE American people are rapidly becoming a nation of gamblers. No, of course, we do not all place bets on horses, feed our quarters to the slot machines at the clubhouse, or waste our life's savings in one big week at Las Vegas. These are recognized forms of gambling which many persons shun. But we do not hesitate to try our luck with the attractive offers of "easy money" that invade our homes every day.

By the time you have finished your morning devotions the breakfast food cartons have begun their siren songs. A few of the proposals are old-fashioned enough to require you to say why you like a product in twenty-five words or to find the upside-down faces in a jumbled drawing. But trying your luck can be so much easier. Just mail your box tops and wait until your name is drawn. You do not even need to be present when the winners are announced. You will receive your portable TV or your automatic dishwasher delivered to your door.

At which supermarket will you buy your household goods today? The one with the new sports car on display (just sign your name and drop in the basket), the one that gives you "double stamps" on Tuesdays, or the one that has a door prize every day? There is a new store in the shopping center that wants to send a power mower to a lucky customer.

But why venture out of doors? For a few years now advertisers have been giving away money for a few correct answers (and how happy the good church folks are when the $64,000 goes to someone who can name all of the twelve disciples). But now you can try for "something for nothing" right at home. You may have the "top dollar" in your pocket right now. Or the letters in your name may spell the magic word. You can go through the entire day, naming tunes, playing word games, estimating prices, and ending up in front of a stack of treasure chests, guessing which one contains a fortune.

Or if you need the sanction of a good cause to justify your encounter with lady luck, there are all kinds of philanthropic raffles, chances, and bingo games. Just think of the poor orphans who will benefit from your contributions, and you may win the Cadillac besides. Talk about mixed motives. . . .

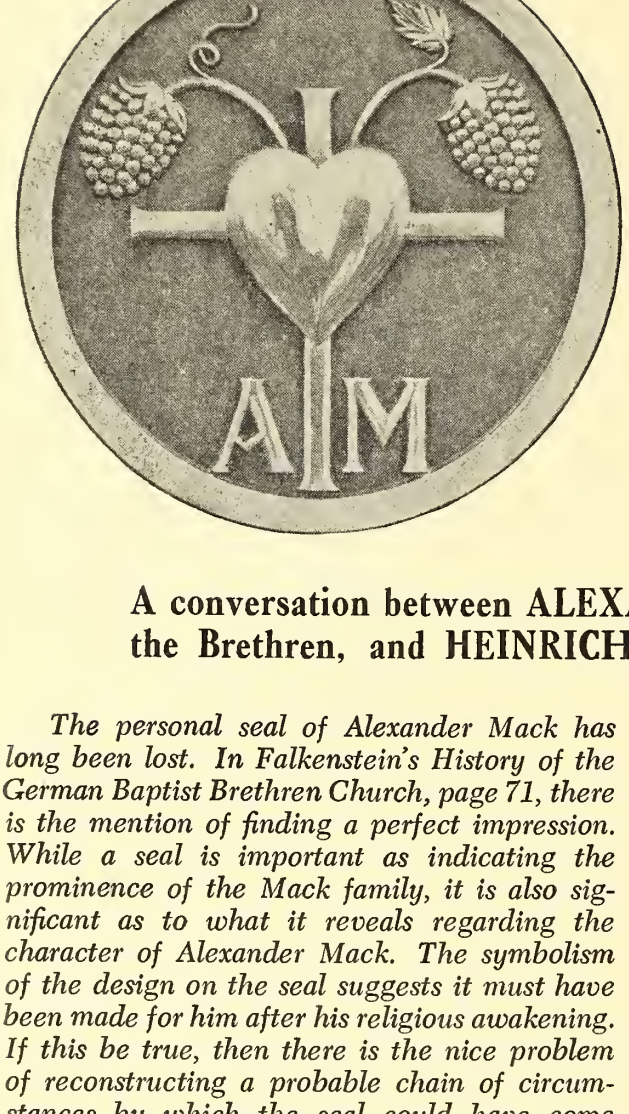
From our giveaway programs and our national contests it is only a short step to legalizing bingo games in churches and clubs throughout the country, and only a few more steps to providing for a national lottery (to support national welfare, of course). Then gambling will be not only a bigger-than-ever business, but it will be patriotic, too. And once the government is in the business, it will be more difficult than ever to limit its spread.

Strangely enough, it is the element in our economy that has spoken out most strongly for individual initiative, hard work, saving, and free enterprise that now invites us to get something for nothing. Manufacturers now seek to convince us that if we faithfully send in all our box tops, sign our names on all the dotted lines, guess a few of the right answers or just happen to have the lucky Social Security number, we might win half a million and never need to work again.

We do not mean to suggest that every innocent-looking contest is an invitation to gamble, but we do mean to say that the general effect of all our giveaway programs, our fabulous offers of week ends at the Waldorf, the constant attraction of obtaining a lot of money for a minimum of effort—the general effect is to make us into dreamers instead of workers.

Some dreams are creative and energizing. They turn men into builders who strive to achieve a new and better community. But the dreams that are set before us now are selfish and material, dreams of sudden wealth and fame. They can turn men into frustrated gamblers, unable any longer to work at a prosaic job for a limited income, but unable also to achieve the golden fortune dangled before them. So it is easy to become a compulsive gambler, to seek solace in alcohol, and in other ways to flee from reality.

The alternative to gambling, however, is not the kind of selfish hoarding that sometimes passes for thrift. It is to risk your life, not for material prizes, but for the kingdom of God. It is to take the way of Jesus, the way of discipleship, the way of self-denial. It is to face reality, even the hard facts of poverty, if necessary, rather than to flee from it. But most of all it is to live for values that cannot be priced in dollars and cents, to invest your life in a kingdom not made with hands, and to seek first that kingdom and its righteousness.—K.M.



The Seal Makers

A conversation between ALEXANDER MACK, a leader among the Brethren, and HEINRICH MESSER, a friendly engraver

The personal seal of Alexander Mack has long been lost. In Falkenstein's History of the German Baptist Brethren Church, page 71, there is the mention of finding a perfect impression. While a seal is important as indicating the prominence of the Mack family, it is also significant as to what it reveals regarding the character of Alexander Mack. The symbolism of the design on the seal suggests it must have been made for him after his religious awakening. If this be true, then there is the nice problem of reconstructing a probable chain of circumstances by which the seal could have come into existence. Leaning heavily upon imagination and poetic license, let us look in upon Heinrich Messer's tiny shop as a certain new customer arrives.

Alexander Mack (entering and looking about): Herr Messer, I believe.

Heinrich Messer (looking up from his work): Yes, I am Herr Messer. And you?

Mack: Mack is my name—Alexander Mack.

Messer: I have heard of you.

Mack: You are an engraver?

Messer: I sometimes do that kind of work.

Mack: I desire a seal—a personal seal.

Messer: You have perhaps lost the old one?

Mack: Rather, it is that I need a new one.

Messer: That is not too difficult, if you have the old pattern.

Mack: But I have no pattern. I want a really new seal.

Messer: I see. This may be difficult.

Mack: So I suspect, Herr Messer.

Messer: You have a sketch with you?

Mack: I have no sketch, just some ideas.

Messer: Well, Herr Mack, this will be difficult! You see I am not an artist, not even a designer. But I do sometimes engrave what others bring to me.

Mack (hopefully): I do have some ideas.

Messer: That is something. Suppose you tell me what you think you want.

Mack: Be pleased to get a scrap of paper. I will tell you what to sketch.

(Messer turns to a cluttered shelf. He finds a piece of paper, quill pen, and bottle of ink. He places these items upon the counter, looks at Mack quizzically.)

Messer: You will have to tell me what I am to sketch.

Mack: Perhaps I should tell you why I want a new seal. It might help us with the designing.

Messer: Yes, it might.

Mack: With some of my good friends I have been reading and rereading the Bible. We have made much study of the New Testament. I want my seal to show what the earnest believer owes to the Lord Jesus Christ.

Messer: I have heard of your group.

Harry A. Brandt

Mack: You see I want my new seal to have religious meaning.

Messer: Then you are not interested in the usual decorations. This is becoming more and more difficult.

Mack: But you must help me, Herr Messer.

Messer: Well, what am I to draw? You said you had some ideas.

Mack: Draw a circle, Herr Messer.

(Messer makes a circle with a sweep of his pen. He looks up at Mack for further direction.)

There should be a cross—yes, a cross.

(Messer toys with this suggestion, his face registering perplexity for some moments. Then he bends over the sketch and makes two quick strokes.)

Messer: There, we have your cross!

(He holds up the sketch for Mack to see.)

The cross dominates the circle.

Mack: Now we have a start. There are some other things to add if we can find the room.

Messer: What are they? Perhaps we can work them in.

Mack: The cross spells out sacrifice. That is right for our design. But we also need to show a heart. Do you see a way to fit that in, Herr Messer?

(Messer studies the simple sketch. He holds it in various positions. His face registers the effort to solve a problem in design.)

Messer (brightening): Simple! Very simple!

Mack (showing relief): Good, Herr Messer!

(Messer works on the sketch, then holds it up for Mack.)

Messer: See, I have the heart laid at the very center of the cross! Is not that good?

Mack: Yes, for out of a heart of love the cross was born. On my little cross it is fitting that I place a symbol of my complete devotion.

Messer: Then you are pleased, Herr Mack?

Mack: Yes, very much. But somehow we must add one thing more. We must have something to symbolize fruitbearing, the fruits of the Spirit. In the Scriptures it is the vine.

Messer (thoughtfully): This may not be too hard, Herr Mack.

(He bends over the sketch and works with careful strokes. Then he holds it for Mack to see.)

I have added the fruitful branches of the vine, two in balance, but not just alike. Artistic, is it not?

Mack: Well done, Herr Messer! In the circle of love we have placed a cross. On the cross of sacrifice we have placed a heart of devotion and branches from the fruitful vine. This shall be my new seal!

Messer: Your seal, Herr Mack? I do not see your name?

Mack: My name? Where shall I sign?

Messer: You can put your initials at the foot of the cross.

Let Your Light Shine

Continued from page 4

miles. As the plane comes nearer, streets and buildings become distinguishable in a beautiful pattern of light. It almost seems that the city of light lifts up to you the smooth runway for a safe, happy landing. The church should be like this for every weary traveler of the dark pathways of the world.

TO LEAD OTHERS INTO THE KINGDOM

This is our Christian vocation. We are not here to bask, like sun bathers, in the light of God's love. We are partners and builders with God. Shame on us, that we have been so timid about the greatest thing in life. Our living and our shining must be more purposeful in our homes, in our work and in our play, that we may lead others into the kingdom. Christian parents have often been heard to say, "I don't want to influence my child. He must make his own decision." But we are always influencing others whether we think so or not. The tragedy is that so often we influence them in the wrong way, because we lack a virile radiant faith.

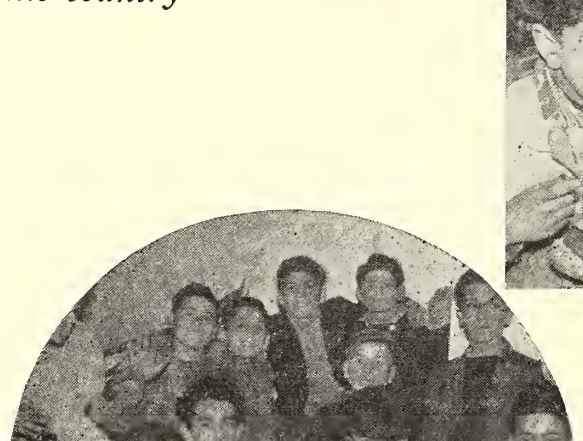
Very often we have taken the attitude, "The church is here, let people come if they like." Jesus sent out the twelve and the seventy to lead others into the kingdom. Now he would like to send you out to bring in your children, your neighbors, and the stranger down the street.

This light of yours and of God's is both an advertising light and an altar flame. Though it tells others of God, it will be ineffective unless it comes from a dedicated heart and soul. If it is to burn it must be fed. Your own spiritual life needs nourishment at the throne of grace. The way of Christ is costly. We find life only by losing it for Christ's sake. Your life should be like a torch to light the lives of others.

For this anniversary year, let us all rededicate our lives and accept this challenge of Christ. Is it reasonable to expect ten Christians to win at least one new soul for the kingdom in this twelve month period? "Let your light so shine . . ."

DON MURRAY *tells how he found ways other than fighting to serve his country*





The children at the settlement house where the author worked in Italy enjoy a hot meal (above) The boys club with which the author worked (left)

I had to find

My Own Way of Fighting

SIX years ago I discovered that the test of my convictions was how much I would be willing to sacrifice for them—even if it meant jail. While registering for the draft in 1952, I said that I would serve in any capacity that was not part of the military.

When called up, I restated my convictions. But I had a great deal of difficulty in establishing my points because I was so healthy, and I was an actor. They fingerprinted me, photographed me, and booked me on a charge of violating the draft act. I faced a $10,000 fine and five years in prison.

Though I had no money, a lawyer agreed to represent me for a nominal fee because he believed me. During the next thirty days, until my trial came up, I was thoroughly investigated by the FBI and faced a grueling cross-examination by a suspicious and hostile prosecutor.

During that day of interrogation the prosecutor tried hard to talk me into avoiding all the trouble by accepting induction; I told him I could not because of my beliefs.

"What are your beliefs?" he demanded.

"One way of putting them," I answered, "is that the teachings of Christ, and my own human experience, convince me that nothing is gained by violence and killing except more violence and killing."

"Don't you think you could be wrong?" he asked.

"It's true I could be wrong,"

I said, "but it's absolutely what I believe to be right. And if I didn't have the faith and the courage to stand by what I believe to be right, then I'd betray all those in my country who have taken a stand on conscience and have suffered, and even died for it, but persevered."

He said nothing and left.

When my case came up, the prosecutor refused to prosecute. He told the court he was convinced I was telling the truth, and there would be no point in sending me to jail.

I first sensed an abhorrence for violence when I was a kid in high school, a feeling that grew steadily stronger in the years after. Somehow I learned early in life that there are simpler, more satisfying ways of settling conflicts than resorting to physical strife. For instance, my father is a Catholic and my mother a Congregationalist; both are active in their own churches. Yet each of my parents has held strongly to his or her religious belief in a spirit of real understanding, one for the other, with that deep love which is the beginning of all understanding. This was a lesson for me to learn and profit by in my own home.

After my experience with the draft board, I found there were ways I could serve my country other than by fighting. I volunteered with the Church of the Brethren for overseas duty. In their training sessions, the Brethren impressed me tremendously as people who freely give a portion of their lives to make themselves useful to others.

And when Bob Richards, Olympic pole vaulting champion and a minister of this church, talked during our training periods, I made a commitment to try to lead my life that way. Later I, myself, joined the Church of the Brethren.

I was assigned as a laborer in German refugee camps for one year, and then I spent eighteen months in Italy, first among the homeless and often lawless street orphans, and finally in the refugee camps around Naples.

These refugees were of all faiths: Protestant, Catholic, Jewish, Mohammedan, and even Buddhist. All of them had run from tyranny of naziism or communism and ended up behind barbed wire. They had been in the camps from eight to ten years and, not allowed to hold jobs outside, had led idle, almost vegetable existences.

My main tasks were to teach them English and to organize other activities. But I soon realized that primarily I had to give them a reason for getting out of bed in the morning. Refugee camp life had destroyed them as normal human beings, for spiritually they were dead.

It took six months before I even could start to dispel their apathy. The first advance came when trips were organized outside the barbed wire. Then, when I learned that they could make objects with their hands, beautiful things of wood, leather, and metal, this was encouraged.

But their handicraft had to be appreciated by others, too. Where could we get these items sold? A plan was worked out with the Navy wives who put on a bazaar to sell the wares, and the refugees entertained at the bazaar too. It was amazing. The camps came alive.

At Christmas I suggested we put on a show, just the story of Jesus in English, with a few carols. The permanent staff had a few doubts about the idea, but let me go ahead. About 1,200 of the refugees came streaming in, some of them in protest. I held up my hand and shouted above the din—in Italian. They quieted down, I think, just to see if I could speak Italian.

My little speech concerned

The world now has a choice between the technology of abundance and the technology of destruction—between the use of power for constructive purposes or for war and desolation.

And, my friends, as we contemplate this simple truth, I think we are moved to gain the deeper conviction that no matter how long or how far scientists may go in probing the secrets of Nature for the benefit of man, yet it will be only the Master Scientist, only the Almighty, Who will delve deeply enough into the hearts and minds of men to lead us to use these great secrets properly—to develop in us the compassion, sympathy, the understanding, the consideration for other points of view that will eventually bring peace—a just peace—to the world.—Dwight D. Eisenhower

* * * *

The choice is either extinction or the human brotherhood that has been the vision of visionaries since the beginning of time.

What the "bleep-bleep" [of the earth satellite] is saying, is that now the world has no option, that it must turn from narrow nationalism, sectarianism, racialism, that the only conceivable relationship among men is one based on men's full respect—yes, their love, if you please,—for each other.—Adlai Stevenson.

respect for the story of Jesus regardless of their own different faiths. Maybe they listened because they knew I could have gone home before Christmas, but had volunteered to stay among them six months more. Afterwards, however, they listened intently to the little play.

Oh, there were victories like this, but the whole thing was a humbling experience because I felt so terribly inadequate. Maybe the greatest thing that happened to me was that I did feel so useless. Sometimes I thought I reached some of them. Other times I doubted it.

One person who made me doubt that I had reached any of them was a brilliant fellow of about my age. He had good looks and an Olympian physique, but one of his legs was badly crippled from polio. He was bitter and belligerent.

After eighteen months in the camps it was clear to me that the only thing that could help the refugees was a sensible plan for immigration. Just before I left, I took a census so that I could tell their stories and help them in some way when I got back home.

While interviewing this young, crippled fellow, I asked him the usual questions: how he came to the camp, how he existed there, what he thought of his future. That last question put still greater bitterness in his bitter smile. He started to leave, then turned and said:

"I don't understand you. You are an American. You come from the land of big cars and refrigerators. But you walk around camp in one shabby suit of clothes, eat what we eat, and have nothing more than we have, though you probably could have much more. Yet you seem to be happier than the American officials and tourists who have all the things we do not have. I am afraid for you. I am afraid that the things I've lived through and the things you have taken it upon yourself to live through might destroy you and your happiness as it destroyed me. Why did you ask for this? Why did you come here?"

I knew at this moment, that for my own soul at least, everything I had tried to do in the camps hinged on my answer. Yet I could only answer what I felt and knew.

"I am an American, yes, but there is more in America than big cars and refrigerators. There is a faith, too. There are Americans who remember that they are children of God. And maybe in different ways, you and I are trying to be among those children.

"I came here because I am a Christian and believe in the power of nonviolence. And as a Christian, I also believe despair and suffering can be ended without violence through the power of Christ's love for us. That has kept me in these camps although I have often wanted to run from here."

The bitter smile left his face. He became very intense. "The cynical part of me knows you are naive," he said, "and one day you will die the kind of death that destroys all innocence. Yet, there is still a spark of the idealist in me, and with that spark I pray that your hopes and dreams will escape that kind of death." And he walked out.

"And with that spark I pray . . ."

The words echoed and swelled in my heart. I had reached him, and I knew that what I had tried to do was not without purpose.

There is always heartache in an unpopular stand though you know it is right. But there can be triumph too, when you do not compromise that right.

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The Illimitable Range of Life

Kirby Page

LESS than ten per cent of our latent possibilities are released into actual life. We pass through this world with our faculties poorly trained and ineffectually utilized. When our worst is contrasted with our best, and when comparison is made between the most primitive man and the individual with highest genius, we catch a glimpse of the illimitable range of life.

Clearer than anyone else Jesus realized the unlimited possibilities of life created in God's image and blessed with God's guidance and power. Almost incredible are his words: "Truly, truly I tell you, he who believes in me will do the very deeds I do, and still greater deeds than these." And in the First Epistle of John we read: "Here and now we are God's children. We don't know what we shall become in the future. We only know that, if reality were to break through, we should reflect his likeness, for we should see him as he really is!"

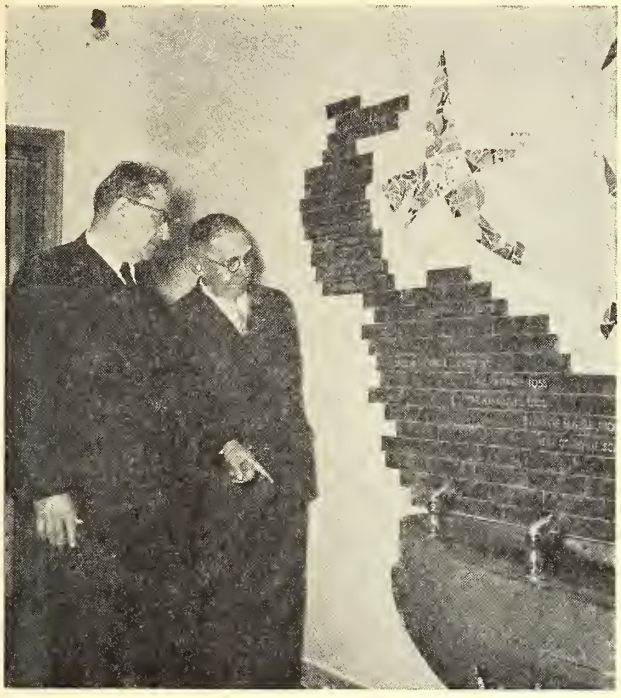
If the world had been studied before there was life on it, the emergence of life could not have been predicted.

The study of vegetation would never have made possible the prediction of animal life.

An examination of the behavior of primitive creatures would never have led to the prediction of human life.

And a study of the selfishness of man would never have led to foreknowledge of redeeming love on the cross.

The constant factor is the wisdom and power and love of God; the variant is the degree of human sensitivity, responsiveness, and commitment.



M. R. Zigler (left) and Mayor Gottschalk view the fountain in the Alexander Mack school

Welcome to Brethren

A message of welcome to Brethren traveling to Schwarzenau this summer has been received from the mayor of that community. His words of greeting, as translated by Wilbur Mullen, follow:

Dear Friends of the Church of the Brethren,

By the time you read these lines you have already started your preparations for your trip to Schwarzenau. You want to look back to the days of the origin of your church and remember the man who founded this church; you also want to see the place where your church started to develop from a small beginning comparable to the grain of mustard seed as mentioned in the gospel.

The inhabitants of Schwarzenau are happily looking forward with you to this great day in the history of your church. We are also happy because we can avail ourselves of the opportunity to thank you for all your love and kindness that you have shown to the people of Schwarzenau in times of distress, but especially also for the generous gift through which you have helped us building the Alexander Mack School.

On the school yard of the Alexander Mack school, the tent will be erected in which people from various countries in the world will meet during the celebration of the anniversary.

May God protect you all on your way to our country and guide you safely back to your homeland.

May August 6 be a day of truly Christian fellowship, thus becoming a real Pentecost for all those who will be gathering in the town of Schwarzenau on that occasion.

In name of our community:
(Signed: Gottschalk)
Mayor of Schwarzenau

Schwarzenau, April 1958

Death Is a Family Affair

Thelma Norris

JOE and MARY ANDERSON faced a perplexing problem. Their Uncle Charles, a dearly beloved man of eighty-three, had died. Joe and Mary, while still shocked by the news, were wondering if they should take their son, Timmy, who was five, to the funeral.

"You just don't know how Timmy would feel about it all," Joe said. "And I know that my folks never took me to any funerals until I was in high school."

"I remember going to many funerals—even when I was in grade school," replied Mary.

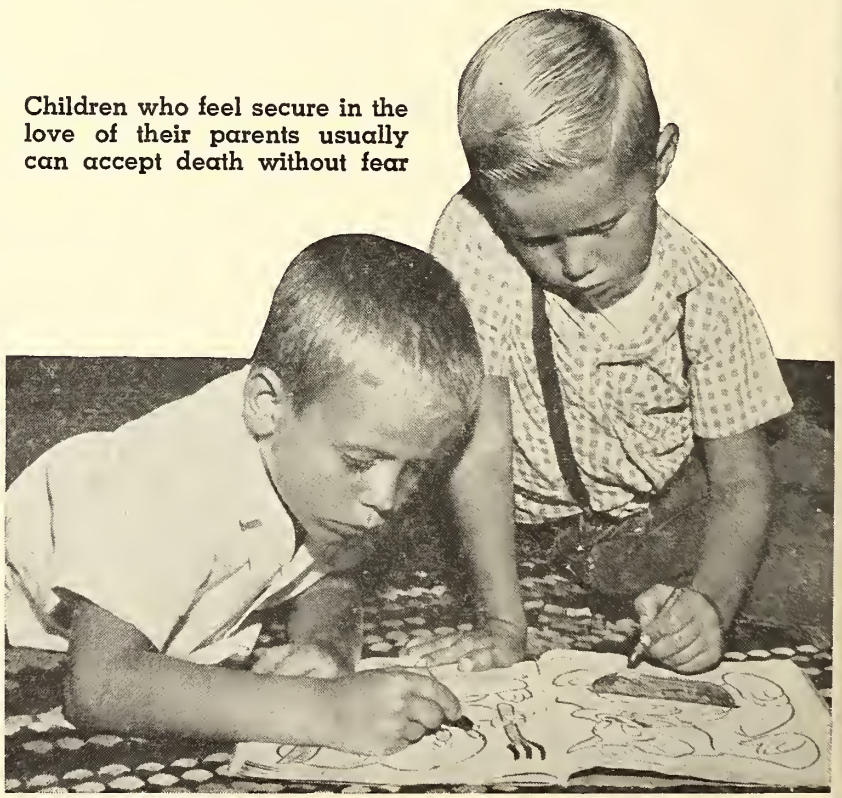
As Joe and Mary continued to talk over their problem, they discovered that their attitudes toward death were very different. Both of them felt they were on uncertain ground because, as Joe put it, "There's so much about death that I just don't know; but then there is a lot about life I don't know either." The Andersons firmly agreed on one point: they wanted Timmy to accept death in much the same way they were trying to teach him to accept life – without fear.

They had always tried to answer Timmy's questions frankly and simply, so as to help him to understand his broadening world. For instance, when Timmy's sister was born just seven months ago, Joe and Mary answered his many questions about the new baby—frankly and simply. This approach helped to bring the family more closely together as they welcomed Judy into their circle. There was no "stork" or "baby on the doorstep" stories to perpetuate in the Anderson family. Judy's birth contained all the wonder and joy necessary without such stories and her birth was a beautiful experience for the whole family. Timmy was proud to have a share in his little sister and showed it by helping to care for her. Timmy had learned to accept a new life without fear.

He had shared creatively in one of the two great mysteries of man's existence: the beginning of physical life. And now he was about to share in the other great mystery of man's existence: the end of physical life—death.

In order to help Timmy accept death without fear, his parents decided to talk over their problem with their pastor, the Reverend Frank Marsh. He was happy to see that these parents were not attempting to shield Timmy from death. The Andersons had long recognized that this would be impossible because children, like adults, meet death daily in common events: the pet goldfish dies, the rose petals fade and fall, chums and adults remark on a person's death. And as wise parents, they knew that they must face the possibility that their own family circle might be broken by death.

Reverend Marsh pointed out that it was not the knowledge of death that disturbs a child, but the child's reaction to death. And, to a great degree, the child will reflect his parents' attitudes concerning death. Thus, if the dying person is cared for at home in an atmosphere of hysteria and confu-



Children who feel secure in the love of their parents usually can accept death without fear

sion, the child will become disturbed about death. But if the older members of the family are reasonably composed, the child usually is not overly concerned.

One of the most important things the Andersons learned was that when the child feels secure in his home and in the love of his parents and those about him, he can better accept death without terror or unnecessary fear. Since Timmy's parents were loving and he felt their love, he had a very good atmosphere in which to learn that death need not be shrouded in fear.

The Andersons were encouraged to answer all of Timmy's questions, but not to go into aspects of death which Timmy was not yet concerned about. "Answer his questions in a way he understands," said the minister, "but do not confuse him with unnecessary information."

At this point, Joe Anderson told how, although he had not been allowed to attend funerals until his late teens, he had often wondered what went on at funerals and his imaginings had been a good bit worse than the actual events. And he recalled feeling "left out" of the happenings in the family because he was not allowed to attend either of his grandparents' funerals.

He did not want Timmy to feel that he was being excluded from these great events in family life because death is a family affair. On the other hand, how could he know how Timmy would react?

One of the things the pastor pointed out was that a child of five does not regard death as being final, but thinks of it as a long sleep or like taking a journey from which the person will return. Because he thinks of death in this way, he may seem very unfeeling and callous to adults when he seems sad for only a short time, then quickly forgets about the death.

IN QUIET

ENOLA CHAMBERLIN

Be quiet in your heart and in your mind,
Be quiet in your body and your soul.
Hold only to the things which make you kind,
Hold only to the things which make you whole.

And in this silence which your peace has wrought,
The holy silence of a faith aflame,
Will rise that love for which you long have sought,
Christ's love which has no earthly face or name.

In fact, between the ages of three and ten, the child passes through three stages in his ideas about death. From three to five years, the child regards death as Timmy does—in that he does not see it as final, but as a sleep from which the person will waken. From around five to nine years, the child personifies death. That is, he thinks of it as a person, much like a character dressed up for Halloween. And he continues to regard it somewhat as a long sleep, denying death's finality. However, from around ten years on, the child not only begins to recognize the finality of death, but comes to know that all people die and death will come to him. It is especially important from this age on, when the child does see death in its finality, that he have not a philosophy of death so much as the assurance from those closest to him that he is loved, and that death of the body does not mean the death of love.

Joe and Mary were Christians and wanted to share the Christian view of death with their son. Timmy was not yet old enough to be presented the mature, Christian idea about death, but his parents were already building the foundation upon which Timmy might some day accept this view. They were prepared to answer his questions both frankly and simply. They knew that he would wonder what happens to people when they die and where they go. Also, they were the people best suited to answer his questions about death and particularly his uncle's death, because they knew his previous experiences with death.

The Andersons were cautioned by their pastor about using such phrases as "the angels needed Uncle Charles," "Jesus took him," or "God wanted him more than we did." Such remarks picture God as an enemy and are to be avoided. They were encouraged to interpret death within the concepts that Timmy was learning in his religious training: that God is a God of love, he cares for all his people, that the dead person is still in God's love, just as he is still in our love.

As Timmy matures he will learn of the Christian concept of life after death, which is not like the life we now know in the physical body, for then we are given spiritual bodies and are alive in a new way, but always in God's love and presence.

Another thing which the

minister mentioned during the talk with the Andersons was that any normal child can be expected to have hostilities toward other persons. And it is not uncommon for children to feel very guilty if a person toward whom they felt hostile dies. They may think they were responsible for the death and became unduly disturbed. They may not sleep or eat and they may become listless or unusually destructive. When the child begins to show such signs of distress, he should be put under professional care. A social worker, psychiatrist, counselor or minister with counseling training should see the child.

In recognizing their responsibility to prepare Timmy, not only to face life, but death without undue fear the Andersons have embarked upon an adventurous voyage. With their thoughtful, loving, and courageous beginning, Timmy should grow and mature into the profound Christian view of life's continuity as expressed by the Apostle Paul: "For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord."

Interpretation of Bible Passages

Burton Metzler's article interpreting Luke 14, Discipleship Is Costly, in the May 31 issue began a series on Bible passages that have been important in Brethren history. Let Your Light So Shine on page 3 of this issue considers Matthew 5. Appearing in the June 21 issue will be R. H. Miller's writing about Matthew 18. On July 5 and 19 we shall have Matthew 25 interpreted by Wilmer Kensinger and John 13 by A. R. Coffman, respectively. Others will follow.

The UNITY for which Jesus prayed

Fred Cripe

IN THE seventeenth chapter of John's record is Jesus' pastoral prayer in which he prayed that his followers "may be one, even as we are one." To determine the implications of the oneness it is necessary to determine the comparison to which Jesus referred. How were Jesus and the Father one?

Was their oneness a physical, visible oneness? Jesus was physical, visible. "And the Word became flesh and dwelt among us" (John 1: 14). Other scriptures attest to the same thing—in addition to the fact that he was physically and visibly here among us for over thirty years, speaking so people could hear with their physical ears, feel him with their physical hands, and see him with their physical eyes. He was asked to lay his physical hands on little children and bless them.

Even after he was resurrected, before his ascension, Jesus used his physical and visible body with which to communicate with his followers. Jesus was with his disciples, "and he said to them, 'Why are you troubled, and why do questionings rise in your hearts? See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have.' And while they still disbelieved for joy, and wondered, he said to them, 'Have you anything here to eat?' They gave him a piece of broiled fish, and he took it and ate before them" (Luke 24: 38-43).

Was God physical, visible Jesus himself in speaking to th Samaritan woman said, "God i spirit, and those who worshi him must worship in spiri and truth" (John 4: 24). I 1 John 4: 12 the writer tell us, "No man has ever see God." And in Matt. 16: 1 after Peter made his great cor fession, Jesus told him, "Fles and blood has not revealed thi to you, but my Father who i in heaven." So God is not fles and blood, physical, visible But God is spirit. Is Jesu spirit?

In Mark 8: 12 when th Pharisees came and began t argue with him, "he sighe deeply in his spirit." Jesus wa not purely flesh and blood; h was also spirit!

The spirit, then, is the onl way in which Jesus and th Father are one. Therefore, is not physical and visible on ness that Jesus prayed for, bu spiritual oneness!

Did Jesus' oneness with th Father include a plan of havin only one organization of fo lowers? In Luke 8: 26-39 w are told of how Jesus went t the country of the Gerasen (or Gadarenes), cast mar demons out of a man who live among the tombs, and w asked to go away and to st away. The man from whom th demons were gone begged th he be allowed to join Jesus' o ganization. Jesus refused. I stead, he asked the man to home and tell what Jesus h done for him. In other wor

Jesus asked him to start another organization to reach people who could not be reached by the twelve.

Again John spoke to Jesus, "Master, we saw a man casting out demons in your name, and we forbade him, because he does not follow with us" (Luke 9: 49-50). But Jesus rebuked him, "Do not forbid him, for he that is not against you is for you." In other words, the twelve wanted only one organization of followers for Jesus, but Jesus wanted it otherwise.

This unnamed man was here in the same territory with the twelve, but was reaching men that the twelve were failing to reach. At that time Jesus condemned, as he still does today, those who wanted to limit his followers to one organization or to give one organization exclusive rights to the territory they would like to cover. Groups other than his twelve were not only to be permitted to work for him unhampered but were welcomed.

The centuries confirm Jesus' plan as the Holy Spirit worked with the church. In spite of Jesus' rebuke to the twelve, some of his followers later wished to make it only one organization. By the end of 300 years this had been accomplished and the one organization was well entrenched. However, about 800 years later there was a division and we find two church organizations—but each still had rather exclusive territory. Another 600 years passed and Jesus could stand it no longer; so he raised up and worked through Luther, Calvin, Wesley, Mack, and others to start new organizations to do what the two (Roman Catholic and Greek Catholic) organizations were failing to do. Thus we have the numerous Protestant church organizations started under the guidance of the Holy Spirit to return the situation to what it was when Jesus rebuked his disciples.

To illustrate the oneness that Jesus planned and prayed for: In a southwestern state a Presbyterian church has on its steeple a cross. One Sunday two Mexicans entered, knelt, crossed themselves, and prayed a Catholic prayer. They discovered their mistake and spoke to the usher. He walked with them three blocks to a Catholic church. There he entered with them and uttered a Protestant prayer of his own before returning to his Presbyterian church. This is the oneness Jesus prayed for!

The Family Counselor

Paul Hersch H. K. Zeller, Jr. Jesse Ziegler
Clyde Weaver Leah Zuck Katherine Weaver

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I would like to know your opinion about the religious sect called Jehovah Witnesses. We are very concerned about our daughter-in-law who has taken up with them. Her husband (our son) was brought up in the Church of the Brethren and belongs to the church, but they live quite far from that church, and although I have written the pastor nearest them he has made no effort to contact them so far as I know.

When children marry we believe their first duty is to their own home and we do not interfere in any way but this situation is troubling us a lot. Should we just keep quiet and pray that things will right themselves? We do not want to cause any friction between them and us. They come visit us often and we are very close.

Mother and Dad.

Dear Friends,

One of the miracles of the spiritual life is that men come to God by widely separated avenues. For most of us, the simple direct approach of the Brethren in the Pietistic tradition is so obvious that it is difficult to see how others get there!

The Jehovah Witnesses are an intense and committed group of religionists. It is true that they differ from our own church in many regards, but they are dead in earnest about their faith. The "J.W.'s" require a much more extensive commitment of self and resources than we have been able to achieve in our fellowship. They, like us, believe that they endeavor to develop a society based on New Testament principles.

You are quite right in believing that you ought not interfere in any way in this situation. In fact, you ought to derive some satisfaction from the fact that the church means as much to them as it does.

Harry K. Zeller, Jr.

NOTE: If the one who signed her letter S.S. will send her full name and address, a personal reply will be sent to her.

Annual Conference Business

Unfinished Business

Report of the Committee to Study the Purpose and Function of The Fraternal Relations Committee

Appreciation for the Work Done

The Church of the Brethren has moved progressively and creatively in response to the Holy Spirit in the field of fraternal relations since the Annual Conference of 1925. The Fraternal Relations Committee was constituted by the Annual Meeting of 1931. Who but God can measure what has been accomplished in the moving of his Spirit among our Brethren bodies. Our Fraternal Relations Committee has played a significant and vital roll in this movement of the church.

The New Day

The quaint confession of Ignatius, Antioch's ancient martyr, points us

Continued on page 25

KINGDOM GLEANINGS

A French exchange project is being programmed by the Brethren Service Commission for July and August, 1958. The eighty-first class of the National School of Horticulture, Versailles, Frances, will make a class trip to the U.S.A. during which they will work in some field of American horticulture and take a schoolbus tour of Eastern and Midwest states. Churches interested in supplying overnight hospitality for the total group of twenty-nine or a vegetable, orchard, or cannery job for one or more of the group should contact Student Exchange, Brethren Service Center, New Windsor, Md., as soon as possible.

International Christian Youth Exchange, New Windsor, Md., announces a Finnish-American exchange. Five Finnish students will live in American homes this coming year and two American youth will live in Finland.

Three students at Elizabethtown College received the Leadership Training Certificate granted by the Christian Education Commission of the General Brotherhood Board at commencement on June 2. The three who completed the college level leadership training course were Phyllis Ann Ingram, Jane Ann MacNeal, and Lenora Jane Shenk.

During the month of July the radio series, Conversations With Mary Margaret McBride, produced in cooperation with United Church Women, will consider Children and TV (July 5), Teen-age Dating (July 12), Preparation for College (July 19), and the Apron Strings (July 26). The program comes over the Mutual Network, each Saturday, at 1:15 p.m., EDT.

Dr. Robert J. McCracken of the Riverside church, New York City, is the speaker for the June National Radio Pulpit, which comes at 10:05 a.m., EDT, each Sunday, over the National Broadcasting Company network. During June Dr. McCracken will speak on the following topics: In Tune With the Infinite, The Enigma of Human Nature, It's Never Too Late to Mend, and Love or Perish.

The fifteenth annual Institute of Race Relations conducted under auspices of the Congregational Christian Churches will be held at Fisk University, Nashville, Tenn., on June 30—July 11. Participants may earn three semester hours of academic credit toward undergraduate or graduate degrees. Scholarship aid is available from the Brethren Service Commission for Brethren desiring to attend, on the basis of need and request.

Friends of the family farm should write now to Senator Clinton P. Anderson, Chairman, Subcommittee on Irrigation and Reclamation, Senate Interior Committee, Senate Office Building, Washington 25, D. C. Urge that the 160-acre water limitation be retained as provided in the Reclamation Act of 1902. Ask that all necessary steps be taken to safeguard the family farm from the encroachments of any group or groups within our nation. Hearings began April 30. Act now!

Mrs. Anna Crumpacker is back at her home in Elgin able to be in a wheel chair after spending four months recuperating from a broken hip sustained in a fall at the Piney Woods School in Mississippi.

Dedication

Twin Falls church, Idaho, will dedicate the first unit of its new building on Sunday, June 15, at 3:00 p.m., MST. Harold Fasnacht, president of La Verne College, Calif., will speak. The congregation invites those on the way to Conference to stop and worship with them.

Anniversary and Home-coming

Fruitland church, Idaho, will celebrate its fiftieth anniversary on Sunday, July 6, with an all-day service. Harold D. Fasnacht, president of La Verne College, Calif., will deliver the morning sermon; the afternoon program will include a pageant. Letters of greeting from those unable to attend are invited.

Pleasant Hill church, Southern Virginia, homecoming, all day, Sunday, July 6. Bro. Zion E. Mitchell of Boones Mill, Va., will speak at the 11:00 a.m. service; there will be special music in the afternoon.

New Information on Annual Conference Housing

Last minute change in Annual Conference facilities for trailers and tents: The entire twenty-five-acre Church of the Nazarene camp has been reserved exclusively for Church of the Brethren trailer and tent camp at Annual Conference. This camp is located on highway 90, 7.1 miles west and south of the auditorium. It is unnecessary to check at the auditorium before going to the camp site.

Reservations have been made here for all who have written to the Housing Committee as *no camp facilities are available at the state fairgrounds.* Others should make reservations at once. Charges are $2.00 per day for trailer and tent site.

Some serviceable rooms at this camp with cots and mattresses (bring your own bedding) are available at $3.00 per room per night; extra cots in room at no additional charge for extra people.

For all reservations of room or site advance deposit of $10 requested.

Camping type dorms at this site with cots and mattresses available at 75c per person; first come, first served basis.

Send reservations to Ray A. Emmert, Conference Housing Committee, 510 Empire Building, Des Moines, Iowa.

Elizabethtown College

Joseph W. Kettering, chairman of the college board of trustees, and Horace E. Raffensperger, a member of the board, were among the four men who received honorary degrees during the fifty-sixth annual commencement exercises at Elizabethtown College on June 2. Others receiving degrees were Dr. Eric A. Walker, president of Pennsylvania State University, who delivered the commencement address, and Rev. M. Richard Shaull, a 1938 graduate of Elizabethtown now completing studies for his doctorate at Princeton University. Reverend Shaull delivered the baccalaureate sermon June 1. Approximately 100 seniors

were granted bachelor degrees by Dr. A. C. Baugher, president of the college.

The new wing of the Gibble Science Building is now in the final stages of completion. The brick colonial style structure will double present facilities for the departments of biology, chemistry, physics, and mathematics.

Members of the Elizabethtown College board of trustees are scheduled to meet on the campus, May 31. The main item on the agenda will be the consideration of plans for an additional dormitory for men.

Progress on the proposed incorporation and expansion of the Harrisburg area college center was announced during a recent meeting of the center's board of directors, of which Dr. Baugher is chairman. Dr. John C. Berrier, of Temple University, was named dean of the institution at the meeting. Elizabethtown College is co-operating with Lebanon Valley College, Temple University, and Pennsylvania State University in operating the center at present.

Carl Heilman, head of the Elizebethtown College mathematics department, has been granted a fellowship for the second consecutive year for summer study at Kansas University in the field of new mathematics. The eight credit-hour course deals with new theories and approaches to mathematics.

Enrollment applications at Elizabethtown College are running parallel with last year at this time, according to Eby C. Espenshade, director of admissions. Prof. Espenshade pointed out that the current rush to get into college is not so extensive as has been popularly depicted. There is room for qualified students, he reported. However, by 1960 the pressure for admittance to college will be considerably increased. Elizabethtown will probably enroll a freshman class of slightly more than 200 in the fall. Applications are still being accepted.

A full schedule of summer sessions has been outlined by Dean Roy McAuley. Offerings in the fields of education, business, history, and science will be available for students. Included in the course offerings is a workshop in religious drama designed to instruct church personnel in methods for improving church productions.

The Student Christian Association of the college conducted a campus-wide fund drive last month for the benefit of World University Service, an agency designed to help students everywhere.

The college has been invited to participate in the programming of radio station WEZN, which is scheduled to open in Elizabethtown shortly.

Business students of the college recently heard James Gustin, acting president of Local 1688, United Steelworkers of America, outline the history of his union and its current activities during a class in labor relations. It marked the first time that an official of the steelworkers' union has been invited to speak at a college in eastern Pennsylvania.

John Ranck, a member of this year's graduating class, has been awarded a laboratory assistantship for graduate study in physical chemistry and physics at Princeton University. He was recently awarded a prize by the southeastern section of the Pennsylvania Chapter of the American Chemical Society after being judged an outstanding chemistry student.

The Church Calendar

June 8

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: In the Land of Promise. Joshua 4; 11: 16-23; 23–24. Memory Selection: Put away the foreign gods which are among you, and incline your heart to the Lord. Joshua 24: 23 (R.S.V.)

June 8-13 Religious Drama Workshop, Elizabethtown College, Elizabethtown, Pa.

June 17 National Youth Cabinet, Des Moines, Iowa

June 17-22 Annual Conference, Des Moines, Iowa

June 22 Annual Conference Sunday

June 22-27 Missionary retreat, Camp Pine Lake, Iowa

June 29—July 2 Training meeting, 250th Anniversary Call, Canada

June 29—July 2 District meeting, Western Canada, Irricana, Alberta, Canada

Gains for the Kingdom

Six baptized in the Umalla church, India. **Three** baptized in the Khergam church, India.

Five baptized in the Dzanggola church, Nigeria. **One hundred five** baptized in the Lassa church, Nigeria. **Eighty-seven** baptized in the Marama church, Nigeria. **One** baptized in the Chibuk church, Nigeria. **Fifteen** baptized in the Gulak church, Nigeria. **Nineteen** baptized in the Garkida church, Nigeria.

One baptized and one received by letter in the Lindsay church, Calif. **Four** baptized, five received by letter and four by reaffirmation of faith in the Panorama City church, Calif. **Five** baptized and five received by letter in the San Francisco church, Calif. **Thirteen** baptized in the Imperial Heights Community church, Los Angeles, Calif. **Twelve** received into membership in the South Bay Community church, Calif. **Fourteen** baptized in the Nampa church, Idaho. **Eleven** baptized in the Ellisforde church, Wash. **Seventeen** baptized and twenty-four received by letter in the Olympic View Community church, Seattle, Wash. **Six** baptized in the Yakima church, Wash.

Twenty-eight baptized and twenty-six received by letter in the Prince of Peace church, Denver, Colo. **Nine** baptized and two received by letter in the Quinter church, Kansas. **Sixteen** baptized and four received by letter in the South Beatrice church, Nebr. **Two** received by letter in the Lewistown church, Minn. **Five** baptized in the Nocona church, Texas.

Four baptized in the Douglas Park church, Chicago, Ill. **Six** baptized and seven received by letter in the Polo church, Ill. **Seven** baptized and seven received by letter in the Rockford church, Ill. **Ten** baptized in the Mexico church, Ind. **Nine** baptized and seven received by letter in the Bremen church, Ind. **Seven** baptized and four received by letter in the Nappanee church, Ind. **Five** baptized and two received by letter in the North Winona church, Ind. **Six** baptized and fifteen received by letter in the Northview church, Indianapolis, Ind. **Three** baptized in the Muncie church, Ind. **Four** baptized in the Richmond church, Ind. **Four** baptized in the Pontiac church, Mich. **Seven** baptized in the Midland church, Mich. **Seven** baptized in the Hope church, Mich. **Ten** baptized, two received by letter, and one reclaimed in the East Chippewa church, Ohio. **Two** baptized, two received by letter, and seven reconsecrated in the West Nimishillen church, Ohio. **Eleven** baptized and two received on reaffirmation of faith in the County Line church, Ohio. **Three** baptized and four received by letter in the Dupont church, Ohio. **Nine** baptized in the Brookville church, Ohio. **Eleven** baptized and one received by letter in the Ft. McKinley church, Dayton, Ohio.

News and Comment From Around the World



Blair Helman, president of Manchester College, Indiana, brought the message when the Pittsburg church, near Delphi, Indiana, was dedicated on May 25. This service climaxed nearly a year of construction. Ground was broken on June 9, 1957, construction began immediately, and the cornerstone was laid on Sept. 15. The sanctuary will seat 240 persons; there are nine classrooms, a baptistry, nursery, fellowship hall, and kitchen

World Christian Education Group Gets Lilly Endowment Grant

A $25,000 grant was made by the Lilly Endowment, Inc., of Indianapolis to aid delegates from the weaker economic areas of Africa, Asia, and Latin America to attend the Second World Institute on Christian Education in Kobe, Japan, July 19 to Aug. 1. The gift was announced by the World Council of Christian Education and Sunday School Association to whom it was given.

The council has raised another $50,000 from other sources to assist churches in those areas in sending representatives to the meeting. Three hundred leading Christian educators from sixty countries are expected to attend the institute.

Would Continue Ban on Clergy in Parliament

The Edinburgh Presbytery of the Church of Scotland has urged the General Assembly to reaffirm a 300-year-old declaration forbidding ministers of the church to serve in parliament. A major reason for maintaining this stand was that the spiritual nature and demands of the ministry are "inconsistent with regular and effective participation in the House of Lords."

CWS to Distribute Surplus Food in Poland

Large scale U. S. surplus food distribution to the needy in Poland may soon be resumed. This was disclosed as a three-man Church World Service team arrived in Geneva en route to Poland to confer with government and church leaders there and survey relief needs in that country.

One of the team's tasks is to find ways for the agency to distribute foodstuffs to the needy without regard to religion. Most Poles are Roman Catholics.

Comprising the CWS team were Russell Stevenson, the agency's overseas program director, Jan Van Hoogstraten, a field representative, and John Metzler, Brethren minister who is CWS consultant with the World Council of Churches in Geneva.

United Church of Christ Makes Fellowship Bid

The new United Church of Christ has made an offer of intercommunion, recognition, and fellowship to all Christian bodies throughout the world who accept Jesus Christ as Lord and Savior. The United Church also asked other Christian bodies to adopt the practice of serving holy communion to all church members who proclaim "their commitment to Christ." The message was signed by Dr. James E. Wagner of Philadelphia and Dr. Fred Hoskins of New York, co-presidents of the United Church.

Sues U. S. to Prevent Atom Tests

An international group of plaintiffs, including Dr. Toyohiko Kagawa, Japanese Christian leader, and two prominent British clergymen, have filed suit against the United States Atomic Energy Commission in a Federal district court asking that the commission be enjoined from conducting further nuclear tests that will harm the health of the world's people.

The group plans to bring similar law suits in England and in the Soviet Union in an attempt to force those nations to halt all further nuclear tests.

American plaintiffs include Norman Thomas, Dr. Linus Pauling, Nobel-prize winning chemist, and Dr. Leslie C. Dunn of New York, Columbia University geneticist.

Report 2,000 Salvationists Active in Red China

Major Yin Huong-shun, director of the Chinese Salvation Army, said in Peiping that some 2,000 Salvationists are still spreading the gospel in Communist China, but without traditional brass bands and street corner meetings as in other countries.

The Army belongs to the Chinese Patriotic Protestant Association, a Communist-sponsored organization.

The Army broke off contacts with its foreign counterparts seven years ago during the exodus of missionaries from China.

Protestant Youth Protest Atomic Armaments for German Army

Protestant youth leaders in West Germany have issued an appeal against atomic armaments for the West German Army. They said they personally could not participate either directly or indirectly in military service with atomic weapons.

The group said their views stemmed only from theological and ethical considerations and were not prompted by any political party affiliations.

They urged responsible politicians to do everything possible to prevent equipping the West German armed forces with nuclear weapons.

At the same time, they called upon Evangelical young people of conscription age to weigh whether they can conscientiously participate in any way in an atomic war, in atomic armament, or in training in the use of nuclear weapons.

Reformed Church Seeks Enlarged Budget

An increase of 32.4 per cent in budget askings in 1959 for the work of the boards of the Reformed Church in America has been recommended by that denomination's Stewardship Council. The total amount sought will be 41.6 per cent higher than the record 1957 receipts of more than $2,602,000.

The council recommended the formation of tithing fellowships in local churches, the members of which would be known only to the pastor and to one another.

Presbyterian Education Boards Ask End to Armament Race

A call to the world's nations to persistently pursue negotiations that will halt the armaments race and outlaw nuclear weapons was issued by the joint Boards of Christian Education of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America.

This resolution will be presented to the General Assembly in Pittsburgh, which will mark the merger of the two denominations into the United Presbyterian Church in the U.S.A.

News Briefs

Members of the Evangelical and Reformed Church gave a record total of $4,447,000 in 1957 for the denomination's missionary and benevolence causes. The total represented an increase of 25 per cent over the amount collected in 1956.

Membership in Christian churches (Disciples of Christ) in the U.S. and Canada was reported as 1,951,820 in the denomination's 1957 Year Book. Net gain in membership during the last fiscal year was 21,060. Total giving by Disciples churches for all causes amounted to more than $73,000,000 during the last fiscal year.

A newly designed Wayside Gospel Dispenser is being used by the district offices of the American Bible Society. The dispensers have been placed on store counters and in other public places. The dispenser contains New Testament portions in both the King James and Revised Standard Version.

Membership in the Southern Baptist Convention increased to a record total of 8,966,000 last year, a gain of more than 257,000 over 1956. Average per capita giving during the year was $44.34. Southern Baptists have three goals for 1958: 9,000,000 members, 7,000,000 Sunday-school pupils, and $400,000,000 in total gifts. The Convention will seek to establish 30,000 new churches and missions by 1964.

The Manpower Commission of the American Lutheran Church suggested that laymen should be used in place of assistant or associate pastors in local congregations of that denomination. This was proposed as a possible remedy for a clergy shortage that is likely to get worse before it gets better.

Publishing houses and bookstores of thirty-two denominations that are members of the Protestant Church-Owned Publishers' Association had gross sales of $95,000,000 in 1957. The various houses publish books, periodicals, church school curriculum materials, and other printed matter.

Rural churches of the American Baptist Convention have been urged to invite Negro families into their communities and congregations so that they may have a part in solving race relations problems. The proposal came at a consultation of Baptist rural church leaders from New England and the Maritime Province of Canada.

The Library of Congress recently added to its collection a copy of the first complete Bible printed in Russia in 1581. The Bible was received by exchange with the Lenin State Library in Moscow.

Secular Issues Seen As Concern of Church Press

RELIGIOUS PUBLICATIONS in this country ought to "stick their necks out" more on vital questions of public concern. And they should "get out of the flivver age" and adopt a more modern, readable format.

These were two of the most heavily underscored points made by speakers at the 39th annual meeting of the Associated Church Press, which represents 158 Protestant and Eastern Orthodox publications in the United States and Canada with a total circulation exceeding 14 million.

One of the most forthright appeals to the religious publishers in Chicago to grapple with "hot issues" when necessary came from Dr. Harold E. Fey, editor of the Christian Century. This undenominational weekly observed its fiftieth anniversary last month. It has long been noted for its outspoken stand on matters affecting all denominations, whether in the social and political or the strictly religious field.

"Christian journalism," Dr. Fey said, "ought to be concerned with all the points at which living religion translates itself into the affairs of men. Religion which stops at individual piety falls short of full Christian stature."

He conceded that religious journals which take a stand on hot issues make more mistakes than those which speak out only on questions that have already been settled.

"But," he added, "those that stick their necks out do more good than the others, assuming that their batting average is not too atrocious."

Hailing the present time as "an age for great journalism," Dr. Edwin T. Dahlberg, president of the National Council of Churches, warned that unless the religious press speaks out adequately and forcefully on social issues, it cannot fulfill its proper prophetic role.

"The greatest opportunity of the religious press," he said, "is that of adopting a prophetic role in society. It must deliberately educate and strengthen the conscience of the nation and be the voice of that conscience."

Calling special attention to the role of Christian journalism in seeking to interpret "the great dangers and potentials of this nuclear age," the NCC president added: "There should be everywhere the resources and ingenuity to develop a church journal of much greater dimension than anything we now know, presenting the best scientific and theological thinking of our time in an understandable language."

Some of the specific domestic moral issues on which church editors should speak out fearlessly, Dr. Dahlberg said, were "the drunkenness and obscenity of the time," and the need for "a complete restudy of our penal, mental and welfare institutions." Another, he added, was the power of the liquor industry over advertising and its domination of the sports and entertainment fields.



The Benalcazar family: Cecilia, Juan, Bertha, Hugo, and Matilde (from left), in front of their home at Calderon, Ecuador

ECUADOR, SOUTH AMERICA

Introducing
Juan and Matilde Benalcazar

Donald Fike
Photos by author

WHEN was the last time you tried to introduce two persons to each other and suddenly realized that you had forgotten one of their names? This seems to be a rather common experience for most of us.

It would be a real comfort to many of us "name-forgetters" if we could merely adopt the Latin American manner of making introductions. The person making the introduction never had it easier! All that is necessary for him to say, in speaking to one of the two persons being introduced is, "I would like to present a friend of mine." Then, while shaking hands, each of the "introduced" persons gives his own name, with another phrase or two appropriate for the occasion. Doesn't this really simplify the matter?

In keeping with the idea of simplifying introductions, your sister church—the church in the Calderon valley of Ecuador—would like to make an introduction. We would like to present to you some friends of ours, Juan and Matilde Benalcazar and their family. We hope that you will be well enough acquainted with them from this introduction and these pictures that if and when you should meet them during this next year, which they will spend in the United States, you will feel no embarrassment about introducing yourself and extending to them the hand of Christian fellowship.

As is true in most of the homes we know, life in the home of the Benalcazars is full of activity. This activity, in itself, is no special virtue, but the fact that all the activity of the family is centered in the Christian way of life makes the Benalcazar home a blessing to the community.

Juan and Matilde came to Calderon in 1953 to begin their work among the people of the community. Since their arrival, Juan has been the capable director of the school, a task which has made countless de-



Matilde teaches the girls to sew as part of the 4-F Club work, which she and Juan have developed in the community. She also directs the music for the club

mands on his time and abilities. Although their three children and their home have demanded much of Matilde's time, she also has found time to serve as a teacher in the school—and an excellent one she has been! Beyond teaching in the school, she has done some wonderful work with adult literacy classes.

Both Juan and Matilde have enriched the lives of many of the underprivileged children in the valley by original ideas which they have introduced in the school curriculum. The fact that the school, the second six-grade Indian school to be established in the country of Ecuador, is considered exemplary by nearly everyone in the surrounding area is in a large measure a tribute to the good work of these dedicated Christians.

Besides contributing to the regular school program, Juan and Matilde have been instrumental in helping to develop the 4-F club work in the community (the Ecuadorian equivalent to the 4-H club). Today, the local club is regarded as being of the same quality as the school, one of the most active and best in the area. Many of the ideas which are taught to the children through club work are revolutionary in that they are aimed at radically improving the health and general living conditions of the people. The crafts program has gone hand-in-hand with club work. It too has profited from Matilde's able work, especially in the weaving department.



The Benalcazar children help in the home tasks—working in the garden or feeding the chickens



Juan and Matilde find time for the ordinary home tasks along with their teaching in the school and community work

Juan explains rabbit care to a member of the 4-F Club (left, below)

The most rewarding of the family experiences is the time when they read the Bible and pray together





These are just a few glimpses of some of their out-of-the-home activities. Besides these and other activities in the church, in community life, etc., they find time to be just a normal, happy family at home. Like children everywhere, Hugo, nine, Bertha, seven, and Cecilia, four love to play any time they are not in school or busy helping with little tasks at home, such as working in the garden or feeding the chickens.

Juan and Matilde also find time for doing the more ordinary home tasks, Matilde sewing, etc., and Juan gardening, taking time to play with the children, and even occasionally helping wash the supper dishes.

From all this, one gets the impression that their lives are almost too full for more, but more there is, and important, too. Of all the family experiences for which they find time, one of the most rewarding is family worship when the entire family gathers to read the Bible and pray together. In fact, these times of worship and fellowship with God in the midst of all their activities are the very experiences which give meaning to their busy lives.

Arriving in time for the Des Moines Annual Conference, the family will spend a year in the United States getting better acquainted with the church and with you, their brothers and sisters. They have much to learn about the church in North America, but in turn they have much to tell you of the culture, the people, and the work of the church in Ecuador. Walk up and introduce yourselves; welcome them warmly; your lives will be enriched by your new friendship!

HOME MISSIONS

GALEN AND RUTH SNELL

New Lybrook Directors

ON SEPT. 1, 1958, Galen and Ruth Snell will become the new directors of the Lybrook Indian mission in Cuba, N. Mex.

Galen Robert Snell, son of Mr. and Mrs. E. R. Snell of La Verne, Calif., was fourth in a family of five boys. His parents recently gave two years of volunteer service in Puerto Rico.

Galen received his secondary education at the Bonita high school in La Verne. His college work was completed at La Verne College in 1955. In June of this year he receives his B.D. degree from Bethany Biblical Seminary. During his senior year he was president of his seminary class.

At the age of sixteen, Galen decided that his life's work was to be in the ministry. The ensuing years of preparation and church service have deepened the conviction of this earlier vocational choice.

During his seminary years he served for two years as assistant minister of the Williard Memorial Methodist church in Oak Park, Ill. He has served in two summer pastorates—in 1956, at the Lybrook Indian mission, and in 1957, at the Snake Spring Valley church in middle Pennsylvania. In summer camps he has been both a counselor and leader.

Ruth McClure Snell, the daughter of the Reverend and Mrs. E. L. McClure, was born in Des Moines, Iowa. Her father is a Methodist pastor in western Iowa.



Ruth and Galen Snell

Ruth also received her secondary education at the Bonita high school in La Verne, where she was made a life member of the California Scholarship Federation. And in 1955 she received a B.A. degree in music from La Verne College.

Reared in a Methodist parsonage, Ruth joined that church at the age of ten. After her marriage to Galen in 1952, she became a member of the Church of the Brethren. From a very early age she has had a strong interest in missions and felt called to serve the church in that area of its witness.

Ruth is an accomplished pianist and organist. From 1953 to 1957 she served as organist for two churches. In the year, 1957-58, she was organ instructor at Bethany Biblical Seminary.

The Snells have one daughter Linda Jean, born Feb. 11, 1957.

Both Galen and Ruth feel strongly the call to help the Navaho people through the work of the Lybrook Indian mission.

Out of a summer's experience among these people, Galen writes: "One cannot help but love these people if you are with them. With my own heart overflowing in gratitude to my Lord, I feel I must speak his truth to all men—and just now to the Navaho people. I believe the message of Christ is as great a need for their lives as for our own.

"We feel called to serve in this area," adds Ruth, "and feel that we have a great opportunity to bring Christ to these people."

Where Is Your Church Letter?

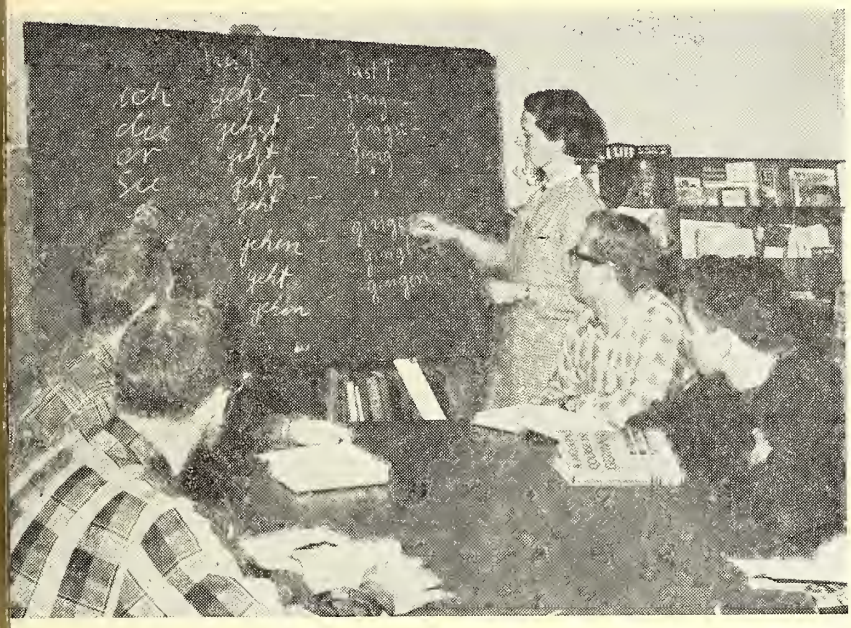
LET'S DO some honest, realistic thinking about it.

1. They love you back home, but do they love your cold, dead church letter?

2. You moved your furniture, leased a house here, put the children in school. You moved everything but your church membership. In eternity your church membership will be more important than all the material possessions you moved.

3. Can "well done, good and faithful servant" be said of you in that final day, if you have been so unfaithful as to leave your church membership five hundred or a thousand miles away buried in sentiment?

Some local church — the one you are in right now, for example — invites you to join its church family. Tell the pastor to arrange the transfer. How about today? Don't put it off.—*From The Church Monthly, Palmyra, Pa., April 1958.*



Susanne Windisch, author of the accompanying article and secretary to Wilbur Mullen, director of the Brethren Service program in Germany, teaches language classes to new volunteers during their orientation period at Kassel and helps them become acquainted with German customs

BRETHREN VOLUNTEER SERVICE

Why Do You Come?

Susanne Windisch

TEN years ago, while the first BVS'ers planned to go to Europe, my country tried to recover from the terrible blow of a total defeat, however, only to realize the utter weakness of what had been left of her economic structure. Three years after the end of the war, the German currency lost nine tenths of its value practically over night. People in Germany found themselves with only one tenth of what they had possessed a day before.

One year later, a new German government was formed under the control of the Western occupation powers. The Russians responded by establishing a Communist government in their zone of occupation (Middle Germany). The final separation of the two parts of Germany became a dangerous reality while the people on both sides of the Iron Curtain were struggling with the problem of insufficient food, clothing, and housing.

* * * *

Why did you come to Germany? There is nothing to be seen but ruins, distress, and mourning. Why are you here? To help us? With money? Goods? With your hearts?

We need food; our children are dying from malnutrition; our old people are dying from hunger. We need clothing, for our babies born into this chaos.

* * * *

You cannot cross this border as you like—be aware, it is an iron border. We, the Communist government of Middle Germany, hate the capitalists in the West. West Germany is but a satellite of American plutocracy. We want you to stay right here to help us build the future world, the better world. God? He does not exist. We need you, the worker, for the mines, for the people's army.

* * * *

The illegal border crosser, the East Zone refugees, need food and clothing and a friendly smile while waiting in refugee camps for months, for years.

The resettlers from East German territories now under Communist governments need a place to stay in freedom.

Refugees, refugees, thousands, thousands, again thousands . . . an endless stream. Till when will it flow?

Why did you send your youth to us? To bring us clothing, food? The refugees, the homeless still need it. Our old people still need it.

Why do you keep coming to us? To bring us something—a new faith? Are you serving your church by this? Or your fellow men? Or yourself? Are you hopeless idealists?

You have given shelter to the homeless, fed the hungry, and clothed the naked. What will you do now? What will the future be—war or peace?

You did come to us with your hearts. Our language shocked you, our manners were strange to you. Our churches are huge and cold. You miss your church fellowship, your modern homes, your food? We cannot give that to you, but we want to help you not to feel as strangers. If we learn each other's language, we shall understand each other better. You will learn why we live the way we live, why there was a war . . . We hate and fear wars, just like you. Can we discuss this with you, war and peace? Teach us your belief!

Can we live and work together? Can we take the necessary adjustments? We need to inform ourselves about our cultural backgrounds and be tolerant.

Why should we go through all these efforts? For the benefit of our churches? For our fellow men? For our own personal growth?

Can you still the hunger of our souls and help us find the peace within ourselves? Teach us to become peacemakers and to practice our Christian faith better than in those past two thousand years.

A BVS'er Writes

■ Although I have daily association with the resettlers, it is impossible for me to understand completely the thrill of liberation from the rule of an iron hand, which comes to these people. I do, however, see anew each day the hardships, misery, and sufferings brought about through wars, and I wonder again and again why does mankind indulge in war? Why cannot man learn to live peaceably with all? —*Alice Parks, Friedland, Germany*

Korean Parents Ask Leniency for Son's Slayers

A PETITION urging "the most lenient treatment possible within the laws of your government" was sent to the trial court by the parents of Oh In Ho, the University of Pennsylvania graduate student from Pusan who was killed on April 25 by a Philadelphia street gang. He was attacked with pop bottles and a blackjack by hoodlums who were after money to go to a dance.

The parents, who are Presbyterian, said that they intended to set up "a fund to be used for religious, educational, vocational, and social guidance of the boys when they are released.

"We hope you can spare a piece of land in your country and bury our boy there, for your land is part of the homeland of Christians and people of democratic society," said the petition.

"Thus we will remember your people, and both you and we will more vitally sense an obligation for better guidance of juvenile delinquents whose souls are unsaved and whose human nature is paralyzed. We hope in this way to make his tomb a monument which will call attention of people to this cause."

They expressed hope that "we can do something to minimize such juvenile criminal actions which are to be found not only in your country, but also in Korea and, we are sure, everywhere on earth." In this way they want to turn sorrow "into Christian purpose."

A Nuclear Test Action Kit

A kit including pamphlets, articles, reprints, samples of leaflets, a windshield sticker, program suggestions, and a summary of resources concerning nuclear testing has been prepared for the use of churches, groups, and individuals in working for a sane nuclear policy and the banning of nuclear bomb testing. The kit is available from the Fellowship of Reconciliation, Nyack, N. Y., for $1.00.

A LASTING REWARD

SOME twenty young faces gazed in rapt attention as the teacher finished the story of the baby Moses hidden in the bushes. At 11:30 the children were dismissed; as they left, each had to hug the teacher good-by, already anticipating tomorrow's story. I was the teacher, and believe I was looking forward to the next day's story as much as the children were. Teaching Bible school was a wonderful experience, and I made the discovery that I learned as much or maybe more than the children!

Yes, Bible school had begun at the North Avenue Community Center. This was one of the many activities that a BVS'er undertakes while on project at this center.

It all begins when a youth decides to volunteer a year or two years of his life for the church. I entered the March 1957 Brethren Volunteer Service unit. I left for New Windsor, Md., with mixed feelings. I was like the noted conscientious objector and movie star, Don Murray, who thought that the Brethren Service Center at New Windsor would have little men with beards and women with black bonnets. Instead I was swept right in with a group of serious, but happy, young people, all working together for the purpose of serving God and their fellow man.

I spent two months training at New Windsor. The mornings were spent in classes of all kinds to prepare a person for his project, and the afternoons for processing clothes sent to the needy of the world. Life at New Windsor was never dull, and there was always plenty to do.

I left in June for my ten months of project at the North Avenue Center, in Fresno, Calif., a Negro community on the outskirts of the city. We had a large playground and recreation building in which the adults and children could come and have good, clean, wholesome outdoor and indoor recreation. There are basketball courts, a football field, swings for the children, and many more outdoor playthings.

Inside the buildings are ping-pong tables, a TV set, a jukebox, and various table games. This is constructed into a neat, attractive center for children of all ages to enjoy. I liked the project from the start, and I loved it after teaching six weeks of Bible school.

My chief joy was to play with the smaller children. I would tell them stories, swing them, and walk them home at every opportunity. Our duties varied; I was leader of a girl's Gra-Y Club, ages nine to twelve, and co-coach of a girl's basketball team, and I had regular playground and household duties.

Working with children and making them a little happier was what made my year in Fresno the happiest. My lasting reward will be all the wonderful memories and friends I made.

I can sum it up with three words. One of my little Bible school friends talking about me to another little girl said, "She's my friend."

Friendship should be counted as one of the wonderful riches of life, for was not our Lord and Savior a friend to all?

May God bless those who have volunteered for his service all over the world and make his face to shine upon them.—*Genie Traughber.*

Out of the Mailbag

Yesterday I made a trip to Chibuk, which is thirty-five miles from Lassa. I saw about 200 patients with leprosy and was able to discharge about twenty as arrested. I think I admitted at least seventy-five patients to my various leprosy treatment centers last week.

One of my new projects is a "well baby" clinic. I have limited my group to twenty-five for the first time and I am spending time trying to teach the mothers in a class. Last meeting I spent some time with them on infant feeding. It is amazing how little they actually know. They are also hampered by superstition. They, for example, have been taught by custom not to give a first-born son any milk for its first seven days; it gets only water. I am working with Christian women who are ready for a change.—*Paul W. Petcher, M.D., Lassa, Nigeria, W. Africa*

The Unity for Which Jesus Prayed

Continued from page 15

to the vital substance of the New Testament and our common Christian history, when he said, "For me, the sum of the records is Jesus Christ." The community which we have or can have as churches is community in Christ. The plumb line of all our history, heritage, traditions, worship, doctrine, polity, and our ecumenical aim is God in Christ. Our separate communions can be justified only so far as they represent to us and to others the life-saving power of the gospel of Christ to convict, forgive, convert, and empower for God and his kingdom. Our only hope for unity, "that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (John 17: 21), lies in the acknowledgement of the unity already given by God in Christ. In the word of Albert C. Outler, "This discovery of the future imperative of unity derives from the present indicative of unity as one of the really crucial impulses of the modern ecumenical movement."

We have come to recognize that the imperative to unity comes not from our human likeness or human belonging together, but rather from the unity of God in Christ who calls us to be his people for the blessing of all mankind. The Church of the Brethren needs to find the mode to respond to the promptings of the Holy Spirit to unity and mission and the procedure enabling her to answer the overtures of other churches to engage in mutual conversations. Today the Church of the Brethren is actually receiving invitations from other denominations to explore the call of God in Christ to unity in him and full fellowship in the mission of the world.

The 1927 Annual Meeting passed "that the spiritual unity with God is the true basis of unity among believers and that real Christian unity can be fostered only on such a basis. The Church of the Brethren wishes to declare itself in favor of this method of promoting union among Christians" (page 132, Minutes of the Annual Conference, 1922-44). And the way was fulfilled in 1955 by the passage of item 12, page 62 of the 1955 Annual Meeting Minutes, "Voted to adopt the recommendation of Standing Committee that the Fraternal Relations Committeee be asked to pursue a program of cultivating closer co-operation with non-Brethren groups of like mind and spirit."

Therefore We Recommend to Annual Meeting

A. That the Fraternal Relations Committee be encouraged to implement the decisions of 1927 and 1955 and in keeping with the prompting of the Holy Spirit and polity of the Church of the Brethren receive and seek conversation with other Christian churches relative to closer co-operation and mutual discussion of worship, faith, witness, nurture, stewardship, and service.

B. That the Fraternal Relations Committee be constituted to include five elected members on a staggered three-year term with the moderator of Annual Meeting and the General Secretary of the General Brotherhood Board as ex-officio members.

C. That the Committee of Fraternal Relations report yearly to the Annual Conference of the Church of the Brethren.

Committee:
Raymond R. Peters, chairman
Kurtis Friend Naylor, secretary
Earl Garver

Query

WOMEN IN THE MINISTRY

The Williamson Road Church of the Brethren asks Annual Conference through district conference of the First District of Virginia to grant to women full and unrestricted rights in the ministry.

Ira B. Peters, moderator
Mrs. William Humbert, clerk

Action of district conference: The conference voted to pass this query to Annual Conference.

Readers Write

Continued from page 2

the storms and from the summer's heat when the sun almost burns us, until he retreats in shame and hides his face behind the hills. Isa. 40:12 says, "He hath weighed the mountains in scales, and the hills in a balance."—Emma Wright, Lynco, W. Va.

Easter Bulletin

My soul was greatly agitated by the appearance of championship boxing on the cover of *Life* magazine recently. It's not that I have violent feelings about boxing. It's the fact that Holy Week should be blessed with a full colored cover of the massacre of Gene Fulmer rather than some equally artistic reminder of the greatest champion of all, who, years ago, lost by popular decision in the place of the skull. But one can expect such things from such sources!

But what was sandpapered by this was rubbed raw and cheerfully baptized with stinging salt on Easter. For on this day of celebrating the heart of the good news—this day that marks the event which changed a vicious massacre to a victorious miracle, the people of our church were handed a bulletin whose cover was decorated with a map of Germany! No joyful "He is risen"; just Schwarzenau, Eppstein, and Frankfurt!

I hope that this does not indicate that on Easter 1958 the uprising of A. Mack became more important than the arising of a crucified Lord for some of our people. Frankly, I'm happy about the anniversary program, but I won't be if, in the remembering of the beginnings of our church, we seek first the celebration and make the power which inspired it second rate. And the bulletin disturbed me because it leaned a little in that direction.—Earle Fike, Jr., Chicago, Ill.

Distorted View

After reading the article, "My Heart Is Black," I was quite surprised at the tone of the article. It appears that Mr. Sturges presented a somewhat distorted view of the Child Evangelism movement. The incidents he mentioned concerning rewards could be true but, I feel sure, they are not wholly endorsed by the administration.

Attending Bible clubs when I was a child, I feel that they fastened rather than hindered my church membership in the Church of the Brethren. Surely, some of our own church schools could do well to place more emphasis on the Bible fundamentals than some man-made Christian educational program. I'm not condemning our own church schools but I do feel that children's Bible classes are not nearly as detrimental as Mr. Sturges would have us think.

Let us thank God for our opportunities with children and let us work together to teach them about him.—Jane F. Stayer, Denver, Pa.

Anniversaries

Mr. and Mrs. Dan Jones celebrated their sixty-first wedding anniversary on Feb. 21, 1958.—Mrs. C. O. Frantz, Rocky Ford, Colo.

Mr. and Mrs. James H. Kelley celebrated their fiftieth wedding anniversary on Nov. 7, 1957. They have one daughter, three sons, and nine grandchildren.—Mrs. Berma V. Kelley, Grand Junction, Colo.

Mr. and Mrs. Perry Miller celebrated their golden wedding anniversary on Feb. 1, 1958. They have three children, six grandchildren, and two great-grandchildren.—Alice Manchester, Covina, Calif.

Brother and Sister Z. E. Mitchell of Boones Mill, Va., celebrated their fiftieth wedding anniversary on Feb. 20, 1958. They have six children, and eleven grandchildren. Of the four sons, three are pastors in the Church of the Brethren.—Olden D. Mitchell, Detroit, Mich.

Mr. and Mrs. Dow A. Ridgely celebrated their fiftieth wedding anniversary on Nov. 10, 1957 at the Walnut Grove church. They have five children and thirteen grandchildren, all of whom were present for the occasion.—Ilene Ridgely, Parkersburg, Ill.

Mr. and Mrs. Albert Wolf celebrated their golden wedding anniversary on Feb. 5, 1958. They have one daughter, two grandchildren, and two great-grandchildren.—Alice Manchester, Covina, Calif.

Obituaries

Barner, Bertha Lyman, was born Aug. 5, 1931 and died Mar. 11, 1958. Surviving are her husband, Grant and seven children. The youngest, David Edward, followed her in death, Mar. 22, 1958, at the age of 1 year. The funeral services for each were held in the church by Bro. John C. Boone. Burial was in the adjoining cemetery. —Mrs. John Boone, Loganton, Pa.

Beck, Charles Henry, son of Peter and Laura Beck, was born Nov. 9, 1899, at Wolford, N. Dak., and died March 5, 1958, at Mesa, Ariz. On June 30, 1926, he was married to Ruth Velma Wagenman, who survives. Other survivors are three children, five grandchildren, and five sisters. Services were held in the Brethren church at Cando, N. Dak., by the undersigned. Interment was in the cemetery east of Cando.—Ray Harris, Minot, N. Dak.

Bowman, Minnie, daughter of Mr. and Mrs. Daniel A. Naff, was born Oct. 1, 1882 in Franklin County, Va., and died March 8, 1958. On Feb. 17, 1904, she was married to Elijah F. Bowman. Surviving are her husband, four sons, two daughters, two sisters, and two brothers. She was a member of the Monte Vista church, Va. Funeral services were held at the church by Brethren Dewey Fleishman and Ezra Bowman. Interment was in the church cemetery.—Pauline Bowman, Callaway, Va.

Brillhart, Lelia Moomaw, died Feb. 21, 1958, at the age of sixty-five. She was married to A. R. Brillhart, who preceded her in death. She was an active member of the church for many years. She is survived by three children, nine grandchildren, one sister, one half sister, one brother, and her stepmother.—Mrs. Minter Prickett, Troutville, Va.

Crites, John Franklin, was born Feb. 20, 1869, in Indiana, and died Jan. 15, 1958, at Minot, N. Dak. On Dec. 5, 1895, he was married to Leona Belle Weaver. He is survived by three daughters, three sons, twenty grandchildren, twenty-five great-grandchildren, and one brother. Services were held by the undersigned at the Thomas funeral chapel. Interment was in the Rosehill cemetery.—Ray Harris, Minot, N. Dak.

Cupp, John Earl, son of John R. and Ellen Cupp, was born Sept. 28, 1895, at Enid, Okla., and died March 17, 1958 at Modesto, Calif. He united with the church in his youth. In 1917 he was married to Lela L. Peters. Surviving are his wife, three sons, six grandchildren, one brother, and three sisters. Services were held in Modesto by Bro. Frank Miller and the undersigned. Burial was in the Lakewood Memorial park.—Lorell Weiss, Empire, Calif.

Eckert, Dana Zug, son of Martha Z. and Samuel D. Eckert, was born at Lebanon, Pa., and died Dec. 3, 1957, at Lamar, Pa. He was a member of the Sugar Valley church. He is survived by his wife, Barbara, one daughter, two foster children, and two grandchildren. Funeral services were held in Lock Haven funeral home by Bro. John C. Boone. Interment was in Lock Haven cemetery.—Mrs. John Boone, Loganton, Pa.

Goodman, Bertha Rose, daughter of William and Susie Ramer, was born Aug. 30, 1894, at Versailles, Mo., and died at Empire, Calif., March 4, 1958. She united with the Empire church in 1914. In 1910 she was married to Melvin A. Goodman. Surviving are three sons, two daughters, nine grandchildren, and two great-grandchildren. Services were conducted in Modesto, Calif, by Bro. M. S. Frantz and the undersigned. Burial was in the Lakewood Memorial park.—Lorell Weiss, Empire, Calif.

Harman, Stuart H., was born July 26, 1892, and died Nov. 13, 1957. He was a member of the Topeco church. Surviving are his wife, Dada, nine children, eight stepchildren, sixty-two grandchildren and two great-grandchildren. Funeral services were held in the Topeco church, by Brethren Maurice Strausbaugh and Benton Alterman. Burial was in the church cemetery. —Lillian B. Cockran, Floyd, Va.

Heckman, Grace May, daughter of George and Lucinda Heckman, was born in Preble County, Ohio, May 1, 1892, and died Feb. 6, 1958, in Dayton, Ohio. Funeral services were held in the Eaton church by Bro. Ellis Guthrie. Burial was in the Mound Hill cemetery. —Mrs. Cyrus Kiracofe, Eaton, Ohio.

Jarboe, John Henry, son of Joshua and Anna Jarboe, was born Jan. 4, 1872, at Morton Mills, Iowa, and died March 18, 1958, at Chanute, Kansas. On December 29, 1898, he was married to Estella Hilburn, who preceded him in death. Surviving are four daughters and two sons. Funeral services were held at the Johnson funeral home by Rev. Judd Jones. Burial was at Chanute, Kansas.—Lloyd Jarboe, Garden City, Kansas.

Keeney, Carl E., son of William M. and Anna M. Ebling Keeney, was born Feb. 16, 1923 and died March 18, 1958. He was a member of the Little Swatara church. Surviving are one daughter, his father and mother, one sister, and one brother. Funeral services were conducted at the Schucker funeral home and also at the Merkey church by Brethren Conway Bennett and Jacob Merkey. Interment was in the Merkey cemetery.—Mrs. Carl Brightbill, Myerstown, Pa.

Kingery, Lora A., was born Sept. 11, 1880 in Franklin County, Va., and died March 18, 1958, at Gardner, Kansas. She is survived by her husband, one son, three grandchildren, and two brothers. Funeral services were held at the Appanoose church of which she was a member, by the undersigned and Bro. Ward Nance. Burial was in the Pleasant Hill cemetery.—J. M. Ward, Ottawa, Kansas.

Lapp, Maria, was born in July 1872, and died Jan. 26, 1958 at Rocky Ford, Colo. On Aug. 16, 1891, she was married to O. J. Lapp, who preceded her in death. After her marriage she joined the Church of the Brethren. She is survived by two sons, two daughters, fourteen grandchildren, and twenty-two great grandchildren. Funeral services were conducted by Bro. H. M. Coppock at Rocky Ford, Colo. Interment was in Miami, N. Mex.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Leonard, Elizabeth King, was born Feb. 12, 1914, and died March 18, 1958. She was a member of the Richland church. She is survived by her husband, William, one daughter, one son, her parents, two brothers, and three sisters. Funeral services were conducted in the Reformed church of Richland by Brethren Earl S. Lehman and Ray A. Kurtz. Interment was in the Heidelberg cemetery.—Michael S. Kurtz, Richland, Pa.

Livingston, Mary Ellen, daughter of Henry and Sarah Shaffer, was born March 2, 1876, in Somerset County, Pa., and died Feb. 22, 1958, at Modesto, Calif. In 1894 she was married to Harvey R. Livingston. She is survived by her husband, two sons, two daughters, five grandchildren, three great-grandchildren, and one great-great- grandchild. Services were held in Modesto in charge of the undersigned. Burial was in the Lakewood Memorial park.—Lorell Weiss, Empire, Calif.

Martz, Zetta Angelene, daughter of Phillip and Melinda Hartzell, was born Nov. 13, 1871, at Greenville, Ohio, and died Dec. 6, 1957, in Minot, N. Dak. On March 27, 1890, she was married to

Jonas A. Frank, who died in 1905. On Nov. 3, 1907, she was married to Joseph Martz, who also preceded her in death. Surviving are eight daughters, two sons, twenty-seven grandchildren, fifty great-grandchildren, and one sister. She was a member of the Surrey church, N. Dak. Services were held in the Surrey church by the undersigned, assisted by D. A. Miller. Interment was in the Old Order Brethren cemetery.—Ray Harris, Minot, N. Dak.

Melius, Mary L., daughter of Bradford and Caroline Ostrander, was born Dec. 29, 1868, at West Union, Iowa, and died Aug. 21, 1957. In 1888 she was married to Frank Stimpson. Her second marriage was to Fred Melius; both husbands preceded her in death. She was a member of the Berthold church. She is survived by four daughters, three sons, twenty-seven grandchildren, thirty-two great-grandchildren, and eight great-great-grandchildren. Funeral services were held by the undersigned at the Thomas funeral home. Interment was in the Wild Rose cemetery.—Ray Harris, Minot, N. Dak.

Nolen, Ruth, daughter of Mr. and Mrs. Robert M. Wood, died March 18, 1958, at the age of fifty-nine years. She was the wife of Elder P. L. Nolan of the Mt. Hermon church of which she was a member. Besides her husband, survivors include eight stepchildren and three brothers. — Nancy Osborne, Bassett, Va.

Pepple, Nellie, daughter of Albertus H. and Sarah Jane Sloffer Bosler, was born Feb. 28, 1887, at Bourbon, Ind., and died Jan. 10, 1958 at Columbia City, Ind. On May 4, 1905, she was married to Elmer Pepple. She is survived by six sons, five daughters, twenty-six grandchildren, five great-grandchildren, three brothers and seven sisters. She was baptized at the age of fifteen, and served with her husband in the ministry for more than forty years. Funeral services were conducted by the undersigned and Arlo Gump in the Pleasant Hill church. Burial was in the Fairview cemetery.—Galen Bowman, Middlebury, Ind.

Phillips, Iva, daughter of Daniel D. and Leah Sell, was born Feb. 18, 1873 and died Jan. 17, 1958. On Oct. 10, 1899, she was married to Charles O. Phillips, who survives her. Also surviving are four daughters, and two sisters. She was a long-time member of the church. Funeral services were held from the church by the undersigned. Interment was in the Plattsburg Green Lawn cemetery.—Guy H. Bramnell, Plattsburg, Mo.

Reinhold, Lydia M., daughter of Henry and Lydia Merkey Frantz, was born in Frystown, Pa., Oct. 13, 1891, and died March 21, 1958. She is survived by her husband, David, nine children, twenty-three grandchildren, one great-grandchild, and five brothers and sisters. She was baptized in 1905. Funeral services were conducted in the Elizabethtown church by Bro. Nevin H. Zuck. Also a service was held in the Frystown church with interment in the adjoining cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Shaffer, Walter S., son of Henry and Isabel Geisel Shaffer, was born March 1, 1889, and died Feb. 4, 1958. He was a member of the Sipesville church, Pa. He was married to Melissa Morgan, who preceded him in death. He is survived by three sisters and three brothers. Funeral services were held in the Sipesville church by Bro. Earl Brubaker. Burial was in the Somerset County Memorial park—Mrs. A. G. Maust, Sipesville, Pa.

Shirk, Josie Weiss, was born Jan. 17, 1876, at Cedar Vale, Kansas, and died March 12, 1958, in Pomona, Calif. Surviving are one son, three daughters, one brother, eight grandchildren, and one great-granddaughter. She was a member of the La Verne church. Funeral services were held in Todd Memorial North chapel in Pomona by the undersigned. Interment was made in Evergreen cemetery at La Verne.—Galen B. Ogden, La Verne, Calif.

Shreiner, Katie, daughter of Samuel and Mary Burkhart Myers, was born March 7, 1867, and died Feb. 17, 1958. She was the wife of Jacob S. Shreiner. She is survived by one son, two grandchildren, and three great-grandchildren. She was the oldest woman in the White Oak church, Pa. Funeral services were held at Keech funeral home by Brethren Milton Hershey and Ollie Hevener. Interment was in the Chiques cemetery.—Mrs. Mabel Diffenderfer, Manheim, Pa.

Weber, Charles G., son of John D. and Mariah Rankin Weber, was born June 23, 1886, and died March 10, 1958. He married Ruth May, who preceded him in death. He is survived by one son and three granddaughters. He was a member of the Waynesboro church, Pa. Funeral services were held at the Grove funeral home by Bro. George L. Detweiler.—Lillian R. Good, Waynesboro, Pa.

Wehrli, Bertha Pearl, daughter of Nathaniel and Annie Hatfield Anderson, was born Sept. 26, 1886, at Mound City, Mo., and died Dec. 8, 1957, at her home there. She was a member of the North Bethel church. In 1934 she was married to Jess Wehrli, who survives her. Also surviving are one son, one brother, two sisters, and one granddaughter. Funeral services were conducted by the undersigned at the Crawford funeral home. Burial was in the local cemetery.—Vernon F. Merkey, Mound City, Mo.

Weikert, Marion W., died Jan. 21, 1958, at the age of ninety-eight years, at Alpine, Calif. Surviving are his wife, Lulu, one daughter, two grandchildren, and two great-grandchildren. He was a member of the Covington church, Ohio. The body was returned to Covington from Alpine, Calif., where services were conducted by Brethren R. K. Higgins, and Ray O. Shank. Burial was in the Highland cemetery.—Ethel Manning, Covington, Ohio.

Wenger, Ella E., daughter of Samuel L. and Elizabeth Mohler Weaver, died March 12, 1958, in Ephrata, Pa., at the age of seventy-nine years. She was a member of the Ephrata church. She is survived by her husband, Rolandus, one son, one daughter, two grandchildren, two great-grandchildren, and one brother. Funeral services were held in the Harold Miley funeral home by Bro. J. A. Robinson. Interment was in the Mohler cemetery.—Mabel M. Myer, Ephrata, Pa.

Wolf, Harry L., died March 7, 1958, at Mechanicsburg, Pa., at the age of eighty-three years. He was a member of the Upper Conewago church. Surviving are his wife, one daughter, three stepsons, three stepdaughters, and three grandchildren. Brethren Bruce Anderson and O. Wayne Cook conducted the funeral services at the Cocklin funeral home in Dillsburg, Pa. Burial was in the Red Mount cemetery.—Frances E. Shaffer, East Berlin, Pa.

Wyles, Frank C., son of Mr. and Mrs. John Wyles, was born Sept. 29, 1879, and died Feb. 14, 1958, in Bedford, Pa. He was a member of the Snake Spring Valley church. Surviving are his wife, Nora, two sons, and one sister. Funeral services were held in the Snake Spring Valley church by Brethren Isaac Wareham and David Brumbaugh. Interment was in the New Enterprise cemetery.—Sara Snyder, Everett, Pa.

Evangelism for Teen-Agers

How youth may extend the Christian fellowship

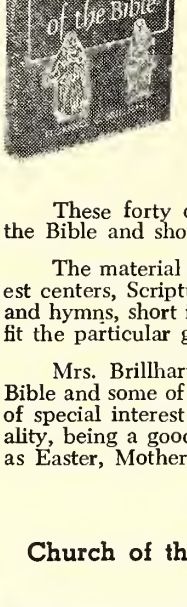
by Howard W. Ellis

"Three out of four young people are outside the church—anybody's church," says Mr. Ellis. In this handbook of youth-to-youth evangelism, he shows how church youth groups can help to evangelize this "outside" 75 per cent.

After explaining the new concept of evangelism, why it is important, and why youth groups should develop an active evangelistic program, Mr. Ellis shows how to prepare for the task. Included are pointers on how to train key workers, how to organize visitation groups, how to talk with youth about the message of Christ, and how to keep them when they have been committed.

Paper, **$1.00**

Church of the Brethren
General Offices
Elgin, Illinois



A Book of Devotions

Worshiping with Women of the Bible

by FLORENCE C. BRILLHART

These forty devotions dramatize the abundant faith of women of the Bible and show how their experiences can be applied to life today.

The material given for these brief worship services—suggested interest centers, Scripture texts and background Bible reading, special music and hymns, short inspirational messages, and prayers—may be adapted to fit the particular group or occasion.

Mrs. Brillhart introduces some of the best known women of the Bible and some of those lesser known in developing such general subjects of special interest to women as marriage, motherhood, courage, personality, being a good influence, and in programs for such special occasions as Easter, Mother's Day, Father's Day, and Christian Education Week.

$2.00

Church of the Brethren General Offices, Elgin, Illinois

Church News

Middle Missouri

Kansas City—The women's work sponsored a school of missions on the Sunday evenings in February, with the theme, Christ the Church, and Race. The film, The Broken Mask, was shown at one of the meetings. The youth had charge of the program on Feb. 23. Bro. Stewart Kauffman, Brotherhood director of evangelism, held a workshop on evangelism on Feb. 25. Bro. Leland Wilson spoke to us one Sunday evening. Some of our own group told of the early history of our church, under the sponsorship of the Brethren Service Committee. Dr. Lewis B. Van Winkle filled our pulpit while our pastor was holding a meeting in Southern Illinois. Julia King, a former BVS worker, showed slides of her work in Germany. D. Eugene Lichty, our district moderator, spoke on March 23. We had our love feast on Palm Sunday; Pastor Floyd Bantz officiated for the last time as pastor. At our council meeting, we elected Lawrence Kienberger delegate to Annual Conference. One of our Sunday-school classes served breakfast on Easter morning.—Mrs. Gertrude Gaba, Kansas City, Mo.

St. **Louis Fellowship**—The past year has been one of hopeful anticipation for our group. Perhaps our most important gains have been in the field of planning, that is, the use of envelopes, regular business and women's meetings, worker's conferences, and monthly church family dinners. With the adoption of the unified budget system, we find that both interest and giving are increased. Though it does not appear that we will be able to begin a building program at this time, we feel the great interest that those in our district and others are showing, including special gifts of money. Brother Arthur Dean has drawn up our building plans, estimates are being investigated, and we look forward to the time when we can move from the Kirkwood "Y" into our Crestwood community. Recently, we benefited by having Stewart Kauffman with us for a Sunday's evangelism workshop. And again, we were fortunate to have the Gerald Neher family with us for one worship service and a day of fellowship. So, with hope for the future, in this 250th Anniversary year, we plan to participate in as many events as possible: summer camps, district meetings, many of us hope to attend Annual Conference. — Mrs. Evan J. Young, Manchester, Mo.

Southern Missouri and Arkansas

Broadwater—Our church was fortunate to have D. Eugene Lichty and his family of St. Louis with us one Sunday. They brought a program of music. Mr. and Mrs. Hubert Swinger and their daughter Harriett attended the regional youth conference at McPherson College in March. Our men's and women's work groups have redecorated our Sunday-school classrooms. The young people's class gathered food and clothing for a needy family in the community. Our family supper was held on the evening of April 2. Among our guests were Rev. Huel Warren and his wife, from the Christian church in Kennet, Mo. He brought an inspiring pre-Easter message.—Lois Myers, Dexter, Mo.

Nebraska

Beatrice—Our pastor, Bro. Ira Gibbel, attended a conference of camp deans and directors at Hastings, Nebr. The leader was Paul Weaver, national director of camping. The men have organized a volleyball team to play other churches in the community. The World Day of Prayer service on Feb. 21 was held in our church. On Feb. 1, our pastor showed films of Schwarzenau scenes and other pictures. The vacation school institute for all churches was held at the Methodist church. Mrs. Lila Sisler of Lincoln, Nebr., guest speaker at the women's work meeting, spoke on the place of women in total church work. At our March meeting, Mrs. Dwight Dell talked about women's work in general. The ladies' quartet from McPherson College presented a sacred concert in February. We are raising $600 by donations for improvements in the basement on which the men are working in their spare time. Bro. Edward Duncan, district field secretary, conducted Holy Week services, closing with a love feast on April 3, at which Brother Gibbel officiated, assisted by Brethren Duncan and Miller.—Mrs. Albert Kuhn, Beatrice, Nebr.

North Dakota and Eastern Montana

Pleasant Valley—Leon Neher, Western Region youth director, worked with the young people and helped them plan a youth program for the coming year. The women attended a workshop at Minot. Our leadership training classes were held for three weeks at the York and Cando churches. On Feb. 21, a program observing the World Day of Prayer was held in our church. Several young people, the pastor and his wife, Mr. and Mrs. Byard Snyder, and Mrs. Anna Long attended the youth conference at McPherson, Kansas, in March. The young people's choir furnished special music for the Easter services.—Mrs. Anna Long, York, N. Dak.

Southern Pennsylvania

Marsh Creek—Our love feast was held on April 3. The father and son fellowship was observed in February. Our church school entertained in their homes the children from the Children's Home in Carlisle. A Brethren Service travelogue was given on March 9, by Ellis Shenk. He described how the food, clothing and cattle are distributed to the most needy families.—Mrs. John E. Trostle, Gettysburg, Pa.

Upper Conewago—Bro. W. Hartman Rice of Shady Grove, Pa., conducted our evangelistic meetings. Two were baptized and a few rededicated their lives. On Feb. 2, Brethren W. Hartman Rice and Joseph M. Baugher of York, Pa., ordained Vernon E. Nell to the ministry and installed in the office of deacon Brethren George Weigle, James H. Livingston, W. A. Bosserman, J. Hershey Keller, and Harry B. Nell and their wives. Bro. G. Howard Danner of Abbottstown, Pa., brought a temperance talk during the Sunday-school hour on March 2. We had services at Mummert's meetinghouse April 23-27, in observance of the 250th Anniversary. Our love feast was held on May 17 and 18 at the Mummert house. Bro. John M. Geary of Mt. Pleasant, Pa., will conduct our evangelistic meetings, July 7-20, at

the Latimore house.—Frances E. Shaffer, East Berlin, Pa.

York, First—Brother Norman Baugher of Elgin preached at the morning worship service on March 2. On the evening of March 4 the children's department had its spring talent program. We had a special anniversary love feast on Jan. 5. Our pastor, Bro. M. Guy West, conducted membership classes for those who plan to join the church. Seventeen persons were baptized and four were received by letter. One of the Sunday-school classes visited Germantown as part of the 250th Anniversary observance. The Elizabethtown College student deputation team and the Juniata College choir both presented programs in our church. The children's department had a parent-teacher's meeting to introduce learning materials to parents in order to increase co-operation between the church and home. Hilda Nevin Miller gave a book report on White Mother during a Sunday evening worship service, and Earl G. Warner showed pictures of his trip around the world. The church council approved Bro. Guy E. Wampler, Jr., as assistant pastor for a year, beginning in June. We now have a long-range church planning commission. Bro. Paul S. Hoover, returned missionary to India, was chairman of our school of missions. We closed the school with a supper and a program by a Negro pastor, Rev. Jerome Cooper, and some of his members. We have shown these films, Christ of the Andes, The Great Choice, Healing in Its Wings and A House for Marvin. Bro. Bernard N. King, a former pastor, conducted evangelistic services. Our fellowship and recreation committee planned a church family night and an oldsters' night for those over seventy. The White Rose Seed and Nursery Company gave a large quantity of seed for relief. The young people baked and packed cookies for those in the service, had a skating party, attended preaching missions and district meetings and the recreation laboratory at Juniata.—Mary A. Lehman, York, Pa.

Western Pennsylvania

Robinson—On Feb. 23, the church commemorated the 250th Anniversary. The pastor, John H. Clawson, spoke on the theme, What Would Paul Say to the Church of the Brethren in This Jubilee Year? For the Lenten services, the pastor used the theme, Dr. Luke Speaks to the Church During Lent. The love feast was observed on Easter evening. The building of the educational rooms of the church is progressing well. For the first time in the history of the congregation, individual rooms are available for all. Our plans are to renovate the sanctuary, purchase new pews and a new gas furnace in the near future. The interest is mounting, the enthusiasm of the congregation is increasing, and we are hopeful of building a stronger church in this community.—Mrs. Joseph Vangeri, Robinson, Pa.

Uniontown—During our stewardship emphasis month, all the Sunday-school classes studied the stewardship lessons. In response to the every-member canvass, a total of 188 commitment cards were signed, with pledges amounting to over $24,000 made for the year. Sixty-one families are tithing this year. Bro. Samuel Flora, Jr., of Weyers Cave, Va., was the evangelist for our revival meetings. We had a father and son banquet. The union Week of Prayer services were held in our church. The speaker for each service was Dr. Robert C. Howes, pastor of the First Methodist church, Pittsburgh.—Mrs. Janet Harford, Uniontown, Pa.

Walnut Grove—The Kenneth McDowell family was honored at a reception on their return from five years of service in the India mission field. The school of missions was held each Sunday evening during January. The east end Week of Prayer services were held in the Missionary Alliance church this year, Bro. Clyde Meadows of Chambersburg, Pa., was the speaker. A deputation team from Juniata College had charge of the morning services on Feb. 23. Our church completed a stewardship enlistment program conducted by Carr and Associates. This campaign has inspired us to new heights of Christian service, in the giving of time, talent, and money. Our assistant pastor, Bro. Ellis Powell, has accepted a call to the pastorate of the Allentown church, Pa. At our recent council meeting, we decided to purchase the property adjoining the church building to provide room for future expansion. Albert Berkebile, Elwood Dull, John Edwards, William Phillips, R. G. Williams, Jr., and Harold Wilson were recently elected to the office of deacon. Merle Shilling, Mrs. Clyde Carter, Mrs. S. L. Lehman, Mrs. Robert Heidorn and Helen Foreman were elected delegates to Annual Conference. A father-son banquet was held on March 25. Bro. Alvin Brightbill was the evangelist for our meetings held March 30—April 6. Church membership classes preceded these meetings. The regional conference was held here April 11-13.—Mrs. S. L. Lehman, Johnstown, Pa.

Grounds for Marriage

James R. Hine

An excellent workbook for use by young people contemplating marriage. It can be used by the minister and the couple in planning together for this important event. The emphasis is on such areas as backgrounds of the individuals, what each brings into the marriage, personality traits, religion and the home, adventure into mutuality, and leading into the wedding rehearsal and a postmarriage interview. **$2.00**

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In this guide will be found suggestions for planning in detail beginning three months in advance of the wedding day. Suggestions cover everything from time of day, flowers, suits and gowns, to simple receptions, acceptable wedding music, seating arrangements and the planning of the honeymoon. This book, when used as a companion piece to **Grounds for Marriage** will certainly help release the bride-to-be and her fiancé from a lot of anxiety and last minute preparation and aid in making the occasion one to be happily remembered for all of life. **$2.00**

Church of the Brethren General Offices, Elgin, Illinois

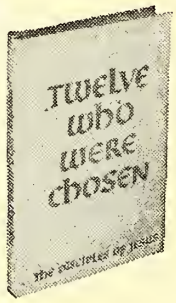
Florida, Georgia, and Puerto Rico

Okeechobee—Brother and Sister Russell West of Wiley, Colo., conducted our revival services in February. Sister Goldie Swartz of Sebring, Fla., brought a message on her work as a missionary in Africa, at the ladies' aid meeting. After this, she conducted a question and answer period. We had our love feast on May 4. Definite plans are being made for our Vacation Bible school, June 16-27. Bro. Russell Snyder, our pastor, will be the director.—Cassie Arnold, Okeechobee, Fla.

Mardela

Peachblossom—Our anniversary love feast was held on Jan. 5. The church presented the devotional booklet, Meditations on Brethren Life, to all members of the church. Eight persons attended the youth and junior high institute at New Windsor, Md., in January. Six persons were received by letter and five by baptism. A stewardship educational and enlistment program was conducted by Carr and Associates in January. Total commitments were $456 per week; 176 use the weekly offering

Twelve who were chosen



The Disciples of Jesus

WILLIAM P. BARKER

These studies of the characters of the twelve disciples show they were not unlike men of today, but as believers and doers for Jesus Christ they were the nucleus of the early Christian church.

William Barker notes that most of us have two mistaken ideas: 1) that the twelve disciples were unusually gifted, exceptionally talented, deeply religious and naturally saintly men, and 2) that to be a Christian one must do something big and dramatic.

This book takes Jesus' disciples out of the stained glass windows and reveals how human they really were, demonstrating that it is not necessary to have a dramatic personality or to be a great speaker to be useful to Christ.

Since this book is written about laymen, it is aimed primarily at laymen. Ministers and teachers will find it helpful, too, as background and illustrative material.

$2.00

Church of the Brethren
General Offices
Elgin, Illinois

envelopes. Two of our youth attended the youth seminar in Washington and New York. Our pastor, Floyd Mitchell, and two other members were at the Spiritual Life Institute at Bridgewater in February. Mrs. Pauline Weisbrod attended the adult seminar as representative of the district women. Our deacons have organized an undershepherd program and will assist in the evangelism emphases planned by our church for this year. Lois Walbridge was the winner of the district youth essay contest and represented the district in the regional contest at Bridgewater. From Palm Sunday through Pentecost we are seeking to have every member at church every Sunday. Community Good Friday services were held in our church. —Mrs. Catherine Mankamyer, Easton, Md.

Ridgely—In June, 1957, our church installed its first full-time pastor, Bro. J. Ira Metzker, who came here from the Bush Creek church at Monrovia, Md. A farewell party was given by the church for Bro. J. S. Rittenhouse and his family. A successful every-member canvass was conducted in our church. The church was well-represented in a series of county-wide interdenominational training classes. Bro. Floyd Mitchell, of the Easton church, held a week's fellowship evangelism meetings. Women's work made four comforters, two for relief and two for Camp Mardela. They place the devotional booklet, The Upper Room in each church home and send it to college students. They also send the Christian Home magazine to families with new babies. New pulpit furniture has recently been purchased by means of memorial donations. The CBYF attended the round table at Bridgewater College. One member took part in the essay contest. —Mrs. Lewis Cherry, Ridgely, Md.

Eastern Maryland

Baltimore, Woodberry—Our pastor, Thornton Black, was ordained in his home church, the Sams Creek congregation. Fourteen of our teachers attended the Christian education conference at First church, Baltimore. Our pastor has instituted a series of junior pulpit stories for the children. Nearly twice as many children are now staying for church. At a number of special services, we have seen films and heard messages in connection with our Anniversary Call emphasis. More than three fourths of our members attended the 250th Anniversary love feast on Jan. 5. We have a 100% Gospel Messenger Club for the first time. Our junior choir, which has been furnishing special music for worship services once a month, gave a program of special music on Palm Sunday evening. A young adult fellowship has been formed. The first meeting was a sweetheart's banquet, at which Bro. Newton Long was toastmaster and Bro. Glen Zug the guest speaker. An architect has been engaged to draw up plans for a new educational building, which we hope to complete this summer. Two have been received by letter, one has been baptized, and one reclaimed.—Mrs. Helen Black, Baltimore, Md.

Flower Hill—We held our annual school of missions the Sunday evenings of January, studying race. Nine of our members attended the district Christian education conference at the Friendship church. Our young people recently took part in the district speech contest. Our women made comforters for relief, which they took to the district women's work rally in April. We held our spring council meeting on March 9 and made plans to start the new addition to our church as soon as possible. Our teachers visited Germantown, Pa., on April 7. They are also studying a course in church history during the spring quarter.—Mrs. Ethel Embrey, Derwood, Md.

Brethren Placement and Relocation Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 348. Farm wanted: Brethren couple would like to buy a farm of 80 to 100 acres in a Brethren community, preferably in Indiana. They could make a down payment but would want the party selling to finance remainder of cost. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Medical

No. 349. Nurse: A Church of the Brethren home for the aging desires nurse to work in the home. Home is located in a nice, small community in the Midwest. Nurse would live in the Home and receive salary. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 350. Doctor wanted for general practice. To take over a going practice by July 1. Modern, well-equipped health center with 60 M. A. X ray, available at very low rent. If interested, please write: Ronald Zimmerman, Mesick, Mich.

Middle Maryland

Mountain View—Our men's fellowship is cleaning and beautifying the church grounds and planting and caring for an acre of potatoes and strawberries, the profits of which will go to the church treasury. On Jan. 26, our church participated in a county-wide religious census. We observed February as mission month, with special classes and programs each Sunday evening. A group of six Bridgewater College students presented a program on Feb. 9. Three members attended the Spiritual Life Institute at Bridgewater. At the district midwinter conference at Hagerstown, Md., we had fifteen officers, teachers, and members present. Fifteen of our CBYF attended the district round table at Grossnickle's church. They presented the opening worship service. The

CBYF invited the district cabinet and a group from Winchester, Va., to a folk game party which was directed by Bro. Dick Coffman, of Alexandria, Va. The CBYF is planning to build an outdoor recreational center.—Mrs. Charles Walker, Inwood, W. Va.

Pleasant View—Our pastor, Bro. Emmert Bittinger, attended the inaugural love feast at Germantown, Pa., as a representative of our district. The church celebrated the beginning of our anniversary year with a special lovefeast. Bro. Basil Grossnickle spoke on Jan. 15. The youth were in charge of a Sunday morning worship service during Youth Week. Four of our teachers attended the midwinter teachers' conference at the Hagerstown church. Four women attended the adult seminar in Washington, D. C. We have set up a library of Brethren books and are urging all our members to read them during this year. The women were represented at the missionary meeting at the Lutheran church in Burkittsville. Brethren Byron Berkey, Harold Green, and Ralph White were the speakers for our Holy Week services. The pastor, Brother Bittinger, held services at San Mar during Holy Week. A number of our young people attended the round table at the Grossnickle church and heard Governor McKeldin speak. A group from Bridgewater College gave a music and worship service on April 13. The district women's conference convened in our church in April. The church entertained the district family life conference on April 17.—Mrs. Olive G. Eckard, Middletown, Md.

Western Maryland

Frostburg—On Jan. 11, the CBYF group of Western Maryland and First West Virginia met in our church. Two hundred and fifty were present.—Mrs. Grace L. Conner, Mt. Savage, Md.

Northern Virginia

Flat Rock—Student ministers from Bridgewater College were in charge of our revival. Two were baptized at the close of the meeting. Bro. J. W. Harpine of Harrisonburg, Va., held a revival at the Stony Creek church, closing with the love feast. Our church entertained the ministers and their wives at the district love feast on Jan. 1, held in observance of the 250th Anniversary. The Flat Rock congregation is the oldest one in Northern Virginia. Bro. Stanley Day of Woodstock has been helping in the Stony Creek church in the absence of Bro. Galen Wine, who has moved to Bassett, Va. Stony Creek church has been painted inside and outside and other improvements made on it. A number of our women attended the women's district meeting at the Linville Creek church in March.—Mrs. Eunice K. Showns, Mt. Jackson, Va.

Trout Run—After Bro. Cecil Haycock resigned as pastor to accept a church in Second Virginia, Bro. B. F. Deitz was elected pastor in his place. Brother Deitz was installed by Bro. Cecil Showalter. Our pastor held one week of evangelistic services, closing with the love feast. Preaching services are held at the Mt. Vernon church each second and fourth Sunday mornings.

An Open Letter to Our Annuity Family

June 1958

Dear Church Annuitants:

Low dividends this year will disappoint many investors but your twice a year annuity check in full will come to you July 1. Your gift investment yields triple benefits;

1. Generous income for you
2. Strength for the church
3. Rich spiritual joy in your heart

We write to you publicly so others will know of the annuity plan. Some of you have received this annuity over forty years. Last year we paid $60,124 on 436 agreements totaling $1,162,350.

Deep satisfaction is enjoyed in sending these regular checks. Annuity payments have been made for sixty years with no default. Some of you made an annuity gift since July 1, 1956 and enjoy the new 7.4% rate for those of eighty years. Fifty percent of new gift annuities came from present annuitants. Some have given stocks and bonds under agreement that they receive all dividends.

Why have you given? You mentioned reasons such as joy in giving, the need of good income, fear of making bad investments, tax advantages, savings in estate settlement costs, and fulfilling your God-given trusteeships.

Will you please share this information with others, and invite them to join our annuity family.

Yours in the name of Christ
General Brotherhood Board
H. Spenser Minnich

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Please send to me the leaflet, "A Church Annuity Yields Triple Benefits." Tell me what rate is paid for the birthdate given below.

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Plans are being made to resume services at the Sugar Grove church on the first and third Sunday evenings, during the summer months. We are planning a two-week meeting for this summer. Plans are being made to hold an old-time hymn sing in one of the churches in our congregation in the near future. —B. F. Deitz, Perry, W. Va.

Second Virginia

Waynesboro—Since our last report, Bro. A. J. Bower, Jr., has been installed as minister of education. Our congregation was represented at the district men's work banquet, the district women's work conference at the Emmanuel church, district meeting at Blue Ridge Chapel, World Community Day at the Grace Lutheran church, and the leadership training school. A preaching mission was conducted by Bro. David J. Markey of Baltimore, Md. Brother Bower conducted morning devotions over the local radio station for one week. A building fund and budget canvass was conducted under the direction of Robert Hall of Washington, D. C. Pledges were made to the building fund for a three-year period, and giving to the budget was increased. During the month of January, Sunday morning worship services were broadcast over the local radio station. At a morning worship hour in February we celebrated the special service of communion. Roger Pannell and Brother Bower attended the youth political seminar in Washington and New York. A school of Christian living was sponsored by the Temperance Committee of women's work in February. On Race Relations Sunday, our pastor, Bro. Charles J. Whitacre, exchanged pulpits with the Rev. E. C. Watts of the Shiloh Baptist church. The educational unit of the building program is nearing completion. This will provide a fellowship hall, classrooms for all age groups and administrative offices. The sanctuary will be the second unit of construction and will be built as soon as finances permit. The men are giving many hours of their time in helping with the building program. Nine persons have been baptized and five received by letter. Our members used Meditations on Brethren Life. —Mrs. G. M. Terry, Waynesboro, Va.

Southern Virginia

Saint Paul—On Feb. 1, Brother and Sister G. L. Baker of Alum Bank, Pa., arrived to begin pastoral work in a joint plan with the Fremont church near Hillsville, Va. Since their arrival, Brother Baker has been busy making contacts and acquainting himself with our people. He devotes his time equally between the two churches. There is splendid co-operation between pastor and people. Our church plans to share in the Anniversary Call program. Bro. L. D. Bowman moderated the regular council on March 16. The pastor conducted Holy Week and evangelistic services.—W. M. Leftwich, Mt. Airy, N. C.

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books written for Brethren children by Brethren authors

THE STORY OF THE BRETHREN, by Virginia S. Fisher
In story form the history of the Church of the Brethren from 1708 until the present is given. Junior and junior high.
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WILDERNESS BOY, by Ota Lee Russell
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A factually-based heartwarming story of the joy a Brethren family found in raising a relief heifer. Older junior and younger junior high. **$1.75**



OF SUCH IS THE KINGDOM, by Modena M. Studebaker
Sixteen stories about children in our four Brethren mission areas. Intensely interesting; true to actual life conditions. Older primary and junior. **$1.75**

LEARNING THE BRETHREN WAY WITH JIM AND JANE, by Dessie R. Miller
A summer on a Virginia farm with their Brethren grandparents teaches Jim and Jane much about the Church of the Brethren. Useful in church membership classes. **$1.50**

Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

JUNE 14, 1958



As our forefathers established homes in the new land they kept the barriers of dress, language, and cultural patterns

My Dear Forefather . . .
Ernestine Hoff Emrick

The Limitations of the Lutheran Reformation . . . *V. F. Schwalm*

The Women Jesus Knew . . .
Helen Shallenberger

If You Are Emotionally Disturbed

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

No Boundary

Concerning John Beagle's letter to Readers Write in the Dec. 21 issue of the Messenger, I have a few comments.

There is no boundary line to sin in this world. It stretches from America to the highest border of Canada on the map. It goes east and west and north and south and stretches over all land areas and over all human beings. This is why people sin, because sin is present everywhere they turn, even in Canada. I have nothing against Canada or the U. S. or any country in the world, except the sin in it. And I'll admit that we are not perfect and that we have some bad points and some good points.—Jeanne Jacoby, Gettysburg, Pa.

Longer Life Span

Down through the years, I've occasionally made a one-week check-up on the obituaries given in the Messenger. Each such trial surprised me at the longevity of the individuals whose obituaries were given.

It is rather common knowledge that the life span is gradually, if slowly, growing longer here in the U. S. I suspect this is true in all countries where more is being done to educate people concerning the value of proper medication, proper choice of food for each individual, etc.

What marvelous changes it was ours to see during the years we were in India! That phase alone of the work there and in other mission areas is such a constant challenge to Christians to "go anywhere" in response to our Savior's "go ye into all the world."—J. M. Pittenger, Philadelphia, Pa.

"Outside" Writers

I am writing this note in strong protest against your publishing articles appearing in the Gospel Messenger by outside writers who are not affiliated with the Church of the Brethren.

There are too many contributions from outsiders. If the Messenger is to be a Brethren publication then let articles by Brethren writers be printed.

I know there are many contributions from the Church of the Brethren whose articles never get in print; but are consigned to the wastebasket, while we have to put up with the views of outsiders whose ideas and views are foreign to Brethren ideas and beliefs.

I resent this cramming down our throats these outside ideas and beliefs. Soon we will be no better than any other denominations.

So won't you please abolish the printing of non-Brethren manuscript and give us Brethren manuscript and keep the Messenger Brethren.—Thomas F. Tusing, Baltimore, Md.

A quick review of the index for 1957 copies of the Messenger indicates that 291 contributors were Brethren, 52 had some other church affiliation, and the affiliation of 11 was unknown to the editor. Do other readers agree with Reader Tusing that there are too many non-Brethren writers? Or do some feel that we are not sufficiently ecumenical in our choice of contributors?—Editor.

A Cure for Drifting

To anyone who has been drifting along with a rootless, uninspired attitude toward life I have a cure to recommend. It is to accept a challenge of some sort and put your whole being into making a success of it. My challenge was to take on a Sunday-school class that no one else wanted to teach. I was quite inexperienced at that sort of work and was very surprised when the Sunday-school superintendent asked me. I imagine I was a last resort and perhaps she never dreamed that I would accept it. Little did she know what she was offering me — or did she? Anyway, my first impulse was to refuse but something seemed to nudge me and whisper, "Take this opportunity," and I did with many qualms and misgivings.

How I studied to prepare myself for this teaching; I searched through all the material I could find for ways to make the lessons as interesting as I could. I made friends of the children, learned all I could about each of them — their homes and families — their fears and their hopes for the future. I spent many hours in preparation for each session with them, and those who had

Continued on page 25

My Dear Forefather

I AM moved to correspond with you concerning something of yours which may be in danger of being lost if it is not reclaimed with vigor in these present days. Perhaps you might have some counsel for me in regard to it.

They called you "a peculiar people"—you of the early Brethren faith. Perhaps you even called yourselves that. And you were indeed. You felt that being "in the world but not of the world" meant being "separate" or "apart." And so you maintained barriers of dress, language, and cultural patterns. Except for a few special occasions you refrained from participation in government and community concerns.

You cannot remotely imagine how life has altered since your little group tilled the soil of a new country. Change has marched inexorably upon me, and I must change too if I would live. I have modified your insistence on separateness. I have come to believe that living in the world implies a responsibility to the world, and so I take part in the civic and social affairs of men.

But in discarding your separateness, I have almost discarded your uniqueness. In renouncing your outward marks of distinctiveness, I have almost renounced your inward nonconformity of spirit.

A major concern, sir, among men of your time was for freedom of thought and conscience, but I am inclined to use this hard-won heritage to pattern my thinking after the accepted trends of the day. Truly, in this society it is exceedingly difficult to do otherwise, owing to the studied use by certain agencies of a force known as "social pressure," as subtle as it is effective.

Whereas you kept the world at a safe distance, I now have taken into my very living room the world in a box—a very persuasive little box called television, which teases, entices, cajoles, warns, pleads, threatens, and bombards me with propaganda of all sorts—commercial, political, and moral. It is a rare independent soul who is not to some degree "sold" on a particular product that is loudly lauded or a way of life that is less obviously set forth.

Roadways, along which in your day trees marched to the glory of God, have now sprouted a procession of massive billboards to the glory of toothpaste, breakfast cereal, shaving cream, automobiles, soft drinks and what-have-you. They inform me that "Where there's a man there's a Marleboro" (and who wants to risk being less than a man?) and that "Beer belongs" in the American family (and of course everyone wants to have a proper American family!).

Attractive magazines advise me through appealing illustrations that my attire must duplicate the "sack look" of thousands of other devotees of fashion, that my hair must have that smart Italian cut and my toes the "new" pointed shape. And if I am not a rank individualist, I am inclined to conform, thus putting myself "in the running" with my fellow seekers for approval.

I have the uncomfortable feeling that these things may not be right or fitting for me, but it frightens me to be caught standing alone and I scamper back into the anonymity of the crowd.

Even in the matter of decorating my home, what "they" are doing is greatly to be considered, whether the style gives me a warm, comfortable feeling or not. As one designer says, "Most women have the illusion that their decorators express their personality, while as a matter of fact they express the husband's income and the wife's social aspirations." I could walk into countless homes and find there no identifying marks to distinguish them from other homes in the community, no clues as to the kind of individuals that make up those families.

I and many others need to do some serious searching for our lost identity. Many of us have been pursuing a false self to the point that we are forced to seek the help of a mind doctor (whom we call a psychiatrist) to keep us sane—to enable us to unmask the self that we

An imaginary communication to a forefather from his descendant. Next week the forefather's reply will appear.

really are and accept and live with that self, different and imperfect as it is.

Furthermore, so great is my bondage to conformity that I in turn am guilty of spooning out to my children the same tasteless levelizing medicine which society feeds me. I am constrained to gauge their development and behavior by what is considered "normal" or average for their age. If they do not fit this accepted pattern, I attempt to force them into a mold of my own making—at the loss of how many an unconventional genius?

On the screens of the aforementioned box and the corner motion picture theater, immorality is re-enacted so frequently before my eyes that I can now look upon it without recoiling in distaste. Its very repetition through the impressionable eye-gate gives it the "everybody's doing it" status, and the Ten Commandments seem to recede dimly into ancient history.

One pressure which you yourself experienced, sir, is operative yet. The monster that you called "tyranny" is still at large with undiminished sway. I call it "dictatorship" when it rears its fearsome head in other countries, and "regimentation" in my own. In wartime it wraps itself in the splendid cloak of patriotism and commands a kingly respect — only temporarily, it assures me.

A few of my deeply perceptive associates who have penetrated the disguise have incurred the special brand of ostracism reserved for those who, like Daniel, will not bow down. But the wily creature, finding that on the whole it is much better received in this garb, becomes reluctant to lay it off in peacetime. And so a struggle ensues between those who would disrobe it and those who would not, and in the confusion I have sometimes found myself abetting the wrong contingent. The garment remains half on and half off, and it takes a wiser man than I to discern which is which. Therefore, I am usually content to take the word of those who have studied the world situation and speak in convincing tones.

One of our cynics recently said that "an American today is a pale imitation of a Russian." Though I may not concur in this opinion, it contains enough truth to disturb me considerably. Is it possible that I am bending all my efforts simply to copy the tactics of a potentially hostile nation, only to be outdone by it after all? Have I become a rubber stamp of something I far from admire?

I have lately been startled out of my intellectual lethargy by a development of which, sir, you never dreamed. This competitor nation has preceded my own in sending a mechanical moon whirling about our earth, and the race is on to create a new human-contrived universe in space from which to control this troubled planet with the threat of "continent-buster" bombs. If Sputnik has performed no other service, it has at least awakened me to a new appreciation for creative intelligence.

Being catapulted into a desperate need for scientific minds, I am suddenly becoming unashamed to think. The titles of "egghead," "long hair," and "square" are now outdated as terms of derision. The teaching profession can once more hold up its head

Continued on page 15

AS PILGRIMS OF THE MASTER'S WAY

ERNESTINE HOFF EMRICK

As pilgrims of the Master's Way.
The early Brethren trod,
And found this country's fertile fields
Their place to work with God.
Devotion was their way of life,
The words of Christ their creed;
Compassion lived within their hearts
For ev'ry brother's need.

The centuries of witnessing
Have seen their frontiers grow;
Their faith has touched earth's farthest shores
That all mankind might know.
Now peace is torn with enmity
That bombs cannot abate,
But cups of water shared in love
Can quench the fires of hate.

Lord, we would match that loyalty
That stood the stress of years,
For many robes of glory bear
The stain of blood and tears.
From this blest path of sacrifice
We would not turn away;
We hold in trust tomorrow's hope
And build her church today.

Can be sung to the hymn tune, Ellacombe, No. 156 in the Brethren Hymnal

EDITORIAL

Unfreeze the Frozen Fund

A CONGRESSIONAL subcommittee has tabled legislation calling for the appropriation of the $1,407,000 earned by conscientious objectors in World War II. The money has been impounded in the U. S. treasury for more than thirteen years.

Major General Lewis B. Hershey joined with spokesmen of the historic peace churches in urging Congress to release the funds so that the money could be used for relief and rehabilitation projects.

In spite of the action by the subcommittee on claims of the House Judiciary Committee, which apparently killed the prospect of action this year, representatives of the National Service Board for Religious Objectors have not given up hope that some progress can be made yet during this session of Congress. For this reason we urge our readers to consider the case put forward on page 15 of this issue by C. LeRoy Doty on behalf of unfreezing this "frozen fund" and putting the money to work where it can accomplish much good.

We believe the government has an obligation to honor the understanding made with the peace churches that the money which would normally have been earned by objectors but which was withheld should be used for constructive relief projects. General Hershey points out that when a shortage of farm workers threatened harvests in 1942 and 1943, the objectors volunteered to work without compensation to bring in the harvest.—K.M.

Mistakes

When a garage man makes a mistake, he adds it on his bill.

When a preacher makes a mistake no one knows the difference.

When a lawyer makes a mistake, it was just what he wanted, because he has a chance to try the case all over again.

When a judge makes a mistake, it becomes the law of the land.

When a doctor makes a mistake, he buries it.

But when the editor makes a mistake—good night! The whole world knows it!

We cannot vouch for the truth of the first five statements but we have an abundance of evidence that the final punch line is literally true. The Reading Railroad magazine is credited as the source of the quotation, but we are certain that it expresses the viewpoint—and the misfortune—of most editors.

Take this publication, for example. Back in March we printed an excellent meditation by Olive Wise, or at least it was excellent until somewhere in the printing process a few lines of type became misplaced, with the result that the meaning of the poem was lost. We hope to reprint it soon in its corrected version.

The same gremlins who haunt printing plants came back to play havoc with a news item in our March 22 issue. We thought we were designating a certain congressman as a "representative," but it came out in print that he was a "Republican." Yet one of our loyal Democratic readers soon informed us that the congressman belonged to another party.

About the same time, another typographical error changed a reference in a short piece about missionary Christians from the "sons of the kingdom" to the "sins of the kingdom." Then in the April 26 issue a description of Christopher Sauer, Jr., was supposed to read "the younger Christopher Sauer," but it appeared as the "young Christopher," which was misleading because at that time the worthy gentleman was well along in years.

Just to prove that no department of a paper is immune to mistakes, the editorial page on May 3 contained an error in identifying a verse of Scripture. One alert reader caught the mistake immediately and reminded us gently that the verse in question came from Jeremiah 6 rather than the following chapter.

We have heard of magazines that deliberately include a few scattered errors just to see if any of their readers detect them. We are innocent of such scheming, but at least we know now that we have readers. Your suggestions are always helpful, especially when you discern the really important mistakes that we are prone to make as well as the insignificant ones. We shall continue to strive for accuracy and faithfulness in reporting. We shall continue to pray for guidance along a way that does not always have clearly defined directions. But we are human and therefore in need of forgiveness from time to time. Jesus made no mistake when he urged us to be merciful and to refrain from harsh judging.

"If thou, O Lord, shouldst mark iniquities,
Lord, who could stand?" (RSV)—K.M.

LIMITATIONS of the Lutheran Reformation

V. F. Schwalm

IN EDITING Alexander Mack's little book, Rites and Ordinances, James Quinter published a short Memoir to Mack in which he says, "Although there may be some persons found that have thought that Luther and his coadjutors completed the work of giving to the world a pure form of Christianity, this was by no means the case with all those who lived at the time of the great Reformation or in the times which immediately succeeded that memorable event.

"The spirit of inquiry had been awakened. The liberty of thought and the liberty of speech had been asserted and there were those who by their investigation of the oracles of divine truth ascertained that whatever good work the previous reformers had done to redeem the world from error and to restore a purer form of Christianity, still all error had not been deleted, nor all truth discovered."

As we study the origins of the Church of the Brethren and as we examine church life in Germany about 1700, we are driven back historically to the Lutheran Reformation and its aftermath.

In Luther's day everybody was baptized into the church at infancy. Children were confirmed in early adolescence and remained members for life unless excommunicated. The clergy largely dominated the church. They constituted a great hierarchy, with the pope at the top as Christ's visible representative on earth. Under him were archbishops, bishops, and parish priests. They administered the sacraments and conducted services in Latin, which most of the people did not understand.

Salvation was largely attained by faithfulness in partaking of the sacraments of the church, particularly the communion and penance. Penance involved confession to the priest and receiving absolution from him. Before death extreme unction was administered as an assurance of a direct passport to heaven.

The sacraments were considered necessary to salvation. Their administration was in the hands of the clergy. If anyone refused to obey the church, the clergy could withhold the sacraments. The power of withholding the sacraments to recalcitrant church members gave the clergy tremendous power over the minds of men. To be excommunicated from the church or to die without receiving extreme unction would mean suffering the pangs of purgatory—or worse. This power brought kings and emperors to their knees to beg for mercy. The common man could be made to quake in fear by the mere threat of excommunication.

Men sometimes paid money for exemption from or a reduction of the pangs of purgatory—either for themselves or for their friends, without any signs of remorse or repentance. These were called indulgences. It was this careless use of spiritual power, the corrupt living of some of the clergy, and the belief that salvation was a matter of "works" that led Luther to protest against some of the practices of the church.

Luther had a long period of preparation to equip him for the conflict with the organized church. He had gone through an agonizing struggle, that lasted for some years, to attain peace of soul and a sense of acceptance. Having found his peace in the doctrine of justification by faith he now had a solid platform on which to stand while contending with the pope and emperor. He also had a weapon with which to oppose the power of the Roman clergy.

Seeing churchmen carelessly selling indulgences awakened Luther's ire. So he attacked this practice, and from that was led to question other practices of the church, the outcome of which was his excommunication and ultimately his being put under the imperial ban.

While Luther was breaking with the church in Germany, Ulric Zwingli and John Calvin were leading a reformation in Switzerland along similar lines. They also broke with Roman Catholicism and set up a church which sometimes is called Calvinistic but officially better known as the Reformed Church.

Lutherans and Reformed together now waged a contest with the Catholic faith and won thousands of Roman Catholics to their churches, and threatened the papacy itself. This contest got mixed up with political issues and eventually led to open warfare—especially in Germany, but also in Denmark, Sweden, England, and France. The war known as the Thirty Years War was fearfully destructive and after much futile fighting ended in almost complete exhaustion.

The treaty ending the war in 1648 was called the Treaty of Westphalia and among other things provided that in every political division the religion of the prince was to be the religion of the people. If the ruler was Catholic the people



Scene from the motion picture, Martin Luther

Luther preached justification by faith, but failed to stress that men must show their faith by their works and their changed lives

had to become Catholic or leave the country. The same was true if a prince was Lutheran or Reformed. Since Germany had about 300 political divisions and since princes might change in the same division, it made for terrible confusion. In the Palatinate on the Rhine there were six changes of religion between 1546 and 1648.

One bad feature of the times was the union of church and state. In every political division the church was in effect a state church. The state helped decide what church should be recognized in the state and enforced the decisions of the church. No other form of worship was to be permitted within the state. Punishment for unauthorized religious gatherings varied from exile, imprisonment, and drowning to burning at the stake.

But despite the severity of sentences against minority dissenting groups who would not conform to the state churches, there were small groups found from the time of Luther and Zwingli in 1525 to the time of Alexander Mack in 1708 who dared to meet and worship and who dared to defy the worst the state could do. They were Swiss Brethren, Anabaptists, Mennonites, Pietists, and German Baptist Brethren.

In order to establish that men are justified by faith alone, Luther did not stress enough that men were to show their faith by their works. Some said, "Since we are saved by faith alone, we can do as we please." As a result there was much careless living. If one had been baptized in infancy and if he held acceptable theological opinions, he was acceptable to the church. Forms of worship were prescribed and any group worship had to follow these prescribed forms.

The reformation had at first quickened the religious life of central Europe and even stimulated the Catholic Church to make reforms. But as men got farther away from the great reformers, their ardor subsided and their enthusiasm waned.

This condition led Dr. T. T. Myers at the Des Moines Conference in 1908 to say, "The doctrine of justification by faith alone was directed more to the pacification of the conscience than toward the sanctification of life."

A. C. McGiffert in his Protestant Thought Before Kant says: "One of the principal causes of the low spiritual and moral tone of the churches was a misunderstanding of the nature of saving faith, leading to an unfortunate divorce between belief and life." The Protestant Reformation had not completed its work. It had led only to purification of doctrine. It needed to be followed by a sanctification of life.

It was to correct these evils that the Pietists and the founders of the Church of the Brethren, along with others, advocated a reformation of life to complete the earlier reformation of doctrine.

Eleven New Congregations Per Year!

Edward C. Wenger

IN THE 1957 Thanksgiving brochure entitled Your Partnership in the Gospel, it is stated that during the past six years we have averaged eleven new congregations. This is hardly a record of which to be proud when we realize that this is but one new congregation per year for every four of the states that constitute these United States. The brochure further states, "During the six years, 1951-56, Yearbooks record sixty-two new congregations added. . . . Recently we have been saying that for us to do our share in evangelizing the new growth in population, we need to establish twenty-five new congregations each year."

Assuming that we do establish the twenty-five new congregations in this 250th Anniversary Year, what have we done but established one congregation for every two of our states. Does this indicate that we are possessed with the evangelistic fervor of the Apostle Paul? Does it indicate that we are using our advanced technology and material resources just as effectively as Paul used the available resources in his day for the spreading of the gospel?

In the area of church extension during this anniversary year, it appears to me that we might well meditate soberly upon the words of Prov. 29:18, "Where there is no vision, the people perish."

With all seriousness we might well ask ourselves such questions as the following: Why do we lag behind in church extension? Do we lack material resources? Is our intelligence inferior? Are we minus the know-how?

Since we did establish eleven congregations per year it is hardly a lack of know-how. Then let us examine more minutely how we did establish what we did in order that we might build upon our experiences in this area of church extension.

It is the author's opinion that

I SHALL NOT WANT

ORA W. GARBER

I shall not want. The Lord my Shepherd is.
I know him to be mine; he owns me his.
The quiet water streams he leads me by;
In pastures green he causes me to lie.

I shall not want. My Shepherd guards my soul
And leads in paths o'er which he has control.
The darkening valley I need never fear.
The Lord my Shepherd is; he will be near.

I shall not want. He holds at bay my foes;
My wounds with oil he soothes. My cup o'erflows.
His goodness and his mercy follow me.
At home with him forever I shall be.

Though all the ills of life their powers may vaunt.
The Lord my Shepherd is; I shall not want.



Religious News Service

this proverb, "Where there is no vision the people perish," applies to us in the area of church extension. But reverse these words and you have the hopeful challenge, Where there is vision, the people triumph. This was demonstrated in the history of the building of these eleven congregations last year. It is our opinion that given a leader with vision, any group of devoted people in any given community in these states will rally around such a leader and dedicate themselves and the resources they hold in their possession for the building of a sanctuary for the glory of God and the benefit of their community.

What are we saying, then, is lacking? What is lacking is a sufficient number of these leaders with vision who are willing to forego personal comforts and sacrifice sufficiently for the cause of church extension.

Such a leader must be willing, first of all, to start from scratch. He must be willing to live with a small nucleus of from twenty-eight to forty people and help them to organize patiently and gradually as more and more personnel becomes available, always keeping in mind or having a vision of a well-organized, smooth-running congregation toward which he is striving.

He must be willing to have his best efforts in conducting a meaningful worship service defeated by unexpected handicaps in worship facilities, unworshipful surroundings, and lack of experienced personnel such as a pianist or chorister. He must be ready to smile, when, despite these handicaps that defeat his program, his members praise a fellow minister of an established church by saying of him, "He must be a good minister to have a big church like that."

Furthermore, he must realize that this small group is struggling to establish itself and, therefore, he must be content with whatever may be his own lot, be content to live in any kind of quarters, without garage facilities, without utilities furnished and with a salary not in keeping with his living costs but in keeping with the group's ability to pay. He needs a good car because, until the organization grows, it will be his car that will most often be pressed into service for the transportation of children, junior highs, and youth. Above all he must set an example or set the pace for giving, by himself pledging from ten to twenty-three per cent of his salary so that the church building program can progress.

It will be beneficial if he has learned how to live frugally and how to deny himself of the best. It will help if he can merely appreciate and enjoy the fine display of steaks, chicken breasts, and ham, and settle for the cheaper cuts, weiners and scrapple. It is of value to have a wife who is both resourceful with skillet and needle. For, when the work is as challenging as it is in church extension, desires for personal comforts in life give way to enthusiasm for finishing the immediate task at hand.

Under our present organization for church extension, one of our most immediate needs is a sufficient number of leaders who are willing to give themselves wholeheartedly and sacrificially to the cause, men who with the Apostle Paul can say, "I have learned in whatever state I am to be content."



Victor Delhez Three Lions

Because she found forgiveness for her sins and a changed life in her encounter with Jesus, the Samaritan woman wanted her neighbors to have the same blessing and so she brought them to the Master

Helen Shallenberger

The Women Jesus Knew

NO ONE meets Jesus and goes away the same person. This is just as true of lay women as it is of lay men. Let us look at the Scriptures and meet some of the women that Jesus knew.

Jesus was resting beside the well in the city of Sychar in Samaria when a woman came to draw water. He asked her for a drink. Of course, this astonished her, first of all because she was a Samaritan and Jews had no associations with Samaritans. It would be unthinkable for a Jew to ask a favor of a Samaritan and thus to put one's self into his debt.

In his conversation with the Samaritan woman Jesus revealed to her that he knew all about her past life of sin and yet he offered her a drink of living water. He also revealed to her that he was the Messiah for whom the Jews looked. She ran into her village, told the people of her experience with Jesus, and brought the townspeople to hear him. They listened to him and asked him to stay with them. As a result, many of these Samaritans believed on Jesus and declared him to be their Savior.

This woman's encounter with Jesus resulted in her forgiveness of sin, her drinking of the cup of living water that Jesus could offer. As a natural response of thankfulness she went and brought others to receive this same blessing.

When today's women truly meet the Master we can have a similiar experience. Can any of us come into his presence and not feel "that he knows all

about us"—our noblest efforts as well as our selfish ambitions, our highest joys and our deepest sorrows, our goodness and our ugliness? The woman at the well offered no excuses for her behavior to Jesus, but simply acknowledged his forgiveness. Do we offer excuses instead of contrite hearts? The woman at the well was ready and eager to drink of the living water because her forgiven soul was thirsty. It is only as we are forgiven that we prepare ourselves to drink of the cup of living water.

Having drunk of Jesus' living water, the Samaritan woman realized that this was also what her people needed and she went gladly to bring them to Jesus. She was enthusiastic about what she had found. She easily convinced the people that something genuine had happened for they said later to the woman, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

Are we convincing the people with whom we come in contact that we have had a worthwhile and genuine experience with Jesus? Does our enthusiasm call attention to something different within us? Does anyone see us as a new person, unlike the average man on the street? And having seen a change and desiring this newness for themselves, do we bring them to Jesus?

We hesitate sometimes at this point because we think that we do not know the right words or that we will embarrass someone. Will not living what we profess create the atmosphere out of which can come the invitation to others to "come meet the Christ"? If we say that we follow him, our general outlook and philosophy of life and people need to be representative of Jesus' way. We lead our children to Jesus, not only when we bring them to church school and perhaps the church services, but as they can see the fabric of our lives interwoven with the pattern of the church which is the body of Christ. We lead children to Christ when it is as natural for the conversation in our homes to be about God, his work, his purposes, our place as a Christian in the world as to hear about last night's victory for the Orioles baseball team, the score of the game and who made the home runs. When the Bible is read with the same interest as the daily paper and the Time magazine, young people know that we consider its message as pertinent for today as the latest news.

Are we eager to teach others through the program of the church: church school classes, youth groups, choirs, camping experiences? Or do we pass these jobs on to others to avoid criticisms or a discipline headache? Do we serve only when we directly benefit or when it comes within the convenience of our plans? Do we ask to be excused from serving in the nursery since we no longer have children who need to be in the nursery? Are we willing to be a Scout leader only when our children are of Scout age and are members of the troop? Do we find joy in being inconvenienced for Christ's sake?

We lead others to Christ only when we prove that we have found him for ourselves. Mary and Martha are familiar to us as the sisters in a home at Bethany, where Jesus liked to go. We recall one visit when Martha, busy preparing the evening meal, became annoyed and flustered because she received no help from Mary, who was busy listening to Jesus' conversation. Martha asked Jesus to scold Mary for her laziness. Jesus told Martha that she should not have gone to a lot of trouble preparing an elaborate meal when one dish would have been sufficient.

We find in this incident a subtle trap into which the women of 1958 easily fall. From other accounts we surmise that Martha was the older and stronger of the two sisters. It was she who ran to Jesus with the expression of faith, "Lord, if you had been here, my brother would not have died," while Mary remained in the house weeping. Martha was practical and unselfish as she thought of her guest's comfort, while Mary was self-absorbed in her own spiritual profiting.

What Jesus requires is a balance, so that we are able to choose the good portion. Jesus' commands are very practical ones: feed the hungry, clothe the naked, visit the sick and the imprisoned, care for the widows

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Not What But Whom

MILDRED ALLEN JEFFERY

"What am I looking for in my life?"
I asked myself, before I knew
Just what it was I wanted most
Or had thought the problem through.

"What are you looking at in life?"
A silver voice asked sweet and clear,
And I replied, "It must be self—
Enthroned above all things held dear."

And then I knew it wasn't "what"
I needed most in life, but "whom."
And as I knelt, I saw self leave
And Jesus entering the room.

and orphans, make welcome the stranger. This cannot be done if we seek only to enhance our own spiritual lives, if we set ourselves apart as in a monastic vacuum. The tests of Christ whereby the value of our faith and lives is to be assessed are not how much time we spend in prayer but what becomes of our prayers in actual unselfishness and helpfulness to others; not simply what do we believe, but do these beliefs compel us to spend our lives for those who need kindliness and help.

Most of our world today is short on spiritual growth and longer on deeds and action. So long as we do not grow in the spirit so long will our deeds be acts of selfish kindness, a kind of reciprocal goodness for those who act and think as we. These are not the fruits of faith or the will of our Father.

When Jesus gently and perhaps smilingly rebuked Martha, he was pointing out a balance of life that had momentarily escaped her in her own desire to please. It is easy for us to be doing so many things even in our church life that we lose sight of our real goal as Christians, that is, to live so that others see Christ living in us.

Jesus freed Mary Magdalene from the seven demons and gained a loyal follower who stayed with him at the cross and was among the first at the tomb. He acknowledged the faith of the woman with the incurable flow of blood and gave her her health. He raised the daughter of Jairus from the dead. We know Jesus was grateful to his mother for her godly influence in his boyhood and her continued efforts to understand him because he remembered her welfare in his agony on the cross.

The Family Counselor

Paul Hersch H. K. Zeller, Jr. Jesse Ziegler
Clyde Weaver Leah Zuck Katherine Weaver

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselors,

I would like very much to talk to someone about my problem but I just haven't the courage to go to anyone in person.

I have been married several years and have three young children. We have been living in the present locality most of those years and in this time I haven't gained one friend in the neighborhood or in the church. In recent years my husband and I have steadily drifted further apart. At the beginning of our marriage we confided in each other. Though I still do, he never tells me anything, business, pleasure or otherwise. He sits down for his meals and in the evenings and never utters a word unless he seeks information. I feel the children will soon develop a bitter attitude toward life if they see us, their parents, unhappy and bickering.

I am very happy to have my young children to talk with, but don't you agree that every adult needs another adult to talk with? I believe in prayer and God, but I am very unhappy as I feel no one needs me in this life but my children.

A Desperate Wife and Mother.

Dear Friend,

You are certainly not alone in feeling that you lack the courage to go to someone in person and talk about your problem. Many persons feel the same way and even after they have gone to someone and poured out their hearts there are misgivings. Most problems are the accumulation of many troublesome things, usually occurring over a long period of time. In any case most people wait and wait, hoping that something will happen and that things will change for the better. Often, after a great deal of time has passed without improvement and things seem to be at their lowest ebb, the troubled person, almost out of sheer desperation, asks for help.

In your letter you indicate that things went at least acceptably well in your family life until a few years ago. Since then things have gone noticeably badly. It is important that your husband know how deeply disturbed you feel about your weakening relationship with him. He may say that it is foolishness on your part to be so concerned. Nevertheless, if for this long a time you have felt thus, whether it is your fault, your husband's, or both, it is a problem and not to be taken lightly. It is necessary to understand also that, if at all possible, one of the finest ways to work through trouble is with the mutual understanding and encouragement of husband and wife.

You should ask each other about these last few years: (1) Has your husband been working in a job that he truly likes, or has there been a change which brings dissatisfaction? (2) Have you had more financial difficulties? (3) Have your friends and associates been less pleasant and highminded? (4) What about the health of any member or all of your family in that time? (5) Has there been quite a change in your church in the parishioners, the ministers? (6) Has your own attitude toward yourself changed for the better or worse?

These items may give a key to your trouble. Even if they do not they may help you both to talk things over more freely with each other. Tension and misunderstanding in a home cannot stay where thoughts and ideas are freely shared. Should your husband show less than the amount of interest you feel you need to overcome the uncertainty in your family, we suggest that you seek out a qualified person who can help give you perspective and alleviate your unhappiness.

Clyde and Kathy Weaver.

Wherever and whenever Christ met women he treated them with a respect and prestige never afforded womanhood before. They became important as creatures of God. This was the turning point in history for the place of women in our world. Women of every age need to accept Christ's challenge of life and prove their worthiness of his faith in them.

A former mental patient suggests ways in which family, friends, and church can help

If You Are Emotionally Disturbed

THE term *emotionally disturbed* refers to those who are suffering from mental illness of various types, many of which can be cured or sufficiently curbed to allow the individual to live a normal, cheerful, and creative life. It is the belief of many concerned Christians that there are a large number of individuals who need care from experts and yet are unwilling to receive it. Thus, as a former mental patient, perhaps the writer can help encourage those in need, or those with loved ones in need of care, to accept it.

Modern psychiatry in the hands of thoroughly trained and experienced doctors can alleviate mental illness to a large degree. But it also requires the co-operation of the patient as well as his constant determination to work with the doctor in discovering and relieving his difficulties. Just as a doctor works together with patients suffering from serious physical diseases so a psychiatrist works with the mental patient to remove the cancerous burden of ideas and compulsions that make his life miserable.



Prayer for help and forbearance on the part of both patient and his family can make the difference between progress and failure in achieving health

A. Devaney

If it is difficult to find a satisfactory doctor, the local family doctor, social worker, or minister can usually refer the patient to a clinic, hospital, or psychiatrist where adequate help can be obtained. The family doctor, minister, or other counselors are usually well-informed on mental illness, but are not sufficiently trained in psychiatric knowledge and procedures to give the best care. Because lack of financial means is often a hindrance to adequate care many communities have established clinics or mental health centers where care can be acquired at a low cost. Also mental patients receive the same insurance benefits as the physically ill if there is need of hospital care.

While it is true that a patient may feel more at ease with one doctor than another the first interview is often difficult and may cause the patient to give up before he has given the doctor a fair chance. Most doctors use the friendly conversational approach with the patient seated across from the doctor's desk. These conversations along with the hospital treatments, if necessary, and the medicines prescribed, are the major part of psychotherapy.

Through frequent discussions

of the patient's feelings and the guidance of attitudes toward life situations in the past or present, the gradual progress toward the goal of mental health is undertaken. As one doctor has said, psychotherapy is an art, the doctor a skilled artist. However great the skill it generally takes a long time and a great deal of patience on the part of both doctor and patient.

Living with a mental patient is generally very trying and disturbing to the family, co-workers, and friends, but the proper attitudes of those in the family, on the job, and in the church and community can help to speed the patient's recovery. It is very important to remember that antisocial acts on the part of the patient are symtoms of illness due to a combination of confused thinking and lack of control.

Mental illness is not sinful in itself, nor is it a cause for amusement. It is a sign of inward sickness that may or may not involve concern with moral acts. It is stimulated by the misinterpretation of the words and expressions of others, both real and imagined, by paralyzing fears of the dangers involved in ordinary living, and frequently by heavy pressures on the patient's physical health.

Sometimes members of the family may be tempted to analyze the patient's difficulties and to try "home cures" but this will lead to more confusion and tension as it is impossible for the family to be objective. The prime requisite of family and friends of the patient is to provide opportunities for tender loving care, simple responsibilities and light, pleasant activities.

This will not be easy, for the patient may resist expressions of tenderness and concern, may refuse responsibilities and may spend much time in gloomy introspection. Even words of praise may be rebuffed, but they are helpful and necessary. Both the patient and family will have to exert much effort toward patience, good humor, and dogged determination each step of the way. A combination of firmness and gentleness is the best medicine both at home and in the hospital.

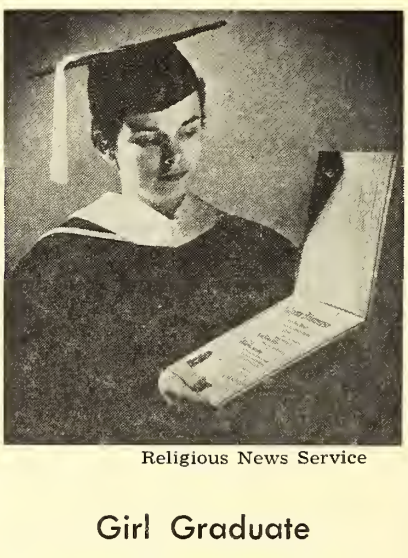
Very often the simplest activity with the hands will help relieve the oppressive tension. Just rolling a ball of clay in one's hands can be effective. Friends and family can also help by listening quietly to the patient's concerns and then by trying to guide the patient's conversation to objective, non-emotional subjects. Too intimate questions on the part of friends can be very disturbing and are not helpful.

Members of the family should not feel that they need to totally change their own personalities. While there may be some minor adjustments that can be made, the principal requirement of the patient is to learn to adjust to the family, friends, and acquaintances as they are, to take them in their stride, to give as well as take.

Any profound and helpful doctor will agree that religion is a major aid in helping the patient recover. While there may be confused thinking about the details of one's faith and practice, the basic, underlying dependence on God the Father and the desire to be obedient to his will, will support the patient throughout his ordeal and motivate his desire to recover.

There are those who say that because a patient is suffering from guilt feelings, which are only a part of the picture, we should throw out the Ten Commandments and the Sermon on the Mount. Guilt feelings are a part of normal personality; it is only the oppressive concern with them that contributes to ill-health. Without the negative controls of the Ten Commandments and the positive drives of the Sermon on the Mount the individual and society cannot maintain the stability that will provide opportunities for progress toward higher living.

Finally, the beneficent effect of prayer to God for help and forbearance by both the patient and his family and friends cannot be measured in scientific terms, but it can, without doubt, make the difference between progress or failure in achieving mental health. The prayers need not be long or



Religious News Service

Girl Graduate

ENOLA CHAMBERLIN

She trips across the platform bare,
Her cap set squarely on her hair.
Her long black gown severely covering
The womanhood so sweetly hovering
About her slender form. Her eyes
So innocent, so strangely wise,
Suffused with pride as if to say,
"This is my first triumphal day."
And watching her as in a glass,
Time slips away, the long years pass
In quick review—from toe to hair
I see my young self standing there.

agonizing, but brief and heartfelt.

Likewise, the prayers of the church and expressions of concern by its members can do much to support the patient and his family during the period of their ordeal. It must be remembered that a normal person achieves emotional maturity over a period of twenty years or so, but that the disturbed person must "grow up," achieve mature stability, in a much shorter time. The patience and the determination of those concerned can gradually bring about a personal victory that is a gift of God's blessing for which one will be eternally grateful.

My Dear Forefather

Continued from page 4

in self-respect, and I am painfully aware of my neglected educational system. The student who is fascinated with ideas may yet be looked upon with as high a regard as the "grooviest jitterbug" (a term I could never explain to your comprehension, sir).

This, then, is my dilemma: I have come to this crisis moment in history pathetically ill prepared. Those who would utilize me for their own calculated gain have, through the vastly improved means of communication at their disposal, mesmerized me into a sort of mental stupor. I have all but forgotten how to be my own self, to think my own thoughts, and to raise my own voice among men.

Have you some word for me and the Brethren of today? Can you impart to me a portion of your rugged spirit which would not be lulled or intimidated? Give me, I pray you, the secret of a man of your day, one Martin Luther, who could say on pain of death, "Here I stand. I cannot do otherwise. God help me!"

Respectfully,
Your Heir in the Faith

Next week: Part II, My Dear Descendant

Bill Would Appropriate CO Funds for War Rehabilitation

C. LeRoy Doty, Jr.

A BILL (HR 9882) recently introduced into the United States House of Representatives by Congressman A. S. J. Carnahan (Democrat-Missouri) would authorize the expenditure of certain monies earned by conscientious objectors during World War II for war rehabilitation work. The Bureau of the Budget, which on behalf of the President approves or disapproves all bills introduced into Congress, has given its blessing to HR 9882 and said that as far as it was able to determine there was no objection whatsoever on the part of the administration to this bill.

Bill Would Fulfill Original Agreement

The bill would fulfill the continuing trust responsibility of the government growing out of an agreement entered into during World War II. This agreement involves $1,407,976.96 which was earned by conscientious objectors, many of whom were members of the Church of the Brethren, doing work of national importance as provided under the draft law in lieu of military service. For the most part this employment was on dairy farms or in harvesting seasonal crops. The employers paid the federal agency concerned for this labor at the going wage. These funds were deposited in a special deposit account in the federal treasury and were covered over into the general fund in March of 1947.

At the time of the inauguration of the program there was a definite understanding that these funds would accrue to and be used by the National Service Board for Religious Objectors for war rehabilitation work. This agreement was incorporated into a memorandum of understanding between the United States Department of Agriculture, the United States Employment Service, the Selective Service System, and the National Service Board for Religious Objectors. Because the Comptroller General felt that this could not be done without further enabling legislation by the Congress of the United States, the fund was deposited in the U. S. treasury, where it remains in constructive trust for the National Service Board for Religious Objectors.

Money Would Be Used for War Rehabilitation

The money appropriated by this bill would be used for foreign rehabilitation and refugee relief and resettlement programs in accordance with the original agreement. At the present time the religious groups represented by NSBRO, including the Brethren Service Commission, have active rehabilitation programs operating in more than forty countries abroad. These activities include programs for the rehabilitation of devastated areas, refugee relief and assistance, restoring of war-devastated farms abroad, clothing, food, medical supplies, shelter, instruction in agricultural methods and manual arts, village improvement, sanitation, and the rebuilding of educational institutions.

In order to insure adequate controlling of the programming of the money, the bill further provides that disbursement of the money would be made upon approval of the director of Selective Service, and that in making this approval the director of Selective Service will have available the counsel of the Advisory Committee on Voluntary Foreign Aid, which is a government agency residing in the International Cooperation Administration.

A Moral Responsibility

In view of the above facts, those

Continued on page 25

KINGDOM GLEANINGS

Bro. Ed. Crill, whose resignation had been announced effective Sept. 1, 1958, has accepted the call of the General Brotherhood Board to continue as director of youth work for another year until Sept. 1, 1959.

Clyde E. Weaver, who has been chaplain of the Parental School, Chicago, Ill., has recently been appointed associate executive secretary of the Department of Social Welfare, Church Federation of Greater Chicago.

Belva Ebersole of New Enterprise, Pa., began work as a biller in the General Offices at Elgin, Ill., on June 2. Belva served a year in Brethren Volunteer Service and attended an international work camp. Her home church is New Enterprise.

The eleventh Annual Conference on Aging will convene at the University of Michigan, Ann Arbor, June 23-25. The conference is intended primarily for people who are professionally interested in the problems of the aging which may include church executives, pastors, and institutional directors of homes for the aged.

The Brotherhood's assistance to the work among the Chinese of Chicago recently benefited from the establishment of a new memorial to martyred missionaries, Alva and Mary Harsh and Minerva Neher. The first substantial gift now recorded in the Book of Remembrance came from a member of the departed missionaries' class in college.

Friends, the new weekly publication for the junior high group, is being used in a great many of the churches. We are mailing 10,508 copies of each issue. Those churches not now receiving this publication should give consideration to it. Sample copies are available upon request for free distribution to help you introduce it to your junior high students. Send your request to: Church of the Brethren General Offices, Elgin, Ill.

Each year thousands of dollars of designated gifts are received by the treasurer of the General Brotherhood Board. It is the policy of the board to respect all gift designations and to use the funds in the furtherance of the work for which they are designated. Annual Conference has urged giving for the total Brotherhood Fund but giving for specific needs is honored. The board has received the counsel of Annual Conference that it is proper for designated funds to bear a small share of the general administrative, promotional, and Gospel Messenger costs.

Dedication

Modesto church, Northern California, will have a dedication service on Sunday, July 14, at 12:00 noon. Myrl Strohm, chairman of the district board, will be the speaker.

C. LeRoy Doty, Jr., terminated his services as executive secretary of the National Service Board for Religious Objectors on June 5 to accept the pastorate of the Long Beach Church of the Brethren, Calif. J. H. Sherk, at present executive secretary of the peace section of the Mennonite Central Committee, will assume the position on Sept. 1. In the interim John Martin, associate secretary of the NSBRO, will act as executive secretary.

A man—or man and wife team—is needed to teach Bible to ministerial students and active ministers at a Negro school in the Deep South. This could be a retired person or other person in a position to volunteer his time to teach in a tense racial situation. Board, room, and transportation expenses are provided. Work would begin in September. Any persons interested in this position should contact the Brethren Service Commission, General Brotherhood Board, Elgin, Ill., as soon as possible.

Among our contributors to this issue are two pastors' wives, *Ernestine Hoff Emrick* and *Helen Shallenberger.* The former's husband is at Nappanee, Ind., and the latter's at the North Baltimore church, Md. *Edwin Wenger* is pastor of the new church at Oakland, Md., Oak Park. *V. F. Schwalm* is the former president of Manchester College in Indiana. *C. LeRoy Doty, Jr.,* has been serving as executive secretary of the National Service Board for Religious Objectors.

Changes of Address

Niels Esbensen, from Redondo Beach, Calif., to 1918 112th St., Los Angeles 47, Calif. Brother Esbensen is retiring from active pastoral work.

A number of missionaries have changed location on the field or have returned to the United States on furlough. The changes of address for these persons follow:

Irven and Pattie Stern, from 3435 W. Van Buren St., Chicago 24, Ill., to 22 S. State St., Elgin, Ill.

John and Mildred Grimley, from Nigeria, West Africa, to 22 S. State St., Elgin, Ill.

Robert and Beatrice Bischof (Brethren Church), from Mbororo, Nigeria, to Uba, P.O. Mubi, via Yola, Nigeria, West Africa.

Charles and Marguerite Kraft (Brethren Church), from Mubi, Nigeria, to Mbororo, P.O. Garkida, via Jos, Nigeria, West Africa.

Velva Jane Dick, from Nigeria to 811 N. Charlotte St., Pottstown, Pa.

Wilma Schrag, from Nigeria to 22 S. State St., Elgin, Ill.

Louise Sayre, from India to P.O. Box 270, Waynesboro, Va.

Benjamin Sollenberger, from Marama, Nigeria, to Waka Training School, P.O. Biu, via Jos, Nigeria, West Africa.

Lillian Grisso, from India to 22 S. State St., Elgin, Ill.

Earl and Rachel Zigler, from Khergam, India, to Bulsar, Surat District, B. S., India.

Robert Swank from Marama, Nigeria, to 130 Bluffside Road, La Porte, Ind.

Brotherhood Theme: Brethren Under the Lordship of Christ

Juniata College

The eighty-second anniversary of the founding of Juniata College was observed on April 17. Highlighting Founders' Day was a dinner in East dining hall to celebrate the installation of Dr. Donald M. Rockwell as the Jacob H. and Rachel Brumbaugh professor of chemistry. Frank W. Reinhart, chairman of the plastics section of the National Bureau of Standards, was awarded an honorary degree, doctor of science, and gave the Founders Day address at chapel in the morning.

At the fifth annual Brethren campus day, April 26, Brethren ministers with their college-minded high school students were invited as guests of Juniata for a one-day preview of life in a small church-related liberal arts college.

The appointment of four new instructors as additions to the faculty next September at Juniata College has been announced. Donald F. Durnbaugh, Pontiac, Mich., a doctoral candidate at the University of Pennsylvania, who has prepared a source book on the beginnings of the Church of the Brethren, was named instructor in history, and Ronald L. Cherry, '53, formerly of Lewistown, Pa., and now instructor of economics at Augustana College, Rock Island, Ill., will become Juniata's instructor in economics next year. The Rev. Earl C. Kaylor, pastor of the Westmont Church of the Brethren, was appointed assistant professor of Biblical studies. He is a Juniata graduate of '46, a Bethany graduate, '49, and he received his master's degree from Notre Dame University in 1951. Wilfred G. Norris (the son of the Rev. Glenn E. Norris, pastor of the Hanover Church of the Brethren), a '54 graduate of Juniata, currently a candidate for his doctorate degree at Harvard University, has been named instructor in physics for the next college year. He held a Fulbright scholarship abroad for one year.

A new publication of the college, known as the Juniata Builder, is just off the press for use by church relations, development office, and parents committee. Its lead story is Juniata Looks to Its Future Development.

Two awards have been made to Juniata professors to further their studies for the next year. The National Science Foundation presented a science faculty fellowship in chemistry to Dr. Eva Hartzler, professor of chemistry at Juniata, for 1958-59. She was one of 54 selected from 440 applicants. The Danforth Foundation presented a teacher study grant to George T. Dolnikowski, assistant professor of modern languages. He will begin studies at Middlebury College in June.

The following Juniatians are assisting with the Brotherhood Call program: Dale Detwiler, New Enterprise, trustee of the college, is serving as chairman of the Eastern Region; Don Beachley, Sr., trustee of Hagerstown, is the Southeastern Region chairman; Ron Rowland, Hanover, is chairman of the Southern District; John Fike, Huntingdon, chairman of the Middle District, is treasurer of the college also; and Percy Blough, Sr., college trustee from Johnstown, is assistant chairman of the Western District.

Six representatives of Juniata attended the Church of the Brethren youth seminar in Washington and New York. Members of the group were Patricia R. McCoy, Edith I. Lum, Richard E. Ott, John R. Rodland, Robert B. Blair, and Dr. Kenneth W. Crosby. This group formed a special deputation team which provided leadership for the seminar program.

Ellis Shenk, representing the Brethren Volunteer Service program, spoke in Founders Chapel on April 16. Interviews were held throughout the day with a concluding meeting in the Stone Church of the Brethren on the campus at 7:30 p.m.

The college-community symphony presented its second concert in Oller Hall on April 24. The orchestra, under the direction of Robert N. Currier, instructor in music, presented a varied program open to the public.

The Church Calendar

June 15

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Times of the Judges. Judges 2: 11-23; 4—5; 21: 25. Memory Selection: Let the wicked forsake his way and the unrighteous man his thoughts; let him return to the Lord, that he may have mercy on him, and to our God, for he will abundantly pardon. Isa. 55: 7 (R.S.V.)

June 17 National Youth Cabinet, Des Moines, Iowa
June 17-22 Annual Conference, Des Moines, Iowa
June 22 Annual Conference Sunday
June 22-27 Missionary retreat, Camp Pine Lake, Iowa
June 29—July 2 Training meeting, 250th Anniversary Call, Canada
June 29—July 2 District meeting, Western Canada, Irricana, Alberta, Canada
July 13-17 Southeastern Region conference, Bridgewater, Va.
July 14-16 Ministers' camp, Swatara, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William Longenecker of Mt. Joy, Pa., at Highland Park, Sellersville, Pa., July 7-20.

Bro. D. H. Miller of Lynchburg, Va., in the Saunders Grove church, Va., July 6-13.

Gains for the Kingdom

Thirteen baptized and one received by letter in the Mt. Pleasant church, Pa. Eight baptized and seven received by letter in the Martinsburg church, Pa. Ten baptized in the Yellow Creek church, Pa. Five baptized and eight received by letter in the East Fairview church, Pa. Eight baptized and four received by letter in the Ephrata church, Pa. Eight baptized and one received by letter in the Cumberland church, Md. Ten baptized in the Bellwood church, Pa. Ten baptized and two received by letter in the White Oak church, Pa.

Eight baptized and seven received by letter in the Winter Park church, Fla. Three baptized and one received by letter in the Manor church, Md. Sixteen baptized and one received by letter in the Oak Park church, Md. One baptized and two received by letter in the Woodberry church, Baltimore, Md. One baptized and two received by letter in the Valley Pike church, Va. Three baptized in the Danville church, Va. One baptized in the Shelton church, N. C.

News and Comment From Around the World



Representatives of the Methodists and Baptists are pictured above as they greeted the Rev. Duane Ramsey of the Washington City Church of the Brethren (right) when he arrived at a Congressional hearing to voice support for legislation to curtail the advertising of alcoholic beverages in interstate commerce. At left is Dr. Caradine R. Hooten, general secretary of the Methodist Board of Temperance, and in the center is Dr. A. J. Moncrief of St. Joseph, Mo., president of the Christian Life Commission of the Southern Baptist Convention. The Church of the Brethren statement maintained that alcohol beverage advertising is increasing because makers of beer and liquor find it increases their sales. Thus it contributes directly to a rising toll of alcoholism in American society

Bible Society Distributes More Than 14,000,000 Bibles

The American Bible Society distributed a total of 14,614,642 Scriptures in 271 languages in more than 60 countries last year.

During the year new Scripture translations or revisions were published in nineteen languages, of which five had a Scripture portion for the first time. These new tongues were Anuak (Sudan), Aztec of Guerrero (Mexico), Beti (African Cameroun), Benukid (Philippines), and Pocomchi (Guatemala).

At the end of last year the society had published Scripture portions in 1,127 languages. The society had its 142nd annual meeting in Philadelphia, where it joined in observance of the 150th anniversary of the Pennsylvania Bible Society.

In connection with the observance, the society presented to the city of Philadelphia a bronze plaque commemorating the publication of the Aitken Bible in 1782, first English-language Bible printed in North America.

Representative Hays Reports on Moscow Visit

Religious groups in Russia need more church buildings because the number of worshipers far exceeds the present capacity of their meeting places, according to Rep. Brooks Hays of Arkansas, the president of the Southern Baptist Convention who recently returned from a visit to Baptists in Moscow.

He said that Baptist leaders are optimistic that they may soon open a second church in the Russian capital. Mr. Hays reported that the Soviet government has kept its commitment to print some new Bibles and hymnbooks for the Russian Baptists. However, he observed that there is a terrible shortage of reading materials and books in Russia. He also indicated that Russian Baptists are studying a plan for ordaining women to the ministry in order to meet an acute shortage of pastors. This would represent a revolution in the status of women in the church in Russia since the Russian Orthodox Church has never ordained women nor permitted them any role in church affairs.

Mr. Hays pointed out that while freedom of religion does not exist in Russia in the sense that the term is used in Western democracies, the Russian Baptists feel they have more liberty today than they possessed under the czars and are much better off than they were under Stalin.

U. S. Crime at All-Time High

The crime rate in the United States set a new all-time record in 1957, according to J. Edgar Hoover. A total of 2,796,400 crimes was known to police last year. This is an increase of 9.1% over the previous record set the year before.

Crime lessened in only one category — murder and manslaughter where a slight decrease was recorded. Nevertheless, 6,920 Americans met violent death during the year. More than half a million American homes and business places were burglarized. Almost 300,000 automobiles were stolen. A total of $479,000,000 was lost to robbers, burglars, and thieves but police recoveries cut this loss to $212,000,000.

Southern Presbyterians Report Record 1957 Membership

Membership in the Presbyterian Church in the U. S. (Southern) reached an all-time high of 852,189 in 1957. This was an increase of nearly 20,000 over the former year. The ninety-eighth General Assembly of the church overwhelmingly opposed the use of church buildings as classrooms to circumvent compliance with the U. S. Supreme Court decision against segregation in public schools. It declared that such use of church facilities was "not proper."

The Assembly also backed the denomination's Council on Christian Relations in its opposition to segrega-

tion and its liberal views on other social issues. In a 4,000-word statement at its Assembly last year, the denomination had sharply condemned racial discrimination in any form. It denounced racial bias in education, religion, politics and employment.

The Assembly also voted to liberalize the denomination's traditional stand against the remarriage of divorced persons. They approved a recommendation that their Confession of Faith and Book of Church Order be amended to permit remarriage after divorce under certain conditions.

Dr. Schweitzer Pleads for End to Nuclear Tests

Near the end of April Dr. Albert Schweitzer again appealed for the ending of nuclear weapons testing and the holding of a summit conference to reach an agreement on renunciation of nuclear arms.

Dr. Schweitzer said that despite the reassurances that the danger level of the presence of Strontium 90 has not been reached, "people are becoming increasingly apprehensive concerning the possible dangers resulting from nuclear tests." He pointed out that so-called "clean" hydrogen bombs are only "relatively clean" since the atomic bomb which triggers it is "dirty."

He said, "The most sinister aspect of internal as well as external radiation is that years may pass before the evil consequences appear. Indeed, they make themselves felt not in the first or second generation but in the following ones. Generation after generation for centuries to come will witness the birth of an ever-increasing number of children with mental and physical defects."

Dr. Schweitzer added, "In an atomic war there would be neither conqueror nor vanquished. A continuous destruction would take place and no armistice or peace proposals could bring it to an end. A nuclear war is, therefore, the most senseless and lunatic act which could ever take place. This must be prevented."

Historic Bible Returned to U. S. as Goodwill Gift

A Bible taken from one of the government buildings in Washington in 1814 when the British burned that city, has been returned to the American people as a goodwill gift from a British naval officer.

The Bible was printed in Philadelphia by Matthew Carey in 1807. Only four other copies are known to exist in the United States.

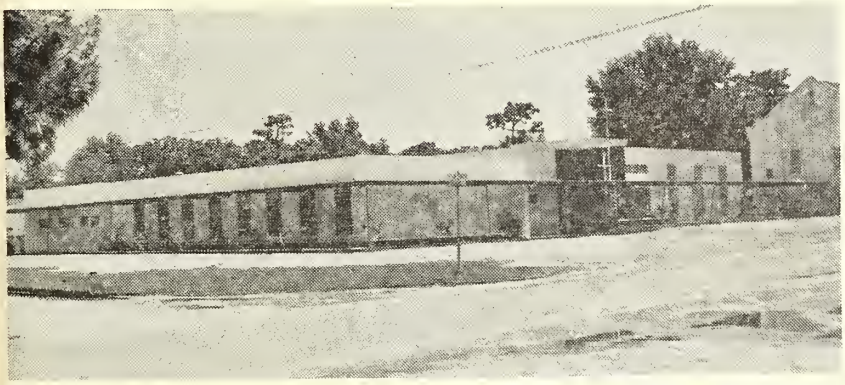
The volume has been added to the extensive Bible collection of the Library of Congress where it will be preserved for posterity.

Swedish Parliament Legalizes Ordination of Women

A bill authorizing the ordination of women as pastors in the Swedish State Lutheran Church was passed by both chambers of the Swedish Parliament.

Theoretically, the measure permits women to receive the priestly office as of July 1959. It climaxes a fight for the ordination of women that began in 1919.

However, the ordination of women ministers will not be possible until the bill is approved by the Lutheran Church Convocation, which will meet next fall.



Dedication services for three new units of the Winter Park church, Florida, were held on March 2. These new buildings, all on one floor, include a fellowship hall, an educational building, and a youth center. Participating in the day's services were Charles E. Zunkel, secretary of the Ministry and Home Mission Commission of the General Brotherhood Board; C. E. Bower, district field secretary; David Webster, pastor of the Orlando church; Rev. C. E. Patch, representing the city ministerium. Also present were representatives of the eight churches of the district and from the churches in Winter Park. Russell K. Showalter is pastor of the congregation which was organized in 1925

News Briefs

A witch hunt for so-called "rightists" in the Protestant churches is spreading throughout Communist China, according to newspapers reaching Hong Kong from the mainland. However, reports in the paper indicate that loyal Chinese Protestants are managing to withstand every attempt to intimidate and brainwash them.

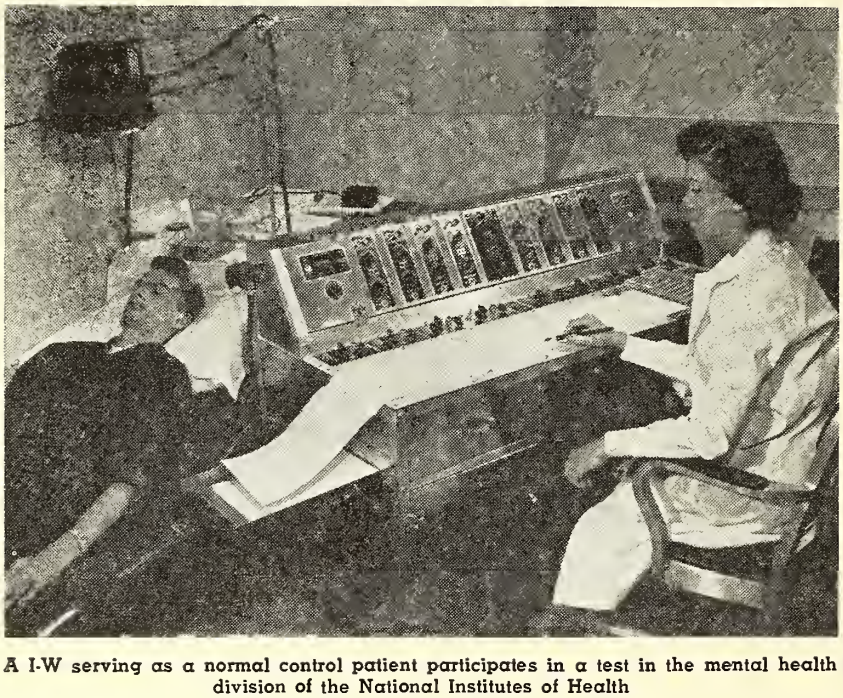
Church World Service has contributed $10,000 to aid Christians in Indonesia suffering as a result of the civil strife there. The money will be used to buy rice, medicine, and other goods for distribution among the needy and Indonesian Christian hospitals.

Increases in missionary giving by members of the Congregational Christian Churches and the Evangelical Reformed Church were reported at meetings of the two groups, now merged into the United Church of Christ. Membership gains for 1956 were reported by both communions.

The Methodist Council of Bishops has urged a revised U. S. foreign policy in which the "idealism of the American people shall become dominant." The bishops warned that the war for the minds of men will not be won so long as "blind politicians" demand tariff walls, and call for more devastating weapons.

Twenty-five delegates from five churches and three Christian associations in Okinawa met in February to form the Okinawa Christian Council of Churches. The largest delegation came from the United Church of Christ in Okinawa. Other churches represented are the Epicopal Church, Baptists, Seventh-day Adventists, and the Holiness Church.

A record $62,964,000 was contributed by members of the Seventh-day Adventist Church to the denomination's various causes in 1957. The total represented a per capita giving of $212.80, the highest in the denomination's history.



A I-W serving as a normal control patient participates in a test in the mental health division of the National Institutes of Health

Volunteers for Medical Research

Carol Gallagher

■ "I'm a normal control patient for medical research at the National Institutes of Health," I answer those who ask me where I live. "Oh you're a guinea pig, then," is their response. "How interesting! I'd like to know more about it!"

Normal control, guinea pig? Yes, I suppose you might call me either. But I feel that a person here has the opportunity to do more than either term implies.

By being normal controls we participate actively in medical research studies. Here research is interested in the diseases which incapacitate and destroy man, and in the basic life processes. Normal controls are vitally important to this program, for comparison must be made between those who are ill and those who are normally healthy.

Not Martyrs

We do not consider ourselves martyrs, for we are not. We receive reward for our experience, not financially, not physically, but spiritually. It is a rewarding thought to know that one is helping to save not only the life of one person, but that of many; not only that of adults, but of children as well.

Often when we are asked about our tests the inquisitor asks, "Well, isn't it harmful to you? Don't you have effects later on? Isn't it uncomfortable?"

To the first two questions I answer "no." The tests are harmless to us, and at discharge we are generally in better health than when admitted, for we receive extra medical attention if needed. All experimental drugs, before being administered to man, have been approved for human study by a board of experienced doctors. "The patient's welfare comes first." This rule guides all studies.

To the third question I answer, "Sometimes." We are bound to feel uncomfortable at times on some of the tests, but that is the challenge. What is twenty minutes of discomfort to a normal person, compared to twenty years of sickness which many of these patients have experienced? We are here to serve! This is serious business! We want to do something for humanity, and here is our opportunity.

A Constant Quest

One of the things which has most impressed me is the attitude of the other patients. Whether they are near death or have many years ahead, they have a positive attitude. Of course, there are some who have just given up, but they are a minority. The doctors' ever-searching quest for a cure is transmitted to the patients, so that the patient also wishes to take part in the onward march toward longer life with less suffering. I'll long remember one day in the gym when a group



Having blood samples taken is a regular part of a normal control patient's life

Washington Post

of controls and patients were playing volleyball. One of the patients had to leave the game because of an epileptic convulsion; he rested a while and then returned to the game. They do not give up, so neither should we controls.

The tests are interesting. When the doctor explains our test to us (we can say "yes" or "no" to taking any test), we may not always know exactly what a "metabolic test" means, but we get the general idea.

Volunteers are used for studies in mental health, arthritis, metabolic diseases, heart diseases, cancer, neurological diseases, blindness, dental health, allergies, and infectious diseases. Some controls are on studies which involve diets, including salt free, sugar free, low fat, high protein ones, and the like. These studies are compared with similar studies of patients who must be on a special diet because of their illness. Other controls receive various drugs or medicines, which are studied through body reactions and eliminations and blood samples to see what effect they have on the body.

Seventy-two Hours Without Sleep

Have you ever gone for seventy-two hours without sleep? I was on that test for the Mental Health Institutes. The purpose of this study was to discover what effect certain drugs have on a person who has not had sleep. I found this test very interesting—more so, however, after I had recuperated with twenty hours of sleep.

People here are friendly and helpful. There is integration. We must depend upon each other, regardless of race, creed, or deed. Patients and staff become well acquainted, and the Institutes become home for many who must stay for a while.

The patients and controls here have access to a completely equipped gymnasium, with sports from tennis to roller skating, an active program in crafts and entertainment, and a library.

Negroes, Orientals, and Caucasians, those in beds, in wheel chairs, and walking, those from California, Maine, and Texas, gather together each week in the chapel for services led by resident chaplains of the Jewish, Catholic, and Protestant faiths.

Opportunity at Our Doors

Many times we controls feel that we are not serving as are those BVS'ers who are on other projects, for we cannot see the medical progress being made by our doctors. But we are serving, both physically and spiritually. There are many patients, and we have the opportunity for visitation, witness, and kindness right at our door.

National Institutes of Health is owned and operated by the United States government, thus both you and I have a share in this program which reveals a positive use of our tax money. A patient's stay here may be from two weeks to one or more years. He must be referred by his local physician and will be admitted only when his particular illness is being studied. At present there are about 400 patients in the Clinical Center of NIH. Thir-

Continued on page 24



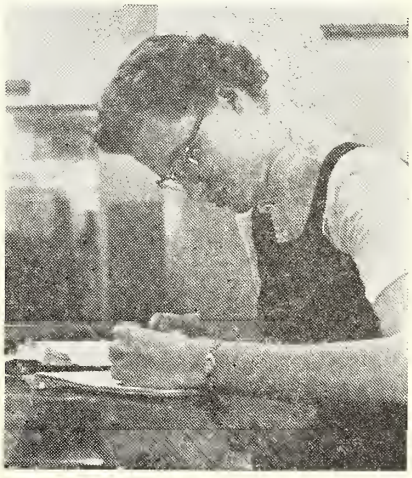
In a test to measure and analyze the oxygen used in a normal day of activities the normal control patient wears a lightweight plastic helmet the entire day. Intake of the liquid diet is made possible by the plastic "sleeve" and the aid of a straw



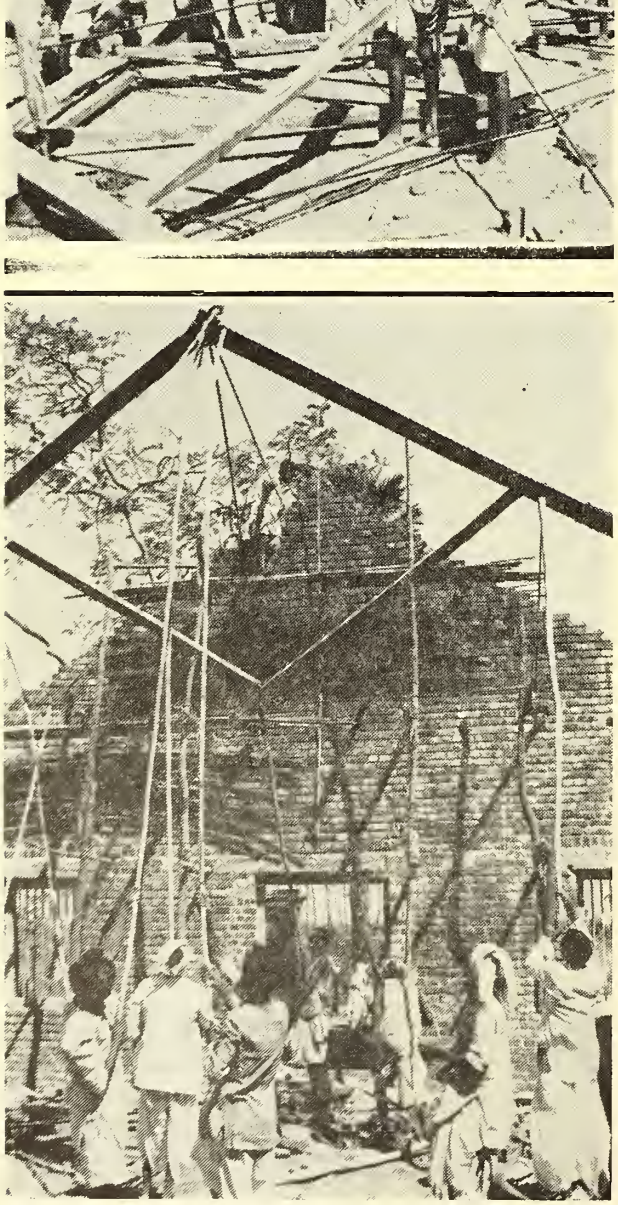
A BVS'er exercises on the treadmill in a sealed metabolic chamber as a part of the test concerning the use of oxygen in a normal day's activities. A technician records the data which the test produces

Some volunteers make use of the opportunity to study three days a week at the American University with all expenses paid at the same time they are serving as normal control patients

Washington Post







INDIA

Building the Taropa Church

George Mason

AFTER trudging under the scorching sun for two miles to church and back for years, one hot day in 1950 the people of Taropa said to one another, "Our fathers have suffered the hot sun for years to get to church and back. Are we going to go on the rest of our lives with no church in our town?" The result was a resolve to build a church in Taropa.

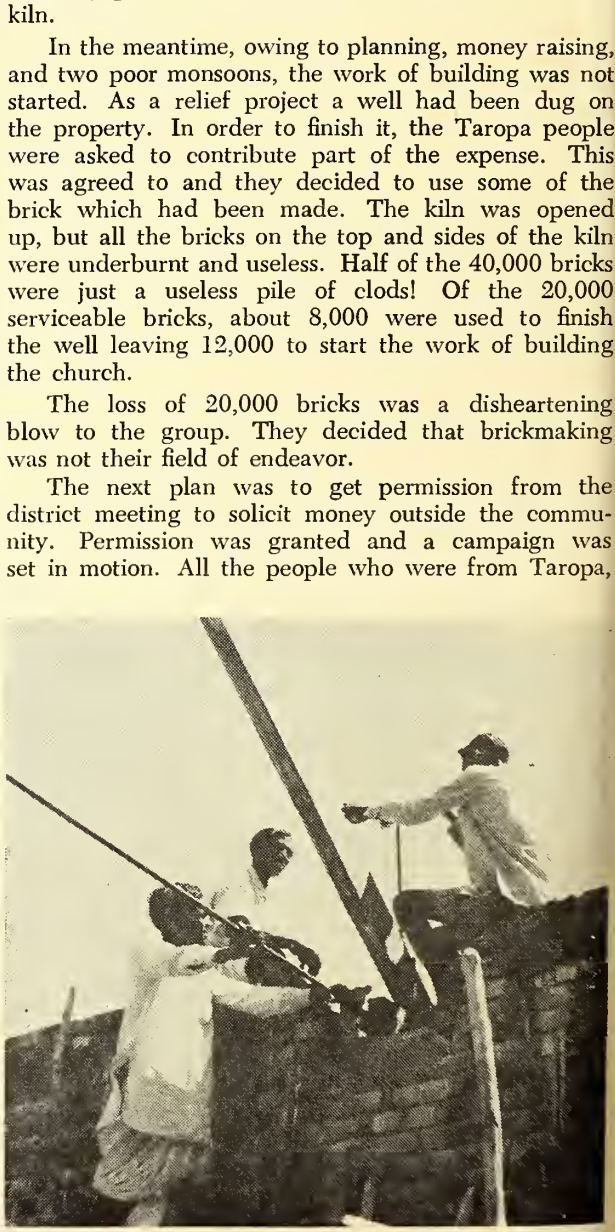
The Christian families, some twenty of them, in Taropa are not rich, nor are they poor, since most of them have some land and draft animals. They decided that since they had more muscle than money they should make their own bricks.

Painstakingly 40,000 bricks were made by hand, carefully put in the sun to dry, and then burned in a kiln.

In the meantime, owing to planning, money raising, and two poor monsoons, the work of building was not started. As a relief project a well had been dug on the property. In order to finish it, the Taropa people were asked to contribute part of the expense. This was agreed to and they decided to use some of the brick which had been made. The kiln was opened up, but all the bricks on the top and sides of the kiln were underburnt and useless. Half of the 40,000 bricks were just a useless pile of clods! Of the 20,000 serviceable bricks, about 8,000 were used to finish the well leaving 12,000 to start the work of building the church.

The loss of 20,000 bricks was a disheartening blow to the group. They decided that brickmaking was not their field of endeavor.

The next plan was to get permission from the district meeting to solicit money outside the community. Permission was granted and a campaign was set in motion. All the people who were from Taropa,



no matter where they might be living, were asked to help.

After the winter harvest was finished in 1956, ground was broken for the church building. Because of farm work and weather, the only time a farm community can build its church is during the hot season. This starts in March and continues on until the rains begin in June or July.

By now the church building had grown somewhat. Originally the plan was for a 25 x 35 foot building but it was decided that this was too small; so the new plan was for a 30 x 40 foot building. At the site chosen for the church it was necessary to dig down an average of five feet to get below the clay to firm soil. This meant that a great deal of foundation material was required. The carts brought in load after load of rock for the foundation.

Rock, plus the remaining 12,000 bricks which the community had made, brought the foundation up to one and one-half feet above the ground. The foundation was made with cement mortar. The wall above was to be made with lime mortar. Again the carts had to go to work. This time they went to the place where limestone pebbles are found in abundance. They brought back load after load of pebbles. Then they went to the forest and brought in firewood.

A hot wood fire in a pit burned the limestone to quicklime. Because of the nature of the limestone found here the quicklime must be ground with water before it can be used. This is done by pulling a wheel around a circular ditch lined with brick. As they were needed and by turn, the farmers brought their teams to pull the heavy stone wheel around and around to grind the lime for mortar.

It was necessary to hire a brick mason to lay the bricks, but the rest of the work was done by the people of the church. This time the bricks were bought in Raj pipla, five miles away. Yes, those carts again made forty or fifty trips to bring back the 40,000 bricks necessary to finish the church.



Amsey Bollinger designed trusses for the building. Because of the high cost of lumber the trusses were to be made of wood and steel rods. A Muslim carpenter with help from the community built the trusses. One of the missionaries inspected them while they were being built. Although no trusses had been built in the town before, the plans had been followed very well and only a few minor corrections had to be made.

At last the great day arrived. The walls were almost finished and the concrete blocks on which the trusses were to rest had been poured and long bolts had been set into it. Again the missionary was called to help set the trusses in place.

In the early morning the work of raising the trusses began. Fifteen men and older boys were on hand. First ropes and coconut fiber binding twine were assembled, then slim wooden poles and bamboos were gathered so that there would be plenty at hand at any time.

The first two hours were taken up with last minute measurements and adjustments. Finally all was ready with ropes tied at each end of the truss and passed up to two men on each wall. Other ropes were tied to the center of the truss and passed over the end walls to other men who were ready to pull and steady when the right time came. About ten more men were stationed at different points along the truss to lift when the time came and to give support at the joints (a wood and rod truss is not very strong on its side or upside down; it has to be upright in its place to be strong).

The word came to lift and the first end went slowly up onto the wall. Next the other end went up on the wall—eleven feet up. With poles and bamboos in hand the center of the truss started up in the air. Much pushing and propping of the center of the truss raised it into the air high above the walls; then it was pulled upright and steadied by the ropes tied to it. Before drilling the holes to fit the bolts in the wall the truss was carefully positioned and marked, then the holes were drilled, and the truss set over the bolts and the nuts tightened down. Last of all one of the boys climbed the center rod of the truss to bind the top with bamboo poles and binding twine to the wall so that the wind could not blow it down before the purlins were bolted to it.

Setting the three trusses took all day. All took part in the love feast that evening. It was a fine thing to see timber standing above the walls of the church.

The church is not finished yet. The roofing sheets have already been bought with money furnished by the General Brotherhood Board. There is confidence in the community that the church will be roofed by the time the rains begin.

One of the members of the church said, "We shall have a fine large church. Then we shall have a bigger task to get it filled with people."

The pictures, beginning at top of page 22 and following around, illustrate the raising of the trusses

SILENCE IN WORSHIP

SILENCE in worship is a mysterious reality." Thus begins the lead editorial in the March 5 issue of The Christian Century. The editor goes on to show how that silence is an integral part of worship, both public and private, that it is central in worship and devotional life. The point which he seeks to make is that through the means of silence the worshiper stands before God ready to find deeper understanding of his mysteries and ready to hear his voice calling to greater work.

As I read through this editorial I couldn't help but think about our own worship services. We make every effort to have a continuous service so that we will be able to center our minds always upon the worship experience. Then I thought that perhaps we were doing ourselves a disservice by not allowing for a time when we could reach out to God through air charged with a holy silence.

Perhaps our answer to this should be that we will begin to experiment with the use of silence both in our public worship and in our private devotional periods. Maybe we will even hear God speaking to us as he spoke to the prophets of old in the silence of a high mountain. Surely this is one area in which we can find new life.

O thou who hast spread abroad thy glory and thy judgment for all to see and to hear, enable us so to be silent and to listen, that, confronted anew by thy love and reproof, we may find our strength renewed and our calling revealed afresh as we wait before thee. Through Jesus Christ our Lord. Amen.—*John D. Tomlonson*, in The Brethren Voice, Stony Creek church, Ohio, March 1958.

Out of the Mailbag

The drums are beating madly in the village, and we hear the people singing and shouting as they dance. Some "big person" in the village died a couple of months ago and now they are having this big dance after which they will not worry about his being lost anymore and their hearts will all be comforted because they know that if they dance and sing in this way for him he is going to rest in joy.

This will go on all night tonight, tomorrow and Monday, then they will drop it for a week and finish it next week end. We never tire of hearing the drums. It is so much a part of the lives of the people with whom we live, that it always gives us the feeling of having our neighbors close around us. When the drums are playing we know that it is usually because they are happy and having a good time.—*Naomi Baldwin, Chibuk, Nigeria.*

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There were eighty people in attendance at the first school at Libu, where there has been evangelistic work for the past seventeen years. This is the first year for the school. The two classes are being held outdoors under a couple of trees until the building can be completed. There is religious instruction daily. The people of the village furnished the labor to build the school, made 5,000 mud bricks, carried the water and sand and stones, and dug the foundation. Ira Petre is in charge of the building work. Next year another two-room building will be erected.

There were 150 people in attendance at the second school at Dzangola, where there has been evangelistic work for about seven years. There is also an organized church at this place—Loretta and Max Baughman.

Volunteers

Continued from page 21

ty-five of this number are normal controls from the Church of the Brethren and the Mennonite Church, the two agencies which supply controls. This program is open to young and old alike (my roommate is a normal control, sixty-seven years old).

To us, who look from the windows of NIH, there appears a world of people, many of whom are suffering from incurable diseases. Those who look inside see God at work through an army of scientists, doctors, nurses, and patients who are searching for the truth, the wisdom, the knowledge, and the patience to benefit humanity and cure those who suffer, whether physically, mentally, or spiritually.

IN YOUR HANDS

HERE IS a new guidebook for your study in human rights. *In Your Hands* is a 32-page manual sponsored by thirty-one organizations, including the Brethren Service Commission, as a part of the nationwide campaign to celebrate the tenth anniversary of the UN's Universal Declaration of Human Rights. The member nations of the UN are conducting an educational drive beginning now and climaxing on Human Rights Day, Dec. 10, 1958.

This comprehensive manual gives background information and program suggestions. It suggests community programs to insure equal opportunity in areas most important to the individual's rights and well-being—employment, education, housing, public accommodations. Use it as a study and action guide in your church and community. It is available from the Church of the Brethren General Offices, Elgin, Ill., at 50 cents per copy; quantity rates are available on request.

Just Suppose

SUPPOSE you had to "run" for church membership as any candidate runs for political office. Would you win or lose?

Suppose the membership were good for one year only, and that re-election depended upon the good you had done in the church during that time. Would you be re-elected or not?

Suppose there were a long list of those waiting to get into the church. Would you be more alive to your duties as a Christian?

Suppose you were called on to explain just why your church should keep your name on the roll. Have you a record of helpful service to offer in your defense?

Suppose your church had this set of rules: All dues must be paid in advance. Regular attendance at

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Anniversary Family Night

■ During this anniversary year why not have an anniversary party at your church family night? Invitations and suggestions for dress could emphasize the kind of clothing worn by Brethren a hundred years ago. Some attics contain old costumes; others can be quickly stitched.

Upon arrival have the host and hostess greet the guests and keep folks occupied with checkers, old photographs, etc. (ticktacktoe would be suitable for the younger children, and a supply of balls and dolls could be available for tiny tots) until all have arrived.

Have games typical of at least one hundred years ago, such as spell downs; charades, using colonial terms or words; writing a colonial newspaper. If old records are available, play some of these and have a singing school session. Old songs like Dinah's Quilting Party are suggested. Collect pictures of modes of transportation, of commerce, fashions, and household items in colonial times. Post these around the room on the walls, number them, and have guests guess what they are as well as the inventors or creators of the items. Award the one with the greatest number of correct answers with a paper bag of gumdrops (to treat the whole group).

Refreshments might be gingerbread, cocoa and coffee, and popcorn. Close the evening with a short worship service.—*Submitted by Mrs. Troy Schrock.*

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services is required, sickness being the only excuse. Each member is required to serve in some recognized church work such as Sunday-school teaching, active membership in some church organization, or in church visiting. How long would you qualify?—Selected

Bill Would Appropriate Funds

Continued from page 15

of us who have been intimately connected with this matter feel that the government definitely has a moral responsibility to honor its original agreement and to appropriate the monies involved accordingly. It has been established beyond any doubt that this money was earned by men who loved their country although, because of religious scruples, they were unable to bear arms.

When the farm crisis came upon the country and they were asked by the government to help out in the critical labor shortage, they volunteered to help harvest the crops but only with the understanding that any funds derived from this operation in excess of those funds needed for the personal expenses of the volunteers themselves would accrue to and be used by the National Service Board for Religious Objectors for war rehabilitation work. Selective Service and other governmental officials agree that this would not have been possible without such an understanding.

In the intervening years between then and now numerous efforts have been made to get Congress to appropriate the money in accordance with this original understanding. At one time or another both the House and the Senate have approved the idea of appropriating the money to a private agency to disburse in accordance with the original agreement under the proper governmental supervision. The funds would be used for a general humanitarian purpose which would be in accordance with the best interests of the nation. No further delay in the execution of this agreement could possibly serve any good purpose. Therefore, it is thought by all those directly concerned that the only honorable alternative is to make a favorable disposition of the matter at the earliest possible opportunity.

Readers Write

Continued from page 2

been coming to Sunday school only once in a while became regular attendants. What a glow of happiness I felt when some of the mothers told me how much the children enjoyed the class.

This is a responsibility not to be taken lightly. It is a sad truth that for many children the hour of study at Sunday school is about all the actual religious teaching they receive. The first verse of the third chapter of James reads: "Be not many of you teachers, my brethren, for you know that we who teach shall be judged with greater strictness." This is certainly food for thought. Teaching this class has been like a refresher course for me. Going through the beloved Bible stories again renewed my faith, and I began studying the Bible as I hadn't done for years. I have gained a new feeling of worth; the old dead weight of depression has gradually but surely left me. I am so grateful that I was given this challenge and that I accepted it.—Mrs. Quintin Rothrock, Davenport, Nebr.

Obituaries

Bailey, E. Wright, son of Edward and Mary Bailey, was born in 1870, and died April 1, 1957. He was united in marriage to Emma Shoemaker, who died in 1936. He united with the church when a young man and served as a trustee and deacon of the church; he was Sunday school superintendent

THREE THINGS YOU CAN DO TO HELP

1. **Write to Congressman Emanuel Celler, Chairman, House Judiciary Committee, House Office Building, Washington 25, D. C., urging favorable action by his committee on HR 9882.**
2. **Write to your own congressman and urge him to support HR 9882.**
3. **Get others in your church and community to do the same thing.**

Note: A handwritten postcard or letter is more effective than a single petition signed by many persons.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Business Handbook for Churches. Harold F. Linamen. Warner, 1957. 168 pages. $2.95.

Dr. Harold F. Linamen, professor of business education at Anderson College, here covers a wide range of the concerns in the business administration of the church. Beginning with organizations for business he then has chapters discussing business meetings, pastor and personnel, insurance, banking, estate transactions, building and remodeling, finance campaigns, borrowing money, bookkeeping, budget, filing, public relations, and legal problems.

As a churchman and a partner in an accounting firm which specializes in setting up business systems and records for churches, he has a rich background out of which to give advice.—*Charles E. Zunkel.*

Play Activities for Boys and Girls. Richard Kraus. Recreation Book Center, 1957. 236 pages. $4.95.

An excellent book on constructive recreation for children from six to twelve. Dr. Kraus points out the importance of play for a child in this age group and the need for wise adult guidance, and then gives a wealth of all types of play materials.—*Glee Yoder, McPherson, Kansas.*

Worshiping With Women of the Bible. Florence C. Brillhart. Revell, 1958. 150 pages. $2.00.

This is a book of forty devotions. There are suggestions for interest centers, scripture texts and background Bible reading, special music and hymns, short inspirational messages, and prayers. The materials lend themselves to adaptations for particular groups or occasions.

Mrs. Brillhart uses the women of the Bible in developing such general subjects of special interest to women as marriage, motherhood, courage, and personality. She also weaves the lives of these women into programs for special occasions, such as Easter, Mother's Day, and Father's Day.

This book is designed for use in group worship and can be used in church or in outside groups as well as for personal meditation.—*Anna M. Warstler.*

***The Supplementary Bible.** William B. Millard. Vantage, 1958. 520 pages. $5.00.

Here is a second edition of a book published in 1928, in somewhat briefer form and much improved in attractive format. The book is a collection of poetry and prose selected from the great literature of the Christian era, reflecting the spirit of the Bible and restating its immortal truths. Its central theme is the omnipresence of God.—*Edith Barnes.*

***The Unfolding Drama of the Bible.** Bernhard W. Anderson. Association Press, 1957. 124 pages. 50c.

In this 250th Anniversary year we need all the help we can get for stimulating the general reading and intelligent use of the Bible. This well-written little paper-backed book by one of America's more effective teachers of the Bible is an excellent study guide for the pastor or church school teacher who wants to direct his people in an over-all grasp of the truly dramatic story of the Book.—*Chalmer E. Faw, Chicago, Ill.*

The Presence of Eternity, History and Eschatology. Rudolf Bultman. Harpers, 1957. 168 pages. $3.00.

This volume by Rudolf Bultmann is disarmingly small in the hand and alarmingly spacious in the mind. It considers the sweep of history from the viewpoint of many interpreters—the Hebrew prophets, the Greeks, Paul and others, including Spengler and Toynbee of the modern times. He shows how the rich meaning of history was largely missed by the Greeks because their view of cycles which turn back on themselves in repeated recurrence. He depicts how modern revivals of such cyclic thought lead to nihilism and despair.

The real meaning of history is to be found in the Biblical faith which exalts the enduring purposes of God, the vivid presence of eternity in the heart of men by Christ, and in the hope and obligation which the future holds for the Christian. The perspective and redeeming power of the Christian gospel offer a cure and a hope for present-day tendencies to despair. This book is not a detailed exegesis of Biblical passages and it is not one for light reading or easy meditation. But its use of Biblical theology is a happy corrective of the shallowness and despair which beset modern attempts at a philosophy of history.—*William M. Beahm, Chicago, Ill.*

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for twenty years. He is survived by two children, one brother, and three sisters. Funeral services were held in the Beaver Run church by the undersigned and Bro. Owen Stultz. Interment was in the Beaver Run cemetery. —A. S. A. Holsinger, Burlington, W. Va.

Correll, Owen A., son of Joshua Edmond and Elmira Correll, was born at South English, Iowa, Feb. 13, 1901, and died at Yoder, Colo., April 14, 1958. He was united in marriage to Laura Grace Heaston on April 14, 1920. To this union were born two sons and one daughter. He became a member of the Antioch church in 1918, and served the church in several offices. The funeral services were conducted by the writer, assisted by Rev. Robert Walters and Rev. Holland Vernon, at the Swan mortuary in Colorado Springs. Burial was in the Evergreen cemetery.—Lewis Naylor, Yoder, Colo.

Delk, Cletus, son of Silas and Ella Miller Delk, was born July 9, 1889, and died March 26, 1958. He was a charter member of the Potsdam church, where he served faithfully. Surviving are his wife, a son, a daughter, a brother, and three sisters. Funeral services were conducted in the Potsdam church by the undersigned, assisted by Bro. Ross Noffsinger. Interment was in the Mote cemetery.—L. John Weaver, Potsdam, Ohio.

Eby, Perry Samuel, son of Henry and Laura Foutz Eby, was born April 2, 1889, at Eldorado, Ohio, and died Dec. 10, 1957, at Greenville, Ohio. On Oct. 16, 1915, he was married to Amy Irene Royer. He had been a member of the Church of the Brethren from early youth. Since Nov. 29, 1930, he had served as a deacon in the Beech Grove church, Ohio. He is survived by his wife, four children, nine grandchildren, and two great-grandchildren. Funeral services were conducted by the undersigned and Bro. Glenn Rust at the Beech Grove church. Burial was in the Castine cemetery.—Pius Gibble, Hollansburg, Ohio.

Fluke, Flora, daughter of David S and Sarah Weyant Burget, was born Aug. 6, 1882, at Curryville, Pa., and died Feb. 22, 1958, in Curryville. On March 18, 1908, she was married to Scott Fluke. She was a member of the Curryville church. Surviving are four children, seven grandchildren, two great-grandchildren, three brothers and one sister. Funeral services were held

at the Curryville church in charge of her pastor, Bro. Earl K. Ziegler, and Bro. Merle Detwiler. Interment was in the Diehls Cross Roads cemetery.—Rena R. Stayer, Martinsburg, Pa.

Fluke, Iva Mae, was born April 22, 1881, in Bedford County, Pa., and died at the home of her daughter at Yellow Creek, Pa., Feb. 17, 1958. She was married to William H. Fluke, who died in 1931. She was a long-time member of the Yellow Creek church and active in the missionary society and aid society. She is survived by two daughters, one son, fifteen grandchildren, and two sisters. Funeral services were held in the Yellow Creek church by Brethren Joseph H. Clapper and E. Paul Dilling. Interment was in the Bethel cemetery. —Mary Stayer, Hopewell, Pa.

Fox, Vertie Melissa, daughter of Elam and Emma Summers Hess, was born near Waynesboro, Pa., Nov. 8, 1895, and died at Shady Grove, Pa., Feb. 26, 1958. On Jan. 13, 1913, she was married to Guy Fox. She was a member of the Falling Spring congregation. Surviving are her husband, four daughters, one son, her father, two brothers, and three sisters. Funeral services were held at the Brown's Mill church by Brethren Lowell Gearhart, Omar Nicarry, and Frank Wagaman officiating. Interment was in the cemetery adjoining.—Mrs. Daniel M. Myers, Waynesboro, Pa.

Franz, Albert H., son of John C. and Mary E. Cosner Franz, died April 12, 1958, at his home at Locke, N. Y., at the age of eighty-six years. He was married to Dora M. Harader, on Dec. 25, 1906. He had been a member of the Church of the Brethren for sixty-five years. He helped with the building of the Church of the Brethren at King Ferry, N. Y., where he was a member. He is survived by his wife and one sister. Funeral services were held at the Milan Baptist church, Locke, N. Y., by Rev. E. David Bennett. Burial was at King Ferry, N. Y.—Dora M. Franz, Locke, N. Y.

Grube, Susan G., daughter of Jacob R., and Lavina Garman Shenk, was born Oct. 23, 1875, and died March 11, 1958. She was married to Harvey Grube. She was a member of the Chiques church. She is survived by her husband, three daughters, one son, seven grandchildren, and one great-grandchild. Funeral services were held in the Chiques church by Brethren David Gibble, B. G. Stauffer, and R. O. Hess. Burial was in the adjoining cemetery.—Mrs. John K. Stauffer, Lawn, Pa.

Harley, Fern, daughter of Charles and Gertrude Pfiefer, was born April 9, 1914, at Otterbein, Ind., and died March 21, 1958. On Nov. 12, 1932, she was united in marriage to Forrest Harley, who survives. She was a member of the Walnut church. Besides her husband, one son, one daughter, three grandchildren, her mother, and three sisters survive. Funeral services were held in the Walnut church by the undersigned. Burial was in the New Oak Hill cemetery, Plymouth.—Eldon Evans, Argos, Ind.

Harriman, Allen P., was born Sept. , 1879, at Early, Iowa, and died Nov. 2, 1957, at DeRidder. He joined the Church of the Brethren in December 1904, at Roanoke, La. He was a deacon in the Church of the Brethren. Surviving are his wife, three sons, three daughters, eleven grandchildren, and three great-grandchildren. Funeral services were held in the Rosepine Community church by Bro. L. L. McWhorter. Burial was in the Rosepine cemetery. — Mrs. Viola McWhorter, Rosepine, La.

Hechler, Elizabeth May, daughter of William and Mary Berkly Braucher, was born Nov. 19, 1893, and died Dec. 30, 1957. Her husband, Milton F. Hechler, died three years ago. She was a charter member of the Rockwood church. She is survived by two sons, one daughter, and eight grandchildren. Funeral services were held in the Rockwood church by her pastor, W. F. Berkebile. Interment was in the Rockwood cemetery.—Mrs. Walter F. Berkebile, Rockwood, Pa.

Hogshead, Hazel, daughter of Ben R. and Bessie Cupp, was born near Sangerville, Va., May 5, 1912, and died Dec. 24, 1957, in Washington, D. C. On Dec. 2, 1939, she was married to Tom Hogshead. She had been a member of the church since early youth. Besides her husband she is survived by her parents. Funeral services were held at the Front Royal Presbyterian church by her pastor, Reverend Moore. Graveside services were at the Mossy Creek Presbyterian church cemetery by Dr. Wilson and Bro. I. J. Garber.—Ruth F. Miller, Dayton, Va.

Peters, Effie Edith, daughter of J. W. and Georgia Peters Barnhart, was born Oct. 15, 1892, and died March 11, 1958. In 1914 she was married to H. W. Peters. Surviving are three daughters, one son, her husband, and five grandchildren. She became a member of the church at the age of twelve years. For thirty-five years she served faithfully with her husband in the pastoral ministry. Funeral services were conducted in the church at Spray, N. C., by Brethren Homer J. Miller, William C. Sweitzer, and Eugene Kahle. Interment was in the Brick church cemetery.—Mrs. Nina Hylton, Leaksville, N. C.

Weller, Cora, daughter of Jacob and Lydia Creider Young, was born Sept. 24, 1870, and died Feb. 22, 1958. On Oct. 1, 1887 she was married to Wilson

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The retail price of FOR BRETHREN ONLY *is $3.00. But by having your order in our hands by July 1 you may buy the book for $2.25 (no further discounts). The time of publication is early August.*

Church of the Brethren General Offices, Elgin, Illinois

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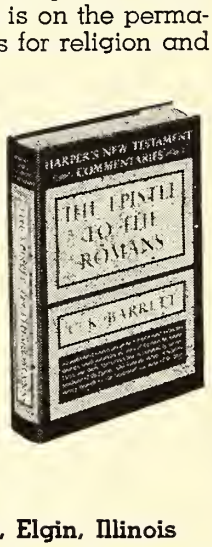
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Weller, who preceded her in death. She united with the church in 1891. Surviving are three daughters, eight grandchildren, fourteen great-grandchildren, and one brother. Funeral services were held in the West Manchester church, Ind., by the undersigned. Interment was in the adjoining cemetery. — Howard D. Breneman, Roann, Ind.

Church News

Northern California

Laton—Bro. Harper S. Will brought the message for our spiritual emphasis week. Bro. Harry Hoff, layman from Fresno, gave us an inspiring message on stewardship and tithing recently in connection with the 250th Anniversary Call. Cut garments from the service center have been completed by the women's work. Our pastor held meetings for one week in the Lindsay and South Modesto churches this spring. Bro. Fred Brunk has been selected as Call chairman for our church. Our church joined with the other local churches for a week of pre-Easter services, March 17-21. Our annual love feast was held April 3. The La Verne chapel choir gave a concert here on April 4. A play was presented on Easter evening. Three have been baptized and two received by letter.—Mrs. Glen Dooley, Laton, Calif.

Lindsay—We have dedicated new Brethren hymnals given us by Mr. and Mrs. Earl Shryer, in memory of Mrs. Shryer's father, J. W. Mishler, who was a charter member of our congregation and active for many years. Communion was held on Jan. 5 in observance of our 250th Anniversary. In the month of January we had a school of missions centering on Japan. Brother and Sister Forest Eisenbise showed slides of their work in the leprosy mission and Brother Eisenbise was speaker for the morning service. Bro. Wilbur Liskey of Laton led us in our evangelistic endeavors. We recently consecrated Bro. and Sister Lester Altermatt as deacons. Many of our number attended regional conference at Fresno, Feb. 18-21. We helped in taking a church census in the area. Our recreational and social committee has planned for a potluck dinner once a month with a short program following. Our love feast was on April 3. Pastor Ward Pratt has been holding a special class for inquirers on What It Means to Be a Christian. The women's work had a family birthday party and mothers and daughters banquet on April 22; Mrs. Dwight Enberg of Fresno was the guest speaker. Our youth group attended several circuit meetings with neighboring churches. After church they often meet in the homes for fellowship.—Ona M. Page, Porterville, Calif.

Modesto—One hundred one were present at our council of March 23. The communion will become a part of the worship service in addition to the love feast observance. We are eagerly looking forward to the dedication of our new educational building which will include nine classrooms, a new social hall, and a beautiful chapel that will accommodate eighty and will be used for junior church. On Easter nine were baptized and four received by letters. Bob Faus, our intern pastor, arrived on June 1. A farewell fellowship was planned for Lena Wirth, who will return to the Africa mission field soon. She directed the school of missions on Japan in January. A one-hour service each Sunday evening beginning Feb. 1, and continuing to June 1, was devoted to Bible study for all age groups, with Bro. John Price directing it. Bro. Charles Zunkel conducted Lenten services in March. More than $230 was added to the One Great Hour of Sharing fund. The youth had complete charge of the program at the annual birthday dinner on Feb. 14; $104 was raised for the building fund.—Mrs. Ralph Webber, Modesto, Calif.

San Francisco Community—We began the anniversary year by observing the love feast, and for the first six months we are emphasizing Living Under the Lordship of Christ. Bro. E. W. Heiney from our congregation was present at the love feast at Germantown. He is also the regional Anniversary Call chairman for the Pacific Coast. The La Verne College choir was with us April 1 with their program of sacred music. Recent pulpit guests have been Rev. Roy Wilson, and Bro. Onis Leonard, a representative of La Verne College. During Lent, Bro. Vincent Evensen, from Life Stream Foundation, Berkeley, brought us six messages on prayer which were very helpful. The junior choir has been growing, and an older adult fellowship group has been formed for the purpose of spiritual growth. We are looking forward to Billy Graham's services here. Some from our group have signed up for choir help and as ushers during the meetings.—Alice E. Burger, San Francisco, Calif.

Southern California and Arizona

Glendale—Youth groups from Phoenix and Lynnhaven and our group met with representatives from La Verne College. A course in Brethren History

Just published

European Origins of the Brethren

- Something definitely new and original has become part of our historical literature with the publication of European Origins of the Brethren, compiled, translated, edited by Donald F. Durnbaugh.
- A source book on the early eighteenth-century European period of our church, it presents in translation scores of documents, most of them hitherto unknown to us, found in the archives of Europe.
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was begun, in line with the commemoration of the 250th Anniversary of the Church of the Brethren. At a church council meeting it was decided to observe a shorter communion during the morning worship hour in addition to the regular love feasts, to call for a team of college students to work in our congregation during the coming summer, and to call for an executive secretary for a church workshop. According to a women's work report our church last year sent 170 pounds of serviceable clothing for the relief program to the Modesto center and made additional distributions to Goodwill Industries and the county detention home. A program given by the La Verne College choir proved a highlight. The juniors and junior highs plan to purchase a steer for an Indian project. The entire church is interested in securing a substantial sum of money to buy several steers to bolster the economy of Indians on the Gila Reservation. In the school of missions, Mae Westfall, who has taught in Japan, spoke; John Messamer directed a study of the Japanese religion. The film, Younger Brother, was shown in March. On March 16 the evening service dealt with a discussion of early-day Brethren dress and customs. The guest speaker at the family dinner, Lois Hay, Friends Service worker, discussed the Indians' plight. The primary department have adopted a goal of 100 chicks for a mission project in Ecuador. By March 23 they reported enough funds on hand to buy seventy-seven chicks.—Mrs. Don Heatwole, Glendale, Ariz.

Glendale, First—Our church has family night once each month with potluck supper. At our last family night, March 26, the film, The Split Level Family, was shown. On Palm Sunday the cantata, The Seven Last Words, was given by the choir at double services. On April 3 we observed our semiannual love feast service. Since October we have received five new members by letter and five by baptism.—Ena I. White, Glendale, Calif.

Glendora—The new year was started with a candlelight love feast service in commemoration of the 250th Anniversary. A group attended the district men's work banquet held at the Pasadena church. The men and boys of the Covina church were guests of our men's brotherhood at a Preview of Progress put on by General Motors. Our pastor with several others attended the regional conference at Fresno. At a dinner on Feb. 8 for the district youth directors Dick Livingston of Elgin was the speaker. Bro. Herbert Ruthrauff, La Verne College representative, brought us a message on Feb. 9. At our March family night the Ernest Snells showed pictures of their two years' work in Puerto Rico. A special program to commemorate our 250th Anniversary was given at our April women's meeting. Mrs. Albert Gnagy gave us a review of the books written by Brumbaugh, Miller, and Winger. Minutes of the first council held in the Glendora church and clippings of important events with its founding in 1902 were also shown. The CBYF entertained the La Verne and Covina CBYF at an Easter breakfast following their Easter sunrise service. The combined choirs of the San Dimas Community church and our church gave the cantata, The Holy City, on April 6. Our women sent 595 pounds of clothing and bedding, together with 50 pounds of soap to our center at Modesto since the first of October, and 16 garments have been sent to Juvenile Hall in Los Angeles. Our church school commission is making plans for our daily vacation Bible school.—Alice Manchester, Covina, Calif.

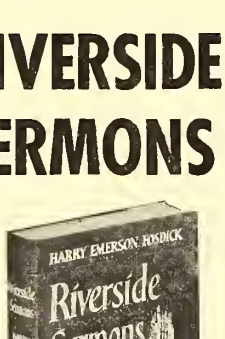
La Verne—On April 16 our congregation, with Bro. Crawford Brubaker in charge, held our regular quarterly council. The pastor's report for the quarter showed twelve received by letter, one by reaffirmation, and nineteen by baptism. Our membership, as of this date, is 1,036. The youth of our church are holding a special event each month to defray the expense of attending the Junaluska National Youth Conference. Our congregation will send Pastor and Mrs. Galen Ogden to Europe and the Holy Land this summer. The ministry and worship committee presented details in regard to a memorial gift project. All members of the present church staff were re-employed for the coming year. At the election of church officers Paul S. Hersch was chosen moderator, and J. C. Brandt, assistant moderator. Delegates to Annual Conference are Lynn A. Blickenstaff, Paul S. Hersch, Herbert Hogan.—H. A. Brandt, La Verne, Calif.

Pasadena—The men's brotherhood were hosts to the men of Glendale, Glendora, Bella Vista and Panorama City at a dinner in January. Bro. Don Rowe, our former pastor, spent an evening with us after attending a business meeting in Los Angeles. Brother Rowe spoke of his work as the national director of the Anniversary Call for 1958. Guest speakers for the school of world friendship in January, told about life in Japan and race problems in this country. Brethren Don West and Marion Laird spoke recently of their experiences with Brethren Service. Brother and Sister Paul Studebaker and Mrs. Effie Hoff attended the regional conference in Fresno. Guest speakers for the Sunday evening services during Lent were: Brethren Loren S. Bowman of Long Beach; I. V. Funderburgh of La Verne; Galen Ogden of La Verne, and James Eshelman, of Los Angeles. On Palm Sunday nine were baptized and four received by letter. On Palm Sunday evening the sanctuary choir presented the Easter cantata, From Darkness to Light, directed by Dan Stover. Attendance has increased considerably since the completion of the new sanctuary.—Mrs. Betty Cohick, Pasadena, Calif.

Phoenix—We received nine by bap-

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tism and eight by letter on Palm Sunday. The La Verne College chapel choir presented a program of music on Jan. 31. Our church co-operated in the visitation evangelism crusade of the Greater Phoenix Council of Churches, Feb. 2-5. Pastor Walker held an inquirers' class for eight Sundays prior to Palm Sunday. We had a school of missions during January. Recently the young people's cabinet of Southern California held three meetings in our church, in which the Lynnhaven and Glendale churches shared. We observed the love feast on April 3, using the same order of service as that of the Germantown love feast on Jan. 1. Bro. Galen K. Walker finished his interim pastorate on June 1, and Bro. Ernest Ikenberry will begin as pastor on Aug. 1.—Galen K. Walker, Phoenix, Calif.

Washington

Seattle, Olympic View—On Feb. 24 we were privileged to hear Miss Anna Warstler speak about her many years in India. The ETC group were the hostesses for the tea given in honor of Miss Warstler. On Anniversary Sunday, March 23, Brother Rowe's sermon subject was United Under the Lordship of Christ. On March 28, we had our tenth anniversary and open house. The play, They Lighted the Torch, written by Mrs. Lee Newman and telling the story of the beginning of the Brethren church was given.—Mrs. Calder Muirhead, Seattle, Wash.

Northern Illinois and Wisconsin

Freeport—Bro. Lloyd Stauffer conducted morning devotions over WFRL one week. We had a council meeting in January, with Bro. David Ockerman, our moderator, presiding. The Freeport Council of Church Women met at our church on Jan. 24. They voted to bring the movie, Albert Schweitzer, to Freeport. The CBYF attended sectional meetings at Yellow Creek and Cherry Grove. Our church was represented at the World Day of Prayer services, which were held at the Second Presbyterian church. The last payment was made on the parsonage debt. Plans are being made for a vacation Bible school. The young people attended services at Hickory Grove one Sunday evening. A service for the dedication of the new hymnals was held on March 30, with a hymn sing in the evening. We had three evening services during Holy Week, closing with the love feast. Our pastor gave a devotional message at the community Good Friday services.—Mrs. Claudia Wilson, Freeport, Ill.

Lena—At our January school of missions we had films and a talk by Bro. Wendell Rolston. In the absence of our pastor one Sunday morning, Rev. Armin Weng of the Amity Lutheran church brought the message. Several of our members have enrolled in the school of Christian growth, sponsored by the Lena Ministerial Association. On Brotherhood Sunday, our pastor, David Ockerman, exchanged pulpits with the pastor of the Second Baptist church in Freeport. Bro. Mark Schrock showed pictures and talked on Russia on March 9. Willard Powers of Mt. Morris was the guest speaker for the father and son banquet. The CBYF made posters depicting aspects of Brethren life, which they used as worship centers for Sunday services. Three have been baptized. Our love feast was held on March 30. The Manchester a cappella choir was with us on April 3. The community Good Friday service was held in our church.—Ethel Baysinger, Lena, Ill.

Worden—Our spring council met on March 21, with our pastor, Rev. Ernest Detrick, in charge. We joined with other denominations for World Day of Prayer services. On April 3, we joined with the Stanley Brethren church for the love feast. We have one new associate member. The ladies' aid sewed and collected garments for relief in January. With other denominations, we have formed a WCTU organization. On April 13, we had as

Brethren Placement and Relocation Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

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When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 348. Farm wanted. Brethren couple would like to buy a farm of 80 to 100 acres in a Brethren community, preferably in Indiana. They could make a down payment but would want the party selling to finance remainder of cost. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Medical

No. 349. Nurse: A Church of the Brethren home for the aging desires nurse to work in the home. Home is located in a nice, small community in the Midwest. Nurse would live in the Home and receive salary. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 350. Doctor wanted for general practice. To take over a going practice by July 1. Modern, well-equipped health center with 60 M. A. X ray, available at very low cost. If interested, please write: Ronald Zimmerman, Mesick, Mich.

guest speakers Brethren Wilbur Lewallen and Bro. Orion Stover.—Mrs. Joe Henderson, Stanley, Wis.

Northeastern Ohio

Alliance—We decided to hold three council meetings a year instead of two. We held a love feast in conjunction with the Reading church with the two pastors, Brethren Richard Overly and Willis O. Bosserman, in charge. On Jan. 19, our moderator, Rev. Ralph Martin, met with us in council meeting. Mrs. J. D. Unkefer, Jr., was chosen Messenger agent. The young people have started CBYF meetings, and under the supervision of our pastor's wife we have a very active junior Christian Endeavor group. The women meet every week to quilt. The quilt blocks donated will be taken to the women's rally at Camp Zion on July 22. On Sunday of youth week, our young people took over the Sunday school and church services; Arthur Stuckey gave the morning message, The Man Peter. We have had several guest speakers: Bro. W. C. Sell, Mrs. Overly's father, and Rev. George King of Mt. Pleasant, Pa. One Sunday Wilbur Stuckey spoke and showed pictures of the new Brethren Home in Northeastern Ohio. On Easter morning we had a sunrise service followed by breakfast served by the young people. Our love feast was held on April 13, with Brother Overly in charge. Our delegate to the Annual Conference is Brother Overly. We have received thirteen members by letter and three by baptism.—Mrs. Jennie M. Messer, Alliance, Ohio.

Southern Ohio

West Milton—Our church participated in the Milton-Union revival service at the high school in March. A layman, Dr. Harry Denman, was the evangelist. Pastor Huffaker met with the BVS unit at the New Windsor Brethren Service center the week of March 16. He and Mrs. Huffaker have been released from pastoral duties for three months this summer for a trip to Europe. Pastor Huffaker will be resource leader in an international work camp in Europe and will also direct music at the anniversary celebration at Schwarzenau, Germany, Aug. 8. The young people and the men's organization are raising heifers for the Heifer Project, Inc. Two of our young men recently took part in a play by the Tri-County CBYF, In Our Strength, by Vernard Eller. In commemoration of the 250th Anniversary, one of our women wrote a play, You Ought to Know, concerning the origin of the church in 1708, the growth to the present, and an outline of the forward look. On Palm Sunday five were baptized. The united choirs, under the direction of Fred Rice, contributed much to the Easter service. Church attendance is increasing, and the building fund is steadily growing. We are co-operating with the Milton-Union Council of Churches and the ministerial association in an interdenominational Christian teaching mission to be conducted in October. In preparation, several hundred local people are now organizing to make a complete census survey of Union Township.—Rowena W. Mishler, Dayton, Ohio.



R. E. Mohler says

"As a retired man and steward of the things he possesses, it is time to test his words with deeds. It is very foolish for one to expect those who remain after him to take very seriously things he may have said concerning his faith in and love for his church, if in the distribution of his possessions he fails to remember the church in his will, or in the distribution of his accumulations."

Excerpt from the Gospel Messenger of January 19, 1957

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North Atlantic

Norristown—A Sunday school class and the ladies' aid sewed garments for Kenya missions, Africa, and made garments sent from New Windsor. We observed Juniata Day and One Great Hour of Sharing. Our love feast was on May 4.—Sara E. Grimley, Norristown, Pa.

Royersford — Ronald Moyer, who served three years in alternative service work in Africa, showed pictures of our work there. John Fike, the college treasurer, was guest speaker on Juniata Day. At the installation of our new pastor and his wife, Brother and Sister Gerald F. O'Donnell, Bro. Luke Brandt was the speaker. Two babies were dedicated recently at a morning worship service. At our covered dish supper special recognition was given to Mr. and Mrs. Michael Freed, who celebrated their sixty-fifth wedding anniversary. A junior choir has been organized in our church. One Great Hour of Sharing was observed in our church with an offering of $112. During Holy Week special services were held each night in one of the five Brethren churches in this vicinity. During the Easter season we welcomed seven new members. The cantata, God's Only Son, was presented by our church choir on Easter evening.—Martha A. High, Spring City, Pa.

Eastern Pennsylvania

Myerstown—We were assisted in our evangelistic efforts by Bro. Howard Bernhard and nine were baptized. In commemoration of our 250th Anniversary the Richland, Heidelberg and Myerstown congregations joined in a love feast service on Jan. 5. On May 18 in this same interest we joined with

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the former Tulpehocken congregations for a service at which Bro. Edward Ziegler spoke. Our young people were in charge of Youth Sunday services with two of our returned Brethren Service volunteers bringing the morning messages. Our church sent 735 pounds of clothing with the last relief truck pickup. Bro. Bernard King was with us in our March preaching mission. There were four decisions for Christ.—Mrs. Harvey Shenk, Myerstown, Pa.

Allentown—At our regular council meeting Bro. Robert Hess was moderator. The congregation voted to take members into the church on former baptism. We plan to relocate our church because the one we worship in now is too large for our needs and all living in the area have already established their church membership. Bro. Ellis Powell was installed as pastor on March 23 by Bro. Harold Bomberger, a former pastor. We are praying for great things to take place in our church.—Mrs. Chas. E. Wolford, Emmaus, Pa.

Ephrata—Our anniversary love feast was held on Jan. 5, with Bro. Nevin Zuck presiding. Our school of missions in January opened with a Japanese tea. One evening the moving picture, Younger Brother, was shown. The CBYF entertained at the family night social. The father and son banquet was held on Feb. 18. An offering has been taken for a family who were victims of a destructive fire. The community World Day of Prayer service was held in our sanctuary. A group of our women spent a day at the children's home at Neffsville doing ironing and mending. Our fellowship has adopted a new constitution as recommended by Annual Conference. Pastor Robinson presented the Holy Week devotional services over the local radio station. He and Sister Robinson will represent us at Conference. Bro. Charles J. Whitacre of Waynesboro, Va., was with us for Holy Week services, with the result that eight were baptized and two received on former baptism. Two had previously been received by letter. An Easter sunrise service was held in the Zion cemetery with Brother Whitacre bringing the message. We are using the anniversary Sunday school lessons during the second quarter. Bro. Lester Schreiber opened the series by teaching the first lesson.—Mabel M. Myer, Ephrata, Pa.

First West Virginia

White Pine-Kelley Chapel—Bro. Eugene Wratchford held a one-week revival meeting at Kelley Chapel and Bro. Connell Chaney, pastor of the Wiley Ford church, W. Va., conducted a ten-day revival meeting at White Pine. Several were baptized as a result. Others have been received by letter. White Pine has done much remodeling to its church house and Kelley Chapel is putting finishing touches to the new building. Kelley Chapel had an all-day meeting with a note-burning service in charge of Bro. Robert Strickler, a former pastor. Bro. Norman Harsh, district fieldman, brought the morning message and in the afternoon the Meyersdale men's chorus gave a program of music. The young adult group of the two churches has purchased a projector and screen and have funds for a record player. Many good films have been shown, including those recommended for use in observance of the 250th Anniversary. At a special council, White Pine appointed a committee to receive donations, raise funds, make plans, and proceed with the building of a parsonage.—Mrs. Thomas D. Shumaker, Burlington, W. Va.

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Church of the Brethren
Gospel MESSENGER

JUNE 21, 1958



Fujihira from Monkmeyer

The Circle Expands

A NOTED photographer once examined thousands of pictures from every part of the world in order to see what customs are universal among men. He discovered hat almost without exception whenever children gather to play they use some varia- ion of a circle game. In Liberia, where this picture was taken, school children together vith their teacher join hands in what may be a version of farmer in the dell. . . . rom the beginning days of the Christian church, it has been characteristic for chil- dren of God to form new circles that have a way of ever growing larger. Hands have been extended across barriers of race and color, sometimes to offer a cup of water or a piece of warm clothing, sometimes merely to grasp another hand in a gesture of re- assurance. . . . Let no one set arbitrary limits to the outreach of Christian fellowship, or raise up barriers that the gospel of Christ cannot acknowledge. One hymn writer, nspired by a great psalm, reminds us that "wide as the world is his command." An- other notes that "there's a wideness in God's mercy like the wideness of the sea." If the hands of God would reach so far, dare we hold back our own?

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Qualities Rather Than Practices

In response to the letter from the Monroeville, Pa., brethren published in this column on May 10, the following question must be asked: Would it not be better for a church to transmit a heritage of deep spiritual qualities than practices which too often can be separated from their meaning and held on to tenaciously in a spirit of sentiment and respect? Which is primary? The Church of the Brethren is witnessing to its distinctiveness more fully today than ever before in its areas of real distinctiveness: peace, service, and Christian brotherliness. The concern which is voiced is a genuine one, bothering many persons, but we need to decide quickly whether our unique practices cannot be placed in a broader context and whether in the future we want to continue to make beliefs and spiritual qualities secondary to practice.—Glenn C. Zug, Westminster, Md.

Back to Mack

Before and during the Reformation period, and also before and during the formative period of our church, men like Luther and Mack were calling the people back to the teachings and doctrines of the New Testament. The people of their day had departed from the precepts and example of Jesus, and it was Mack and others who led the way back to the original meanings and modes of true Christian living, as taught by Jesus Christ in the New Testament.

The name and spirit of the 250th anniversary commemoration should be expressed in the slogan, Back to Mack, for we certainly do need some such guilding principle in all our church activities today. Much of the discussion and planning by some of our leaders has been to depart from the ways of Mack. It seems inconsistent and a genuine mockery of Mack and his sacrifices for doctrines and practices, that we appear to be honoring him in the year 1958 and yet ignoring his teachings.

How many of our readers have observed, in their study thus far of the Sunday-school lessons, how Mack stood so tenaciously for the doctrines which he had espoused, facing courts, imprisonments, excommunication, and loss of home, conveniences, and friends, for defending some of the things a few of our leaders are now advocating that we alter or drop.

Can this be the church Mack helped to organize? Would he compromise on baptism, feet washing, and the love feast for numbers and convenience? Why did he not accept the established practice of aspersion in his day and not be so persistent about trine immersion? Would you think, for one moment, that he would advocate separating the communion from the love feast and feet washing for just one time? Whom are we honoring during the year 1958? It seems that we are ignoring Mack and going our own way rather than recognizing, in a positive way, the life and teachings of Mack.—Roy E. Clarke, Johnson City, Tenn.

Celebrating Our Anniversary

Our concept of an anniversary celebration should be in harmony with the principles and purposes of the event we celebrate. We have abundant evidence that many local Brethren churches, with or without the approval of Annual Conference, have openly ignored some of the basic principles upon which the Church of the Brethren was founded. Is this what we are celebrating? If so, what claim have we to exist at all, as an essential church denomination? If we repudiate the faith and practice and the very purpose for which the church was organized, we cannot claim to be its true representative today. . . .

In the light of our present-day environment and religious trends, it would be well for us to give our 1958 anniversary celebration a serious thought, lest we lose the virtues of the things we ought to celebrate.—Quincy Leckrone, Thornville, Ohio.

My Pines

I have been compelled to retire from all active effort because of deafness.

Like others who have also re tired, I have found a great dea of leisure time on my hands — too much, in fact. Unless we older foll

Continued on page 25

And How Shall Brethren Be Recognized?

"By the manner of their living," Alexander Mack said, and the answer is the same for today and for the future

Desmond W. Bittinger

A STORY comes down to us out of the past that after Alexander Mack had founded the church by baptism in the Eder River two hundred fifty years ago, one of his neighbors asked him, "And how shall your members be recognized?" It was natural that such a question should be asked if denominational groups were to be distinguished one from the other, for on all sides new religious orders and new denominations were coming into being.

These various religious divisions were distinguished by clearly discernible characteristics. The various friar orders were recognized by their dress, the manner of cutting the hair, the type of shoes, whether the cross was worn around the waist, on the chest, or on the back. The various denominations and orders could be distinguished, also, by their published statements of belief, by their hymns, by their orders of prayer.

The necessity of having some mark to distinguish an order of worshipers, a clan, or a tribe is exceedingly important also among aboriginal people who do not know how to write creeds. Apparently, the necessity for men to be distinguished, one from another, has always seemed of urgent importance.

Recently, I reread Paul's words, "I bear on my body the marks of the Lord Jesus." As I closed the Book and meditated, there came into my mind, vividly, an aboriginal background out of which he might well have written those words. Among aboriginal or primitive people all who reach the age of puberty, boy or girl, bear upon their bodies the marks of their tribe. These marks are cut into cheeks, lips, nose, chest, back; anyone seeing them can know at once the tribe to which each belongs. They bear, cut in, the marks which distinguished them.

Such a background focuses vivid attention upon the question, "And what are the distinguishing marks of a Brethren or of a Christian?"

Medford Neher, in painting the murals depicting the emerging and developing Church of the Brethren, began with one in which the eight brethren and sisters who gave birth to the church, knelt earnestly, elbow to elbow, beside the open Bible. They were seeking truth from its pages; they shared the results of this quest; their understanding of the truth as it was revealed to each of them should be shared with one another. This picture of the Church of the Brethren is one which I hope will always be central in our future.

CONTINUOUS SEARCH FOR TRUTH

I would place at the very center of the Brethren of tomorrow as a major distinguishing mark this prayerful, open, continuous, sharing search for truth.

It is my hope that the Brethren in the next decade, and forever, will spend much time on their knees. Likely, more and more we all will be going some place in an awful hurry; but none of us will advance far, or really fast, unless we advance on our knees. It is only as we search for and discover the truth of God which lies inevi-

Moderator's address, Annual Conference, Des Moines, Iowa, 1958

tably at the heart of all knowledge and can be discovered by all earnest searchers that a real future can open for us.

But how shall we pray?

Not all prayer is equally effective. As the Brethren pray earnestly and inquiringly, they will not be praying primarily for strength for themselves. To pray for strength is a legitimate part of all prayer. But the aborigine also prays for strength and to a very different god. He prays for sharpness in his weapons; he asks the god to lengthen his arm and strengthen its power in order that he might destroy.

The Hebrews also did this; some Christians have done this even until now, believing that they were calling upon Jehovah, the loving God. This kind of praying places the individual and his desires at the center. God's desires are to be bent to man's ideas and will. The Brethren of the future will not pray like that.

They will not even focus this major prayer upon asking for strength to do God's will. That certainly is a prayer admonition we hear over and over in the Christian church today, "Give us strength to do thy will."

But even such a prayer is not enough. The Brethren of the future will go beyond that as he prays with the open Bible before him. Saul, out of the Scripture, depicts the inadequacy of this type of prayer. He earnestly prayed for strength to do God's will but God's will as limited by Saul's understanding of it.

Then one day light from heaven struck him down, and on the Damascus road with his sword already drawn to slay other Christians, Saul changed his prayer and dropped his sword. His prayer became, "Lord, what would you have me to do?"

This is a much better prayer. Such a prayer no longer asks, "Give me strength for myself"; it does not even ask, "Give me strength to do your will"; it humbly petitions, "Give me an open mind to learn your will."

This concept, it seems to me, is one of the major contributions of the Brethren to total Christendom. This doctrine of the open mind and heart, I believe, lies at the very heart of the Brethren faith. Our assurance is not that we know his will; rather it is that we are seekers after it, pursuers of it. We would not want to seem possessive at this point. Other Christians have held this point of view, also. But we as Brethren have made it central in our church. This is why we would never write a creed; we did not want to halt or slow down the quest for truth. I believe Alexander Mack wanted a major distinguishing mark of the Brethren to be an open, yearning, searching mind, a mind forever searching for the will of Christ.

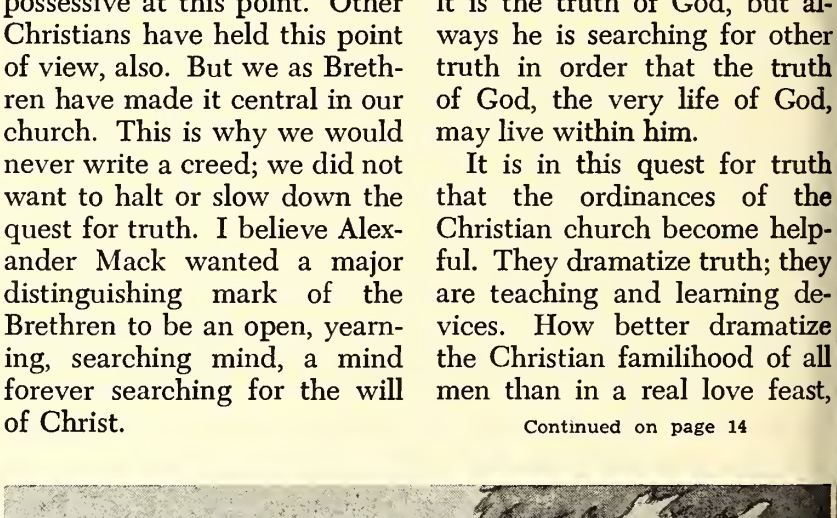
Jesus wanted it that way, too. "Knock," said he, "and it shall be opened unto you."

All truth belongs to the Christian. The Brethren with his open mind searches for all truth everywhere revealed in order that he might know God better. Jesus says of his disciples, "I do not call you servants, but friends, for all that I have heard from my Father, I have made known to you" (John 15: 15).

I would not want to leave this point without saying that this does not make of the Christian searcher a neutral person. The searching Christian does have convictions. He will suffer for the truth he knows, for it is the truth of God, but always he is searching for other truth in order that the truth of God, the very life of God, may live within him.

It is in this quest for truth that the ordinances of the Christian church become helpful. They dramatize truth; they are teaching and learning devices. How better dramatize the Christian familihood of all men than in a real love feast,

Continued on page 14



From the filmstrip, Come Up Higher

A mark of Brethren, of all Christians, should be a continuous search for truth, whether it be in groups or in private prayer

EDITORIAL

Counting the Cost in 1958

JESUS urged his followers to count well the cost of their discipleship. In the familiar passage from Luke 14 that has played so critical a role in Brethren history, he observed that a wise builder makes a careful estimate of his resources before he lays a foundation.

In the beginning years of the Church of the Brethren there were many occasions when reading Luke 14 and singing Alexander Mack's hymn about counting the cost were far more than acts of devotion. Frequently these early Brethren were obliged to take stock of their spiritual resources in order to decide if they could risk their reputations and their fortunes for the principles they had adopted.

Counting the cost can be a sobering experience because it means facing up to some hard, unpleasant facts about ourselves and the world in which we live. But it is also an experience of discovery because inevitably we see how blessed we are with resources that can be useful in God's kingdom. We become aware of a potential that we had previously overlooked. Counting the cost often brings a new vision of what God can do if we let him take control of our lives.

As churches agree to co-operate in the Anniversary Call program, they will be urged this year to sit down, as a congregation, and count the cost of doing all they are able to do for their Lord. Specifically this is outlined in the Call program as the work of an evaluations committee. We hope that every congregation accepts the challenge of discovering its own potential. Most of us have little knowledge of what each of our congregations could do, in terms of giving time, talent, and money, if we did all that we are able to do.

But we hope that we "count the cost" in terms of more than money. The evaluation process ought to be carried into other areas besides stewardship. Just suppose, for example, that your church takes seriously this year its call to follow Jesus. The financial resources that you discover will be astounding, of course. But some other surprises are also in store for you.

What could happen in your church if every member became an evangelist? Look at a map of your community, observing where families live. Note how many neighborhoods are represented. You do not need a religious census to point out how many neighbors to your members are strangers to Jesus Christ and have no church home. Or you might make a list of all the different vocations represented in your congregation. In each of these some member has a unique opportunity to bear a Christian witness, and in each he constantly meets persons who need the church. What is your evangelistic potential?

Or look at the kind of community yours could become if every member realized his potential as a Christian citizen. Some members should be in public office. Every adult should make his vote count for righteousness. In many communities the real balance of power for justice and decency rests with members of churches. What a different community could you have if you realized your citizenship potential?

Or consider your congregation's possibilities for helping to extend and deepen the world mission of the church. Suppose that every member began to realize his prayer potential and became truly intercessory for God's children everywhere. Suppose that every member gave sacrificially not only to build a new sanctuary for your fellowship, but to assist new churches being started both in this country and abroad. Suppose that farmers would volunteer a year or more of time for technical assistance, doctors and nurses for medical help, teachers for educational work abroad. What would be the outreach of a congregation of dedicated members who would count the cost and who, having seen how blessed they are, would decide to share their faith and their fortunes with others around the world?

We are heartily in favor of appointing an evaluations committee, but we hope that it is not satisfied to help us count the cost only in dollars and cents. Why should not every church of the Brethren this year discover its potential in stewardship, evangelism, citizenship, education, and world outreach? Then we could set specific goals which would challenge us to lay a foundation and build a tower that would shine as a light before men and to the glory of God.—K.M.

"Whoever does not bear his own cross and come after me, cannot be my disciple. . . . Whoever of you does not renounce all that he has cannot be my disciple" (Luke 14:27, 33).

May I bring to your mind a few truths which are basic to this endeavor?

Each one of you is an individual, like whom there is no other on the face of the earth, nor has there been, nor will there be. Upon the body, soul, mentality, disposition, and abilities with which you have been endowed, a certain set of experiences has been superimposed. Therefore, you react differently than any other person; this is as the Creator planned it. And so there are some things he wants said that will never be said at all if you do not say them.

Dear Descendant

I have read with prayerful consideration your correspondence regarding the strange spectacle of a society which, having freedom, that priceless rarity in human history, is in danger of becoming too fearful and conforming to make use of it.

For your understanding, I will attempt to reply not as I would have in my own era but in your modern idiom with the highest insight I could muster, had I lived some two centuries later.

In separating ourselves as much as possible from the entanglements of this world, we of my generation chose the easier way. In your involvement with the secular affairs of men, you have taken the more difficult course. You must live in two worlds at once. To manage this effectively demands from you an even firmer hold than was ours upon the values that matter and those that abide. Lest your witness become but a timid echo of the discordant clamorings about you, your devotion and spiritual discernment must exceed our own. You have set for yourselves a precarious task, and those who succeed in it will not be legion.

There are certain works that will never take form if you do not do them—and the world will be the worse for it.

When you belittle your abilities and apologize for being as you are, you in truth reprove your Maker for creating you thus. Who are you to doubt his wisdom? It would seem better to respect his handiwork and fail not in employing it to the uttermost.

What a travesty upon his divine plan for you if you should attempt to mold yourself into a replica of someone else! Yet it is with this that you and your fellow beings seem to have been preoccupied in recent years.

To the trained ear, it takes but a few strains of music to determine whether they have flowed from the pen of Bach, Mozart, or Beethoven. To the experienced eye, it requires only a glance

On these pages we have the second of the imaginative communications between a forefather and his descendant, written by ERNESTINE HOFF EMRICK.

at a work of art to identify the brush strokes as those of Da Vinci, Rubens, or Rembrandt. This is possible because each has a style that is unmistakably his and could be no other's. The student who patterns his work after one of the great masters will remain in obscurity unless he discovers his own peculiar medium of expression and is fearless to follow it. Study those who have gone before you, yes—not that you may step in their footprints, but that you may add your own to theirs, making broader the path for those who follow.

There is no virtue in simply being different—a freak is different. This is not an end in itself for which to strive. But if it is a discomfort to be endured en route to the prize of being an individual with a conviction and a message, then it is a virtue indeed.

Upon the Christ-taught worth of the individual, rest your democratic government, your educational institutions, your free enterprise, your diversity of religion and belief—all that is the genius of America. Other nations which have lacked the right to independent thought, even those which professed a form of Christianity, have had none of these blessings. If you now lose that freedom from disuse, to what country will your oppressed children migrate to regain it? Do not condemn them to a repetition of my generation's agony of struggle for it.

Remaining true to one's conscience has ever been difficult, though the pressures have taken various forms. But there have always been those who have quietly pursued the light that burned within them or have thrown back their head and declared their convictions to an unfriendly world. Their safety lay not in the approval of men but in the love of God.

Only those thus secure will risk disrepute or persecution for the sake of an ideal. Only with this assurance could Alexander Mack, our first Brethren leader, advise in his Rites and Ordinances, "Resolve firmly within thyself, much rather to lose thy liberty, property, the friendship and all that thou hast in this world, and even thy life, than to fall away from the doctrine of Jesus."

It is upon the feet of such God-founded, thinking men that the world has walked toward betterment, and upon them you must now depend to lead you away from the precipice of self-annihilation to more profitable frontiers. Pray God there may be found enough such men!

For being "different," people have been burned at the stake, thrown to the lions, stretched on a rack—yes, even hung on a cross. Is your social pressure more to be feared than all these?

It is enough for you as innocent children to play your games of Follow the Leader. It is enough for you as insecure adolescents to want to be "one of the gang." But my prayer and Paul's is "that you may be no longer children, tossed about by every wind of doctrine," that you may "grow up in every way into him who is the head, into Christ." Only the mature can be courageous.

There is but One whom you may safely follow, and in so doing you will find such a quality of freedom that, though you are like him, you may yet be yourself—the self that your Creator intended you to be. Only thus can you fulfill the purpose for which he gave you life.

This, then, is your calling and your fulfillment: that, in the spirit of Christ, you sing the songs that are yours to sing, open the doors you are led to open, clasp the hands you cannot but clasp, and dream the dreams that you needs must dream. And never believe that you stand alone; many stand behind you whom you cannot see.

If his body, the church, does not speak with a Christian accent, what excuse has it to speak at all? If Brethren, possessed of a minority complex, have no unique contribution to make, what right have they to exist as a denomination? If a man fears to be himself, what reason has he for being?

May it be as true of you as it was of the early Christians and as it was of us, your founding fathers, that "ye are a chosen generation . . . a peculiar people." And may you bear the name both humbly and proudly, for you are in a great company.

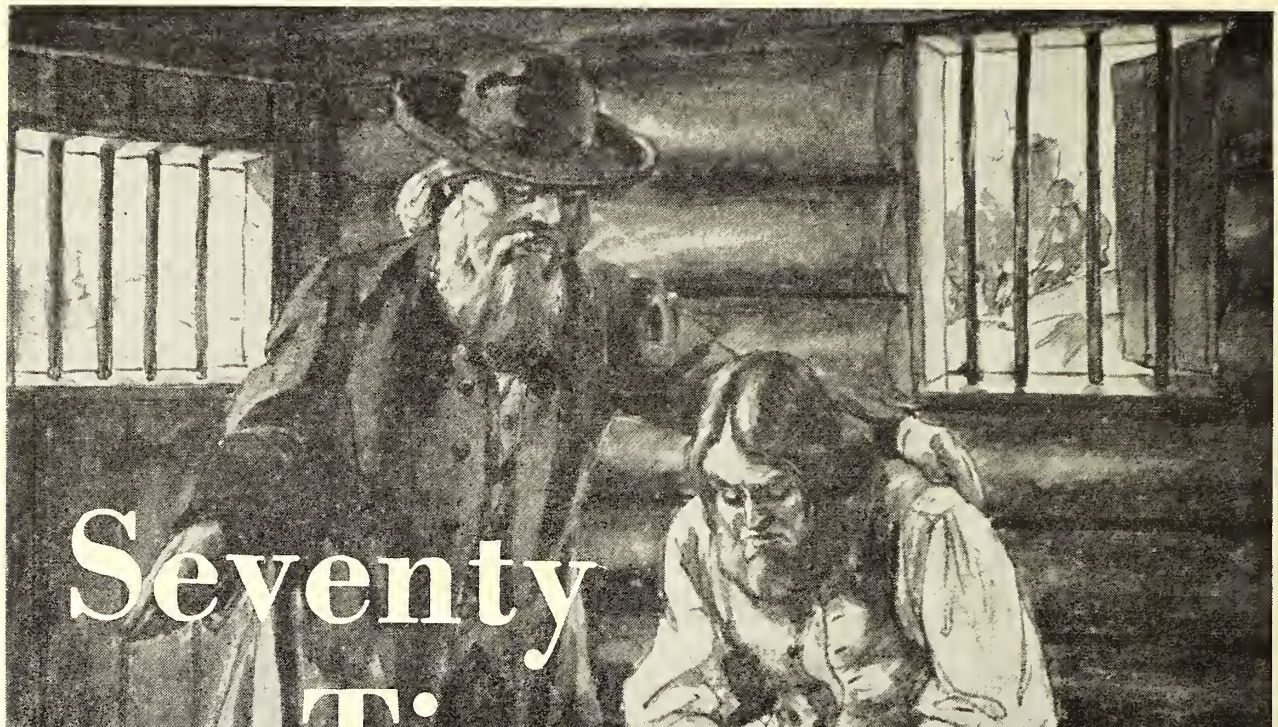
A brother in Christ,

Your Forefather

Youth's Prayer

LOUISE N. GRAY

Temper my spirit, O Lord.
Mold it to thy expectations.
With the heat of thy word
Bend my will to thy truth.
Use thy hammer to test me,
To form my work and my words.
With the cool water of trusting
Make my obedience sound.
Buffer my thoughts with thy kindness
Until with thy radiance they shine.
Lord, thine is the power, the vision, the glory.
Use this meek spirit of mine.



Seventy Times Seven

From the filmstrip, Come Up Higher

R. H. Miller

A FAIR criterion by which to judge any religion is: What does it say about sin? What hope does it offer to those whose lives bear sin's deep scar? On the basis of this question the Christian religion stands far above all others.

The Christian cure for sin is forgiveness. However, before forgiveness can do its complete work, there must be repentance and faith and commitment, but given these, the mighty miracle moves triumphantly against sin.

It may help to mention first some things which forgiveness is not.

(1) Forgiveness is not weak submission to the power of evil. It is not making oneself a lamb before ravenous wolves. Forgiveness is rather an aggressive attack upon evil. It can pierce the hardest armor and cause evil to disintegrate from within.

(2) Forgiveness is not a blurring of the distinction between good and evil. It does not in the least minimize the essential character of evil. Indeed, forgiveness reveals its real character. The sinfulness of sin never stands out so clearly as in the presence of the love that forgives it.

(3) Forgiveness is not a second-best way of meeting evil, as though one must forgive what one cannot otherwise change. It takes far more character to forgive an enemy than to coerce him by force or violence.

The word *forgiveness* generally is used with too small a meaning: "We bury the hatchet." "We call it quits." "Let's be friends." Of course, forgiveness involves all this—but vastly more. These good results do not exhaust the meaning of this great term.

Look at an illustration of the larger meaning. It is Paul's persecution of the Christian church. This was a great and grievous sin, but Paul's right-about-face placed it under the forgiving love of God. And what did God's love make of it? The apostle himself tells us. "I labored more abundantly than they all, because I once persecuted the church of God."

Anyone who reads the Book of Acts carefully is amazed at the endurance and enthusiasm

Traditionally among Brethren Matthew 18 has been read at the time of baptism and the applicant is asked if he will promise to follow the rule of the Master in the case of difference between himself and others.

of the great apostle. It cannot be doubted that the memory of forgiven sin in his life was an inexhaustible source of grateful joy and power for Christian service. God's forgiveness took the great mistake of his life and made it a means of blessing to all mankind.

Our own experience illuminates and confirms this truth. The forgiving spirit is free and strong and full of zest for life. But in so far as we obstruct forgiveness, either by unwillingness to give it or to accept it, we are fettered in bitterness, robbed of strength and unable to drink life's cup with joy.

Every act of forgiveness, born out of divine love, increases the redemptive forces in our world. All unwillingness to forgive increases the dark infection of evil.

Because this is God's world, which he creates and sustains in being, and because God's actions are consistent with his character, it is not unreasonable to expect to find patterns suggesting forgiveness in all that he has made. Look!

We take the waste from our barns and dwellings and put it on our fields. Sun, rain, soil, and air transform it into food for man and beast, and into the beauty of flower and leaf. What a parable of forgiveness! Foulness becomes fertility, waste becomes food, the useless useful. Forgiveness is so much a part of the character of God that we see evidences of it in all that he has made.

Forgiveness is costly. If it does not cost it does not cure. The reason it costs is that it is born of great love, love so concerned for the beloved that it draws into itself the dire consequences of the misdeed it forgives. It is vicarious. It follows Jesus in redemptive suffering for sin.

We pray, "Forgive us our debts as we also have forgiven our debtors," which does not mean, as on the surface it might seem to mean, that our forgiving is the claim and measure of God's forgiveness to us. It only means that our aversion for sin must be honest and sincere, and, if it is, we will take all available means to combat it, giving little heed to whether it is our own or others, showing repentance for the former and forgiveness toward the latter. God can forgive only where there is repentance and turning away from sin, and the one sure proof of this is willingness to forgive others. So, rightly we pray, "Forgive us our debts as we also have forgiven our debtors."

When we forgive we ease and cleanse and enliven ourselves inside. We are unable to offer to goodness, beauty, and truth the fine devotion and service they require if we habitually bow to the dark idol of an unforgiving spirit. Blurred vision, fumbling hands and premature fatigue are all induced by unwillingness to forgive. For the sake of realizing our best selves we must forgive.

Forgiveness has its risks. If you do not carry a chip on your shoulder and fight back you are "too slow to have noticed the wrong done you" or "you are a weakling" or "you lack spirit." We must take this risk, assured under God, that we shall not be put to shame.

Forgiveness does, indeed, offer evil its victims, and in so doing seems to consent to the evil. A firmer front might have saved the victims—and have perpetuated the evil! Forgiveness gives evil the rope with which assuredly, in God's good time, it will hang itself. "If your enemy hunger, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head. Do not be overcome by evil, but overcome evil with good."

The Family Counselor

Dear Counselor,

I've been married two years, but I lived with my husband for only a few months. He insisted that I stay at his parents' home. He worked many miles away and would not get a place for me to stay there. I now have a baby girl whom he has seen only a few times.

I'm about at my wit's end to know what to do. I don't believe in divorce. What is your advice? My life has been very unhappy since my marriage. Could you please help me?

An Unhappy Woman

Dear Unhappy Woman,

I would strongly urge you to seek counseling help in your own community. Since you seem to imply that your marriage was a mistake, it is important that you learn why this happened. If you can gain some self-understanding as to why you were attracted to your emotionally unstable husband in the first place, you will be in a better position to decide what your future course of action should be. If you seek counseling, it may become possible for your husband also to become interested in such help. If you stay together, the counselor would need to help you find the basis for a good new relationship.

Paul S. Hersch.

The Church Needs Good Government Too

Floyd L. Bantz

The direction, guidance, control, and administration of the church lies within itself, and it gives authority according to the individual functions it asks its members to perform

GOD has planted in man both the realization that government is necessary and the genius to work out various types of governmental structures to meet his need. This truth causes us some difficulty unless we come to appreciate the original meaning of the word. The root meaning of the word *govern* is to steer, to pilot, or to guide, and is akin to a word which means tiller. To govern connotes direction, control, regulation, influence, administration, and restraint, and government is society in the performance of these acts. This is exactly what God does in his universe. He directs, guides, controls, conducts, regulates, and administers it.

The fact that God implanted the idea of government in the minds of men is borne out by the Bible. The books of Exodus, Leviticus, Numbers, and Deuteronomy record the struggle to accomplish the mammoth task of giving government to the people of Israel. Jesus indicated government had some claims on men when he said, "Render unto Caesar that which is Caesar's . . ." Paul in Romans 13 instructed us to be submissive to the governing authorities "for there is no authority except from God." Peter made similar comments (1 Peter 2: 13-17) and Paul repeated himself in writing to Titus (Titus 3: 1).

These passages do not imply support of government in spite of conscience but they do imply that God knows the need for government in the affairs of men. When men live together there needs to be direction, guidance, control, and administration from some source.

Churches need government as well as nations, but the New Testament does not give us much help as to what specific forms of government churches ought to have. It does set forth, however, the different functions of the members of the church (Eph. 4: 11-12), and a concept of personal freedom which leads us to believe that the basic governmental authority of the church is the people who are its constituents. The direction, guidance, control, and administration of the church lies within itself, and it gives authority to its members according to the individual functions it asks its members to perform.

However, this does not tell the whole story. Not everyone in the fellowship can do everything, for not all of us have the same talents. We differ in vision and opinions. We differ in information, in education, in environment, and in skills. The whole task is completed, not by everyone doing everything, but when each does his own part well. Therefore, the church must call out from its midst some to whom it will give a measure of governmental power. Of its own accord the group gives over to these certain chosen ones from among its number authority to function in behalf of the whole church. These chosen ones are asked to represent the whole and this is known as representative democracy.

The failure to understand this has created in many local churches and denominations much needless and useless controversy that has resulted in severe damage to the cause of Christ. To be chosen as the people's representative does not mean always to act as the people would act, but to bear the responsibility as one stands in a particular situation, to stand there as if he were the whole church, to act for those who make up the church, to be at that moment the whole church.

No church will be happy until it appreciates this role of representative democracy in its government. The whole church says, "We all cannot do all things that need doing. We turn over to you whom we elect the responsibility to function in specific areas of the church's tasks. Since we can't all stand in the same place and do the same thing at the same time we ask you to do as seems wise to you in situations that confront you as the result of the responsibilities we have assigned you."

Within the life of the Church of the Brethren there are two areas of church organization that are hampered by our unwillingness to understand the way in which representative democracy must work. One area concerns the functioning of committees, boards, and individual officers on behalf of the church. The church elects a committee and turns over to it a task. It should say, "You are now us at work on this matter." To the trustees it says, "You are now us working to keep the building in repair. Use the money allocated in the budget for this purpose wisely, discreetly, for the glory of God and the property's good." To the finance committee it says, "You are now us at work planning our stewardship development and seeking to use the results of our giving so that our mission work is carried out and our operational expenses met. We will follow your direction."

This means that such groups must be treated with respect and be expected to produce what is best for the church. Their reports should be heard as if one were reporting to himself. They are "you" working for yourself. There need be no fear of domination on the part of leaders with such a principle. The fear becomes a reality only when the whole group fails to exercise its full function of collective judgment, elective power, and the ability to recall those officers who fail to serve as they should.

The other area where more mature understanding of representative democratic church government is important concerns the making of group decisions. The church must make group decisions; so it gathers to discuss an issue. Opinions are voiced, discussions held, and finally a vote is cast. Each person must exercise his right to discuss, examine, persuade, and be informed. After the vote, however, the sovereignty of the individual gives way to the sovereignty of the total group. The decisions, fairly made, become the decisions of the individual as well as those of the group. It is no longer "their" decision, but it is "our" decision which means it is "my" decision.

In order for representative democratic government to be constructive within the local church fellowship there must be a time and place set aside in the life of the fellowship so that discussion and thought can be given to the major issues confronting the church. In this assembly of its members the problems are brought to light and the divergent opinions shared. The time and place must be specific and discussion limited to that particular situation. The use of church school classes, worship services, fellowship meetings, and the private contacts we make within the church to discuss important controversial matters of business endangers the fellowship and unless checked may in fact destroy it.

Matters of government and policy, items of business, the election of officers should take place within the framework of this assembly and should not infringe upon the time and program of the other church activities. Many pastors could testify that more harm has been done within some church fellowships by the tendency of members not to limit their variant opinions to the assembly dedicated to that purpose than by most any other thing.

God has led his people to see the importance and privilege of governing their own affairs. Christian church government is shared by the group. Those chosen by the group are not separate from it; they are of it. They are the group at work in a specific task. The primary human authority is in the group, but it is a representative democracy whereby authority is delegated to chosen leaders, officers, and itself.

God gave us the principle of good government in teachings like the great commandment but he did not prescribe procedures. Procedure must adapt to the many situations in which government of some sort is necessary. But when the proper principle is followed procedure will not be in conflict with him or his people. Not only does this need to be remembered in political households, but in the local household of the family of God as well, for the church needs good government, too.

What Price Ignorance?

ROY WHITE

To destroy a tiny angel fresh from the hand of God
And in his stead rear a monster who follows every animal instinct,
Parents do not need to be brutish and depraved—just ignorant.

BIG BROTHER

Photos and story by Three Lions

This picture story is of a case from the files of the Big Brother Movement. The sequence of pictures was made of another boy, not Mickey himself, to show how Mickey was finally helped to mesh better with society and himself through the help of a Big Brother



Mickey Brown's first serious trouble resulted from his breaking into a car to take a briefcase

BECAUSE a group of New York businessmen felt the need and the responsibility as long ago as 1904, many thousands of boys have been saved from a life of tragedy and crime. Since 1909 they have been known by the name of Big Brothers and the young men they help are known appropriately as "little brothers." Big Brothers' service to the community consists of something unique: the idea is that each boy shall have the opportunity to be with a single man, his "big brother," whose own character and temperament is such as to give the boy a model after which he may wish to pattern his own beliefs and actions. This is a "man-to man" relationship, then, far more intimate than group-oriented techniques of re-

In the period before real help came, Mickey was interested only in the brief pleasures he could grab

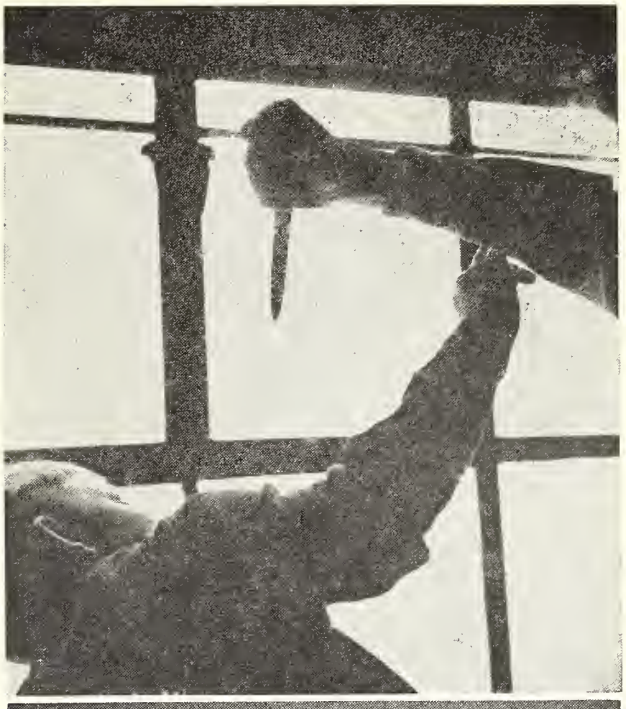




Mickey's case was referred by the court to the Big Brother Movement. A field counselor visited the home to talk things over, to meet Mickey, to discover his interests and fears, and to obtain some idea of the one who might work satisfactorily with Mickey. Mickey was cool to the whole idea, resenting anything that seemed as if people were taking an interest in him



A baseball club which Mickey organized including several younger boys, of which he was the leader by reason of main strength, was always involved in a physical battle to settle the frequent arguments



A fight in the club between Mickey and another member who demanded an account of the club's money led to a knife accident. Mickey said he had not meant to hurt the boy, only to frighten him, since he himself was frightened. Fortunately the knife caused only a scratch



Mickey's meeting with his Big Brother was less than enthusiastic, but some of the suspicion was disappearing. Here was a man taking an interest in him



Mickey's Big Brother knew how to interest a boy. Mickey learned to identify with his Big Brother

habilitating a young man in difficulty.

Big Brothers are recruited from all walks of life. Prospective Big Brothers must be nominated by a Brother who can vouch for the new man's character and fitness to work with boys. When accepted, the Brother is assigned to a boy who has expressed some interest in meeting with a Big Brother.

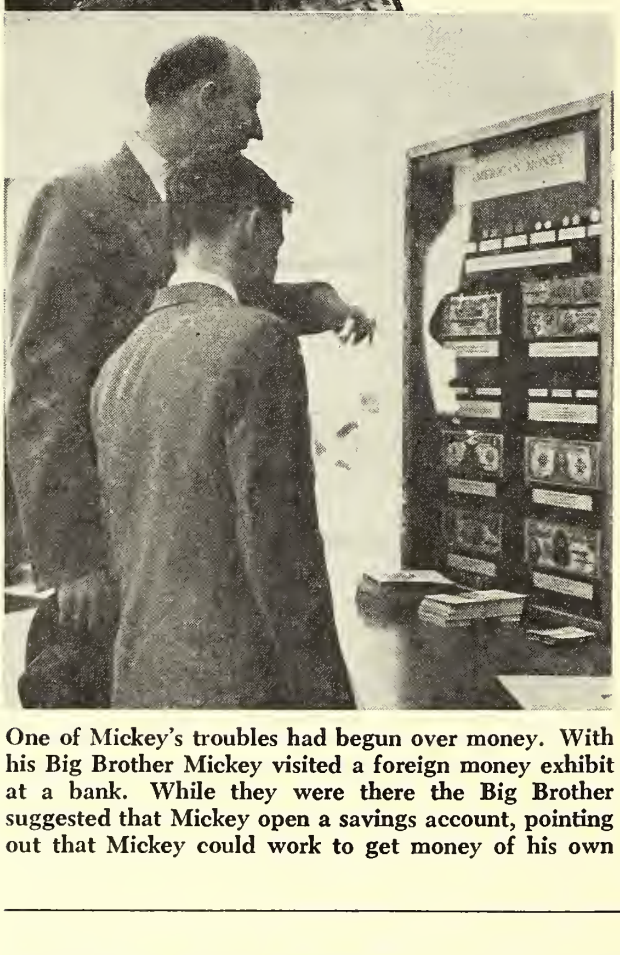
Little brothers are assigned to the Big Brother Movement by the Children's Court, Juvenile Aid Bureau of the police department, or other community organization. Big and little brothers spend approximately one afternoon a week in each other's company. They spend the time in some mutually satisfactory activity—anything from baseball to the Stock Exchange.

Why does the Big Brother Movement succeed? Among the many reasons is the fact that many boys in trouble come from broken homes

Big Brother

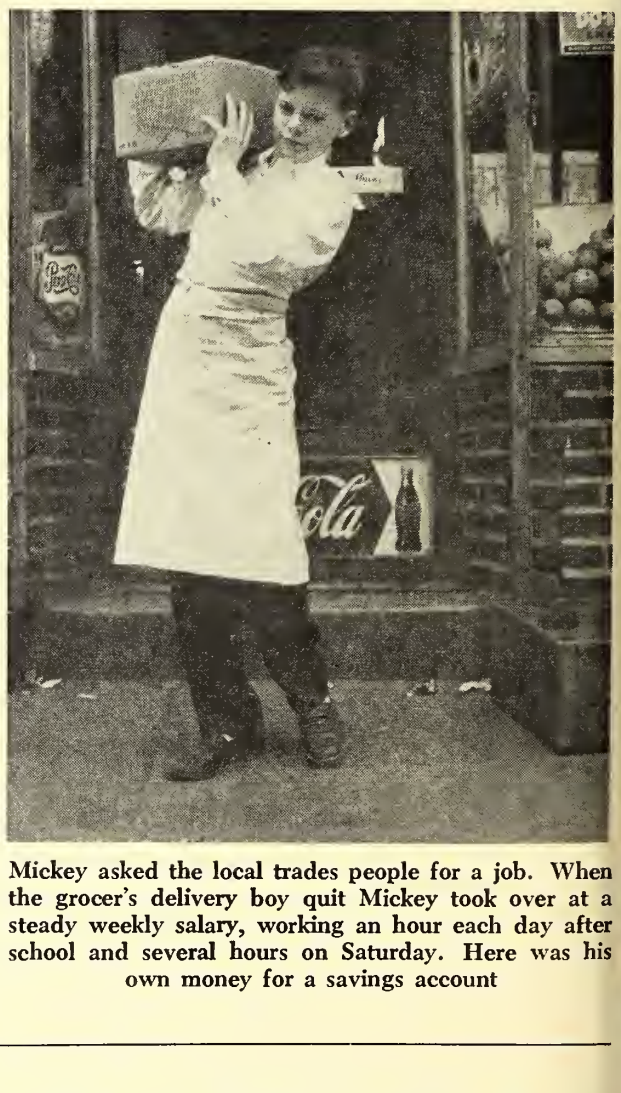
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One of Mickey's troubles had begun over money. With his Big Brother Mickey visited a foreign money exhibit at a bank. While they were there the Big Brother suggested that Mickey open a savings account, pointing out that Mickey could work to get money of his own

where there is no man around the house with whose good orientation toward living the boy can identify. The Big Brother is a substitute father or good uncle. Another reason is that the boy feels, perhaps for the first time, that someone worthwhile is paying him some attention. For whatever reason the Big Brother Movement is a well-deserved success and an important one.



Mickey asked the local trades people for a job. When the grocer's delivery boy quit Mickey took over at a steady weekly salary, working an hour each day after school and several hours on Saturday. Here was his own money for a savings account

And How Shall Brethren Be Recognized?

Continued from page 4

the washing of each other's feet, the eating of a family meal together, partaking together of the body and blood, the sacrificial spirit of our Lord.

Christ knew that these dramatic ordinances were a means of growth and grace and established them for us. The Brethren of the future will so use them.

LOVE THE FOCUS

A second mark of the Christian, or of the Brethren of the future, is that they will be baptized, indeed completely immersed, in love. Instead of praying for themselves or centering it all upon self, their prayer will be that they might be like Christ, that Christ might dwell within them. As the Christian prays for that and works for that, the "I" focus shifts from the center of his life, the "thou" focus becomes central.

The focus of the Christian is not upon himself or his state. It is upon love. His desire is that he might love God with his whole heart and his neighbor as himself. His prayer is that he might have the very spirit and life of God within him. And the best definition ever given

of God was given by his Son, "God is love."

Love seeks not its own, love will go a second mile, love knows no stranger or enemy, love will lay down its life for another. This is the distinguishing mark of the simple life: it is always love centered. "For God so loved the world that he gave his only Son," and his only Son died because he loved.

Again, the ordinances of the church are needful to dramatize for us this great love. The symbols both teach us and help to sanctify us as we seek this love.

SHARING WITH OTHERS

When the searching mind and heart of the Brethren of the future has discovered and become a part of the love of God, the thrusts of their lives will be outward. The praying, loving Christian cannot do other than be a helpful part of his community, of the world in which he lives. The forces which dominate him are no longer centripetal, that is, inward centered; they become centrifugal. He is thrust outward into society. He becomes a part of actual, redemptive love. He cannot be other than this if he prays and searches long enough before the open Bible to discover and become a part of the love of God.

The question is sometimes debated by Brethren as to whether we as Christians have responsibility for only those who are baptized Christians or whether we have so-called humanitarian responsibility for others in the world. This is a question which can no longer be debated by the Brethren of the future. Rather being filled with the love of God and being like God, they will be impelled to serve all others. They must spend themselves for others. They must lose their lives to find life. Their love, like God's, must be for all the world. There can be no barrier, none ever, for love.

This, then, is the third mark of the Brethren. They will seek to bring all others into a growing fellowship with God, to bind up every wound which God gives them power to touch, to help open every mind with whom God will let them come in contact. They will seek, under the Lordship of Christ, to help cast out all fear with love, the love of God.

This third distinguishing mark has particular relevance for this day. Such Brethren will always be clearly recognized as peacemakers in this age of conflict. Peace will be their perpetual business.

When President Eisenhower spoke recently to Congress, he set forth our philosophy as a government. "We must speak from a position of strength," he said. Other governments also work from this premise. And so each government must stand ready to mete out massive retaliation when its position of strength is challenged or impinged upon.

But this very position of strength, when strength is centered on bombs and death, is a position of extreme and utter weakness. This position of strength is the "I" focus, the "I" strength. The prayer of modern states, too often, is no improvement upon the prayer of the aborigine, "Lord, give us strength, and give strength to our arms." Our governments, in essence, are still dancing around the tribal fires, painting themselves with frightening war paints, and asking God's strength upon their weapons. We are modifying the weapons, but we are not changing either the dance or the prayer. Each nation dances frantically against another. The God of love must, indeed, be far from all of this.

The end of such a dance is death. The wage of sin is death, and this is sin, demoniac sin.

The Brethren of the future who are under the Lordship of Christ will not be a part of this dance of death. They must be distinguished, instead, by the earnestness of their prayer to be like God who loved the world enough to die for it. We, too, must love enough to suffer.

When Alexander Mack was asked this question, "And how shall the Brethren be recognized?" his answer was clear. He said, "They shall be recognized by the manner of their living."

An aboriginal girl or boy has the marks of the tribe to which they belong cut into their very flesh. As long as they live the marks will remain. The marks of Christians, the marks of Brethren should similarly be cut into our very lives so that they will forever remain a part of us: a continuous searching for the will and the mind of God; a prayerful yearning to be immersed in love, to grow to be like God; a compelling outward thrust that makes us share all that we know and have with others, in order that the peace of God might come to us all.

These should be some of the inerasable marks of the Brethren in the next two hundred fifty years.

With Our Contributors

Desmond W. Bittinger is moderator of the 1958 Annual Conference.

R. H. Miller is teacher of Bible at Manchester College, Indiana.

Floyd L. Bantz is the new executive secretary of the Western Region.

KINGDOM GLEANINGS

Miss Ruth Gochenour of Harrisonburg, Va., is now serving as nurse at the Lybrook Indian mission in Cuba, N. M. She began her work there on May 1.

Rufus King, director of adult work for the Brotherhood Board, was in Missouri, April 15-20, in a series of institutes on adult work. Area meetings were held at Plattsburg, Leeton, Springfield, Peace Valley, Broadwater and St. Louis.

The women's work department received numerous requests for the booklet, His Kingdom in My Kitchen, in response to a program presented over Station WFUR, Grand Rapids, Mich., recently by Mrs. Ann Hoek of the Christian Guidance Bureau.

The Pacific Coast youth are sponsoring a project to purchase an electric wheel chair for Howard Wolff, who was injured at Camp Myrtlewood last summer. He has been hospitalized since and is paralyzed except for limited use of his hands. The chair will facilitate therapy. Any contributions should be sent to: CBYF, 1950 Third St., La Verne, Calif.

Representatives of the four Brethren homes for the aging in Pennsylvania and of the Fahrney-Keedy Home in Maryland met on May 17 in Carlisle, Pa., to plan for a meeting of administrators and trustees of these five homes. They will meet at the Church of the Brethren Home, Windber, Pa., on Nov. 8. Plans for the day call for study of the over-all ministry of the homes to the aging, the social welfare program of our church, and specialized problems faced by the homes.

The Church Conference on Social Work, held in conjunction with the National Conference on Social Work in Chicago on May 11-16, was attended by at least eight Brethren. Included were John Eller (Bethany Hospital), T. Quentin Evans (Manchester College), Robert Gemmer (Cleveland Council of Churches), Homer Heagley (Federal Probation), Ralph Lehman (Boy's Village, Ohio), James Renz (Elgin staff), W. Harold Row (Elgin staff), and Clyde Weaver (Church Federation of Greater Chicago). The major emphasis of the conference was Accent on Prevention.

The Ethics of an Economy of Abundance is the topic of this summer's joint La Verne College — Brethren Service seminar to be held at La Verne College, July 14-26. Kermit Eby, professor of social science at the University of Chicago, will serve as director of the seminar. The seminar is conducted annually for the benefit of local church and district leaders in the area of Brethren service and social problems, as well as for regular students at the La Verne College summer school. Additional information can be obtained from the Director of the Summer Session, La Verne College, La Verne, Calif. Some scholarship aid is available from the Brethren Service Commission.

Bridgewater College desires to secure the services of one or two young graduate nurses who would like to complete their college courses. Address President Warren D. Bowman, Bridgewater College, Bridgewater, Va.

Sixty persons from the District of Michigan attended a study and planning seminar on church extension that was held in the Lansing church on May 10. Discussion groups considered how to start new churches, securing ministerial and lay leadership for new churches, and local church outreach. Guest leader, Charles E. Zunkel, Brotherhood secretary of Ministry and Home Missions, spoke to the group on Why Church Extension and What Is Happening in Church Extension.

Training conferences in local church evangelism were held in eleven districts of the Western Region in the months of December, January, and February. One hundred two of a possible 138 churches participated in 23 conferences. A total of 975 persons attended the sessions. Training sessions were arranged by the Western Region Board with the co-operation of district boards. Conferences were under the leadership of Stewart B. Kauffman, Brotherhood director of ministry and evangelism, and the following district executive secretaries: Edward Duncan, Gorman Zook, Ray Zook, and Ralph Skaggs.

Licensed and Ordained

Donald G. Valentine, ordained, in the Upper Marsh Creek church, Southern Pennsylvania.

Stephen Kinzie and *David Verbeck*, licensed to the ministry in the Ellisforde church, Wash.

Vernon E. Nell, ordained in the Upper Conewago congregation, Southern Pennsylvania.

Eddy Longmire, licensed in the Dallas Center church, Middle Iowa.

Claude Wisler, licensed in the Skippack church, Eastern Pennsylvania.

Rufus Fahenestock, ordained in the White Oak church, Eastern Pennsylvania.

Tornado Disaster

The Brethren Service Commission asked Owen S. Shankster, pastor of the Church of the Brethren at Rice Lake, Wis., to visit the scene of the recent tornado in northwest Wisconsin and report any way in which Brethren Disaster Service could be of aid. He reported that the needs were being met locally and by the Red Cross, but Brethren Service was asked to stand ready should any further need arise.

Worden church, Wis., was completely destroyed by the tornado and at least one Brethren family suffered heavy damage. Their home was completely flattened, and, what is worse, a fourteen-year-old child was killed. The mother is hospitalized with severe injuries and other members of the family suffered lesser injury. The complete story will perhaps tell of other Brethren being injured or suffering damage to homes. Brethren Disaster Service is ready to give whatever assistance may be needed in the way of material aid.

Brotherhood Theme: Brethren Under the Lordship of Christ

Two new pieces on race are now available from the Church of the Brethren General Offices. The Bible Speaks on Race is a statement adopted by the Board of Social and Economic Relations of the Methodist Church; single copy free, $2.00 per hundred. Christ, the Church, and Race, an adult study unit by Garnett Phibbs, is a reprint from the January and February Brethren Bible Study Monthly; single copy 15c, 10 for $1.00.

La Verne College

Commencement Activities began June 1, at 10:45 with the sacred concert by the college choir. Baccalaureate services at 7:30 were addressed by Prof. Robert Byerly of Elizabethtown College. President Ernest Colwell of the Southern California School of Religion delivered the commencement address on June 5. Ninety graduating seniors received diplomas.

Important public events near the closing of the college year included the awards assembly, May 22, the senior assembly, May 29, and the closing convocation addressed by Bob Richards on May 27.

Summer session will begin on June 23 with registration for the first term which will end on Aug. 1. A three-weeks postsession will offer five selected three-hour courses from Aug. 4 to 22.

Summer session course offerings will include a seminar on The Ethics of an Economy of Abundance sponsored in co-operation with the Brethren Service Commission of the General Brotherhood Board. Kermit Eby of Chicago University will be the visiting director.

The college summer session will sponsor a six-week American history tour beginning June 23, in which students may earn summer session credit. Prof. Russell Davis will direct the tour which will take students through thirty-six states and two Canadian provinces.

Four faculty members will be on leave, two of them on sabbatical, during the 1958-59 academic year: Albert Herbst, mathematics, to the University of Pittsburgh; Coach Roland Ortmayer to Washington State College; Daniel M. Long, philosophy, University of Southern California; and Neal Osborn, English, University of Washington.

Five new instructors will join the La Verne College faculty in September 1958: Dr. Dorothy Collett, education; Vernard Eller, former Brethren youth editor, religion; Robert Neher, life science; Jason Harbert, physical education; and Ray Stark as interim head coach during Coach Ortmayer's sabbatical leave. Eller is a doctrinal candidate at the Pacific School of Religion and Neher at Indiana University.

Student body officers elected for next year include David Kinzie, Tonasket, Wash., president; Beverly Butterbaugh, Paradise, Calif., commissioner of forensics; Carolyn Call, San Gabriel, Calif., welfare; Gordon Verrell, Chino, Calif., publications; David Palmer, Seattle, Wash., finance; and James Graham, Los Angeles, Calif., athletics commissioner. Myrna Long of Fresno was elected president of the Christian Association.

Two visiting educators recently spent time on the campus in conference with faculty: Dr. W. H. Slabaugh from Oregon State College, sponsored by the American Chemical Society; and Dr. Lawrence Turner, executive dean of Humboldt State College.

The Church Calendar

June 22

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Who Are the Strong? (Temperance.) Judges 6: 1–8: 23; 13–16. Memory Selection: If you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body you will live. Rom. 8: 13 (R.S.V.)

Annual Conference Sunday

June 22-27 Missionary retreat, Camp Pine Lake, Iowa

June 29–July 2 Training meeting, 250th Anniversary Call, Canada

June 29–July 2 District meeting, Western Canada, Irricana, Alberta, Canada

July 13-17 Southeastern Region conference, Bridgewater, Va.

July 14-16 Ministers' camp, Swatara, Pa.

July 17-20 District meeting, Texas and Louisiana, Nocona, Texas

July 22-24 District meeting, Southern Virginia, Boones Mill

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Elmer E. Ebersole of Martinsburg, Pa., in the Hickory Grove church, Ind., July 21-27.

Bro. J. Emmert Dettra of Midland, Va., in the Pine Ridge church, Va., July 28–Aug. 3.

Bro. Richard Knarr of South Whitley, Ind., in the Buffalo church, Ind., July 27–Aug. 3.

Bro. Samuel H. Flora, Jr., of Weyers Cave, Va., in the Pleasant View church, Pleasant View congregation, Va., June 29–July 6.

Bro. Samuel Harley of North Manchester, Ind., in the East Chippewa church, Ohio.

Gains for the Kingdom

One baptized and seven received by letter in the Tucson church, Ariz. Eight received by confession of faith in the South Bay Community church, Calif. Seven baptized and twelve received by letter in the Olympia Community church, Wash.

One received by letter in the Enders church, Nebr. Nineteen baptized and twelve received by letter in the South Waterloo church, Iowa. **Eight** baptized in the Dallas Center church, Iowa. **One** baptized in the Peace Valley church, Mo. **Five** baptized in the Navarre church, Kansas.

Four baptized in the West Branch church, Ill. **Two** baptized and two received by letter in the Freeport church, Ill. **Nine** baptized and five received by letter in the Union Grove church, Ind.

Five baptized and four received by letter in the Plum Creek church, Pa. **Ten** baptized and one reconsecrated in the Huntsdale church, Pa. **Five** baptized and one received by letter in the Point church, Dunnings Creek congregation, Pa. **Four** baptized and one received by letter in the Purchase Line church, Pa.

Two baptized and two received by letter in the Woodstock congregation, Va. **Ten** baptized and five received by letter in the Midland church, Va. **Three** baptized in the Barren Ridge church, Va. **Three** baptized in the Mountain View church, Md.

News and Comment From Around the World



Shown here is the first quilt ever made by these women. They have since made three more, all of which are given to relief. Converted from Catholicism, except for one, they are active members of the Calvary church, Brooklyn, N. Y. Mrs. John Zambre is the president

EKD Synod Condemns Atomic War

A resolution condemning atomic war as "irreconcilable with mankind's conscience before God" was adopted by the Synod of the Evangelical Church in Germany at the close of a five-day meeting in Berlin.

The resolution urged the responsible world powers to promote a general disarmament of both nuclear and conventional weapons and to discontinue atom bomb tests. At the same time the resolution called upon the governments of East and West Germany to do all in their power to "secure freedom of faith and conscience, to serve peace and avoid atomic armament."

New Tax Exemptions for Clergymen Disclosed

Ministers of religion who take summer school courses or take college work at night to better prepare themselves for their ministry can now deduct the expense of this education on their income tax returns.

The Internal Revenue Service points out that a recent ruling allowing schoolteachers to deduct the expense of summer school is sufficiently broad to apply to members of all professional groups who need to undertake further education in order to maintain or improve the skills they use in their professions.

The principal requirement is that the education must be undertaken primarily for the purpose of "maintaining or improving skills required by the taxpayer in his employment or other trade or business, or meeting the express requirements of a taxpayer's employer, or the requirements of applicable laws or regulations, imposed as a condition to the retention by the taxpayer of his salary, status, or employment."

Baptist Conference Emphasizes Laymen's Role in Evangelism

Baptists from seventeen European countries, including Poland, Hungary, and Yugoslavia, which are represented in the European Baptist Federation, are planning now for a world-wide Baptist advance in evangelism next year.

At a conference held recently in Switzerland, Dr. Joel Sorenson, of Stockholm, Sweden, pointed out that the consensus of reports submitted by working groups in each country was that evangelism must be "the whole church representing the whole gospel to the whole community."

Graham Hails Teen-Age Response on Coast

Billy Graham has pointed out that teen-agers have shown far greater interest in his San Francisco crusade than in any other of his campaigns. He added that he had "sensed an even greater spiritual hunger" among San Franciscans of all ages than among New Yorkers. A total of more than 228,400 persons attended the first two weeks of his crusade and 8,180 made "decisions for Christ" during that time.

Scholar Criticizes Materialism of Israeli Life

In a speech to more than a thousand people at the sixth Biblical Conference in Jerusalem, Professor Mosche Segal of the Hebrew University severely criticized the materialism of life in Israel today, which he said threatened to become a "spiritual revolution." He said he regretted that the Bible is regarded as a secular book and used only as a source of information for historians and archeologists.

Reports Resurgence of Conservative Protestantism

Delegates to the sixteenth annual convention of the National Association of Evangelicals were told by their president that there is a resurgence of conservative Protestantism in this country "after a half-century of conflict between theological liberalism and fundamentalism."

Dr. Paul Petticord of Portland, Oregon, said that the old-time re-



Present at the cornerstone laying of the Peru church in Middle Indiana was Mrs. Dossie Fewell (right), the district worker who helped organize the congregation in 1912. Shown also are the pastor, Howard H. Keim (left), and Edward Kintner, who gave a short address

Ross Lawson

ligion is stronger than ever. He referred to the popularity of Billy Graham's message and the rapid growth of new and younger churches. He mentioned that people talk more freely about religion today than they did twenty-five years ago. He said, "More people are reading the Bible and the Word of God is honored in more places than ever before."

Japanese Christians Plan Aid for A-Bomb Victims

Japanese Christians are launching a three-year program to aid victims who are still suffering from the effects of the atomic bombing of Hiroshima and Nagasaki.

The new program, directed by Japan Church World Service in cooperation with the National Christian Council of Japan is the result of a recent intensive survey in the two cities by a team led by Dr. Sam H. Franklin, professor of Christian ethics at Tokyo Union Theological Seminary.

According to the survey, there is a tremendous area of need. In Hiroshima, 870 families of bomb victims receive government help. In Nagasaki, the figure is 491. But officials state that five or six times that number need similar help.

News Briefs

Anna M. Warstler, director of women's work for the Church of the Brethren, was one of thirty-four church women who met in Schwenksville, Pa., in May for a five-day workshop on group development for leaders of leaders. Sponsored by United Church Women, the purpose of the workshop was to help participants gain insight and understanding regarding the philosophy of group work.

More than $7,970,000 was pledged by the Methodist Women's Society of Christian Service for its 1959 missionary work in the United States and 32 overseas countries. The society supports 514 missionaries and hundreds of national church workers in foreign fields, 482 deaconesses and home missionaries and 1,500 other employed workers in home fields.

A congressman has suggested that surplus shots of Salk polio vaccine be flown to mission hospitals overseas before they have to be destroyed because of the six-month limitation on their use. Rep. Frank T. Bow of Ohio said, "This is the kind of humanitarian program that can do more than any amount of propaganda to counteract the charge that we are materialistic and imperialistic."

Overseas Report ...

from Latin America

by Ruby Rhoades

Quito—Thurl Metzger of Heifer Project and Dr. Reginald Hellferich of Church World Service visited several Latin American countries in April. They reviewed the existing relief programs in Colombia, Ecuador, Peru, and Bolivia, and looked into new requests for material aid. While in Ecuador, they conferred with officials of the National Development Bank, which has been receiving animals and also with the newly formed Sheep Breeders Association. They met with officials of the U.S. Point 4 program concerning distribution of past shipments and making arrangements for future loads to go to the 4-H Clubs, the first shipment to arrive around June 1.

Besides the official duties, both men visited the Brethren mission at Calderon and the United Andean Indian mission at Picalqui.

■ One of the less publicized events of Vice-President Nixon's Latin-American tour was his visit to a second-class barber shop in Quito, Ecuador. While a friendly, curious crowd of some 300 gathered outside, Bolivar Guzman nervously pinned his cleanest sheet around the neck of his distinguished client. Mr. Nixon asked the barber what diversions he liked—football, movies, bullfighting (most of which are Sunday sports). Guzman replied, "None of them—because I go to church on Sunday. I'm an Evangelical." Before leaving the shop, and with his first haircut since leaving the U.S., Mr. Nixon autographed the Bible that Guzman keeps in his shop.

■ May 13-15 was the annual Inter-Mission Fellowship Retreat held in Quito. Missionaries from every Protestant mission serving in Ecuador were present. The morning discussion topic was The Missionary on Furlough. In the afternoons, the various missions presented visual aids that have been prepared for their work. There was a time of fellowship each afternoon. Evening messages and also the morning Bible hour were under the leadership of Theodore Epp, of the Back to the Bible broadcast, at Lincoln, Nebr. There were 200 missionaries in attendance, representing 11 different missions.

■ In a United Press interview with ex-president Galo Plaza, recently named Man of the Americas, Mr. Plaza stated that not all anti-American feeling is of Communist instigation. There are deep down resentments toward the American foreign policy, especially in its exaggerated friendliness to dictatorial governments. He also stated that the U.S. desire to dump surpluses does not always make a strong economy in foreign governments. That is best done by increasing the real wealth of the country itself, by production from within of its necessities, and trade with other Latin American countries.

■ Mr. Clayton Berkshire, executive secretary of the Brethren Mission Board, recently spent some time visiting their work in Argentina. His efforts were directed mainly toward strengthening leadership in the national church. The Brethren have nine churches in Argentina and only two missionaries.

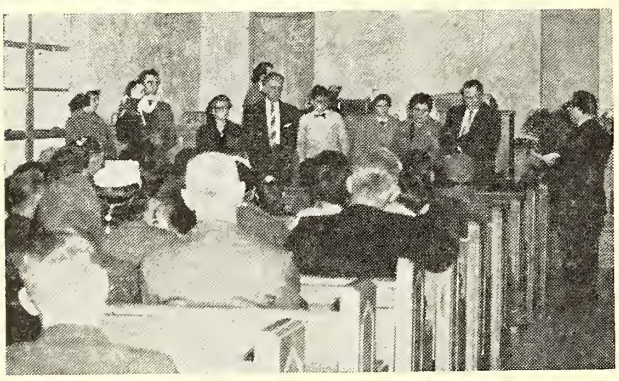
On the return trip he visited other work in Brazil, Peru, and Ecuador, including several days at the Church of the Brethren mission at Calderon.

■ Dayuma, an Auca Indian of the tribe that slew the five missionaries in January of 1956, was baptized at Wheaton College by Dr. Raymond Edman. Dayuma has been in the United States during the past year with Rachael Saint, sister of one of the five missionaries, where she has been imparting her language to the Wycliffe Bible translator.

Miss Saint and Dayuma are returning to Ecuador in May, where they will continue their Bible translation, awaiting the day when the door will open to go into the Auca tribe.



One hundred seventeen persons attended the first worship service in the new sanctuary on March 2



A significant part of the first service in the new sanctuary was the reception of fifteen new members. Here eight are received by transfer of letter



A beautiful baptismal service to receive seven members brought to a meaningful close the first worship service in the completed sanctuary

CHURCH EXTENSION

New Congregation

Dedicates Church

ON MAY 4, less than two years after its organization, the Oak Park church in Oakland, Md., observed dedication services for its recently completed church sanctuary and fellowship hall. Bro. Charles E. Zunkel, executive secretary of the Ministry and Home Missions Commission of the General Brotherhood Board, was guest speaker for the occasion, which was attended by more than 250 persons.

The church was constructed and furnished at a cost of approximately $50,000, with many members of the church contributing labor and experience. Plans for the church were prepared by Arthur L. Dean, Brotherhood church architect.

A brief history of the church reveals that as early as 1899, repeated requests for a church of our denomination in Oakland led to the appointment of a committee to investigate possibilities for establishing a congregation here. However, when that early committee's report was presented to district meeting delegates in 1900, a decision was made not to build a church at that time.

More than fifty years later, in the summer of 1953, a few Brethren families again became concerned about establishing a church in or near Oakland. This time, with planning direction given by Bro. Jonas Sines, now moderator of the church, and Bro. Norman Harsh, district executive secretary, the task begun was completed.

From the first meeting of a small nucleus of people in the home of Mr. and Mrs. W. E. Spoerlein in June 1953, events moved encouragingly toward the development of a new church. Twelve acres of land were purchased in January 1955, with two and one-half acres reserved for a church site. Regular worship services, with meetings held in temporary quarters, were begun in May 1955.



Artist's sketch shows attractive exterior design of Oak Park's new church building

On Oct. 27, 1956, Oak Park was officially approved as a congregation by the Western Maryland district conference. On Sept. 1, 1957, Bro. Edward G. Wenger accepted the call to the first full-time pastorate of the church.

During the eight-month period from Sept. 1, 1957, to May 4, 1958, membership has grown from twenty-eight to ninety-six. In this time twenty-six united with the church by baptism and forty-two by transfer of letter. Ten of the new members represent seven different Protestant faiths.

A tithe, $1,000 of the church's current $10,000 budget, is contributed to the Brotherhood Fund.

From its attractive new building, the members of this home mission church pursue their constant aim to serve wisely the present and the future in its community.

The Second District of India Plans for

Pastoral and Evangelistic Work

D. J. Bhonsale

THE deputation which came to India in 1955 was eager to promote the autonomy of the church, with less emphasis on other institutions being run by the Joint Council. So the deputation suggested that each district should make a concrete plan for the pastoral and evangelistic work and the plan should be shown to the secretary of the Foreign Mission Commission in 1958. The purpose in establishing the Joint Council was to give more importance to the church and the evangelistic centers than to other activities. But after an experience of ten years it was realized that the Joint Council was only partially fulfilling its purpose.

The day on which the church will be self-supporting and able to take care of the evangelistic centers will be one of great joy. Now we have to attain that goal.

Acting upon the suggestions of the deputation, the elders and the executive committee of the Second District met together and formulated the following plans:

1. Churches which are financially able should fully support their pastors.
2. Weaker churches should give partial support.
3. Two or three small churches may combine in supporting one pastor.
4. In some instances a minister may support himself and give pastoral service to a small church.
5. The stronger churches should have fully trained pastors.
6. It is necessary to teach stewardship in order to make self-supporting churches.

There are four local congregations in the Second District and each church has, within the past two years, selected a pastor. Dahanu church is giving full support to its pastor, Bhiku B. Shelar, who was ordained Jan. 5, 1958, and installed as pastor at the same time.

J. J. Chaudhari was ordained Dec. 27, 1950, and installed as pastor of the Ahwa (Dangs) church on Dec. 9, 1956. He is getting two-thirds support from the church and the rest from the Joint Council.

B. R. Muhundkar was ordained Jan. 20, 1957, and was installed as pastor of the Palghar church on Oct. 13, 1957. He is getting one-third support from the church.

Prabhakar Ranadive was ordained Dec. 20, 1956, and installed as pastor of the Vada church on Jan. 26, 1958. He is giving volunteer service as an independent minister and takes keen interest in the church.

The plan for the direction of the pastoral and evangelistic work is as follows:

1. Five persons are to be elected as a pastoral committee, which is to consist of two elders, one ordained minister, and two laymen. The field secretary will be an ex-officio member.

2. The term of office for the members of the committee will be three years, and they may succeed themselves, but not for a third term.

3. The pastoral committee will prepare an annual report of work of the church for the Foreign Mission Commission and for the district.

4. The committee will prepare a budget and solicit support from the local churches, and, if necessary, from the Foreign Mission Commission.

5. The committee will prepare the common rules of the work.

6. The local church elder will take care of the evangelistic centers in his area and submit the annual report of the same to the pastoral committee.

7. The pastoral committee will handle money matters and utilize the same towards the church work.

We are confident that the prepared plan for the Second District will advance the work of the pastors and of the evangelistic centers, and the name of the Lord Jesus Christ will be glorified by it.

Moderator of Second District, India

World Day of Prayer in Nigeria

Lora S. Mainard

MY FIRST attendance at a World Day of Prayer service in Nigeria has been a tremendous inspiration. When a church is so crowded that people sit on the floor by the score around the pulpit, that standing space in the rear is filled, that children sit on laps or crowd close together to make room for more, and there are still many people standing outside at the windows and doors, it is a time for rejoicing. That was the situation in the Garkida church on Friday, Feb. 21. Almost a thousand persons came to the World Day of Prayer service, which was conducted entirely by the women. In a land where women are regarded with so little respect we feel this was a praiseworthy achievement.

The meeting was scheduled to begin at 11:00 a.m. When I arrived a few minutes early I looked about at a small handful of people with a feeling of keen disappointment. Then, suddenly, I heard the soft beat of the drum and the school children (610 of them) came marching quietly in and respectfully seated themselves. Adults continued to arrive and the children had to be moved—many to seats on the floor—to make room for them.

How it thrilled me to realize that these were the future leaders of the community. Possibly some of them will become leaders in their country or in world affairs. It brought home to me, as never before, the impact our beloved Church of the Brethren is making in Nigeria. And when I know that each of our other ten mission stations here in Nigeria has a similar record it makes me glad that I am connected with such a program.

How many school children in America attended World Day of Prayer services? How many churches were filled to overflowing? We hope there were many. Can we truthfully tell our Nigerian Brethren that this is a day in which all Christians are worshiping in a united service of prayer?

STUDENT EXCHANGE

With Eyes and Ears Alert

Following is a translation of a letter from a German exchange student to the state youth pastor of the Evangelical church of Kurhessen-Waldeck.

January 8, 1958

Dear Pastor Bezzenberger,

As a small token of my gratitude I would like to send you, after six months, a short report on my impressions, my life, and activities. You cannot imagine how much I have appreciated the scholarship given to me by the church. I know, without the scholarship, it would not have been possible for me to participate in the exchange program.

Just a few words about where and how I live here in the United States. I have been assigned to a pastor's home in Michigan. My "foster father" is a minister of the Church of the Brethren. Thus, as you can probably imagine, I am taking a very active part in the life of the church over here.

In my opinion, impressions are usually connected with judgments. I myself find it especially hard to separate these two. Of course, six months are by far too short a time in order to form one's own judgment, and, therefore, it will be most likely that some of the things which I am writing now will be changed later on.

In fact, it is the church life that amazes me most of all. One can sense such an active interest among the church members here, as we wish our own church members in Germany might have. Maybe this has something to do with the feeling of security which almost every American seems to have. World War II did not hit their country. The principles of the church which was founded in 1708 in Schwarzenau are mainly based on the teaching of the New Testament; however, the Old Testament is not rejected.

Naturally, as a member of the Evangelical Church, I cannot agree with everything over here. I always seem to see a kind of Billy Graham attitude in the way things are done. Perhaps such methods are appropriate in America; however, for us Europeans, they still seem rather strange. The strange and uncommon, of course, is always the first thing which strikes us wherever we go, and besides, it is terribly easy to be critical. However, I always try to be tolerant, just as the people here respect my own points of view. One thing I owe to the church here—never before I came to this community had I thought so much about religious problems, the Bible, and what it means to be a Christian.

Next I want to report on the school. The goal which a student attains when he attends high school can be compared approximately with that of a German *Mittelschule.* However, you must not forget that the American high school also includes our vocational school. Thus, you will find a number of subject matters which are not taught in our *Oberschulen* (German high schools). A student is allowed to select six subjects, which will then come up every day. But only four of them are required for graduation. I dare say that school is rather easy for me, although sometimes I really do have to work for it.

The average American loves his home, his car, and his family. I should have mentioned the family first. Most American families are in a good position financially. The father, being a worker, earns between $1.50 and $4.00 per hour. He works forty hours a week (for this, people in Germany long so much, too). Compared with the salary of a German worker, the proportion is approximately one dollar to one mark. But the prices here makes this proportion more advantageous for the U.S. worker.

Even if the family may not be in a good financial situation, they have to have a car. The entire United States depends upon the automobile. In fact, it is much cheaper over here, considering that one gallon of gasoline costs only thirty-three cents. And yet the Americans complain about the fact that prices have increased so terribly in the past years.

"My home is my castle," say the British; this can also be applied to the Americans. It is the goal of every American to have a one-family home. I have never before seen such nice one-family homes, although they seem small to us. They have only one floor and are mostly built of wood or stone. However, these houses usually last only for one generation or two, as a maximum. After that, one starts building a new home. If the American is not rushed because of time and "business," he also cares for home life. The rooms, kitchen, and bath are very modern and comfortably furnished.

Most families whom I have come to know so far are very hospitable. They try everything they can in order to make the visitor's stay as pleasant as possible.

I can see one danger in American life—one gets too lazy and easy-going. "Why should I attend university? This is altogether nonsense and a waste of time! I only need to know the things required for my future job!" This is the attitude of many young people whom I know. Thus, already in high school, they only choose those subjects which are of interest to them. They specialize by far too early. One can see the consequences more distinctly than ever—the Russians have taken the lead!

Everywhere one feels the immense vastness and size of this continent. One can see that this country is still very young.

I would like to add one more thing. If there is a country which resembles the United States, it is Western Germany. I mean with regard to her form of government and economy.

It is my hope that this report might show you that we as exchange students do not just live for the day but that we also think about the things which we see and experience.

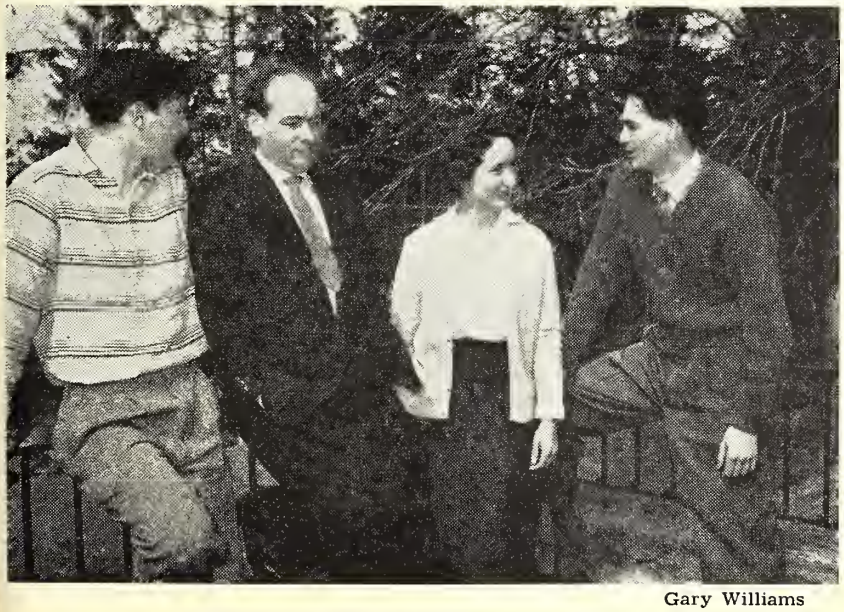
Sincerely yours,
Eckhardt Most

BVS'er Writes

I AM still in Heifer Project, Inc., in Linz/Donau. I have made a follow-up visitation to the heifers which have been distributed in Upper Austria, and I am now working in Lower Austria. I feel I can make the following observations concerning the impact and work of HPI.

We deal with refugees who for the most part are Germans, and prior to World War II were in the Eastern European countries such as Czechoslovakia, Hungary, Yugoslavia, and Romania. Because they were Germans, they were forced to leave these countries at the end of the war.

Continued on page 25



Gary Williams

Pastor Bezzenberger, recipient of the accompanying letter, chats informally with Morris Harper, an American exchangee, Peggy Zimmermann, BVS'er and student exchange representative in Germany, and Hans-Guenther Sonntag, a returned German exchange student, at a recent exchangee conference in Germany

FIFTEEN MINUTES From War

Glenn D. Everett

Washington, D. C.: America is only 15 minutes away from war at any time of day or night, Representative Merwin Coad, Democrat, of Iowa, told a gathering of churchmen here, and he would like to see a "fifteen-minute urgency for peace" developed by American churches.

Mr. Coad, who prior to his election to Congress in 1956 was pastor of the First Christian church, Boone, Iowa, spoke at a dinner meeting before Disciples attending the annual interdenominational churchmen's Washington seminar in the nation's capital.

Mr. Coad pointed out that America would have only fifteen minutes warning if intercontinental ballistic missiles, armed with atomic warheads, were fired against this nation by its enemies abroad.

"Our armed forces are on a continuous fifteen-minute alert all over the world," he commented, "but do our churches feel a similar sense of urgency about building the foundations of a just and lasting peace?"

America is spending billions of dollars in an emergency program to build better guided missiles, but all these weapons can attain is "a few more years of peace," the Iowa congressman said, adding, "What are we prepared to do with this time in terms of building better relations with the world's people and eliminating the cause of international tensions?"

He expressed concern over lack of church action. "I understand from what I read in the newspapers every once in a while that some of our church groups do come together and pass resolutions," Mr. Coad declared, "but they don't seem to take the trouble to communicate these to the members of Congress."

For the church to say it has no interest in politics is to say that it has no interest in the great issues and decisions as to public policy that confront the nation, he warned.

"Church people must strike to the heart of issues without regard to partisanship," he declared, "but if

an issue does become a partisan one because of the stand of one political party or the other, I don't think this means the church has to drop it."

Mr. Coad said that if the churches are concerned with world peace, they cannot avoid being concerned with such practical problems as the foreign-aid program or the extension of reciprocal trade.

He added that the churches often express concern over race relations, yet last year when civil-rights legislation was one of the major issues confronting Congress he didn't get a single letter or telegram concerning any of the features of the legislation from any religious group.

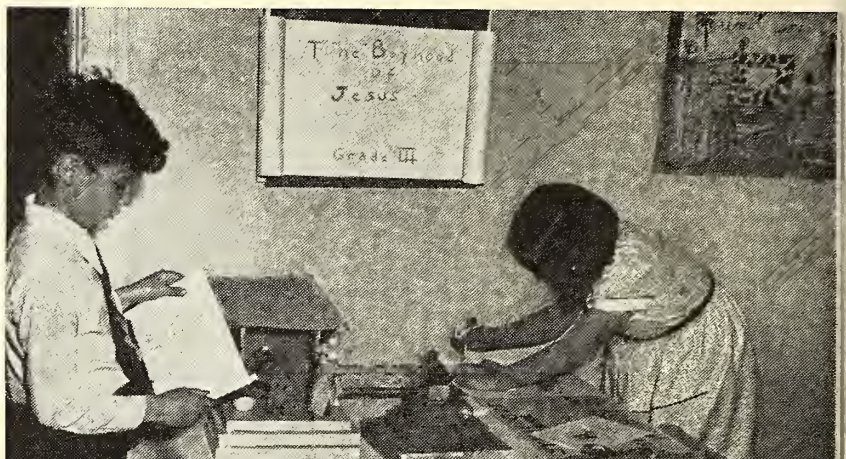
"When I voice this criticism of our churches for failing to take an interest in legislative problems, I include myself in the criticism," Mr. Coad confessed. "I realize now that in my own ministry, I dealt too often with generalities and not often enough with specifics. I should have pointed out the moral issues in these public questions more clearly, but like many another minister, I didn't."

A lively discussion was provoked among the ministers and laymen present as to how Christian organizations can express their views on moral issues facing the nation without indulging in partisan politics or personalities.

Robert A. Fangmeier, staff member, department of social welfare, United Christian Missionary Society, who presided at the dinner, observed: "I certainly know one congressman who is going to get copies of the resolutions passed by the International Convention of Christian Churches.

"In fact," Mr. Fangmeier added, "he may have a point in suggesting that we send them to all members of Congress to help guide them in the important decisions they are called upon to make."

Editor's Note: Congressman Coad was on the program of both the Brethren youth and adult seminars this year. He said at these seminars many of the same things he said in his speech at the churchmen's seminar, which is described in this article, reprinted from the Congressional Record.



Clark and Clark

Children need space for creative activities to give some expression to what they are learning in their study of the Bible

CHRISTION EDUCATION

Where Are Our Hearts?

Marilyn Koehler

HAVING spent two hours at a board of Christian education meeting discussing the crying need for educational materials, equipment, and space, I ask you this question, "Where are our hearts?" We are Christian adults, Brethren, and most of us consider ourselves intelligent, would we not? We pride ourselves at being able to look at the pros and cons of a given situation and present an analysis if not a solution.

We do not expect our children to wear shoes they've outgrown, nor would we let them eat candy and pop each meal for a year; this would harm their physical growth. We would not dress our children in worn, tattered, dirty clothes while we, their parents, donned fur coats and expensive clothes. After all what would the neighbors think?

But we do expect them to use 1920 equipment in Sunday school, or do we? Are we hampering our children's spiritual growth by being tightfisted when it comes to church school needs?

On Easter, I had a class of fourteen boys and girls—all eager, willing, intelligent, and happy youngsters. I, their Sunday school teacher, was to present the Easter story, one of the most important of the year, in such a way that they would remember it for always. We started five minutes late for it took that long to get extra chairs from the far corner of the basement. We didn't have enough small ones, so some sat on the big ones.

We started on the lesson, got to Jesus' prayer in the Garden of Gethsemane; attention was focused on the story, everyone listening intently; then interruption! In hurried two latecomers; it took several more minutes to get more big chairs from the far corner of the basement, and return to the lesson. Attention is divided now. I would like to have used the blackboard to regain this attention and to illustrate a point, but since our blackboard sits on the floor and has no stand and could not be seen by everyone, I skipped it.

The children crowd around the table, but there isn't any room for them to rest even their elbows on

he table. The books lay adjacent o one another taking all of the pace. When it was time to use heir activity sheets, there weren't nough crayons, pencils, or room or all of the children to work.

The bell rang and class was over! Did I say, "Bring someone with you next Sunday"? No, because he last time I said it, one girl aid, "Where would we put them?" nd I was embarrassed for our class nd church. There are others in he community who need to be in his class, but . . .

Christians, don't we want to at-end to the spiritual needs of our hildren? This one hour of church chool is very valuable to eight-year-lds. Jesus loves them and wants o draw them to him. He has room, ut do we? Is there room in our ducational unit?

Brethren, in this 250th Anniver-ary year, let's replace the equip-nent we started with and look to he future. "In the good old days" s gone. Children have alert minds eady to be filled with Christ and he church. We need to evaluate ur methods and our equipment. o we drive our children to Sunday chool with a 1958 car and expect hem to use 1938 methods and quipment? We need to be looking o and buying for 1968 for a larger hurch school than we have now. Ve must act now.

Intelligent people, do you see the eed for an educational unit? Let's ook at the pros and cons. Con: Ve don't have the money available. ro: We have fifteen people in a x 6 feet area. We are constantly nterrupted by another class which s divided by only a cardboard par-ition. We lack adequate equipment nd materials. Our children are rowing up. We need to educate hem while they're children, so they nay face juvenile and adult prob-ems honestly and surely with right nd wrong clearly defined. Four ros and one con and more pros night be enumerated.

In view of all this I ask once nore, "Where are our hearts?" Do ve deny ourselves material things, ave empty stomachs, wear uncom-ortable garments and shoes? No! hen let's allow for our spiritual rowth in comfort, too. Let's build is kingdom by providing adequate ools and equipment for the Chris-ian education of all.

Readers Write

Continued from page 2

follow some art or handicraft which we have not had time for in earlier years, there is practically nothing for us to do. We who have formerly followed some certain routine of work—and that is all of us—are sure to find at times that this enforced idleness is irksome.

I agree with the statement I read somewhere, "Doing nothing is harder than work. You can't even stop and rest."

Whenever I look out of my window—morning, noon or evening—I see my pines. They reach in two straight rows on each side of the mountain up to the very top where they unite to form a mass of solid green. Winter and summer, rain, storm or sunshine—they are there. Of course, they are not really my pines, but I have looked at them so long and loved them so that I feel as if they were mine. Between the two rows of pines stretches bare, farm land which is sowed for crops in spring or summer, but my attention is almost always upon the pines.

To me they represent loyalty, staunchness, steadfastness under whatsoever conditions. Even in the night their shadow is there.

Endurance is a fine thing under whatever circumstances. This is the lesson that my pines have taught me. I hope to be able to make it of practical use. — Grace Imogen Gish, Roanoke, Va.

BVS'er Writes

Continued from page 23

By this time they have been able to find a house and a small parcel of ground wherewith they can support a cow. Generally speaking, the articles which one must purchase, such as food, clothing, etc., are nearly as high here as in the States. On the other hand, a farm worker or general unskilled laborer receives about forty to fifty dollars per month pay. It is unnecessary to describe the living standard of a family in this condition.

The heifer produces all of the dairy products which are needed in the household and often the family sells enough milk to equal half of the father's monthly wage. In one family the sale of cow's milk is putting a son through seminary. He is studying to be a minister. Another cow is buying the family house. One cow brought six other cows into the farmer's stall in four years. These are the things which I hear from countless families all over Austria.—*Kelly Day.*

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Counting Cars

A GOOD way to pass the time while traveling is to count cars. Each person in the car is allowed to count all cars of whatever color he chooses. A certain time or distance is set, at the end of which one of the persons is the winner. Colors might include black, white, gray, green, red, blue, two tone, etc. Oftentimes an agreement is worked out whereby if a cemetery is passed, the person on the side of the car nearest the cemetery must "bury" all of his score and start over again.

A variation of this game is to count makes of cars instead of colors. For example, Chevrolets, Fords, Chryslers, Plymouths, DeSotos, jeeps, etc. Another variation is to count the model of cars, such as two-door sedans, four-door sedans, station wagons, jeeps, and the like. Still other categories can be worked out such as gasoline trucks, car with movable spare tire, sedan with lady driver, dump trucks, food trucks, cars with sun visors, cars with printing on the door, etc.—*Submitted by Dean Reynolds.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Letters to the Seven Churches.** William Barclay. Abingdon, 1958. 111 pages. $2.00.

The Book of Revelation has frequently been the source of heated controversy in the church. By many it has been regarded as highly unintelligible. It is for these reasons that Professor Barclay has written this eminently reasonable and readable interpretation of the letters to the seven churches as found in Revelation 1-3.

The author's method is to present first the historical background of each city and then a careful exegetical treatment of the relevant verses in Revelation. Both treatments are soundly based in archaeological investigation and historical research.

The layman will be pleasantly surprised to discover here so much that is practical and highly relevant to the condition and need of the church today.

The pastor will find here sound exegetical information which can supply a solid Biblical foundation for a series of sermons on the enigmatical Book of Revelation.

The only criticism that the reviewer would offer is that the author occasionally overplays the treatment of Greek tenses.—*David J. Wieand, Chicago, Ill.*

Who Goes There? J. Wallace Hamilton. Revell, 1958. 154 pages. $2.50.

This is a volume of life-centered, doctrinal sermons by J. Wallace Hamilton, popular pastor of the famed Pasadena Community church, St. Petersburg, Fla. The book refutes a prevailing notion that doctrinal preaching is inevitably dull and dry. Here are messages that seek to answer some hard questions in this new outer space age.

A subtitle is What and Where Is God? While each of the twelve sermons is headed with a title referring to some aspect of God, they treat such topics as worship, peace, thanksgiving, stewardship, man, suffering, problem of evil, the incarnation, the Bible, immortality, etc.

His most stirring sermon to me is The Sovereignty of God. Here is a sample of his pungent style and thinking: "Uncle Sam is bigger than God. Uncle Sam can direct your life where God cannot. Uncle Sam can take your money on the fifteenth of April, and God cannot. Uncle Sam can conscript your life when his sovereignty is menaced, and send you out to die, and God cannot. . . . We have come into a time when it is far more dangerous to speak against your country than it is to speak against God."

This book is written for laymen, as well as for preachers and church workers. Down-to-earth illustrations, some subtle humor, and the author's awareness of the world, are all woven into profound thinking.—*Bernard N. King, Bridgewater, Va.*

Son of the Thunder People. Gordon D. Shirreffs. Westminster, 1957. 174 pages. $2.75.

An adventure story for teen-agers, especially those who want to learn more about Indian life. The author has described well the training and development an Indian boy goes through. This is especially interesting when related to Alan Warden, who gets separated from his family in Arizona during an Indian raid.

Alan is adopted by the Indians and is trained with the Apache boys for the life of a warrior. His mastery of the bow and arrow, trading, and other Indian knowledge makes this interesting reading, especially for those who love the out-of-doors.

Close escapes from death, his friendship with his Indian "brother," Never Still, and his efforts to bring peace between the U.S. soldiers and his Apache friends bring the book to a breath-taking climax. Junior highs and some senior highs and adults will enjoy this adventure story.—*Paul M. Weaver.*

***What the Bible Says.** Compiled by Frank S. Mead. Revell, 1958. 128 pages. $1.95.

Frank S. Mead has brilliantly compiled some 120 pages of timeless Scripture passages (sometimes verses, sometimes chapters) which give help or guidance on nearly forty widely-ranging themes, such as peace, marriage, sorrow, neighbors, enemies, fear, money, prayer, sin, repentance, work, sleeplessness, illness, and death.

During his many years of counseling with people, the author has found valuable help in the rich resources of the Bible. Here he offers the fruit of his years of experience in selected passages from King James, Revised Standard Version, and other significant versions of the Bible.

The average Christian will be amazed at the range of Biblical themes and how vitally the Scripture speaks to his need. Ministers will find the book valuable in their counseling and personal work as well as in sermon preparation. Church school teachers and Christians in general will find it rich. It should, however, never be used as a substitute for the Bible or to give the reader a partial, segmented, overly literal, unbiblical view of the Bible. Except for the excellent use of a number of translations, there is little here which the diligent reader cannot find in his own Bible. A good topical concordance, several versions of the Bible and a willingness to study will be more valuable in the long run than this fine book.—*Harold Z. Bomberger, Harrisburg, Pa.*

The Whispering Winds. John Alvin Blair. Triangle Publishing Company, 1957. 75 pages. $2.00.

Combining something of the wholesome homespun wisdom of Abe Martin with the unconventional versification of Edgar Guest or Barton Reese Pogue, Professor Blair, formerly of McPherson College, gives us this enjoyable little book of verse. It reflects an uplifting and sustaining trust in the goodness of the Creator, an appreciation for the privilege of living on this earth, an anticipation of the life to come, a love of his fellow men and a concern for his well-being, an overall awareness of the dignity and responsibility of being human, and a keen enjoyment of the world of nature.—*Ora W. Garber.*

Teen-Ager, Christ Is for You. Walter Riess. Concordia, 1958. 84 pages. $1.00.

This book is written for those youth who have questions and are not quite convinced or sure about Christ and the Christian faith. The author, in his fatherly way, gives some pretty sound advice about the doubts and concerns of youth regarding religion.

This booklet tries to say that Christ is for you, that young people can find him, and that the Christian life is the happiest, healthiest adventure ever to be found! It does not give the answer but it helps to point the way.—*Ed Crill.*

Obituaries

Beck, Charles, son of Peter and Laura Beck, was born Nov. 9, 1899 and died March 5, 1958, at Mesa, Ariz. On June 30, 1926, he was married to Ruth Wagenman. He was an active member of the Church of the Brethren. He is survived by his wife, one son, two daughters, five grandchildren, and five sisters. Funeral services were held in the Mesa funeral parlors and in the Cando church by Bro. Ray Harris of Minot. Interment was in the Cando I.O.O.F. cemetery.—Mrs. L. R. Maust, Cando, N. Dak.

Bowman, Otis H., son of Jacob W. and Susan Long Bowman, was born Nov. 1, 1884, and died March 24, 1958. He was a long-time member of the Mill Creek church and served many years in the office of deacon. Surviving are his wife, Edna, two sons, six daughters, one brother, one sister, twenty-one grandchildren, and three great-grandchildren. Funeral services were conducted at the Mill Creek church by Bro. Paul H. Bowman, assisted by Brethren Fred W. Swartz, W. F. Garber, and Paul Shiflett. Interment was in the adjacent cemetery.—Mrs. J. Harold Wampler, Mt. Crawford, Va.

Breidenbaugh, John C., son of Conrad and Catherine Prigel Breidenbaugh, was born Dec. 22, 1882, and died March 29, 1958. On Jan. 8, 1905, he was married to Ida E. Nafzinger. They were two of the first people baptized in the Long Green Valley church. Brother Breidenbaugh served as a deacon for forty-six years. Surviving are his wife, four children, twelve grandchildren, and seven great-grandchildren. Funeral services were held in the Long Green Valley church by Bro. Paul L. Groff. Interment was in the Fork cemetery.—Martha C. Reed, Hydes, Md.

Burkholder, Inez Winifred, daughter of Mr. and Mrs. Lloyd Beeghley, died March 30, 1958, in Morgantown, W. Va., at the age of thirty-seven years. She was baptized in the Salem church in 1929, and remained an active member until her death. She is survived by her husband, Robert Burkholder, two daughters, her father and mother, two brothers, and two sisters. Funeral services were held at the Salem church by the undersigned. Interment was in the Union cemetery at Shady Grove.—W. Owen Horton, Sr., Brandonville, W. Va.

Bussard, Eutis Ward, son of George and Rachel Carpenter Bussard, was born Feb. 25, 1896, and died Nov. 22, 1957. He had been a member of the Valley Bethel church since childhood and had served as a Sunday-school teacher and superintendent and as a deacon. He is survived by his wife, five children, six grandchildren, two brothers, and one sister. Funeral services were held in the Valley Bethel church, by Brethren Simon D. Glick, Edgar Stauffer, and Earl Hammer. Interment was in the adjoining cemetery.—Mrs. Arnold Ruckman, Bolar, Va.

Dwyer, Mary Catherine, wife of Ellis Martin Dwyer, was born April 27, 1889, and died at her home near Bealeton, April 4, 1958. She was a long-time member of the Church of the Brethren. Surviving are her husband, eight daughters, three sons, twenty-one grandchildren, three sisters, and two brothers. Funeral services were held in the Midland church by her pastor, J. Emmert Dettra, and Elder John A. Hinegardner. Interment was in the adjoining cemetery.—Mrs. Thelma L. Dettra, Midland, Va.

Correll, Daniel Webster, was born Jan. 16, 1887, and died April 6, 1958, at Crowley, Colo. His wife, Minnie, preceded him in death in July 1943. He was a member of the Antioch Church of the Brethren. He is survived by one daughter, one son, several grandchildren, one brother, and one sister. Funeral services were conducted at the Ustic funeral home, Rocky Ford, Colo., by Bro. Wilbur Hoover, pastor of the Rocky Ford church. Interment was in the Antioch cemetery near Yoder, Colo.—Mrs. O. C. Frantz, Rocky Ford, Colo.

Elliotte, Ellen, died Jan. 10, 1958, at the age of seventy-eight years. She was a long-time member of the Welsh Run church. She is survived by three sisters. Funeral services were held at the home by Brethren Clarence Hunsberger and Henry Hunsberger. Interment was in the Welsh Run cemetery.—John D. Martin, Mercersburg, Pa.

Leaverton, Eleanor, daughter of August and Pauline Bauersfeld, was born Jan. 15, 1880, in Cincinnati, Ohio, and died March 24, 1958. On June 22, 1904, she was married to Landon W. Leaverton. She went every other week with her husband to the Stone Lick church, where he preached until his death in 1922. She was active in her church. Surviving are four daughters, one son, two sisters, one brother, twelve grandchildren, and five great-grandchildren. Funeral service was by Bro. E. L. Carter. Interment was in the Spring Grove cemetery.—Emerson L. Leaverton, Cincinnati, Ohio.

Miller, Simon S., son of Michael D. and Lavina Shelton Miller, was born near Kalona, Iowa, April 18, 1886, and died January 1958, at Des Moines, Iowa. He was a member of the Church of the Brethren and held the office of deacon. He was married to Eva Berkey on Dec. 25, 1910. To this union were born a son and two daughters, who survive with two brothers, three sisters, and six grandchildren. Funeral services were conducted at the Des Moines Valley church by Bro. R. Dale Ferris. Interment was in the Brethren cemetery, Elkhart, Iowa.—Mrs. Elsie Knight, Elkhart, Iowa.

Mills, John W., son of William and Barbara Ream Mills, was born in Johnstown, Pa., Sept. 24, 1871, and died March 24, 1958, at the age of eighty-six years. His wife, the former Rachel Elizabeth Fyock, preceded him in death. He was a member of the Walnut Grove church, Johnstown, Pa. He is survived by two sons and two daughters. Funeral services were held by Bro. Clyde Carter. Burial was in the Headrick cemetery.—Mrs. S. L. Lehman, Johnstown, Pa.

Moore, Eva Carol, daughter of R. P. and Susie Henry Moore, was born at Greencastle, Ind., May 31, 1925, and died Nov. 27, 1957. Always frail in health, she was unable to complete school or engage in normal activities but she endeared herself to a wide circle of friends by her gentle and loving nature. She is survived by her mother, three brothers, and three sisters. Interment was in the Greencastle cemetery.—Mrs. Vera Stoner, Ladoga, Ind.

Moyer, Kathryn C., daughter of Henry M. and Laura Cassel Moyer, was born Dec. 11, 1890, in Elroy, Pa., and died March 21, 1958, in Souderton, Pa. She was a member of the Hatfield congregation. Surviving are three sisters, and a foster brother. Services were conducted at the Hatfield church by her pastor, Ralph H. Jones, assisted by Bro. E. C. Flewelling of the Brethren in Christ church. Interment was in the adjoining cemetery.—Mrs. William G. Nyce, Lansdale, Pa.

Nicholas, Nancy M., daughter of George and Minnie Horner Detwiler, was born Feb. 13, 1895, and died Feb. 27, 1958, at Warren, Ohio. On June 28, 1916, she was married to George J. Nicholas. She was a member of the Woodbury church but had resided in Warren, Ohio, for the last forty-two years. Surviving are her husband, one sister, and three brothers. Funeral services were held at the Byers funeral home in charge of Bro. D. I. Pepple.—Rena R. Stayer, Martinsburg, Pa.

Pontius, Lewis, son of Milton and Catherine Pontius, was born Feb. 23, 1881, in Stark County, Ohio, and died March 27, 1958. He was married to Carrie Shafer on Dec. 31, 1903. He and his wife united with the Church of the Brethren soon after their marriage. He served many years as a deacon in the Hartville church and also on other boards and committees of the church. He is survived by his wife, two daughters, one brother, four grandchildren, and two great-grandchildren. Funeral services were held in the Hartville church by the undersigned. Burial was in the Mt. Peace cemetery.—C. G. Hesse, Hartville, Ohio.

Quessenberry, Emmett Hughes, died at his home at Hillsville, Va., March 9, 1958, at the age of forty-five years. Surviving are his wife, Mary Louise Quessenberry, and one brother. He had been a member of the Pleasant Hill church for thirty-one years. Funeral services were held at the Pine Grove church was Bro. Delmer Nester officiating. Burial was in the Cox cemetery.—Mrs. Ava M. Cannaday, Willis, Va.

Rinker, Albert T., son of Sylvester and Emily Rinker, died Dec. 18, 1957, at the age of seventy-two years. He joined the Church of the Brethren when a young man. He is survived by his wife, who was Glenna Carnell, one son, one daughter, and a granddaughter. Memorial services were conducted at the Combs funeral home, Romney, W. Va., by the undersigned and Bro. Connell Chaney. Burial was in the Beaver Run cemetery.—A. S. A. Holsinger, Burlington, W. Va.

Schrock, Harvey R., son of Jonathan and Polly Judy Schrock, was born Feb. 7, 1886, and died Feb. 15, 1958. He was preceded in death by his wife, the former Mayme Trent. He was a mem-

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ber of the Church of the Brethren. Funeral services were held in the Mills and Mickey funeral home at Rockwood by Bro. W. F. Berkebile. Interment was in the Pleasant Hill cemetery.—Mrs. Walter F. Berkebile, Rockwood, Pa.

Shonk, Fannie G., daughter of Abram and Annie Brubaker Gibble, was born in Rapho Township, Pa., and died March 23, 1958, at the age of eighty-two years. She was married to David S. Shonk. She was a member of the Florin church, Pa. Surviving are three children, eleven grandchildren, twenty-seven great-grandchildren, and four great-great-grandchildren. Funeral services were held at the Nissley funeral home, Mt. Joy, and the Florin church. Interment was in the Chiques cemetery. —Florence B. Geib, Mt. Joy, Pa.

Thomas, Mattie E., was born Jan. 26, 1877, at Ames, Iowa, and died Feb. 15, 1958, at Nezperce, Idaho. On Dec. 12, 1895, she was married to Charles F. Thomas, who preceded her in death on Dec. 11, 1951. She served faithfully, with her husband, in the office of deacon for many years. Surviving are three sons, two daughters, one brother, two sisters, thirteen grandchildren, and ten great-grandchildren. Funeral services were conducted in the Nezperce church by Amos Reed. Interment was in the Nezperce cemetery.—Doris Brown, Nezperce, Idaho.

Whisler, Charles Monroe, son of Thomas and Samantha Whisler, was born April 27, 1876, in Boone County, Ind., and died in Falfurrias, Texas, Oct. 17, 1957. He is survived by his wife, two daughters, one brother, one stepdaughter, two stepsons, six grandchildren, and two great-grandchildren. The writer and Elder K. O. Thralls conducted services in the Falfurrias church. Burial was in the Falfurrias burial park. —B. Stanley Bittinger, Falfurrias, Texas.

Warren, Edith M., was born Sept. 27, 1876, in Franklin County, Kansas, and died Feb. 17, 1958. On Feb. 12, 1895, she was married to Henry M. Warren, who survives with two daughters, seven sons, nineteen grandchildren, seven great-grandchildren, and three sisters. Funeral services were conducted at the Murphy memorial home by Bro. Paul Thompson, her pastor.—Mrs. Anna Mae Dare, Canton, Ill.

Weitzell, Fannie, daughter of George and Barbara Ellen Potter Stark, died at Avilton, Md., Jan. 14, 1958, at the age of ninety-seven years. Her husband, Henry Weitzell, died many years ago. She was a member of the Cherry Grove church. She is survived by a daughter, a son, twelve grandchildren, thirty-seven great-grandchildren, and seventeen great-great-grandchildren. Funeral services were held in the Cherry Grove church by Brethren W. J. Hamilton and Herbert Alford. Interment was in the Weitzell cemetery in Garrett County, Md.—Mrs. Asa E. Wilhelm, Lonaconing, Md.

Wenger, Clayton Pfautz, son of Christian W. and Elizabeth Pfautz Wenger, was born in West Earl Township, Pa., and died at his home in Ephrata, Pa., March 24, 1958, at the age of eighty-one years. He was married to Susie Kurtz Showalter, who preceded him in death. He was a member of the Ephrata church. He served as a trustee of Juniata College, 1937-1944. He is survived by two sons, three grandchildren, and one brother. Funeral service was held in the Ephrata church by Elder J. A. Robinson. Interment was in the Cedar Hill cemetery.—Mabel M. Myer, Ephrata, Pa.

Yoder, Idella, daughter of Levi D. and Lavina Blough Fry, was born in Kent County, Mich., Oct. 13, 1877, and died Feb. 12, 1958, at Goshen, Ind. On March 31, 1904, she was married to Carl Yoder. They were called to the ministry by the English Prairie Church of the Brethren on Oct. 18, 1914, and served the church until his retirement. Funeral services were held in the Shoup funeral home at Howe, Ind., by the undersigned. Burial was in the English Prairie cemetery.—H. H. Hendricks, Howe, Ind.

Church News

Northern Illinois and Wisconsin

Cherry Grove—A number of our teachers attended the leadership training institute at the York Center church. Several boxes of new and used clothing were sent to an orphanage in Korea. A sectional young people's meeting was held at the Cherry Grove church on Feb. 23 for six churches in this section. At the church council on March 14, church officers were elected and remodeling plans were discussed. A family night birthday supper was sponsored by the Truth Seeker's class in March. A number of our teachers attended the teachers' workshop in Lanark for the Lanark and Cherry Grove churches. Our love feast was held on April 3. Sunrise service was held at the church on Easter morning. The young people presented the program and the Truth Seeker's class served the breakfast. The following Sunday six were baptized and one was received by letter. A father and son banquet was served on April 17. At our monthly family night services we have had these guest speakers: Rev. James R. Kalnmalis of Coleta, Rev. William Johnson of Lanark, Bro. Chalmer Faw of Chicago, who spoke on the 250th Anniversary. At another family night Bro. Harvey Long showed pictures.—Mrs. Lulu Sword, Lanark, Ill.

Polo—Bro. Carl Zigler is now serving as our pastor. Our church joined other Brethren in an anniversary love feast. Nine were baptized at a Sunday service. One hundred twenty-six was the average attendance for our school of missions held in January. A Japanese girl spoke and sang in one session. Usher pins were given to the church by Hazel Powell. The Friendship circle and the Walter Schmidt family, presented several books to the church library. A father and son "ground-hog supper" was held. Breakfast and a prayer service for the men of Polo are held every Tuesday in our church. Through the effort of the Friendship circle, ninety-six packages of garden seeds have been sent to the Brethren Service center. Ten have enrolled for the new membership class. Mrs. Fred Miller was an instructor in the vacation church school clinic sponsored by the Illinois Council of Churches. Four of our youth attended the youth seminar at Washington, D. C., and New York. The members of our church along with other Polo churches presented a gift to one of the ministers of our town, whose parsonage was destroyed by fire. Brother Zigler with Wilburn Lewallen spent two days at a seminar on alcohol. Our church took part in the Easter cantata at the Methodist church.—Mrs. Maynard Wisner, Polo, Ill.

Rockford—On Jan. 19, we celebrated the love feast. A Sunday morning nursery has been provided by our young married people's class. Three deacons and their wives have been installed. Our pastor held a class in church membership for our youth. Three children were consecrated on Palm Sunday; 7 were received by baptism and 7 by letter. Women's work is using the mite box offerings to establish a college student loan fund. Our semiannual council met on March 9 with Bro. Ralph Fry as elder. The Easter sunrise service was presented by the Seeker's class and Fidelity class served breakfast. On April 3 our love feast was held.—Mrs. Guy Andrews, Rockford, Ill.

Southern Illinois

La Place—Our school of missions held during the month of January, studied Japan, with special emphasis on Christianity and the new Japan since World War II. During our general assemblies, we used the film, Younger Brother, had two guest speakers with pictures they had taken while traveling in Japan, and an all musical program. Bro. W. T. Heckman served our church as pastor for the month of February during Bro. Eldo R. Henrick's absence

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Church of the Brethren General Offices, Elgin, Illinois

Our homebuilders made eight comforters; three were sent to the home in Girard and five were put on the relief truck. Our church co-operated with the Methodist church on the World Day of Prayer. A father and son banquet was held on Feb. 5. The Elmer Baldwin family were with us on March 9 for the morning and afternoon service. Our church is supporting Mrs. Baldwin. Carol Ann Hite, Lester and Bertha Beery, and Eldo R. Henricks represented our church at the district peace meeting held in Decatur. We had a special cornerstone laying service at the close of the morning worship hour on March 16. For our evening services we have been studying Great Chapters of the Bible. We observed Holy Week services in our own church, with a love feast on April 4. The youth group sponsored the film, Shield of Faith, for the Easter evening service.—Mrs. Gertrude F. Traxler, La Place, Ill.

Canton—The Manchester a cappella choir sang in our church on Palm Sunday evening. A class for church membership was conducted before Easter; seven were baptized. On March 23, the Elmer Baldwins, on furlough from the Africa mission field, spoke at the morning worship hour. In the afternoon they showed pictures of their work. Our church was host to the Illinois Council of Churches vacation church school conference. Bro. Paul Thompson, our minister, served on a team in the northern part of Illinois. The Mt. Carmel choir presented a program in song at the birthday supper. Our church participated in the union World Day of Prayer. The junior choir sings the second Sunday each month for morning worship. Prayer meetings are conducted each Sunday evening in the homes of different members. Our mother's club theme this year is, Others. We have pieced comforter tops, made cancer dressings, sent clothing and grease to relief, sent games and puzzles to a hospital. We had communion services on Jan. 5 and April 3.—Mrs. Anna Mae Dare, Canton, Ill.

Walnut Grove—We held pre-Easter services, beginning April 3 and continuing until April 6. Brother and Sister Eugene Wratchford of Bethany Biblical Seminary conducted the services. On April 7, Bro. Max Benson, our pastor, officiated at our love feast. Some from Walnut Grove attended the Southern Illinois spring rally at Hurricane Creek on April 12.—Mrs. D. A. Ridgely, Parkersburg, Ill.

Middle Indiana

Andrews—On Jan. 5 our church joined with the Markle and Pleasant Dale churches at Markle for an anniversary love feast. Several of our women attended the district rally at Mexico church on March 26, taking thirteen clothing kits, one baby layette, and ten pounds of bandages for dedication. We have also sent one comforter and several pounds of used clothing to the Flat Creek mission. The work on the basement is progressing nicely. At our family night services Elmer and Fern Baldwin showed slides of their work in Africa followed by a question and answer discussion. The CBYF group had a sunrise service and breakfast at the church on Easter morning. Bro. Dwight Smith from the Liberty Mills church will hold a week's meeting, Aug. 10-17. —Goldie Priser, Andrews, Ind.

Pittsburg—We worshiped in our new church for the first time on March 23. God has answered our prayers and our fruits of hard labor, and finally we have a new and beautiful house of worship. Fifteen of our women attended the women's spring rally at the Mexico church on March 26. Our women have given twenty-three children's kits and a baby layette to our district project in addition to making about sixty pounds of bandages for the leprosarium in Africa. Brother and Sister Clarence Brubaker of Lima, Ohio, held a week of revival meetings, March 23-30. Seven people are now taking the church instruction classes given by the pastor, Bro. John Lapard. Our church was dedicated on May 25 at the afternoon service. Bro. Blair Helman, president of Manchester College, brought the morning sermon and the dedicatory message in the afternoon. We conducted a daily vacation Bible school the first two weeks of June.—Alice Kenworthy, Delphi, Ind.

Northern Indiana

Bremen—During February and March the Sunday school studied church history and doctrine in observance of the 250th Anniversary. The material was compiled by our pastor, Bro. Jack Kline, Bro. Charles C. Cripe, and our local board of Christian education. The new electric organ was ready for use on Palm Sunday. This year we had an exchange of ministers for our pre-Easter services with a baptismal service preceding the love feast on Thursday evening. On Palm Sunday seven were received by letter and nine were baptized. Mrs. Robert Swank will be the speaker for our mother and daughter banquet. Bro. Robert Swank, a returned missionary to Africa, gave an illustrated lecture on March 23. The offering will be used to purchase plows for the Africa mission. Our young people have been taking a very active part in local and county work. In connection with two local churches, they sponsored a sunrise Easter service and breakfast. Our pastor has been chosen delegate to the Annual Conference.—Chloie Huff, Bremen, Ind.

Fort Wayne, Lincolnshire—At one of our monthly family nights Claire Stine, former director of the Brethren Service project at Fresno, Calif., gave an illustrated talk on the work there. The class on preparing for church membership, conducted by the pastor, Glen Baird, began Feb. 2. Our young people had charge of the morning worship one Sunday of Youth Week. Eight youth and their advisers attended the banquet of the United Christian Youth Movement. On Feb. 23, the Elmer Baldwins, missionaries to Africa, brought the morning message; they also gave a talk illustrated with slides of the country and life of the Buras at another service. Following the morning worship on March 16 we broke ground for our new



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by WILLIAM L. WOODALL

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Elgin, Illinois

church, which we hope to occupy by December. For the March family night, Dr. and Mrs. V. F. Schwalm showed pictures of their trip to Africa and Europe. Four were baptized on Palm Sunday. The choir sang the cantata, Immortality, at the Easter sunrise service. Our pastor has accepted the call from the Union Bridge church, Md., and Harper Will will become our new pastor.—Mrs. Quinter E. Hollenberg, Ft. Wayne, Ind.

Nappanee—On Jan. 5 we joined with five other churches in the Week of Prayer. Members of our deacon board and ministerial board attended the sectional district conference on evangelism at Plymouth, Ind. Six were baptized as a result of our evangelistic meetings held by Ora Huston of Elgin, Ill. Our February Sunday evening programs were on church history. Bro. Lawrence Shultz, of North Manchester, Ind., spoke on Brethren backgrounds in Europe, using colored slides; Bro. Mark Schrock, district executive secretary, on the history of the church in the U. S.; Bro. V. F. Schwalm, on the history of Brethren missions. A father and son banquet was held on Feb. 18. During February the deacons and the ministers of the district and their wives attended one of the three district love feasts as part of the 250th Anniversary observance. Our pastor and choir exchanged with the pastor and choir of the Elkhart Canaan Baptist church one Sunday morning. We had membership classes for two different age groups. We participated in the World Day of Prayer service. Sue Pippenger spoke on the Christian and politics on the Sunday the youth had charge of the service. Relief goods and a special offering were received for the One Great Hour of Sharing. On March 16 Orville and Lois Sherman of New Paris, Ind., showed movies of their work in Greece. We joined in Passion Week services with three other churches. Seven were baptized and four received by letter on Palm Sunday; in the evening we had a reception for new members. The women made up twenty-five packets of boy's clothing.—Mrs. Cassel Hoke, Nappanee, Ind.

Southern Indiana

Beech Grove—Our new pastor and his wife, Brother and Sister Howard Dickey of Nappanee, Ind., moved into the parsonage the last week in February, and he preached his first sermon on March 2. The chapel men's chorus presented a musical program on March 16. Three participated in the speech contest on segregation and John Perry of Nettle Creek won first place. Twenty men from our church attended the father and son banquet in Anderson. The children's department has purchased a heifer for relief. Bro. L. W. Shultz was the guest speaker at the morning and evening services on March 30. Ten of our women attended the women's meeting at the Union Grove church on April 10. We made six comforters for relief, took thirty-four pairs of shoes to our area meeting, and sent eighty hospital gowns to Puerto Rico. Services were held for three evenings before Easter. We also had sunrise services and breakfast at the church on Sunday morning. Our communion service was held on May 10.—Mrs. Zella Fuqua, Fortville, Ind.

Muncie—The young adult and friendship classes sponsored a supper in honor of Dr. John and Esther Hamer, Africa missionaries who have lived in Muncie the past year. On Feb. 2 the Muncie church met with the Antioch church for a joint communion service to commemorate the 250th Anniversary of the church. Several women went to the women's area meeting at Richmond on March 26. The district father and son banquet at Anderson was attended by several of the men and their sons. We had evening services during Holy week. One person was reclaimed. Easter was observed by sunrise services sponsored by the choir, a fellowship breakfast in the church basement, and the regular services. The CBYF cabinet met with Dale Brubaker, our pastor, on April 11 and 12. The Union Grove church was host to the CBYF from the Muncie and Antioch churches on April 13. The friendship class has presented new toys to the church nursery.—Mrs. Howard B. Sprinkle, Muncie, Ind.

Union Grove—On National Youth Sunday our young people had charge of the music and devotions for the worship service. A World Day of Prayer service was held in our church, with eight churches co-operating. Sister Ruth Detro showed pictures of her travel in Australia. During the absence of our pastor, Brethren Wm. J. Tinkle and Kenneth Hayden had charge of the preaching services. On April 13 the local young people entertained the young people of the Muncie and Antioch churches. Sister Opal Pence was evangelist for our March revival. On Palm Sunday eight were baptized and five received by letter. The women of the church entertained the women's work area meeting on April 10. The weekly bulletins are sent into the homes

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 351. Position wanted: A man who has been a member of the Church of the Brethren for over 30 years, who neither drinks or smokes, would like work caring for a sick or older person. He has had over 16 years of experience. Contact Mr. Charles M. Moon, 503 Cleveland, Boise, Idaho.

No. 352. A family of four (husband 36, wife 41, boy 11, girl 8) desire to locate near a Progressive Brethren Church. Husband would like factory work or apprentice in a trade. Wife licensed in Iowa to teach English 9 and 10, and American and World History. Wife also has two years of office experience. Contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

of all shut-ins, absentees, and interested friends. An addition has been added to the church house, providing four more Sunday school rooms, balcony, rest rooms, and a mother's room. New pews and pulpit furniture have been installed in the sanctuary. On May 18 these recent improvements were dedicated; Elder Charles Oberlin of Peru, Ind., was the guest speaker. Our Sunday school attendance continues to increase. A new class for young adults has been organized. Elder B. D. Hirt, pastor, officiated at the love feast.—Lulu R. Tinkle, Anderson, Ind.

Michigan

Muskegon—In the past year we have gained twenty-five members by baptism and two by letter. One of our members, Bro. Calvin Mahon, was licensed to the ministry. Our evangelistic meetings were held by Bro. Roy Richey of Council Bluffs, Iowa. The result was fifteen confessions of faith and ten rededications. We held communion services on Jan. 2 and Maundy Thursday. One of our youth has returned after serving in BVS at Modesto, Calif. The CBYF has been carrying on projects for their Youth Serves goal. The men's group has been making improvements on the church building. Since our parsonage is the relief center for all interested organizations in our entire county, the Dorcas Society has repaired many used garments for relief. Now they are making new garments and are rolling bandages for missions. The mother and daughter banquet was held in May.—Mrs. Lois Hillsamer, Muskegon, Mich.

Northeastern Ohio

Maple Grove—Major Bowes of India, who is an ordained Methodist minister and a lawyer, spoke at an evening service. A twenty-four-hour World Day of Prayer service was held at the church. We participated in the church basketball league. The men of the district have undertaken an evangelistic campaign to win 250 men to Christ in 1958. They are inviting to church persons they meet in their daily work. Bro. S. Clyde Weaver held a two-week evangelistic service. At the close of the meeting ten were baptized. The church is still undergoing remodeling; we now have two new classrooms. New pews were purchased and recently placed.—Mrs. George Schreiber, Ashland, Ohio.

Springfield—Linda Weible and Barbara Cordier gave reports on their trip to the youth seminar in Washington and New York at the youth banquet on Feb. 15. The church building fund is growing quite rapidly, but in the meantime it has been necessary to do some remodeling to take care of a growing congregation. In March a number of our women spent a day at Goodwill Industries sewing for overseas relief. Holy Week services were held for three evenings. We also took part in community Good Friday services in the Christian church. A special Easter sunrise service, Easter Reveille, was written by Mrs. Leona Dick, wife of our pastor. In the evening an inspiring cantata, Man of Sorrows, was presented by the chancel choir under the direction of Mrs. John Kurtz. On April 13 more than 300 young people from the thirty-eight



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churches of the district held a rally at Springfield. The mother and daughter banquet was on May 14. Vacation Bible school this year was directed by Virginia Ingold with a competent staff of teachers and assistants.—Mrs. Vera Donovan, Akron, Ohio.

West Nimishillen—On Feb. 12 the ministers of the subdistrict had an all-day meeting. The EUB church joined our church for the World Day of Prayer service. West Nimishillen was host to the subdistrict father and son banquet. A well-known evangelist and singer, John Woodhouse, brought a stirring message on March 7. Miss Haney, director of child evangelism in Stark County, presented a challenge to reach children for Christ. The love feast was observed on April 4. Seven young people from Elizabethtown College presented the pageant, Symbols of the Cross, on Easter morning.—Mrs. Ray Hoffman, Suffield, Ohio.

Northwestern Ohio

Eagle Creek—Several from our church gave a program at the Brethren Home in Fostoria on Jan. 26. At our family night we had a fellowship supper and a program given by our own group, including a film about the work of missionary Frank Laubach. Several of our group helped in the religious census taken in Hancock County. A collection of forty-five dollars was taken for Gaylord Jordan, who is doing missionary work among the Indians of Arizona. Several attended the spring assembly in the Sugar Creek church. One Sunday, Bro. J. J. Anglemyer, brought the morning message. On March 23, the deputation team from Manchester College gave us a program of sacred music. Our Easter program was given by the junior department on March 30. The film, Journey Into Faith, was also shown. Our pre-Easter meetings were held by ministers from the Lima, Sugar Creek, and Pleasant View churches. They were climaxed with our love feast service conducted by our pastor. Several of our young folks attended the district youth conference in the Pleasant View church in April. Our pastor, Bro. Raymond Risden, was elected as our delegate to Annual Conference.—Mrs. Lois Rodabaugh, Williamstown, Ohio.

Fostoria—On Jan. 22 the women's work gave a program at the Brethren Home. At our council on Feb. 13 Eleanor Painter was relicensed to the ministry for another year. A school of missions in February had the theme; Christ, the Church and Race. Ten of our folk attended the vacation Bible school conference at Manchester College on March 7 and 8. Bro. Walter Heisey preached for us on March 9, when our pastor, Paul Haworth, was ill. Bro. Orville Noffsinger officiated at the communion on April 4.—Fannie Frederick, Fostoria, Ohio.



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Copies will be mailed to members of the Book of the Month Club about July 10

Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

JUNE 28, 1958

Justice Is a Lady



Gendreau

IN ROMAN mythology justice was personified as a woman who was blindfolded and in whose hands were scales and a sword. The blindfold represented the impartial character of justice; the scales denoted a concern for equity and balance; the sword suggested the authority of the law. At least the ideals of equal treatment before the law and the standards of fair play were so personified. . . . Pictured above is the slightly different version embodied in a sculpture near the Supreme Court building in Washington. Justice is again a lady but here her eyes are wide open and thoughtful. In one hand she upholds the older ideals of legal impartiality; the other rests on the written records of law and men's struggle to find the right. . . . If justice is a lady she must know something of the heart of womankind; if she has learned to temper the decisions of the law with a mother's understanding of mercy, then she can never be inhumanly cold or mechanical. Nor is a just God, however severely and righteously he must deal with sin, ever to be regarded as impersonal and remote. Justice is part of his character, but so are love and mercy. His children are often weighed in the balances and found wanting. But they still belong to a Father who yearns for their salvation and who works for their justification.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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• • •

"I will make your overseers peace and your taskmasters righteousness. . . . the Lord will be your everlasting light, and your God will be your glory."

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

We Are Responsible

I have heard it said, "If people don't like our church, let them find one of their choice." There is a chance they may not find another church. If in trying to force our opinions on those seeking a place to worship God, they are lost to him, I firmly believe we shall be held responsible. Much is said in the Scriptures about causing another to stumble.

It is true certain rites were meaningful to Mack and his followers. As I understand, they did not form a written creed, using only the New Testament, because they knew that rites need to have meaning for the individual, or else there is no purpose in them.

The world today is sadly in need of that which the church can give. Let us not fail them and our God.—Mrs. Raymond Naragon, North Liberty, Ind.

Is the Church Responsible?

Are we church people helping to make criminals? The majority of us would say, "No, indeed, we save people from sin." But I'm beginning to wonder if we had better not face facts squarely. Sometimes sins of omission are more damning than the sins of commission.

The other day a good friend of mine had a son expelled from college. The whole family are considered good Brethren people. The mother has worked hard to help her children through school. The chap had committed a crime. He had forged some tickets used for money.

Why? I was told because he had never been accepted socially. Is it a child's fault if he is timid or has perhaps only one or two talents instead of ten? Is it always his fault he has never been accepted and has no one he can really call his friend? Is it his fault he becomes a misfit in this world? Has the church, or a church college, any responsibility here? Do we help to make criminals? Do we crush personality by just ignoring it until it becomes a misfit in society?

When I was fifteen I was thrust from a friendly junior high into a large high school without friends. In our little church my friends had either moved away, gone to college, or married. I was desperately lonely. I was so lonely I finally prayed God would send me just one friend. I was fortunate. He did. An older youth suddenly took a real interest in me and became a true friend.

I wonder what would have happened if she had never listened to God and answered my prayer. I wonder, too, if I might have committed some crime against society to gain attention and then have been cast out of the same society which had so cruelly hurt me and caused my suffering in the first place?

Over and over again I've seen selfish cliques in so-called Christian circles seriously damage others of God's children. I wonder if we Brethren do not need to be alerted and assume a new responsibility in helping people find their niche, their joy, their friends in the church and college. After all, Jesus says a human soul is worth more than anything else in the world. Are we assuming our responsibility in salvaging human souls within our reach? or do we help to make criminals? — Pastor's Wife.

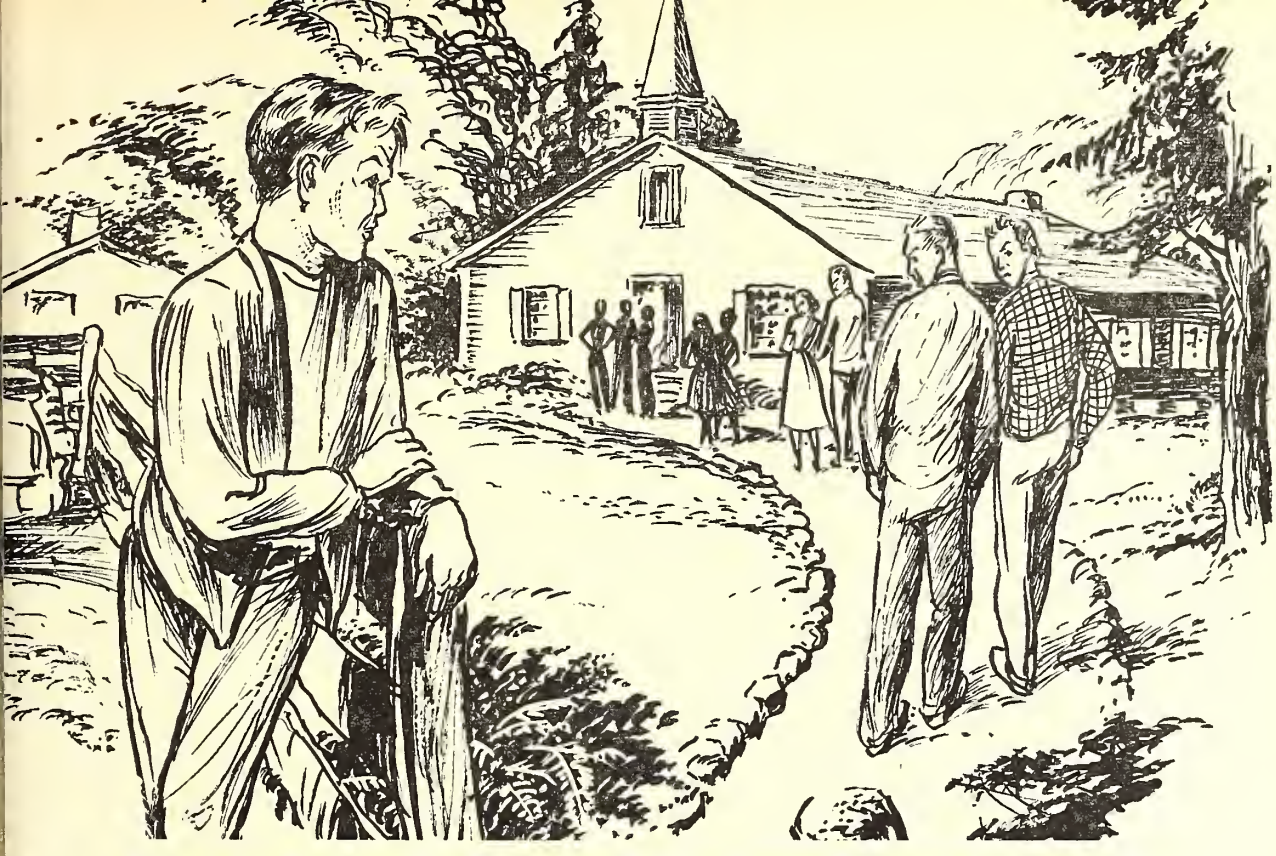
Distinction

We need to be distinct from the world; but are we distinct, when we line up with all beliefs (or none)?

"Then they that gladly received the word were baptized: . . . And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers" (Acts 2:41-42). These folks received the word gladly and believed it. "And the Lord added to the church daily such as should be saved" (Acts 2:47). They were added because they continued in the doctrine and practiced what they were taught.

Some congregations may receive unbelievers or those who are not baptized, but God does not add them to his church. . . .

I am now eighty years old and came into the church at eighteen and followed some customs practiced by the church and took it for granted, but by studying more closely I see some things different. I think we should keep in mind that we are in Christ's church, of which he is the head (Col. 1:18) and not so much stress the founders of denominations. — Edwin Groff, Paradise, Calif.



Seldom had anyone in the church spoken to him first and he was on the outside of the closed group of men

The Church With Bloody Hands

Kenneth Miller

Drawings by Harry Durkee

JESS STARK slid behind the wheel of his Chevy and pulled away from Al's bar. The blinking red neon sign, Open All Night, slid slowly out of sight in the rear view mirror as the auto began its descent, a twisting, dangerous, five-mile stretch down the mountain to the valley below.

The rain was falling in sheets, the kind that sent the windshield wipers on a fool's errand. "Gonna be rough," he thought as he braked carefully around a curve and slipped into second gear to cut his speed.

Jess felt especially lonely in the wet blackness about him. His wife had divorced him some years before, and it hurt him to be alone on nights like this one. She had taken the children with her, and he had no one who cared.

He reached down and switched on the radio. Turning the dial, he was greeted by various squeaks and squawks, interrupted by a blast of static now and then as the lightning, with pitiless fury, stabbed into the night.

In disgust, he moved to turn the noisy thing off, but a far-away station finally broke through. A woman with a scratchy voice was singing a jazzed up version of a currently popular tune. Somehow, even to Jess's untrained ears, the words and music did not seem fitted for each other. "He's got the whole world in his hands . . . ," she was singing. "Odd," thought Jess, "last time I heard that was in a revival meetin', and it was slow and sweet then. Everything's gettin' fast," he mused, "cars, women, and even religion!"

Religion, as Jess had known it, had had no time for such song and dance. He remembered a plain, old meetinghouse with straight-backed, narrow pews. He had hated to sit through the long services, especially in the summertime. His father, however, had forced him to sit there, Sunday after Sunday, and threatened to punish him at home if he misbehaved.

He had never learned to understand his strict, conservative father, and his father never understood him. At sixteen, Jess had left home filled with

pity for his mother, hatred toward his father, and contempt for the meetinghouse religion.

From that day on until about two years ago, Jess had steered clear of any church. Then, however, he felt a great need for the fellowship, the warmth, the love, and the understanding that the people of that old meetinghouse had seemed to have for one another. His life had been one titanic, Godless struggle. He had not been able to settle down. His only marriage had failed. Alcohol deadened his painful memory time and time again. A ruined vagrant, he had turned to the new church.

That was two years ago. Two long, lonely years ago.

Seldom had any one in the church spoken to him unless he made the effort to speak first. Not one time in the two years had he been invited into a home for dinner. The men's fellowship seemed to be a closed group of friends, and Jess was on the "outside."

Mr. Rankin, the Sunday school superintendent, knew Jess's entire history and condemned him openly one Sunday morning for his habits of smoking and drinking, habits which Jess had been trying to break and forget after coming into the church. This had turned many of the people completely against Jess.

Then, about six months later, several factions broke out in the church. The president of the women's missionary society received threatening letters, warning her not to allow her name to be placed on the ballot for re-election. A feud soon developed between the pastor and the choir director.

A new pastor arrived, but peace did not. Soon the organist quit because he was getting no pay for his services. The church busybody openly admitted her dislike for the new minister's wife.

The young people's department went out of existence after the older folks refused to allow them to go on a well-chaperoned week-end camp.

"Yes, sir," thought Jess, "I sure picked a good one! The Church at Chaos Corner!" But as far as Jess was concerned, the final blow had come just this morning to him as a person. He had seated himself beside Mrs. J. J. Frederick, the church socialite, and she stood up and moved to another seat so that she would not have to sit beside such an "evil" man.

A sleepy sounding announcer was starting to give the early morning weather report, and then there was silence. . . .

The light of dawn found curious spectators peering over the edge of the road where the huge sign on the 'L' turn had been standing before the storm. There, sixty feet below, was an overturned automobile, the big sign hanging limply over the wreckage. The mangled and muddy body of a man lay nearby. With eyes wide open, he stared unknowingly into the heavens.

Two men covered the body with a blanket, and then went to help several others pull the sign away from the wreckage. Though badly bent, the sign was still readable. It read PREPARE TO MEET THY GOD!



EDITORIAL

No Bomb Is Clean

IF A small child is seriously injured because he lights a match to a fuse at this holiday season, it will bring little comfort to him or his parents to hear that such fireworks are legally regarded as safe and salable. As long as the explosive power is there, the danger cannot be discounted.

If a hydrogen bomb is set off anywhere in the world and human lives are endangered either by the terrific blast itself or by the deadly fallout that follows, it will bring little comfort to those who survive to learn that such destruction and peril are necessary in order to develop a "clean" bomb.

Yet this is the argument offered by nations like our own for the continuance of these dangerous bomb tests. Government spokesmen have tried to reassure us with pleasant-sounding terms, speaking of "clean" bombs, "tolerable" limits of radioactivity and "sunshine units." But the fact remains that continued bomb tests will have a damaging effect on people now living and on generations yet unborn.

Dr. Linus Pauling, winner of the Nobel Prize for chemistry in 1954, has calculated that the tests will have an effect on the health of people now living equivalent to causing a million persons to die ten years earlier than if the tests were not made. Yet we are told that these risks must be taken for the sake of devising cleaner bombs. How clean? The executive president of the British Atomic Scientists Association, Professor Rotblat, declares, "There is no such thing as a 'clean' bomb. The Americans claim a bomb in which ninety-six per cent of the energy comes from the 'clean' fission process. But the radioactivity produced by this is still twenty-five times that of the Hiroshima weapon, whose fallout killed many thousands by its effects."

Even if it were possible to produce a hydrogen bomb without the harmful threat of fallout, even if such a bomb were pronounced perfectly clean, it would still be obvious to everyone that a weapon intended for the destruction of human life can never be regarded as clean. Nor can the hands that drop it be regarded as clean. Nor the hearts that sanction its manufacture, its testing and its use.

Once again the great humanitarian and Christian missionary, Dr. Albert Schweitzer, has appealed to nations of the world to recognize the danger of nuclear weapons and to call a halt to the manufacture and testing of such weapons. He writes, "At this stage we have the choice of two risks; the one lies in continuing the mad atomic arms race, with its danger of an unavoidable atomic war in the near future; the other in the renunciation of nuclear weapons, and in the hope that America and the Soviet Union and the peoples associated with them, will manage to live in peace. The first holds no hope of a prosperous future; the second does. We must risk the second."

Many of our scientists, most of our official church bodies, and a growing number of concerned individuals have added their voices to the appeals by men like Dr. Schweitzer and Dr. Pauling. Yet the majority of American citizens either do not understand our peril or are unwilling to make their protests known. The time has come to take a stand against this insane policy of creating greater weapons of mass destruction.—K.M.

In Peril on the Land

CHURCH leaders have joined with civic officials in urging Americans to drive safely. Many ministers point out that careful driving is far more than a practical measure to "stay alive," more even than a matter of civic responsibility. Careless driving means endangering a life that belongs to God.

So there is some merit, we believe, in urging church members to "drive like a Christian." There is also some merit in urging prayers for persons—almost all of us—who are in daily peril for our lives because of careless driving.

Using as a model the familiar hymn, For Those in Peril on the Sea, a Canadian minister has written a hymn for travelers by land. The words by the Rev. S. B. Lindsay read as follows:

"Eternal Father, strong to save,
Who willest not an early grave
For heedless youth or trusting child
In work or play to death beguiled!
Stretch forth in love thy mighty hand
For those in peril on the land."

The Memorial Day week end took a toll of almost three hundred lives in traffic accidents. Another holiday period is approaching. Let us drive and pray, remembering those "in peril on the land."—K.M.

Understanding the purpose of families will help to strengthen the home

Strengthening Families

Charles E. Dumond

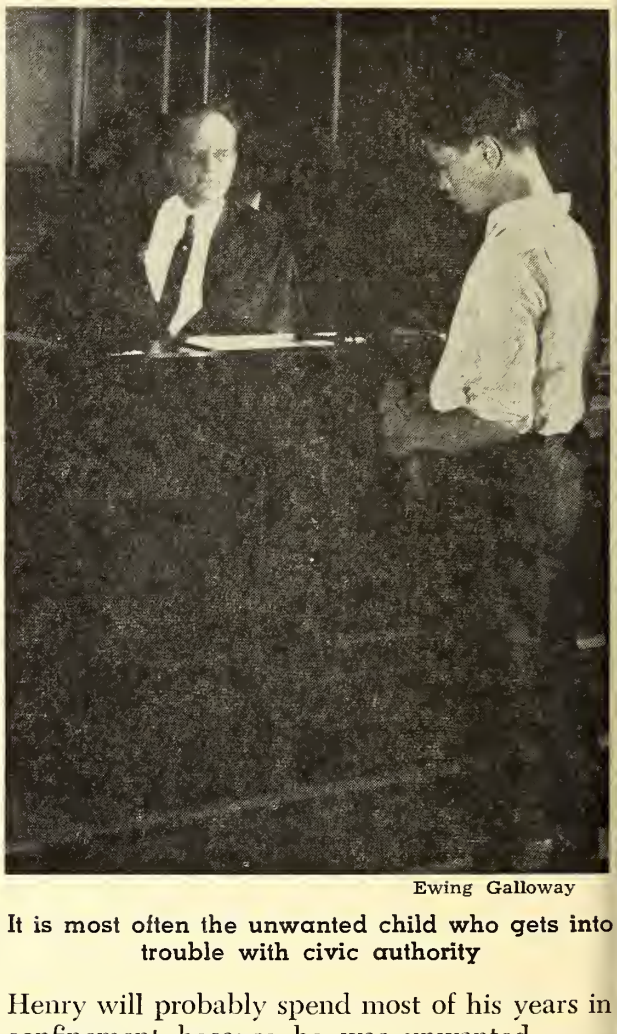
OUR homes can be sources of strength or weakness depending on our understanding of the family and its purposes. Radio, press, and television, report from everywhere incidents of family deterioration which in previous centuries would have been unknown.

However, in a day of modern enlightenment when better understanding of family and its purposes would strengthen the home, it is unfortunate that one child should suffer gross neglect, one adult should collapse from mental breakdown, one murderer should kill wantonly, because of family. Let us strengthen the home by understanding the family and its purposes.

First, it is the purpose of family to meet certain basic needs that are found in all individuals.

We all have a need to be loved or wanted. Police in our city received a call about an auto wreck. When they arrived at the scene, they found Henry. Henry had stolen five cars, and as the police talked to him he expressed himself in short sentences, with no expression of fear, hatred, or elation. He was an emotional void.

Interviewing Henry revealed that for all of his life he had been unwanted. He was left on the doorstep of his grandmother who raised him out of a sense of duty rather than from a sense of love. The psychiatrist later tagged Henry as a psychopathic personality.



Ewing Galloway

It is most often the unwanted child who gets into trouble with civic authority

Henry will probably spend most of his years in confinement because he was unwanted.

This illustrates one of the purposes of family, to meet the need of being wanted and loved. Our families must make every person in them, including mother and father, feel wanted and loved.

Another purpose of family is to meet the need every individual has of belonging to someone. Creating the feeling of belonging assures family solidarity. Three little children were before the juvenile judge. They were being taken out of their home and were to be placed in other families. "But," said the ten-year-old girl in a plaintive voice, "Judge, we belong together." The feeling of belonging together actually kept the family together.

This feeling may also be illustrated by the lonely wanderer who passes through any city telling his tale of woe, "Mister, I ain't got no kinfolks. Just nobody." Every child, and every adult, has a basic desire to belong to someone.

The family also meets the basic need of the individual to give to others. The thrill a child receives from receiving a pair of new shoes is closely akin to that which the parent has through providing the gift. The old maxim,

"Charity begins at home," has been perverted by eighty per cent of the alleged Christians into the belief that it does not go beyond the home.

However, we are happy that the family meets the basic need every individual has to give. Our families ought to encourage this emotional and spiritual attitude of giving.

Families also help to meet our need to respond to others. One of the discouraging things that confronts lawyers, preachers, doctors, and counselors is the number of twisted minds that have never developed normally in their ability to respond to others.

Much emphasis has been placed on the single child in the family and how he fails to develop in terms of responding to others, and very little emphasis on interperson response regardless of the number of children in the family. No family will be strong without the daily practice of the golden rule.

Our families instruct us from the cradle to the grave in the art of responding to others. Naturally this meets a basic need of personality.

Also families help to provide for our need to possess, to manage, and to give expression to our individual desires. All of us have seen how one man will take material and build a castle, while another will take the same material and build a slum. Then, too, no two families on the same income will receive the same results from their money. This is as it should be as the family meets the individual needs to possess, to manage, and to give expression to individual desires.

Thus our families serve our basic needs, bringing order in these areas under the greater order of God.

Just as our families can be strengthened by understanding how the family meets basic needs, they may be fortified by the practice of the following unifying habits.

We need to give constant expression of love. It does not hurt a bit for dad to give mother a big resounding kiss in the presence of children. Constant expressions of love help to buoy the family across the waves of conflict that occasionally arise in any normal human family.

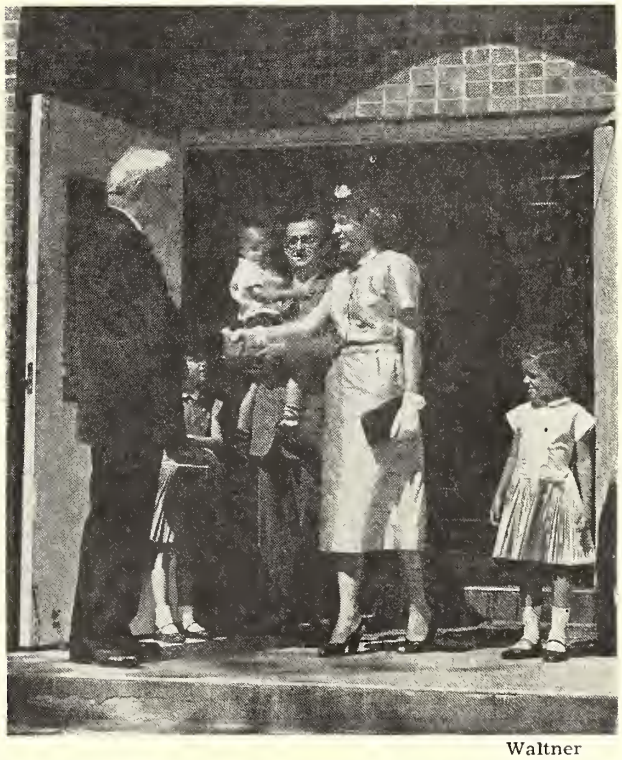
How tragic it is to hear the story of an emotionally twisted girl who says, "I don't know whether my mother and father love each other or not. All I've ever seen them do is argue and fight." Or how sorrowful to sit by the bedside of an old lady dying of cancer and hear her say over and over again, "I wonder if Art really loved me. He hasn't shown any expression of love, not even a bouquet of flowers, in over forty years." Expressions of love must be given to one another by all within the family circle.

Family morale and the attitude of expectancy in terms of high moral values aids in preserving a family. A preacher refused to marry a young couple. The prospective groom said, "Well, if we don't get along we can always get a divorce." Such a low family morale and lack of expectancy in moral standards forced the minister to have little part in the marriage. He said that he was willing to marry them if they would go through a series of premarital counseling sessions. Such was not their desire.

In contrast, another boy said, "Dad never had to lecture before I left for college. He'd take my hand and say, 'Ed, don't forget who you are.'" This family's morale gave strength to the home and the persons in that family.

There is nothing to be compared with *the active participation in religious devotional practices.* We have heard the slogan, "A family that prays together, stays together." However, active participation in religious devotional practices identifies the participants with those having highest moral and spiritual values. Group demonstrataion, family demonstration, and personal demonstration combine to illustrate to growing children Christian family liv-

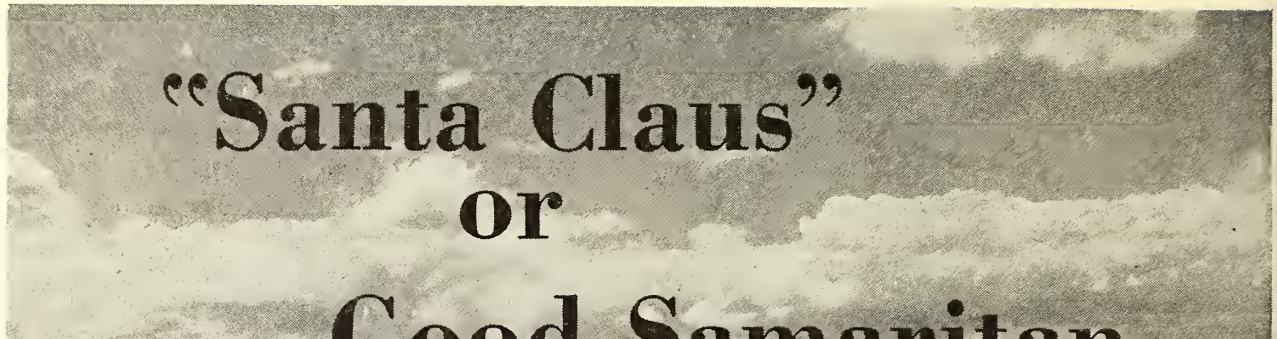
Continued on page 13



Waltner

Active participation as a family in church services and family devotions are a unifying force

"Santa Claus" or Good Samaritan



US Department of Agriculture

Has our giving been a sincere effort to bear our share of this world's burden, or has it been to ease our conscience because of our abundance?

Ellis Shenk

AS OUR world shrinks smaller and smaller, and more people learn to know each other, tremendous contrasts stand out boldly. We see that two thirds of the world are hungry and underprivileged while our nation is wealthy and overfed.

History has thrust America into a position of world leadership and power. How shall we deal with this great responsibility which has been placed upon our shoulders? We dare not try to avoid it, for we have a moral obligation to share our great wealth with the unfortunate peoples of the world. On the other hand, we must not abuse our power by forcing our political, economic, and cultural ideas on others. How shall we solve this dilemma?

As church groups we have tried to meet this perplexing problem by giving large sums of money and many tons of food and clothing to the needy and dispossessed of the earth. But has our giving been a sincere effort to bear our share of this world's tremendous burden? Or have we sought to ease our conscience because of our abundance?

Have we been giving in a patronizing way? Do we stoop to lend a hand to our suffering neighbor? Or do we drop our gift to him and pass on? Do we not know that "the gift without the giver is bare"?

Last year I was privileged to attend the consultation of the Inter-Church Aid Division of the World Council of Churches in Eastbourne, England, a yearly meeting for the purpose of stimulating interchurch aid. In spite of (perhaps because of) the fact that we came from all of the continents, representing many countries, languages, and churches, we were deeply aware of the "majesty of His cause."

Yet, despite the sense of devotion to one Lord and the high purpose of the meeting, tensions did exist, as one incident pointed up. We had been discussing the requests for assistance which had been submitted by churches to the World Council and had been using the terms *giving* and *receiving* churches. A churchman from an area which was weak in natural resources but strong in Christian devotion called our attention to the fact that only the so-called "giving" churches were using these terms. Only then did we realize how glibly we had been speaking.

One day while I was working in our immigration services in Germany I took an American visitor, who was interested in seeing for himself the services of the church, along with me to visit a family whom we were helping to emigrate. With good

German courtesy our hostess served a cup of tea to each of us. Although this was a poor refugee family, I could sense their desire to repay in a small way the help which we were giving them. As we prepared to leave, my American friend asked me how much we should pay them for the tea. I hid this incident from them, for to have paid them would have been the height of an insult. Often we rob others of their opportunities to retain their self-respect by giving us a token of their appreciation.

This air of superiority represents the feeling which many Americans display on foreign soil. If this is the reaction of those who have been abroad, how much more must it represent the tendency of those of us who have never met the recipients of our donations?

When I returned to the United States, I was shocked to find our advertisements speaking only in superlatives. We Americans brag that we produce the biggest, the best, the latest, the newest. Competition for size and quantity has played such an important role in the life of most Americans that we are often unable to sense that there are other societies in which it plays a lesser role. Is it any wonder that our thinking of our own nation and ourselves in superlatives leads us to assume a false superiority toward less fortunate peoples?

Frequently we believe, either consciously or unconsciously, that a little touch of "Americanism" is what the world needs. We falsely suppose that our economic system, our form of government, our efficiency, even our particular church pattern, in short, our "way of life," can be and should be superimposed upon all cultures.

It is no easy task for us to take on the right attitudes in our giving. True, we have given out of a feeling for the needs of others, but it has been too much a "feeling sorry for them." We must develop a true sympathy and compassion, a "feeling with," which places us on the same level as our brother in need and makes his problem our problem. Then we shall not need to fear that our giving will be offensive to them, for we will sense their need in relation to their whole being.

Let us put away our patronizing "Santa Claus giving" and take on the spirit of the Good Samaritan, who left his way to aid his brother, for "he had compassion on him."

Are we able to accept graciously the tokens of appreciation offered by those we have helped?

The Art of Life

Edna Phillips Sutton

THE canvas of our lives is covered with the grey pigments of sorrow and seeming desolation, but the great Master knows what materials we need in order for us to create within ourselves a picture of charm and inspiration. He deals out to us each day just what we need to produce a complete harmony. He teaches us how to mix our colors, the somber shades of sadness and regret with the golds of hope, the mauves of trust and the blue tints of heaven, so that the tones are quiet and restful. He teaches us how to soften the sharp edges of duty with the brush of love, how to blend the mistakes of the past into new lights for the future and to glaze over the unlovely with the oils of joy until we at last attain the greatest form of all art, the development of a strong and beautiful soul.



Painting by Gerda Engelke



Lillian Grisso (center) at tea with Indian friends

AFTER FORTY YEARS

Lillian E. Grisso

THE S. S. Silver Moon is sailing on over a calm sea bearing me farther and farther away from your shores, beloved India. The last words have been spoken to faithful Indian helpers and friends and to American associates.

Now that I have gone away from your physical presence a multitude of memories crowd into my mind. There are mixed emotions as I relive the experiences of the forty years that have slipped so rapidly into the past since I first came to you in March of 1918. Joy and thanksgiving, sorrow and regret, a deep appreciation, the pain of separation—these are some of the emotions stimulated by the memories that come to me as I think of you.

I praise God for the privilege I have had of serving you in some small way through the last four decades. It has been an enriching experience. I am certain I have learned more than I have been able to teach and I now know of a surety that if we of the West would truly serve you we must also sit at your feet as humble learners. But more about that presently.

JOYS AND SATISFACTIONS

It brings me satisfaction to think of many of the changes that the years have brought. You have come to have a new appreciation of the value of an education for your daughters. Today many of you are ready to make real sacrifices to give your girls the opportunity of attending school.

I count it a real privilege to have had a part in molding the lives of some of your daughters through the past thirty-eight years. What a joy it gives me as I think of many of you who were students in the girls' boarding schools in my early years in India. You are now carrying heavy responsibilities

in the church today. You are the wives and helpers of the pastors and evangelists; you are the Sunday school teachers and the leaders in the groups of Christian women in the villages and at the central stations.

Some of you are government teachers thus helping build the characters of the girls who will partly determine what India shall be in the future. Some of you are giving comfort and care to patients in mission and government hospitals. May each of you be kept faithful to Christ, for many of you are surrounded by temptations to be less than your best.

One of the marked changes that has come is the rapid breakdown of some of the social restraints among women and the coming of a new freedom to women. This has been greatly accelerated by the struggle for and the achievement of national independence. Women are more and more sharing in the life of the nation.

The development of a new attitude toward women and a recognition of their ability is healthy but I sometimes fear lest you, the daughters of the new India, may not be sufficiently aware of the dangers inherent in the sudden removal of restraint and lest you may not know how to use wisely your new-found freedom.

May God give you the inner strength to make wise choices as you enter into the larger freedom and opportunities of today. May you not lose the values in your heritage from the past or misuse the chance you have to serve the present in a more abundant way!

I welcome the change in emphasis from mission to church. You, the Christians of India, are accepting in a larger measure the responsibility for the work of the church and there is a growing spirit of optimism in seeking to develop self-supporting, self-propagating churches.

The growth in giving is heartening and I praise God for the awakening consciousness of your stewardship responsibilities. The marked increase in the total giving of the Church of the Brethren in India is a real cause for thanksgiving. May you achieve continued growth in this area.

GRATITUDE AND APPRECIATION

My heart is full of gratitude for the inspiration and blessing that have come to me through fellowship with many of the fine Christian personalities. I can never forget the hour spent with Miss Susie Sorahhji, the inspiring association with Miss Sara Paul, the enrichment of life from the contacts with our Indian brother, Isncharan, who has given so many years of missionary service to Africa, the Christian fellowship with the Thomas family, and the encouragement of Indian leaders in the Church of the Brethren.

I have also received renewed strength from many less widely known, humble Christians who have paid the price of faithfulness in the face of persecution and intimidation. I recall the group of high school lads who came away from the school rather than take part in worship which was contrary to their Christian principles. This they did not knowing but that they might be suspended from school.

Then, too, I must record praise for the things you, India, have taught me. From you I have learned to recognize and appreciate the basic hunger for God which motivates many of the actions which to the West seem useless or wrong. I have been inspired by some of the fine religious literature in which Indian saints have given expression to earnestness and devotion in their quest for God.

You have also taught me to be more tolerant of those who differ from me. I have written down a long list of American and Indian opposites. In my early years in your land I, like most of the West, thought only the American way was the right way. I now know that there may be more than one right way of doing the same thing. May I never again judge another adversely merely because his mores differ from my own.

I am also grateful because I am able to recognize, at least in some respects, the difference between the fundamentals of the gospel and the frills of Western culture. Why should we think that Western hymn tunes, a Western order of service, Western architecture and the type of ecclesiastical setups to which we have become accustomed are essential to a vital, spiritual church life? These need not be identified in

THE SECRET PLACE

VELTA MYRLE ALLEN

Within the heart there is a secret place
Where only we can turn the golden key
That keeps intact each little vagrant trace
Of all our thoughts and their affinity.

Alone we enter in this little room
And close the outer door. The consciousness
Probes deep within the questing soul, to groom
It for a peace unknown to all distress.

This sanctuary of the inner ear
That mortal fears can never alienate
Clings to a faith beyond this earthly sphere,
And frees the soul for all things great.

our minds as an essential part of Christianity.

You have made me keenly conscious that the rivalries and lack of love for one another found in the various branches of the church of the West are a great hindrance to the coming of the kingdom of Christ to India. Denominational pride and selfishness are a stumbling block to many a seeker for God and hold back the progress of the Church of Christ. When will we be ready to do our part to answer Christ's prayer for unity? May God help us to read the New Testament through Indian eyes.

India, I thank you for the fine spirit of hospitality you have shown me; for the friendship and love you have given me; and for your readiness to forgive and overlook my blunders. May the tie that binds my heart to yours ever grow stronger. May I continue to serve you and to learn from you even though I am distant from you.

SORROWS AND REGRETS

As I think of the past forty years regrets, too, crowd into my heart. I regret that I have done so little to remove the barriers that separate large segments of you people from each other, and I ask myself how much of the failure is due to barriers that I have consciously or unconsciously set up through my own love of comfort and the shallowness of my own fellowship with the underprivileged and my failure to sit where both high and low have been sitting for countless generations.

I regret that amid the multitudes of souls hungry for God, whose hunger can be satisfied only in Christ, so few have been reached. Have I not failed too often to make Christ attractive to others through my own lack of winsomeness? How much is the lethargy of the church in evangelism due to a lack of evangelistic fervor in my own life? How many opportunities have I let slip by unused?

I deeply regret the reluctance we have had to put the responsibility for the work on your shoulders; our failure to let you learn and grow strong by permitting you to make mistakes. I am sorry that we, as Westerners have often weakened you through our mistaken kindness in withholding from you opportunities we might have given you to grow strong. Forgive the blindness that has withheld from you the chance to grow by facing and solving the problems and difficulties inherent in building a truly indigenous church.

FAITH IN THE FUTURE

Now as you assume the greater part of the load in the development of the church in India may you go from victory to victory in his name. God forbid that I should sin in ceasing to pray for you. May he, who is ever ready to give light and guidance, lead you into ever enlarging fields of fruitful service.

NOTE: Miss Grisso recently returned from India after forty years of service there. Her message addressed to Indian Brethren reflects many interesting observations and insights related to the growth of the church in India.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

Our pastor seems such a nice clean person, but recently I saw him smoking a cigarette as he was driving his car. I understand that this is not the first time he has been seen using tobacco, but, nevertheless, I was shocked to see him use it in such a natural manner.

I feel that someone should speak to him about this as we do have many young people in our congregation who would be easily influenced if they knew their minister smoked. Should we, or should we not, mention to him our awareness of his habit?

Bothered.

Dear Friends,

Your pastor is in a position of special influence in the church and in the community. We expect much of him as an example. Paul, in 1 Cor. 8:13, lifts up the ideal toward which many ministers strive in the habits and practices of daily living. "Wherefore, if meat make my brothers to offend, I will eat no flesh while the world standeth."

Churches differ widely on the morality of smoking. In many churches it constitutes no concern. Ministers smoke freely without any stigma attached. The Church of the Brethren has regarded smoking as taboo. Not uniformly so, however, since smoking has been accepted in some sections of our Brotherhood. Some ministers may smoke, but they are few and far between. I understand that young men entering the Methodist ministry are now required to agree to abstain from the use of tobacco. In our church no signed statement is required, but abstinence is the practice.

You ought to talk to your minister of your concern in this regard. Before engaging in such a conversation, however, have certain principles in mind: (1) Be absolutely sure your facts are correct. (2) Remember that it is easy to criticize others, especially the minister. (3) Be gracious in everything you say. (4) Do not let any one habit or practice, however much you deplore it, obliterate many fine qualities in your minister for which you should be grateful.

Harry K. Zeller, Jr.

Strengthening Families

Continued from page 7

ng. Devotional practices are unifying family ›ractices.

Any activity done together as a family uni-ies the family. Picnics, trips, camping, cooking ›utside, gardening, are some activities that equire total family planning and participation. Each summer our family takes a camping trip ogether. The boys are already making plans or the one we will take this summer. They are ›oping that they will catch more fish than their ather, and they just might!

Working for the accomplishment of a com-non family goal unifies the family. The pay-ent on a home, a car, or some other goal, if ndertaken as a family effort, helps to unify he family. After one goal is achieved another s undertaken, for the family knows the joy hey have received together.

Good health is essential for the happiest ome. When people are ill, it is natural for heir tempers to jet off into space. Every hysician knows the emotional anguish and amily turmoil of the sick. Our difficulty is hat we think nothing of spending $100 for repair on the car, but gripe about a $3 office all to the doctor. We tend to value material ossessions more than we do priceless human fe. A good habit to use in the family is the ractice of good health.

Also we know that "dollar diabetes" is a com-non affliction that strikes family. "Money talks" ut in most families it talks too loudly. Every family needs to *understand their common money problems and face them realistically.*

And finally, the family that is really interested in crossing the stormy rivers together will *discover methods for weathering storms.* Humor, storytelling, tension-dispelling devices like taking a walk, sawing wood, or knitting, appeals to the past history of the marriage relationship and common pet peeves are all used in overcoming marital tension.

Oh, yes, it is a good idea to remember the golden rule and the simple statement of Jesus, "Do good to those that despitefully use you," in the marital relationship. John was reading the paper and did not hear a word that Mary said to him. He muttered, "Uh ummh." He could not understand why Mary got so angry. He decided that if she was mad he would get angry too, and with disgust he stomped out of the house.

After driving to the city his temper cooled. He decided that he would do good to Mary because she despitefully used him. He purchased two lovely plants from the flower shop and took them home and left them on the table before going to his den. At supper time there was by his plate rhubarb-strawberry pie, his favorite! A three-hundred watt bulb's light was as nothing compared with the gleam of love that came out of Mary's eye as she looked at John.

It works that way in marriage. John and Mary are learning more and more about the family and its purposes.

Bethany Biblical Seminary Presents the Class of 1958

Paul M. Robinson

AT THE fifty-third annual commencement of Bethany Biblical Seminary, May 19, hirty-nine students were graduated rom the various courses of instruc-ion. Thirty received the degree, Bachelor of Divinity. Of these, wenty are members of the Church f the Brethren. Four received the Master of Religious Education de-ree, of whom two were members f the Church of the Brethren. Five tudents were awarded the Two-Year Certificate from the Bible Training School, all of whom are nembers of the Church of the Brethren.

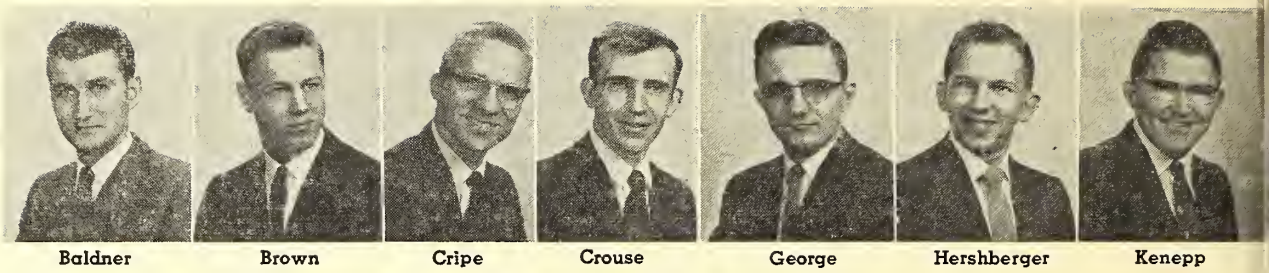
Brethren students who received he Bachelor of Divinity Degree were:

Karl Wayne Baldner, son of Mr. and Mrs. Laurence N. Baldner of the Dallas Center church, Middle Iowa. Karl is a graduate of McPherson College. He is married to Kathleen Gaye Hinkle, daughter of Mr. and Mrs. Murle Hinkle of Canton, Kansas. Karl and Gaye will continue in the pastorate of the Milledgeville Church, Northern Illinois and Wisconsin, where Karl has been serving since October of 1956.

Kenneth Lee Brown, son of Mr. and Mrs. Harlow J. Brown of the First Church of the Brethren of Wichita, Southwestern Kansas. A graduate of McPherson College, Kenneth will continue his graduate studies in the field of American religious thought at Duke University, where he will become a candidate for the Ph. D. degree.

Fred Florian Cripe, son of Mr. and Mrs. Fred Cripe of the Sunnyslope Church, Washington. Florian graduated from Manchester College and is married to the former Carolyn E. Rensch, daughter of Mr. and Mrs. Raymond Rensch of Butler, Indiana. The Cripes will serve in the pastorate of the Payette and Wieser churches in Idaho.

Bernard Merle Crouse, son of Mr. and Mrs. Clifton G. Crouse of the Ridgely church, Maryland, in the Mardela District. Merle is a gradu-



Baldner Brown Cripe Crouse George Hershberger Kenepp

ate of Bridgewater and served in Brethren Service projects overseas. He is married to Martha Jean Potter, daughter of Mr. and Mrs. Ralph Potter of Greenwood, Massachusetts. Merle and Jean are under appointment to the Ecuador mission field and will begin their assignment in the fall.

G. Worth George, grandson of Bro. T. E. George of the Goshen City church, Northern Indiana. Worth is a graduate of Manchester College and is married to Mary Lou Smith, daughter of Mr. and Mrs. Kenneth Smith of the First Church of the Brethren, Chicago. He will enter the Divinity School of the University of Chicago in the fall to secure a Ph.D. degree in the field of religion and personality.

expect to serve a parish in the Southeastern Region.

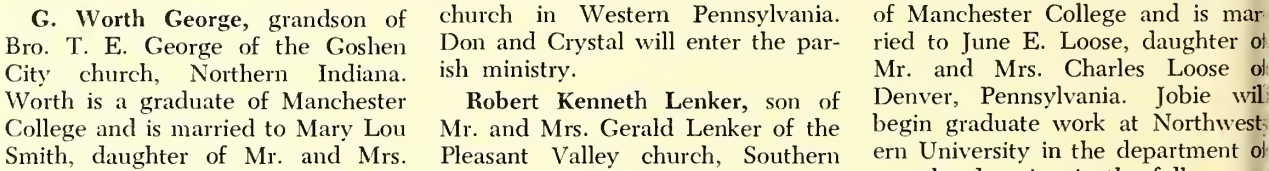
Donald Eugene Leiter, son of Mr. and Mrs. Harold Leiter of the Ashland City church, Northeastern Ohio. Don is a graduate of Manchester College. He is married to Crystal Berkey, daughter of Mr. and Mrs. W. Clair Berkey of the Berkey church in Western Pennsylvania. Don and Crystal will enter the parish ministry.

Robert Kenneth Lenker, son of Mr. and Mrs. Gerald Lenker of the Pleasant Valley church, Southern Ohio. A graduate of Manchester College, Robert is married to Joan Stickelman, daughter of Mr. and Mrs. Shirley Stickelman, also of the Pleasant Valley church. The Lenkers will enter the pastorate of the

Gibbel of the Greenville church Southern Ohio. Don will ente Harvard Divinity School in the fal to be a candidate for the Ph.D degree in Christian education.

Jobie Eugene Riley, son of Mr and Mrs. J. H. Riley, of the Firs Church of the Brethren, Springfield Southern Ohio. Jobie is a graduate of Manchester College and is mar ried to June E. Loose, daughter o Mr. and Mrs. Charles Loose o Denver, Pennsylvania. Jobie wil begin graduate work at Northwest ern University in the department o speech education in the fall.

Lowell Elmer Ritchie, son of Mr and Mrs. S. E. Ritchie of the Damascus church in Northern Virginia. Lowell graduated from Bridgewater College. His wife, the



Leiter Lenker Mikula Miller Riley Ritchie Rolston

Ronald Duane Hershberger, son of Mr. and Mrs. Wilbert H. Hershberger of the Roxbury church, Johnstown, in Western Pennsylvania. Ronald is a graduate of Pennsylvania State University. He is married to the former Martha Jeffers, daughter of Mr. and Mrs. James Jeffers of Johnstown, Pennsylvania, and expects to enter pastoral service in the Western Region.

Harold Milton Kenepp, son of Mr. and Mrs. Lloyd Kenepp of the Spring Run church, Middle Pennsylvania. A graduate of Juniata College, Harold is married to the former Janette Wagner, daughter of Mr. and Mrs. Frank Wagner of Pikesville, Maryland. The Kenepps

Painter Creek church in Southern Ohio.

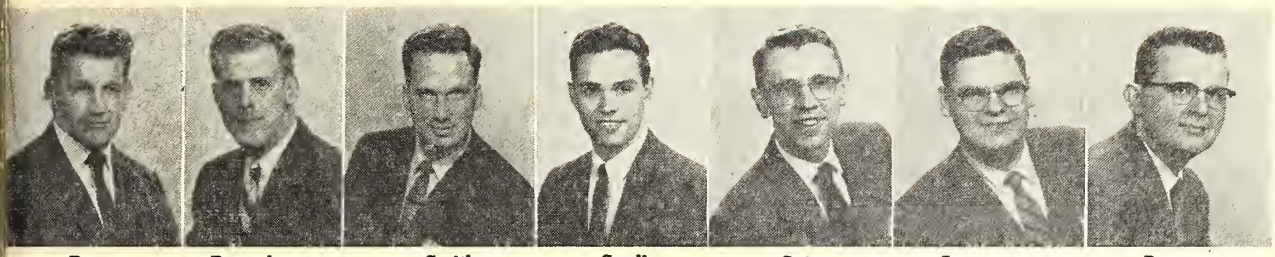
Donald Max Mikula, son of Mr. and Mrs. Max M. Mikula of the West Charleston Church of the Brethren, Southern Ohio. Don is a graduate of Wittenberg College and is married to the former Carolyn Woodzell, daughter of Mr. and Mrs. Forest W. Woodzell of Phoneton, Ohio. Don will continue his graduate studies in the field of philosophy at the University of Cincinnati and will become pastor of the Cincinnati church in Southern Ohio.

Donald Eugene Miller, son of Mr. and Mrs. Daniel L. Miller of the Bear Creek church, Southern Ohio. A graduate of Manchester College, Don is married to Phyllis Gibbel, daughter of Dr. and Mrs. Paul

former Maxine M. Mundy, is the daughter of Mrs. Arlene Mundy o the Harrisonburg church, Northern Virginia. The Ritchies expect to serve a pastorate in the Southeastern Region.

Rodrick Riggs Rolston, son of Mr and Mrs. W. Wendell Rolston o the Elgin church, Northern Illinois and Wisconsin. Before graduating from Manchester College, Rodrick served in the Brethren Service project in Europe. He is married to Wilma Craig, daughter of Mrs George H. Craig of the Bremer church in Northern Indiana. He will enter graduate studies at Northern Illinois State University, while teaching at the Geneva high school.

Charles Lindberg Rose, son o Mr. and Mrs. R. J. Rose of Covina



Rose | Rosenberger | Smith | Snell | Spire | Ammerman | Branson

California. Charles graduated from LaVerne College and is married to Victoria Wilhelm, daughter of Mrs. Myrtle Wilhelm of Los Angeles, California. The Roses will enter the pastoral ministry.

Wellington Clemens Rosenberger, son of Mr. and Mrs. Lester M. Rosenberger of the First Church of the Brethren, Philadelphia, in North Atlantic District. A graduate of Juniata College, he is married to the former Margaret Salzman, daughter of the Reverend and Mrs. Earl Salzman of the First Mennonite church of Nappance, Indiana. The Rosenbergers will serve the Westmont church, Johnstown, in Western Pennsylvania.

Edward Stanley Smith, son of Brother and Sister W. Harlan Smith of the Milford and Syracuse churches in Northern Indiana. Ed is a graduate of Manchester College and is married to Doris Jean Weaver, daughter of Mrs. Ruth Weaver of the Sebring church, Florida. The Smiths will enter full-time pastoral service at the Decatur church in Southern Illinois.

Robert Galen Snell, son of Mr. and Mrs. Ernest Snell of the La Verne church, Southern California and Arizona. A graduate of La Verne College, Galen is married to the former Ruth McClure, daughter of the Reverend and Mrs. E. L. McClure of the Pisgah Methodist church, Iowa. Galen and Ruth are under appointment to become directors of the Lybrook Indian mission in New Mexico.

Ronald Duane Spire, son of Mr. and Mrs. Glenn C. Spire, Sr., of Brian Ohio. He is a graduate of Manchester College and is married to Shirley McCracken, daughter of Mr. and Mrs. J. H. McCracken of the New Hope church in Tennessee. The Spires will enter pastoral service.

Ernest Hartwell Walker, whose picture appeared with last year's graduating class, is now serving the Windber church in Western Pennsylvania.

The Brethren students who received the Master of Religious Education degree are:

Ernest Gifford Ammermann, son of Ernest H. Ammermann of Chicago, Illinois. Gifford is a graduate of Manchester College. He is married to Eleanor R. Furry, daughter of Mr. and Mrs. Arthur Furry of the Everett congregation in Middle Pennsylvania. He will continue his studies at Bethany working for the B.D. degree.

Robert Lee Sooby, son of Mr. and Mrs. George L. Sooby of the Garden City church in Southwestern Kansas. Bob is a graduate of La Verne College and is married to Alice Cregger, daughter of Mrs. Lewis Fanatia of Great Bend, Kansas. He will continue his studies at Bethany as a candidate for the B.D. degree. (Not pictured.)

Brethren students who have completed the two-year course in the Training School are:

Merrill C. Branson, son of Mr. and Mrs. V. R. Newman of the Muncie church in Southern Indiana. Merrill attended Ball State Teacher's College. He is married to Alva Jean Vann, daughter of Mr. and Mrs. J. P. Vann of Grandfield, Oklahoma. The Bransons will assume pastoral responsibilities in the Cedar church in Middle Iowa.

Helen Pauline Jacoby, daughter of Mr. and Mrs. Orville Jacoby of the Marsh Creek church, Southern Pennsylvania. Helen will continue her studies at McPherson College next year.

Samuel J. McCaman, son of Mrs. Hazel McCaman of Rodney, Michigan. He is married to Donna Jehnsen, daughter of Mr. and Mrs. William Jehnsen also of the Rodney church, Michigan. The McCamans plan to enter pastoral service in the Granada church in Northeastern Kansas.

Owen Hitchins Preston, son of Mrs. Anna E. Preston of the Frostburg church, Western Maryland. He is married to Helen A. Trimble, daughter of Mrs. Susanna Trimble also of the Frostburg church. The Prestons will enter pastoral service.

Shirley McCracken Spire, daughter of Mr. and Mrs. J. H. McCracken of the New Hope church in Tennessee. Shirley attended Bridgewater College and is married to Ronald Spire of the graduating seminary class. They will enter the pastoral ministry.



Jacoby | McCaman | Preston | Spire

TRAVAIL

ENOLA CHAMBERLIN

Out of the winter the spring is born,
Out of the dark the day.
Storms bring rains
for the sprouting of seeds,
Breath gives life to clay.

Heat of the summer ripens the fruit,
Struts the peas in the pod;
Struggle of souls for higher things
Draws us closer to God.

KINGDOM GLEANINGS

In order that employees in our printing plant may have a vacation the Gospel Messenger will not be issued for two Saturdays in August, omitting the issues of Aug. 9 and 16. This means that announcements normally intended for these issues should be sent to our office no later than July 15 so that they may appear in the issue for Aug. 2.

The Social Welfare Department of the General Brotherhood Board announces the arrival of the statement of the National Council of Churches on the alcohol problem. This well-written statement, entitled The Churches and Alcohol, is recommended for use and study in our churches. Order from the Church of the Brethren General Offices, Elgin, Ill., at 10 cents per copy, or $7.00 per 100.

At the close of 1957 Protestant churches sponsored a total of 42,633 Cub Scout packs, Boy Scout troops, and Explorer posts. This represents a net gain of 2,547 units over the preceding year. Protestant churches sponsor 38 per cent of all Scout units in all types of chartered institutions. The Church of the Brethren had 127 Scout units last year, according to figures just released by the Protestant Committee on Scouting.

In Your Hands, a guide for community action for the tenth anniversary of the Universal Declaration of Human Rights, is now available from the Church of the Brethren General Offices, Elgin, Ill., at 50c per copy. Thirty organizations, including the Brethren Service Commission, joined in sponsoring this manual.

The fifth World Order Study Conference sponsored by the denominations through the National Council of Churches, Department of International Affairs, will be held on Nov. 18-21, at Cleveland, Ohio. The Church of the Brethren will send delegates as it has to the previous conferences.

Dedication

Moxham church, Johnstown, in Western Pennsylvania, will dedicate its new house of worship on Sunday, July 13, at 10:30 a.m. Bro. Tobias Henry of Huntingdon, Pa., will bring the dedicatory message. This service is the beginning of a week of special meetings planned as a part of the dedication. On Sunday afternoon, 2:30 o'clock, Calvert N. Ellis, president of Juniata College, and Congressman John P. Saylor will speak at a community service; the Tall Cedars chorus will give a concert at 7:30 p.m. July 15, 7:30 p.m., will be Church of the Brethren night; the church family picnic, on July 16; Moxham community night, on July 17; Cathedral choir concert, on July 20 in the morning, and memorial and communion services in the evening.

Mail can be sent to those in the Brethren 250th Anniversary tour at the places listed below. For air mail allow four days in advance of the date given; to Italy one week. Put % Brethren Tour on all letters.
July 1, Hotel Americain, Paris, France
July 5, Hotel Royal St. George, Interlaken, Switzerland
July 8, 17 Rue de Malagnou, Geneva, Switzerland
July 15, Hotel Nord, Rome, Italy
July 17, Hotel Terminus, Naples, Italy
July 22, Hotel Terminus, Venice, Italy
July 26, Hotel Scharmueller, Linz, Austria
July 31, Hotel Baslerhof, Cologne, Germany
Aug. 3-5, Hotel Reiss, Kassel, Germany
Aug. 8, Hotel Lloyd, Bremen, Germany
Aug. 12, Motel Amsterdam, Amsterdam, Holland
Aug. 14-19, Hotel Waldorf, London, England

The Brethren Home at Neffsville, Pa., had a groundbreaking service for the new infirmary on June 7. Included in the new addition will be a twenty-four-bed infirmary, living quarters for nineteen additional guests, several apartments for employees, a new and larger kitchen, freezer, cooler, an enlarged dining room, and a renovated and larger chapel. Building operations will begin within the next few weeks.

Joseph S. Shelly of the Washington, D. C. church, former president of men's work and presently executive secretary of the Vegetable Growers Association of America, has recovered sufficiently from his recent illness to return to his work on a limited schedule beginning June 2. The doctor's prognosis indicates a complete recovery.

Licensed and Ordained

Harvey Kidwell, licensed in the Turkey Creek congregation, Southern Ohio.

George McKinney, licensed in the Piqua congregation, Southern Ohio.

Dale Varner, licensed in the Pleasant Hill church, Western Pennsylvania.

William L. Weybright, licensed in the Bethany church, Northern Indiana.

Walter Bucher, ordained to the eldership in the Lewiston church, Minn.

Change of Address

Rev. and Mrs. A. D. Helser, from Ibadan, Nigeria, West Africa, to % Sudan Interior Mission, 164 West 74th St., New York, N. Y.

Gordon W. Bucher, from Springfield, Ill., to 502 W. Maple St., Hartville, Ohio. Brother Bucher, formerly pastor of the church at Springfield, has now assumed the duties of executive secretary of Northeastern Ohio.

Garnett E. Phibbs, from Wilmington, Del., to 2352 Liberty St., Trenton 9, N. J. Brother Phibbs is now giving full time to the work of executive secretary of the Trenton Council of Churches.

Charles Kraft from Mubi via Yola, to Mbororo, P. O. Garkida via Jos, Nigeria, West Africa.

Charles Lunkley from Wandali, Nigeria, to R. 1, Agency, Iowa.

Brotherhood Theme: Brethren Under the Lordship of Christ

A splendid new single sheet of annotated bibliography on Recreation and the Senior Citizens has been compiled by the National Recreation Association and may be had without cost by writing to Recreation Book Center, National Recreation Association, 8 W. Eighth St., New York 11, N. Y. More than fifty resource materials are described.

Manchester College

The largest graduating class in the history of the college, 229 students, received their diplomas in the sixty-ninth annual commencement. Dr. Melvin W. Hyde, president of Evansville College, Evansville, Ind., gave the commencement address, Faith in Action. Dr. Paul Minnich Robinson, president of Bethany Biblical Seminary was the baccalaureate speaker.

Construction of the new science hall is proceeding according to schedule and if the present schedule is maintained it will be ready for use by the opening of school in September of 1959.

Dr. Carl W. Holl, professor of chemistry since 1923, was named one of six outstanding teachers of undergraduate chemistry to receive awards of $1,000 each under the Manufacturing Chemists' Association 1958 college chemistry teacher awards program. The six recipients were selected from among 143 candidates representing colleges and universities all over the United States.

Mrs. Shirley Cree, a senior, was second place winner in the finals of the Interstate Oratorical Association's annual championship contest held at Michigan State University, April 24-25.

Prof. Henry Glade, associate professor of language, has completed the requirements for the Ph.D. degree and will receive the degree cum laude from the University of Pennsylvania.

Dr. Philip Arvid Orpurt, associate professor of biology, will attend a special biological sciences institute to be held at Oregon State College, Corvallis, Oregon, June 30 to Aug. 9. He is one of fifty selected to attend under a grant from the National Science Foundation.

A science faculty fellowship has been awarded to Prof. John K. Baumgart by the National Science Foundation. The fellowship will be used for graduate study in mathematics at the University of Michigan next year.

Faculty and staff appointments for next year include: Arthur L. Gilbert, assistant professor of economics and business; Donald L. Colburn, associate professor of psychology; L. Dwight Farringer, assistant professor of physics; Herbert Lotz, head bookkeeper; and Elizabeth Bruckhart, assistant residence director.

Monsignor Luigi Liguitti, executive director, National Catholic Rural Life Conference, was principal speaker at the Rural Life Conference sponsored jointly by the college and the Rural Life Association.

Two terms of five weeks each are being offered during the summer session, this summer. The first term began June 9 and will end July 11; the second term is from July 14 to Aug. 15. A total of forty-eight courses are being offered in eight areas of study. It is possible for students to complete a quarter's work of sixteen quarter hours during the summer.

The Church Calendar

June 29

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: A Spokesman for God. 1 Sam. 2: 12—3: 21. Memory Selection: Samuel grew, and the Lord was with him and let none of his words fall to the ground. 1 Sam. 3: 19 (R.S.V.)

June 29—July 2 Training meeting, 250th Anniversary Call, Canada

June 29—July 2 District meeting, Western Canada, Irricana, Alberta, Canada

July 13-17 Southeastern Region conference, Bridgewater, Va.

July 14-16 Ministers' camp, Swatara, Pa.

July 17-20 District meeting, Texas and Louisiana, Nocona, Texas

July 22-24 District meeting, Southern Virginia, Boones Mill

July 27—Aug. 1 Children's workers laboratory school, Manchester College, Ind.

July 27—Aug. 3 Peace workshop, Camp Mack, Ind.

July 28—Aug. 1 Ministers' seminar, Camp Mack, Ind.

Aug. 1-2 District meeting, Northern Virginia, Valley Pike

Aug. 3-9 Workshop and laboratory schools, Elizabethtown College, Pa.

Aug. 4-9 Bethany summer extension school, Elizabethtown College, Pa.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Ralph Martin of Akron, Ohio, in the Maple Spring church, Eglon, W. Va., Aug. 3-10.

Bro. Edgar Martin of Christiansburg, Va., in the Fairview, Rocky Mount church, Va., Aug. 7-17.

Bro. Cecil O. Showalter of Woodstock, Va., in the Walkers Chapel church, Pleasant View congregation, Va., July 20-27.

Gains for the Kingdom

Forty-one baptized in the Lassa church, Nigeria. **Six** baptized in the Shafa church, Nigeria. **Nineteen** baptized in the Gashala church, Nigeria.

Two received by letter in the Myrtle Point church, Oregon.

Five baptized and six received by letter in the Warrensburg church, Mo.

One baptized in the Oak Grove church, Ill. **Four** baptized and one reconsecrated in the Upper Fall Creek church, Ind. **Six** baptized in the Bethel Center church, Ind. **Eleven** baptized in the Adrian church, Mich. **Five** baptized in the Bethany church, Ind. **Nine** baptized in the Sidney church, Ohio. **Nine** baptized in the New Philadelphia church, Ohio.

Three baptized in the Schuylkill church, Pa. **Four** baptized in the Upper Marsh Creek church, Pa.

One received by letter in the Tampa church, Fla. **Three** baptized in the Ridgely church, Md. **Three** baptized in the Shelton church, N. C. **Nine** baptized and two received by letter in the Troutville church, Va.

News and Comment From Around the World

One in Three Hundred British Conscripts Apply for CO Classification

The British Central Board for Conscientious Objectors reports that 764 young men in England applied for some type of exemption from military training in 1956 because of conscientious objection. Next year it is estimated that 1,000 young men will apply for exemption—approximately one for every 300 conscripts. The British government has indicated its intention to end conscription in 1960.

British Bible Society Reports First Production Cutback

The British and Foreign Bible Society was forced to cut down its production of religious publications last year for the first time in its history because of financial stringency. The organization had to turn down requests from agents around the world for publications which would have cost nearly $2,800,00 to produce. A special appeal for funds has been launched among churches in Australia, Canada, New Zealand, and South Africa.

Protest Ban on Bibles Using "Western" Characters

The General Assembly of the Presbyterial Church of Formosa has sent a protest to the government of Nationalist China on Formosa, pointing out the serious consequences of a decree passed by the government forbidding the use of Bibles printed in "Western" characters. If the decree were enforced it would mean that a large proportion of the Christians in Formosa could not read the Bible, because they cannot read the characters used in the Mandarin language.

Juvenile Delinquency Set Grim Record in 1957

Juvenile delinquency set a grim new record in 1957 with more than one-quarter million arrests by police involving children seventeen years of age or under. Director J. Edgar Hoover of the Federal Bureau of Investigation reported that arrests on criminal charges involved 253,818 children last year.

The sharpest increase in juvenile delinquency occurred in liquor law violations. A total of 7,125 teenagers, 17 or under were arrested on liquor charges last year. In addition, 6,779 teen-agers were arrested for public drunkenness, an increase of 5 per cent, and 665 were arrested for driving while intoxicated, an increase of 6 per cent.

United Church to Continue Evangelistic Mission Rallies

The United Church of Canada's Mission to the Nation announced that its policy of importing clergymen from abroad to conduct evangelistic missions across the country has proved so successful that it will continue inviting overseas preachers. In past years rallies have been addressed by Dr. Alan Walker, Methodist evangelist from Australia; the Rev. Joseph Blinco of England; and Dr. Charles Duthie and the Rev. Tom Allen, both of Scotland.

Kansas Brethren Dedicate Heifers for Refugees

Two years ago men of the Church of the Brethren in Northeastern Kansas undertook as their project the raising of heifers for needy refugee farmers. At that time about thirty heifer calves were purchased. In February twenty-one of these calves were shipped from the Douglas County fairgrounds to refugee families in Germany. These were the heifers that had successfully matured, bred, and passed the necessary tests for shipping. Of the twenty-one heifers, thirteen were raised by the men of the Lone Star church.

Urges Canadian Neutrality in Any Future War

Dr. James S. Thomson, moderator of the United Church of Canada, has declared that Canada should remain neutral in any future global war.

He said a start toward the outlawing of war had to be made somewhere, and as a leader of small nations it was fitting for Canada to tell the large nations "where to get off."

Dr. Thomson said no one could win today's "style of war," and that, therefore, it was time somebody stood up and said: "In the name of God, war is not the way."



Religious News Service

Claud Foster, a retired Cleveland industrialist, plays one of the electric organs he is giving away to 700 churches in Ohio at a cost of about $500,000. The organs, two-manual and the size of a spinet piano, will go to churches of more than a dozen denominations in the state's eighty-eight counties. Each instrument will bear a small plaque inscribed: "God given through Claud Foster." In 1957 Mr. Foster became ill and promised that if he recovered he would do something in the Lord's service. The organ gifts are the fulfillment of that promise

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Bulgarian Clergmen Warned Against Political Sermons

Orthodox clergy in Communist-controlled Bulgaria were sternly warned not to discuss politics from the pulpit but to concentrate on sermons of peace supporting the government.

The warning came in a joint letter signed by Patriarch Cyril and nine other bishops of the church. It was published in the official organ of the Bulgarian Patriarchate. Bulgarian sources described the warning as the "final act of capitulation" by the church and said it was obviously issued under Communist pressure.

Congregationalist and E and R Papers to Merge

Advance, the oldest publication of continuous circulation in the United States, will merge with the

131-year-old Messenger to form a magazine of news and opinions for the new United Church of Christ.

Advance has been a biweekly journal published by Congregational Christian Churches, and the Messenger is the official organ of the Evangelical and Reformed Church. The first edition of the new publication, to be called The United Church Herald, will appear in October. The initial circulation will be 150,000.

Christian and Missionary Alliance Reports Gains

An increase of 356 churches in foreign lands has been recorded by the Christian and Missionary Alliance during the past year.

Foreign membership in countries abroad now amounts to 114,904 baptized adults. The Alliance's active missionary force was raised to 813 with the sending of 64 new missionaries abroad during the year. Work of the denomination overseas is carried on in 135 languages and dialects in 22 mission fields in Asia, Africa, South America, the Near East, and a number of ocean islands.

Delegations of World Council and Moscow Patriarchate to Meet

A much delayed meeting between the World Council of Churches and sian Orthodox Church is scheduled the Moscow Patriarchate of the Rusfor August 8-10 in the Netherlands. The purpose of the meeting is to discuss closer relationships between the World Council of Churches and the Russian Orthodox Church.

Dr. W. A. Visser 't Hooft, general secretary of the World Council, said that the meeting would be a period of testing; requiring special wisdom on the part of World Council delegates. He described the meeting as "a task we can't refuse but at the same time a task we approach with some fear and trembling because of the high stakes that are involved."

News Briefs

A bookshop operated by Christians in Samoa, representing churches there, has been opened for the first time on the small island of Tutuila, one of the Samoan islands of the Pacific. The shop is equipped with a grant from the United Society for Christian Literature.

An archeological school being built in Jerusalem by American Reform Jews will be opened in the fall of 1959. The school will be a graduate institution for both Christian and Jewish scholars interested in advanced Biblical and ancient Near Eastern studies. Ground for the school, which will be located near the King David Hotel, was broken last June.

The United States Post Office Department warned that all bingo games are considered "lotteries" under U. S. postal laws and that announcements of bingo parties are unmailable under Federal law, regardless of sponsorship.

The Council of the Evangelical Union Church, at a meeting in Berlin, has warned that atheistic propaganda is increasing in the Soviet Zone and threatens "the church, religious education, and the whole Christian existence."

Dr. Marcel Pradervand, general secretary of the World Presbyterian Alliance, has reported that the two member churches of the Alliance in Czechoslovakia are "most anxious to maintain and develop their present contacts with churches abroad." He said they are "interested in the problems facing other churches in different parts of the world."

Membership in the Lutheran Church—Missouri Synod totaled 2,351,805 at the end of 1957, according to the denomination's yearbook. This was an increase of more than 79,000 over 1956. The Missouri Synod is the second largest Lutheran body in the United States.

The General Assembly of the Church of Scotland called upon Britain and the United States to stop nuclear weapons tests and urged the church to show greater concern over backward areas, in view of Communist advances.

General budget giving for world evangelism in the Church of the Nazarene reached a new record high of $3,497,000 during the fiscal year ending on April 30. The total was eight per cent more than the general budget giving of last year.

The Board of Managers of United Church Women recently urged the U. S. government to cease nuclear testing for a trial period. The resolution is in line with a declaration of the Central Committee of the World Council of Churches which met last summer.

The Northwest Germany Synod of the Methodist Church in annual conference in Luebeck, Germany, urged an ending to the search for new means of mass destruction, and efforts to bring about general disarmament. The German Methodist Church has 100,000 members, about forty per cent of them in the Soviet Zone.

Baptized membership of the Evangelical Lutheran Church totaled 1,083,000 at the end of 1957, representing an increase of 39,700 members over the previous year. This was an increase of 3.81%. The church's annual statistical summary again revealed that the church continues to grow fastest in the Far West.

A goal of 2,250,000 new members during the 1960's was approved by leaders of the Christian Churches (Disciples of Christ) at a recent conference. If achieved, the decade's recruitment would be double that of the 1950's and would result in a net gain of 500,000 members for the denomination which now has about 2,000,000 members.

Religious groups gave more than $78,000,000 to 895 institutions of higher learning in the U. S. in the fiscal year 1956-57, according to a recent survey.

There are nearly 71,000,000 Lutherans in the world and they represent 32% of all Protestants, according to the 1958 directory of the Lutheran World Federation. Seventy per cent of all Lutherans are represented in the federation.

More than twenty scholars, all versed in Hebrew and Aramaic languages, have combined their skills in the translation of the Berkeley Modern Speech Bible, scheduled for release in January of 1959. The staff of translators is headed by Dr. Gerrit Verkuyl.

Four hundred fifteen church-related institutions of higher learning received $631,00 in direct grants from the United States Steel Foundation, Inc., recently. They were among the colleges, science and engineering institutes, public and private universities, and medical schools benefitting by the institution's aid-to-education program.

Suggestions that grape juice be used instead of wine at services of holy communion in the 2,680 congregations of the Evangelical Lutheran Church were rejected by the denomination's church council. The council said, "The substitution of grape juice for wine in communion has no precedent or specific sanction in Scripture."

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



After the morning service conducted by the summer pastor the congregation lingers in front of the church, visiting with one another before going to their homes

Summer Pastors Serve Throughout the Brotherhood

■ Thirty-seven summer pastors are serving under the direction of the Ministry and Home Mission Commission.

Central Region

E. Gifford Ammerman. Middler at Bethany Seminary. Wife, Eleanor Furry Ammerman. Serving at Lakeview, Michigan.

Donald Fogelsanger. Middler at Bethany Seminary. Wife, Marjorie Kann Fogelsanger. Serving at Champaign, Southern Illinois.

Ronald Morgan. Middler at Bethany Seminary. Wife, Dorla Dean Kinsey Morgan. Serving at West Milton, Southern Ohio.

Dale Rummel. 1958 graduate of Manchester College. Serving at Menomonie, Northern Illinois and Wisconsin.

Albert Sauls. Junior at Bethany Seminary. Wife, Loretta Smith Sauls. Serving at Oak Grove, Southern Illinois.

Glen Shively. Senior at Manchester College. Serving at Center, Northern Indiana.

Forest Wells. Middler at Bethany Seminary. Wife, Lillian Wimmer Wells. Serving at Grand Rapids, Michigan.

Eastern Region

Robert Flory. Junior at Bethany Seminary. Serving at Shamokin, Eastern Pennsylvania.

Kenneth L. Miller. Junior at Bethany Seminary. Wife, Patricia Minnich Miller. Serving at York, Second, Southern Pennsylvania.

Joel K. Thompson. Middler at Bethany Seminary. Wife, Phyllis Yount Thompson. Serving at Martinsburg, Middle Pennsylvania.

Anthonie van den Doel. Middler at Bethany Seminary. Serving at Indiana, Western Pennsylvania.

Pacific Coast Region

Darrell Ford. 1958 graduate of La Verne College. Serving at Lynnhaven Community, Southern California and Arizona.

Marlin Heckman. 1958 graduate of La Verne College. Serving as field worker in church vocations for the region.

Daniel Lehman. Middler at Bethany Seminary. Serving as summer assistant pastor at Olympia Community, Washington.

Wendell H. Tobias. Student at Bethany Training School. Wife, Georgia Lawrence Tobias. Serving at Salkum, Washington.

Southeastern Region

Russell Bixler. Middler at Bethany Seminary. Wife, Norma Bowman Bixler. Serving at University Park, Eastern Maryland.

John D. Byers. Middler at Bethany Seminary. Serving at Erwin, Tennessee.

Dean Kagarise. Junior at Bethany Seminary. Wife, Janet Miller Kagarise. Serving at Leetown, Middle Maryland.

Edward Kerchensteiner. Middler at Bethany Seminary. Wife, Anna Lou Mazer Kerschensteiner. Serving at Mathias, Northern Virginia.

Robert Phillips. Middler at Bethany Seminary. Wife, Thelma Foley Phillips. Serving at Hopewell, First Virginia.

Joseph Quesenberry. Senior at Bridgewater College. Wife, Lois Huffman Quesenberry. Serving at Ellicott City, Eastern Maryland.

David Rittenhouse. Middler at Bethany Seminary. Wife, Laura Jean Stone Rittenhouse. Serving at Cedar Grove-Bethlehem-Mt. Carmel, Northern Virginia.

Merle Rummel. Middler at Bethany Seminary. Serving at Friendship, North and South Carolina.

Richard Smith. Junior at Bethany Seminary. Wife, Edna Weaver Smith. Serving at Pleasant Grove, North and South Carolina.

Harold Wenger. Junior at Bethany Seminary. Wife, Lois Mumma Wenger. Serving at White Horn, Tennessee.

Eugene Wratchford. Junior at Bethany Seminary. Wife, Charlotte Mitchell Wratchford. Serving at Green Hill, Mardela.

Western Region

Phillip Bradley. 1958 graduate of McPherson College. Wife, Earlene Mullen Bradley. Serving at Des Moines Valley, Middle Iowa.

David Cave. Middler at Bethany

Seminary. Wife, Beverly Gunterman Cave. Serving at Barnum, Minnesota.

Willard Dulabaum. Senior at Manchester College. Wife, Pauline Miller Dulabaum. Serving at Richland Center-Summerfield in Kansas.

J. Ross Eshelman. 1958 graduate of Manchester College. Wife, Janet Hershberger Eshelman. Serving at Falfurrias, Texas.

William Puffenberger. Junior at Bethany Seminary. Serving at Kansas City, Middle Missouri.

Joe Rittenhouse. Junior at Bethany Seminary. Wife, Estelle Beahm Rittenhouse. Serving at Flour Bluff, Texas.

Robert Roller. Middler at Bethany Seminary. Wife, Goldie Shull Roller. Serving at Libertyville, Southern Iowa.

Dale Shenefelt. Junior at Bethany Seminary. Wife, Donna Rhoades Shenefelt. Serving at Mont Ida, Southeastern Kansas.

Lyall Sherred. Junior at Bethany Seminary. Wife, Vivian Oliver Sherred. Serving at South St. Joseph, Northern Missouri.

J. William Stoneback. Junior at Bethany Seminary. Wife, Elaine Holsinger Stoneback. Serving at Salem, Southern Iowa.

Donald R. Witters. Junior at Bethany Seminary. Wife, Faye Smith Witters. Serving at Turtle Mountain camp, North Dakota.

Military Vested Interests

"I HAVE SAID to a number of my friends that one of the serious things about this defense business is that so many Americans are getting a vested interest in it: properties, business, jobs, employment, votes, opportunities for promotion and advancement, bigger salaries for scientists, and all that. It is a troublesome business." So testified former Secretary of Defense Charles E. Wilson before the House Subcommittee on Department of Defense Appropriations, Jan. 20, 1957.

In March 1958 the Friends Committee on National Legislation released a background study on disarmament entitled Some Current Facts on the Extent of the Military Establishment in the United States. Some of the current facts it releases are astounding.

The document was designed as background material for considering the problems involved in shifting from an economy based to a considerable degree on armament spending to one based on production for civilian use.

Some of the tables contained in this hard-hitting document reveal that military expenditures account for 63.8% of proposed 1959 spending; that foreign aid requests for fiscal year 1958 were 75% military and defense related.

Men and women in uniform total 2.6 million, civilian employees of the defense establishment number 1.1 million, and estimates of persons working in major defense industry are about 3.5 million — a total of more than 10% of the U. S. labor force.

Veterans benefits to date total more than $100 billion. Over ten million veterans have been involved in veterans education and vocational rehabilitation programs.

The military establishment controls land areas which in total exceed the area of any one of twenty-three states or more acreage than eight of our smallest states combined.

Persons interested in securing more of these basic facts regarding the extent of the military establishment in the United States are urged to secure a copy of this revealing document. Copies are available for 20 cents from the Church of the Brethren General Offices, Elgin, Ill. —Ralph Smeltzer.

BRETHREN VOLUNTEER SERVICE

Volunteer Project in Turkey

IN ITS program of service to refugees, the World Council of Churches has frequently invited the Church of the Brethren to provide Brethren Volunteer Service workers for specific projects. In 1952 a request was made for volunteers to assist with the refugee program on a farm across the Bosporus from Istanbul, Turkey. In January 1953 BVS'ers David Rittenhouse and Merle Crouse arrived in Istanbul for this assignment.

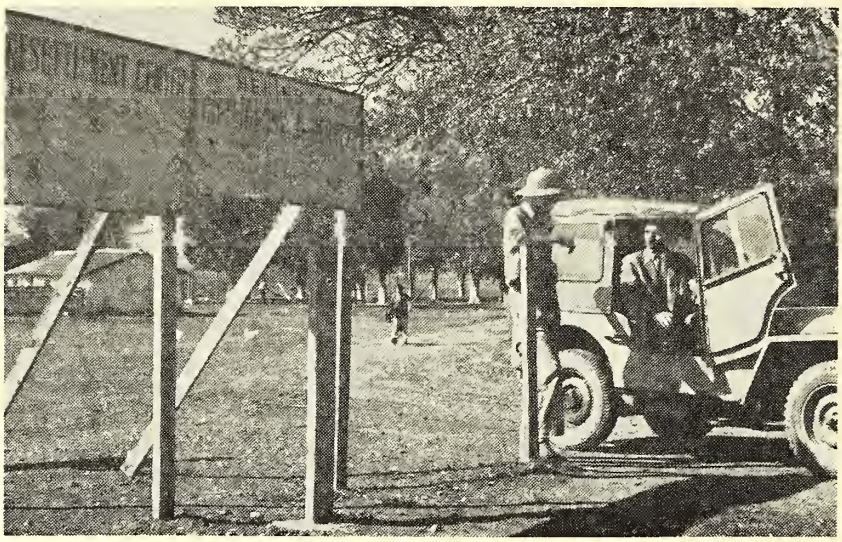
The first reaction of the director of the World Council office in Istanbul was, "Why in the world are the Brethren sending 'kids' to work on a project like this?" But the skills in agriculture which the boys showed, their enthusiasm, and their friendly attitude soon changed the director's attitude toward their assignment from skepticism to approval.

A run-down ex-mansion housed the refugees, most of whom had come from Bulgaria. The BVS'ers began a program of directing the refugees in farming projects, of developing livestock for food and for marketing, of teaching English to those who had some possibility for emigration, and of working with new refugees as they came into Turkey and were assigned to the farm. In general, the volunteers became friends to these men who had grown to feel that no one cared about them.

As the years passed and new volunteers replaced those who had completed their service, numbers of the refugees emigrated to other countries, and the program for those who remained became more stabilized. Ray Glick has recently completed a term of service in Turkey and will be assisting in the work camp program at Ioannina, Greece, this summer. Some of Ray's activities at the farm in Turkey are shown on pages 22-23.

Nonresident Bulletin on Reconciliation

■ The spring, 1958, bulletin to the nonresident fellowship of our church features articles on various areas into which we can bring a message of reconciliation. Included are: "A More Excellent Way," by Calvert N. Ellis; "Racial Reconciliation in the South," by Rhett R. Petcher; "Reconciliation Across Military Barriers" by Dan West; "Reconciliation Between Labor and Management" by W. Dean Crouse; and "Guideposts for Peacemaking" by Ralph E. Smeltzer. Additional copies of this bulletin may be obtained without cost by writing to the Church of the Brethren General Offices, Elgin, Ill.



Volunteer Project in Turkey

Ray Glick, Brethren I-W, served for one and a half years as agricultural adviser at the Farm Resettlement Center. Here he talks with the farm director, Serafettin Serefli (in jeep), at the entrance to the farm



Ray (second from the right on the far side of the table) eats his meals with the refugee men

Mixing feeds which are sent from the United States is also part of the work of an agricultural adviser (left, below)

The first thrust of a November crop is checked by Ray and the farm director







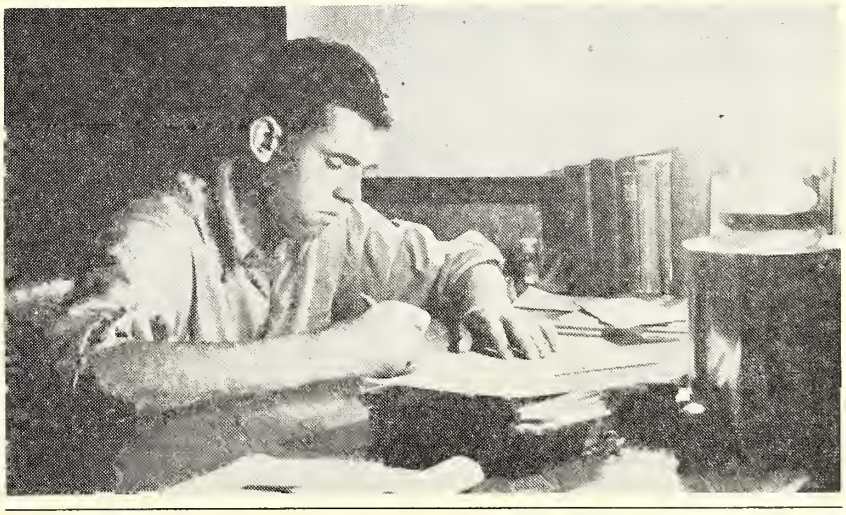
The "Unimog" is the beast of burden at the Farm Resettlement Center. Here Ray talks with one of the several refugees experienced enough with machinery to be able to help in the cultivation

Teaching the refugee farmers the importance of feeding poultry with tested feeds rather than letting them scratch for themselves was no easy job





Keeping the machinery in working condition is often a large part of the work. Here Ray and the driver apply some makeshift parts to the "Unimog"



The report to the home church and Brethren Service offices gets written by oil lamp. Running water and electricity are still unaccessible luxuries in most of Turkey. The farm's generator is not reliable and at the time this picture was taken the farm had been without electricity for three months

"Church at Home"

Carl E. Myers

THE Church at Home, a program combining recreation and fellowship with worship and study, has been a significant part of the church's ministry to families in the Mount Morris (Ill.) church for a number of years. In this program, interested family groups gather in selected homes of the congregation for an evening which begins with recreation and a simple meal. The host and hostess assume responsibility for planning and carrying out these opening activities.

Following the meal, the group shares in a period of study and discussion of a theme of interest under the leadership of a member of the group. This leader has participated with leaders of similar groups in a training period under the direction of the pastor and has been supplied with a discussion guide to aid him in his task. An attempt is made to select study themes of general interest which will stimulate lively discussion and active group participation. The leader or another person closes the evening with a period of worship.

The program is under the direction of the department of ministry and evangelism, which, early in the fall, sent a letter to each family in the church, outlining the program for the year and inviting participation. A return postal card was enclosed in the letter, listing the four proposed dates, all Sunday evenings. Families were asked to check the dates when they would participate and if they could serve as hosts. The good response indicated the favorable reception of the plan.

The committee assumes the responsibility for selecting hosts, and for assigning guest families. Care is exercised to change the groups entirely each time, thus preserving the value of making new friends and extending the fellowship. The hostess is encouraged to extend a personal invitation to all those assigned to her, and it is suggested that she invite at least one nonparticipating family to join her group. In this way, new families are introduced to the program.

In this present year, an attempt has been made to integrate The Church at Home into the total educational program. In the fall, it was a part of a school of peace, with the discussion period developed around the theme, The Home — a Laboratory for Peace. The first Sunday evening in Lent found the discussion centering around the Meaning and Significance of Lent. It was planned that the May meeting should be a part of the school of Christian family living.

As an illustration of the nature of the preplanning for a Church at Home evening, the committee's suggestions for the first Sunday evening in Lent included menus, a time schedule, a list of host homes and guest families, questions to be used as discussion starters, a statement on the history of Lent, and worship suggestions.

This activity has been a significant one in the church's life for a number of reasons. A major contribution has been the opportunity provided for closer association among family groups in the more intimate, informal atmosphere of the home. The program has been so designed as to engage the participation of children and young parents, high school youth and middle-aged adults, and more mature and even aged people in the same group activities. This has tended to counterbalance the age-group, departmentalized pattern so characteristic of much of our church life today.

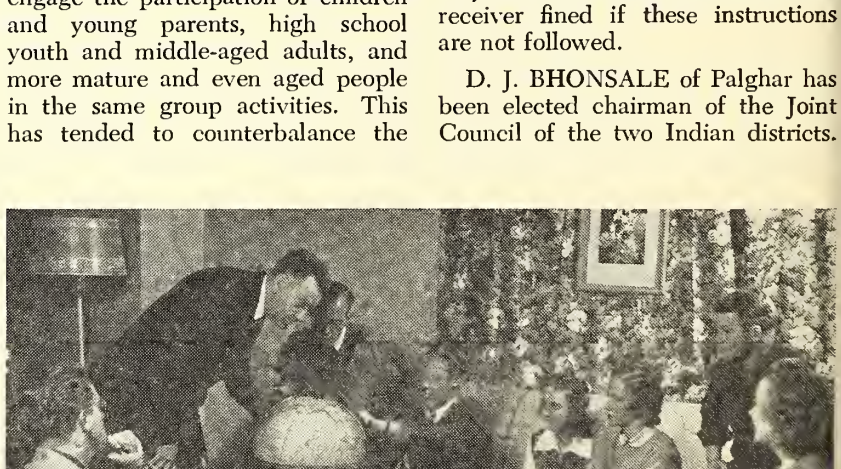
Another value has been the training of individuals for group leadership in an informal, friendly setting. We have discovered that persons are willing to assume leadership of discussion groups or to direct the periods of worship in the home situation who are reluctant or unwilling to do so in a larger or more formal church activity. As individuals have gained experience and developed a measure of self-confidence in this way, they have been prepared for further service in the church.

It is doubtless true that in this, as in much of the work of the church, the deeper and more lasting significance is not immediately apparent. It is our sincere prayer that through The Church at Home, persons are growing toward a more mature understanding of God and their place in his kingdom.

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PARCELS valued in excess of $10 should not be sent to India without first obtaining the approval of the person to whom they will be consigned. Owing to recent changes in import regulations goods may be confiscated and the intended receiver fined if these instructions are not followed.

D. J. BHONSALE of Palghar has been elected chairman of the Joint Council of the two Indian districts.



Following the meal, the group shares in a period of study and discussion of a theme of interest under the leadership of a member of the group

A Reminder on Summer Institutes

■ Have you made plans yet to attend a summer institute? Here are some institutes on social concerns which are recommended.

LaVerne Seminar, LaVerne, Calif., July 14-26. On The Ethics of an Economy of Abundance.

Fisk Race Relations Institute, Nashville, Tenn., June 30 — July 11. On Human Relations and Moral Challenge.

McCormick Institute, Chicago, Ill., July 21-25. A national interdenominational institute on racial and cultural relations concentrating on discrimination in housing.

Friends International Relations Institutes; Winnipesaukee, N. H., July 26 — Aug. 2; Wichita, Kansas, June 3-11; Topeka, Kansas, June 12-14; Whittier, Calif., July 9-13; Pawling, N. Y., July 11-18.

Scholarship aid is available from the Brethren Service Commission for all of these institutes on the basis of need and request. Write to the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill., for additional information.

Village Work in Nigeria

Max and Loretta Baughman

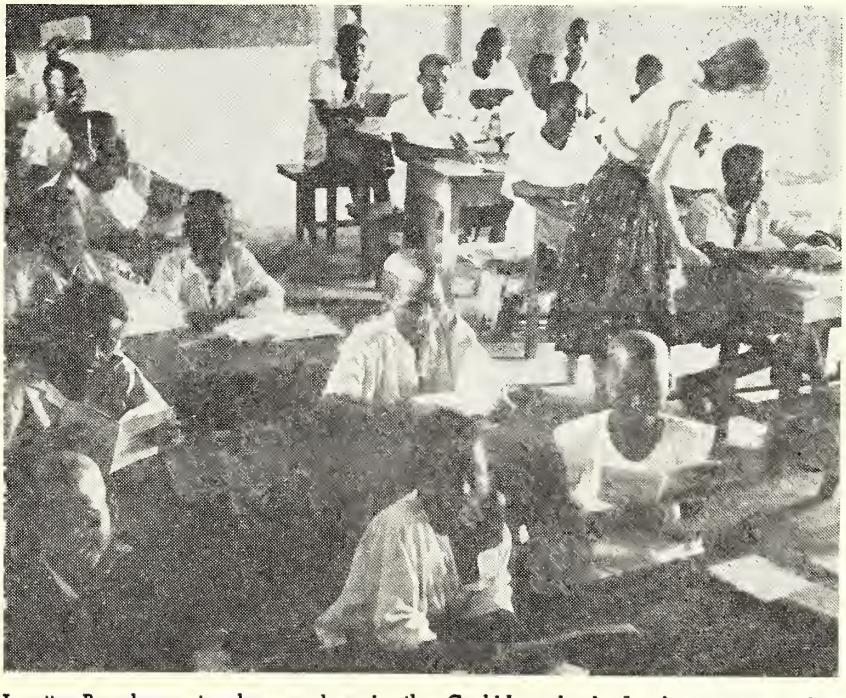
IMAGINE yourself sitting outdoors on top of a little knoll in Nigeria. The stars are shining overhead and the half moon is shedding its light on the earth below. Around you are other people—people of a different culture but very much portraying human nature as found around the world. Before you is a two-room mud brick school building on which a white sheet has been put up on the outside wall. This is a big occasion, for we are going to see a film — it is the first time these people have had this privilege.

It is all very new. The amplifier is tested. At the first sound the children run away frightened, but they are soon back. They laugh at the funny cartoon of Little Black Sambo and enjoy the pictures of fishing, trains, and polo. Between the films the group is led in Christian hymns (Hausa words set to native African tunes) by Mai Sule, the African Prince, who was once afflicted with leprosy but is now an arrested case and is the pastor of the Garkida Leprosarium. We are glad to note that there are some Moslems in attendance who also join in singing the Christian hymns.

The people laugh at another cartoon, How Disease Travels. You wonder whether they realize that they, too, should practice the rules of sanitation as set forth in the film.

This is followed by slides depicting the Life of Christ. One of the Nigerian schoolteachers tells us about the pictures in Hausa, the general language of the northern part of Nigeria. After the slides we sing another song with thankful hearts and close with prayer.

Hurried packing of equipment takes place, seven miles to another school and a repeat of the same program. After this a team composed of a I-W, his wife, and a missionary, travel twenty-seven miles over a rutty African road back to the home base at Garkida.



Loretta Baughman teaches a class in the Garkida school. In the accompanying article she and her husband describe another facet of the work on the Nigerian field

Obituaries

Aikey, Elmer, son of Jacob and Lydia Etter Aikey, was born on Dec. 24, 1881, in Darke County, Ohio, and died March 23, 1958. On March 7, 1903, he was united in marriage with Olive Fisher. He was baptized in the Oakland church in 1907, and later he was elected to the ministry. Surviving are his wife, three daughters, eight grandchildren, two great-grandchildren, and a sister. Funeral services were conducted by the undersigned in the Oakland church, and burial was in the Oakland cemetery.—J. Earl Hostetter, Gettysburg, Ohio.

Baker, Elmer E., son of Henry and Emma Ream Baker, was born Dec. 20, 1889, at Bridgeport, Pa., and died March 20, 1958, at his Mt. Pleasant home, Pa. He was a charter member of the Mt. Pleasant church. He is survived by his widow, Ada McDermott Baker, five daughters, one son, four grandchildren, three great-grandchildren, four sisters, and one brother. Funeral services were conducted in the Mt. Pleasant church by his pastor, Bro.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

David Livingstone, His Life and Letters. George Seaver. Harpers, 1957. 650 pages. $6.95.

This is a large book. Its pages are filled with solid print. They are broken only occasionally by a few pictures and maps. The six chief maps are filled with fine details showing Livingstone's journeys.

The aim of the book has been fulfilled for Livingstone has been made to tell his story in his own way. The author has quoted from letters and many documents. The maximum of presentation and the minimum of interpretation have been made. The facts stand on their own feet.

Thanks to Livingstone's grandson, some personal letters hitherto unpublished are printed in this book. Livingstone the man appears truly human. At times, the reader may find himself questioning some of Livingstone's thinking and action. Perhaps the spirit of the day in which he lived and the unbending determination of his own religious convictions may help to answer these questions.

At times, the chapters become rather long because so many details are given, but when the book has been honestly and carefully read, it is indeed worth the effort. Even in the face of his personal foibles, Livingstone was a great man, an eminent statesman, a courageous explorer, and a devout Christian missionary.—*Anetta C. Mow, Elgin, Ill.*

***Twelve Who Were Chosen.** William P. Barker. Revell, 1958. 127 pages. $2.00.

This book on the twelve disciples appealed to me for several reasons: (1) It is very readable. William Pierson Barker has an informal, yet penetrating style, narrative with only enough of moral conclusions to drive home his points. (2) Since it is concise and to the point, each one of the disciples stands out in a way that I have never read before. I feel that this book is unique in its presentation. (3) The disciples are presented as quite human. We see them as men. We see them chosen by Jesus precisely because they are men, and not "saints." We see them grow and mature under his teaching.

I feel that the author has added something of value to the literature concerning not only who the twelve disciples were, but the nature of discipleship in our time.—*W. Glenn McFadden, Elgin, Ill.*

A Time Apart — Daily Devotions for Young People. Virginia Eby. Revell, 1957. 188 pages. $2.50.

This is a day-to-day devotional book for young people. It is a full-size book with some of the finest devotional poetry available. The prayers accompanying the poetry and prose are short and to the point.

One of the clever innovations of the book is a place at the end of each day for the birthday of some friend or a person to be remembered. If this idea is used the book will become very personal and of continued use over very many years.

In addition to a devotional book for youth many of the prayers and selections are the type that could be used in common worship experiences.

This book should prove very helpful to young and old alike and would be an excellent present on some special occasion.—*Ed Crill.*

Carl E. Yoder, assisted by Bro. G. L. McKee. Interment was in Mt. Joy cemetery.—Mrs. Carl E. Yoder, Mt. Pleasant, Pa.

Becker, William J., was born Aug. 20, 1884, in Amsterdam, N. Y., and died March 22, 1958, in Yakima, Wash. He was married to Ethel Lindsay on Oct. 23, 1907. He was a member of the Yakima church, Wash. He is survived by his wife, one son, two daughters, five grandchildren, and five great-grandchildren. Memorial services were conducted by the undersigned and interment was in the Tahoma cemetery. —Leo H. Miller, Yakima, Wash.

Benner, Edwin, was born in Green Township, Ohio, and died Dec. 2, 1957, at the age of sixty-eight years. He was a member of the East Chippewa church. Surviving is his wife, Maggie Benner. Services were held at the East Chippewa church by his pastor, the undersigned. Interment was in the East Chippewa cemetery.—Guy Buch, Orrville, Ohio.

Domer, Robert, was born May 17, 1933, and died April 11, 1957, in Dalton, Ohio. Surviving are his wife, Beverly, his parents, five brothers, and four sisters. He was a member of the East Chippewa church. Services were held at the East Chippewa church by his pastor, the undersigned. Interment was in the East Chippewa cemetery.—Guy Buch, Orrville, Ohio.

Fox, Joseph Walter, son of Samuel and Griselda Campbell Fox, was born Jan. 1, 1867, and died in Fayetteville, W. Va., at the age of ninety-one years. He was a member of the Pleasant View church. Survivors include his wife, Margaret Alice Fox, six sons, eight daughters, three sisters, and forty-six grandchildren. Funeral services were held in the Pleasant View church at Fayetteville, by Bro. E. L. Clower, and Rev. R. P. Robertson. Burial was in the Pleasant View cemetery.—Mrs. L. C. Riner, Fayetteville, W. Va.

Garman, Edna M., daughter of Henry and Mary Wagaman, was born in Manheim Township, Pa., May 9, 1891, and died in her home in East Petersburg, Pa., March 29, 1958. She was married to William H. Garman, who preceded her in death. She was a member of the East Petersburg church and the local W.C.T.U. She is survived by one sister. Funeral services were conducted at the church by Bro. S. Clyde Weaver. Interment was in the St. Peter's Lutheran cemetery, Neffsville, Pa.—Edith A. Eichelberger, East Peterburg, Pa.

Gernand, Mark, died at his home near Smithsburg, Md., Dec. 25, 1957. He is survived by his wife, one daughter, one son, and grandchildren. He was a member of the church for many years, and very faithful in services. Funeral services were held in the Minnick funeral home in Smithsburg, Md., by the writer. Interment was at the Welty church.—John E. Rowland, Greencastle, Pa.

Hoffer, Samuel H., was born June 15, 1876, and died April 2, 1958. He became a member of the church in 1900. He is survived by one daughter, one sister, six grandchildren, and ten great-grandchildren. Brethren Kettering, Aldinger, and Robert S. Young conducted the memorial services. Interment was in the Conewago cemetery.—Robert S. Young, Hershey, Pa.

Iferd, Mae L., daughter of Joseph and Margaret Fouch Gordon, was born March 8, 1880, at Brownsville, Md., and died March 16, 1958, at the Fahrney-Keedy Memorial Home. On April 14, 1903, she was united in marriage to William Iferd, by whom she is survived. She was a member of the Brownsville church. Funeral services were conducted at the Bast funeral home by Bro. Newton Poling, assisted by Bro. Clayton Gehman. Interment was in the Brownsville church cemetery.—Norma Jean Shelby, Keedysville, Md.

Church News

Northwestern Ohio

Dupont—An inaugural communion service marked the beginning of the 250th year. During the first quarter of the year a class in church membership was taught by Pastor Heeter. A depu-

tation team from Manchester College conducted the worship on Jan. 12. The men made shelves and tables for the Sunday school rooms from the old pews that had been stored. The Sunday school classes take turns in conducting the worship services. Bro. Delbert Hanlin, pastor of the Swan Creek church, held evangelistic meetings, March 16-23. Three were baptized and four received by letter. Communion services were held by candlelight April 3. The First Church of God and the Methodist church united in a sunrise service held at our church on Easter. During the worship hour on Easter, a service of dedication was held for three children. —Gladys S. Prowant, Dupont, Ohio.

Southern Ohio

Beaver Creek—A men's work group was organized, and a church board of twenty-five was elected. The pastor has had classes in membership for those interested in the church. In January we studied the race problem in our annual mission study. We now have another women's work group meeting in the evening. We completed the sale of $100,000 of bonds to finance our new church, the construction of which is progressing well. Our church is caring for two heifers to be shipped with the anniversary shipment. Bro. Don Robinson, stewardship director of the Greater Dayton Church Federation, conducted a preaching mission preceding Easter.—Mrs. Harman Othersen, Dayton, Ohio.

Trotwood—Our women's work organized into five circles, each circle meeting one evening a month. The circles have been rolling bandages, filling kits for missions, collecting clothing and food for needy families, and assisted at the state hospital in Dayton. On March 23, our CBYF presented the play, The Return of Chandra, in the fellowship hall. Our trustees have installed folding partitions in the fellowship hall to provide three additional classrooms. On Jan. 5 we recognized the 250th Anniversary with a love feast. Mr. Mason Roberts of Dayton was the guest speaker for the father and son banquet. Mrs. Anna Beahm Mow was with us in a spiritual life emphasis series. Twenty have been received by baptism and eighteen by letter. Our congregation is sponsoring services in a new adjoining community, Townview, with our pastor, Bro. Paul Kinsel, preaching. Our Easter sunrise service was held in the Bear Creek church, followed by Easter breakfast in our church.—Mrs. Elizabeth G. Flora, Trotwood, Ohio.

Eastern Pennsylvania

East Fairview—A large group of teachers attended sessions of the county-wide leadership training school held in Lancaster. Our youth had charge of the services one Sunday during which Charles Weaver, Jr., a member of the CBYF spoke. The White Oak young people joined our young people at their monthly meeting. We conducted an every-member canvass so that the finance committee could draw up a tentative budget. Bro. Robert Hess spoke to the young adult group which had the Florin group as their guests. This group of the church has charge of bringing the older folks at the Neffsville home to the services each Sunday morning. Brethren Howard Bernhard, Caleb Kreider, and Harold Bomberger, regional secretary, were guest ministers during the past months. Bro. Allen Hollinger and Wilbur Lehman have preached on various occasions in the Shamokin church. On the evening of our eighth anniversary the Academy choir of Messiah College of Grantham presented a program. At our last council we relicensed Bro. Allen Hollinger, adopted the undershepherd plan, and elected Robert Buckwalter to the 250th Anniversary committee and Pierce Brandt as church historian to secure data for the publication of a new church history of Eastern Pennsylvania. Bro. J. A. Robinson spoke at the community Lenten service held in our church. Bro. James Berkebile was speaker for the father and son fellowship. As a climax to Holy Week services, five were baptized and eight were received by letter.—Mrs. Anna Graybill, Manheim, Pa.

Chiques—Bro. Robert Faus of Bethany Seminary brought the message at a morning service. Bro. Glen Bowlby of Pittsburgh was our evangelist. Nine persons were baptized and one was received on former baptism. Some of the women ironed and mended at the Neffsville orphanage and for two local hospitals. The homebuilder's class entertained the children of the orphanage. Mrs. Nevin Fisher, associate regional secretary, was guest speaker for two evening services. Bro. John Becker showed slides of his work with the Navaho Indians. Bro. Harold Bomberger, regional secretary, was with us on Jan. 5. The young people sponsored a hymn sing with neighboring quartets taking part in the service. A deputation team from Elizabethtown College had charge of our worship service on Sunday morning. The guest minister for our pre-Easter service was Bro. H. Tobias, pastor of Ruhls United Brethren church. An Easter sunrise service was held in the church cemetery. The young people presented the play, Beneath the Cross of Jesus.—Mrs. John K. Stauffer, Lawn, Pa.

Hatfield—A school of Christian education was held for six Sunday evenings during January and February with various doctrinal and practical subjects being taught. At the closing exercises recognition was given to six members for their long and faithful service to the church and Sunday school. The Juniata College choir rendered a full evening's program on Jan. 31. Our church library sponsored a six weeks' reading course for youth and adults. Two young adults attended the adult seminar in Washington, D. C., and New York City in March. Seventy-three women of our church became members of the newly organized ladies' auxiliary of the Neffsville Home. A Negro group from the National Temple Baptist church of Philadelphia gave a Sunday evening program of singing and preaching. Ronald Moyer of Vernfield, Pa., showed slides of his Brethren Service work in Nigeria to different groups in the church. The church choir gave the cantata, The Living Christ, on Palm Sunday evening. One was baptized and one received by letter since our last report.—Mrs. William G. Nyce, Lansdale, Pa.

Little Swatara—Brethren Hiram Frysinger and Enos Heisey were present for our love feast. We had family day one Sunday with different families taking part in the services. A number of our women attended the district women's work meeting held at Annville, Pa. Services were conducted at the Lebanon county home one Sunday. The ladies' aid society knotted 44 comforters, made 24 complete layettes, 7 quilts, 226 aprons, and made small

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Describing the Town Ahead

USUALLY when traveling, you have a road map which has the population of the towns on it. One thing you can do when traveling is to guess the population of the towns that you are about to go through, the direction of the main street, whether it runs north and south, whether it is an industrial city or a farming community, whether you will see certain brand names of stores in that town along the highway, the number of churches along the route within the city limits, whether the city will have a noticeable city park, a town square, a courthouse, etc. A running list of the items to be checked and scored can be kept by one of the members of the car and each would share in the reporting of the things which they saw along the road. This game will tend to give people a better understanding of the towns they pass through on their trip and they will be able to place the city or town in the future. It is amusing to see how close one can get to population, the layout of the town, its stores, etc.—*Submitted by Kenneth E. Slabach.*

Evangelism for Teen-Agers

How youth may extend the Christian fellowship

by Howard W. Ellis

"Three out of four young people are outside the church—anybody's church," says Mr. Ellis. In this handbook of youth-to-youth evangelism, he shows how church youth groups can help to evangelize this "outside" 75 per cent.

After explaining the new concept of evangelism, why it is important, and why youth groups should develop an active evangelistic program, Mr. Ellis shows how to prepare for the task. Included are pointers on how to train key workers, how to organize visitation groups, how to talk with youth about the message of Christ, and how to keep them when they have been committed.

Paper, **$1.00**

Church of the Brethren
General Offices
Elgin, Illinois

dresses for the Neffsville Home. Mrs. Virginia Fisher spoke one Sunday afternoon on The Church From Pentecost to Schwarzenau. For two Sunday evening services, we had Bro. Ray Kurtz, Richland, and Bro. Lester Royer, Lebanon, Pa.—Mrs. Carl Brightbill, Myerstown, Pa.

Middle Pennsylvania

Altoona—The constitution revision was adopted to include the traditional and New Testament teaching of baptism as practiced by our church for 250 years. We are conducting classes for the junior highs on church history, taught by Hazel Malloy. Also a twenty-minute period is given each Sunday morning in Sunday school to the teaching of church history.—Sulia H. Eyer, Altoona, Pa.

Koontz—Clarence Rosenberger, director of church relations at Juniata College, brought the morning message on Juniata day, and at the evening service showed colored slides of the work being done there. Our church was represented at the district leadership conference in the Leamersville church. Our women's work group served a chicken noodle dinner to the folks at the Morrison Cove Home on April 3. An Easter morning service was presented by the children's department. We are using the Anniversary adult quarterly and plan to participate in the Anniversary Call program. Bro. Lawrence Guyer has been chosen as the Anniversary Call chairman for the local church. He represented our church at the Eastern Region conference in the Walnut Grove church in Johnstown. Bro. Ernest Brumbaugh preached on the morning of April 13. A group of our people attended the evangelistic service in the Morrellville church on March 28.—Mrs. John C. Scritchfield, New Enterprise, Pa.

Southern Pennsylvania

Back Creek, Shanks—Dr. Charles E. Weaver of the East Fairview congregation delivered a very impressive temperance sermon one Sunday. Bro. Eugene Martin of the Spring Grove congregation conducted our two weeks' series of meetings. One was baptized. We decided to continue support of our four Korean orphans for another year. During the past year our women's work has knotted comforters, made soap, packed fruit boxes for the aged and sick, and sent clothing, comforters, layettes, and homemade soap to New Windsor, Md. Ten bushels of peaches were canned and sent to the Children's Home, Carlisle, and Brethren Home for the Aged, New Oxford. Aaron Meyers of the Brethren in Christ church presented slides of his recent trip to the Holy Land on the evening of April 9.—Mrs. Leona Haldeman, Greencastle, Pa.

Western Pennsylvania

Brothersvalley—Our women's work donated a sum of money to furnish a room in the Old Folks Home in Scalp Level, Pa. They also have adopted two members of the home to remember through the year with gifts and cards. The pastors of the community participated in a pulpit exchange during Holy Week. One of our young men, Ronald Shaffer, is in BVS and is at present serving in New Windsor, Md. Men's work sponsored the father and son banquet. Our revival services began May 12 and concluded with the love feast on May 25. Bro. H. Q. Rhodes of Maitland, Pa., was the evangelist.—Mrs. John L. Knepper, Berlin, Pa.

County Line—Elder Elmer Q. Gleim moderated the spring council meeting. Our church participated in the cantata given by the churches on Palm Sunday evening. We also had Good Friday and Easter sunrise services. On Easter morning we received six members by letter. The film, The Miracle of Love, was shown on Easter. We plan to have a vacation Bible school. Bro. Robert Houff will be the evangelist for our fall meeting. A mother and daughter tea was held on May 10.—Olive Nedrow, Jones Mills, Pa.

Salisbury—Our pastor held a membership class for several weeks prior to the love feast, which was observed on Good Friday evening. On March 27 Ellis Shenk showed pictures which he took in Germany, where he was a Brethren volunteer worker for four years. Bro. James Boitnott of the Somerset church was the district Holy Week pulpit exchange speaker in our church. The offering was given to the student volunteer fund. We participated in the One Great Hour of Sharing offering on March 16. Four persons were baptized recently. The pastor made available to the members books and other literature on the history of our church. Several of our members attended the last session of the regional conference held in the Walnut Grove church in Johnstown.—Mrs. Mary E. Davis, Salisbury, Pa.

Scalp Level—Our old church building has been purchased by the Scalp and Paint Fire Company. On Jan. 26 we observed the first anniversary of our new church building; Bro. C. H. Rosenberger from Juniata College was the speaker. In February the men's work had Senator J. Irving Whalley, who spoke on his trip to Europe, including the Holy Land. On March 2 the Juniata College choir sang at our morning worship. The Camp Harmony leadership training conference was held at our church. We joined with the three other churches in Scalp Level to hold union Lenten services this year. Four were baptized on Palm Sunday. At the evening service the church choir presented the Easter cantata, Hail Redeemer.—Miss Dora M. Trevorrow, Windber, Pa.

Somerset—Women's work has been sewing for relief and for needy families. The Sunday-school classes donated food, clothing, and bedding for families of the community. The film, The Unfinished Task, was shown to all adult classes. We participated in the union Week of Prayer and World Community Day. Our new pastor, Bro. James C. Boitnott, was installed by Bro. Wilfred N. Staufer, a member of the district ministerial commission. The CBYF was in charge of the morning worship service one Sunday. All contributions to the One Great Hour of Sharing became a part of our giving to the Brotherhood Fund. Dean Morley Mays was the speaker on Juniata day. We had a six-week leadership training school with instructors from Juniata College. We look forward to an increased interest and growth during the coming year.—Mrs. Lawrence Bowman, Stoyestown, Pa.

Florida, Georgia, and Puerto Rico

Winter Park—Our spring revival was held by Russell G. West. Seven persons were received by letter. Six members attended the Spiritual Life Institute at Bridgewater College. The church met in a called council on Feb. 19 and elected Melvin L. Miller the congregational Call chairman and Gerald Miller, peace director. Russell K. Showalter, our pastor, held a membership class with fourteen enrolled. On Feb. 23, eight were baptized. The dedication of the new buildings was held on March 2. The offering was over $1,300. Two hundred seventy-two were in attendance in spite of a rainy day. We began our third year of pledged giving on March 2. Two of our members were anointed in March. A large number attended the

love feast on April 3. The Bridgewater College music program was given on April 7. We had both a father and son and a mother and daughter banquet.—Mrs. Olive Brallier, Orlando, Fla.

Mardela

Denton—The men's work had charge of the worship service on Laymen's Sunday. During the month of January we held a school of missions. The father and son banquet had Bro. Galen Blough for the speaker. The district leadership training school was held in our church, March 16 to 21. Bro. Jacob Replogle of Bridgewater, Va., was the guest speaker at the homecoming and dedication service for the new Sunday-school rooms and fellowship hall. Bro. Harry Ziegler and Bro. Walter Mahan assisted. Our pastor, Bro. Galen Blough, preached a series of sermons on evangelism. Our church was host for the inspirational meeting for the Mardela District. We had services during Holy Week with our pastor as speaker. Bro. Harvey Kline of Dundalk, Md., was the guest speaker at the district men's work banquet in our church on April 11. The three adult Sunday-school classes have combined for three months while studying the history of the church; Bro. Norman Seese is the teacher.—Mrs. S. H. Krabill, Denton, Md.

Eastern Maryland

Bush Creek—On Jan. 5, we held a love feast in observance of the 250th Anniversary. We studied the Book of John for the first quarter in a special class. Our pastor, Bro. Byron Flory, has been following the anniversary emphasis lessons in his sermons since the first of January. We had a series of classes for prospective members, and fifteen persons were recently taken into the church fellowship. Our visitation evangelism committee has been visiting inactive and prospective members. On April 3, we had our spring love feast. Our women's work ties comforters and rolls bandages for relief. We have sent clothing and quilts and comforters to New Windsor. With our building fund program progressing nicely, we are looking forward to starting our remodeling and additional building in the near future.—Mrs. Preston Poole, Mt. Airy, Md.

Locust Grove—Our evangelistic meetings this year were conducted by our pastor, Bro. Donald Plank. Since our last report we have received twenty-one by baptism and two by letter. Twelve of our teachers and leaders attended a school for Christian workers at the Frederick church. We began a midweek Bible study hour but had to discontinue it owing to adverse weather, but because of the interest shown we began again about May 1. The 250th Anniversary booklet, Meditations on Brethren Life, was placed in every home. The deacons in their visitation to the aged and shut-ins distribute the Bible Study Monthly and Upper Room regularly. Women's work visited the Fahrney-Keedy Home, distributing gifts and presenting a program for the guests. Jeanne Plank and Loretta Young were sent to recreation laboratory at Bridgewater College. The CBYF has been busy earning money so that all who can may attend the National Youth Conference in August. Bro. O. P. Jones was elected elder for the coming year. Our pastor will represent us at Annual Conference at Des Moines, Iowa. Our new parsonage was occupied by May 1. Our church shows continued progress in giving and interest in the district and Brotherhood program and our people show constant spiritual development and growth.—Mrs. Harry A. Klein, Frederick, Md.

Long Green Valley—Under the leadership of our part-time pastor, Bro. Paul L. Groff, our church attendance is increasing. At the close of the school year, he will be on a full-time basis. Plans are under way to begin the immediate construction of a parsonage. The young people had their usual Easter sunrise service with breakfast following in the church basement. In addition to our organ, a new heating system has been installed and the work of remodeling our basement goes on. In addition to the celebration of the 250th Anniversary of the church, we are observing the 50th year of our congregation. Our love feast was on May 31.—Martha C. Reed, Hydes, Md.

Middle Maryland

Welsh Run—Bro. Samuel Lehigh, delivered the morning sermon on Jan. 3. Elder Clarence Hunsberger presided at our council. Bro. Eugene Martin of Terre Hill, Pa., held a two-week meeting, May 4-18, with the love feast on May 31. We have finished the remodeling of our church.—John D. Martin, Mercersburg, Pa.

Tennessee

Easley—Most of the members responded to the every-member canvass. Arrangements are being made for a new pastor. The men have about completed work on the parsonage. Women's work has finished painting the church auditorium and the parsonage. Bro. G. W. Petcher of Citronelle, Ala., spoke the first Sunday of the month and Bro. Fred Cline of the Birmingham fellowship spoke the first and third Sunday nights of the month. Conrad Moorer, a Sunday-school teacher, took some of the boys and girls to Little Jerusalem at Cullman, Ala., at Easter.—Mrs. Lennie Moorer, Oneonta, Ala.

First Virginia

Cloverdale—We observed the 250th Anniversary of our church with communion and special sermons. Eight of our members attended the Spiritual Life Institute at Bridgewater. Nine families recently organized a Fisherman's Club; they will contact new families of the area. Wendell Eller was the speaker at our visual aid skill shop. Dr. Max Bertholf, Carroll Ringgold, and Paul Eller were speakers at a dinner honoring the district music leaders and committees. We observed Holy Week with three evenings of worship, examination service, communion, and the film, The Great Commandment. The cantata, The Message of the Cross, was presented by the combined choirs of the Daleville, Troutville, and Cloverdale churches. Seven members have been received



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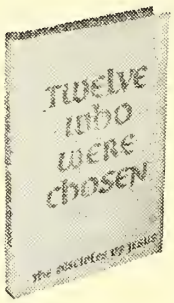
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Church of the Brethren General Offices, Elgin, Illinois

Twelve who were chosen



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William Barker notes that most of us have two mistaken ideas: 1) that the twelve disciples were unusually gifted, exceptionally talented, deeply religious and naturally saintly men, and 2) that to be a Christian one must do something big and dramatic.

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General Offices
Elgin, Illinois

by letter. Mrs. Calvin Bright spoke on women's work, and Mrs. Raymond Morgan, chaplain of the Lynchburg training school and hospital, presented the spiritual needs of the mentally ill and retarded. Our prayer fellowship has many calls from the sick and distressed. Twenty-five of our women attended the women's district meeting in Roanoke at which we gave the play, Through the Years. Our youth have a study and worship period three Sundays a month pertaining to outreach, citizenship, and fellowship. They participated in the district youth choir celebrating the 250th Anniversary and two attended the youth seminar in Washington with their pastor and leader. They are planning for the National Youth Conference in the area of finance and publicity. We have had the films, The Guiding Star, The Church of the Brethren, and The Long Stride. Our men are sponsoring the Boy Scout troop in the community and improving the church signs along our highways.—Mrs. W. K. Murray, Roanoke, Va.

Northern Virginia

Harrisonburg—Our church continues to grow in number and fellowship. During the Easter season twenty-nine were baptized and seven received by letter. Our communion was held on April 3 with more than the usual number of communicants. Church officers were elected at the council meeting. Since our last communication, two heifers have been sent to Europe; one was purchased by the men's Bible class and the other by women's work. Our CBYF meets each Sunday evening for supper. During February the women's circles met in all-day and evening meetings for the purpose of knotting comforters. Twenty-four will be sent to New Windsor for relief; the women's Bible class also donated three comforters for relief.—Mrs. W. W. Cox, Harrisonburg, Va.

Mill Creek—Our church had a communion service on Jan. 5 in commemoration of our 250th Anniversary. Prof. Galen Stinebaugh and Mrs. Ruth Stauffer of Bridgewater College directed a music institute during January. We had our school of missions in January. On Feb. 23, Bro. Charles Lunkley gave the message. At our council meeting in March we elected five new deacons. Our assistant pastor, Bro. Fred W. Swartz, will serve as full-time pastor for two summer months since Bro. Paul Bowman will be in Europe. The Bridgewater College men's and women's quartets brought us a program of music. Our pre-Easter service was conducted by Bro. Galen Lehman of Manchester, Ind. Ten new members were added to the church. Our spring love feast was observed on April 6. We are sending a representative, a former German, to the anniversary celebration in Germany.—Mrs. J. Harold Wampler, Mt. Crawford, Va.

Pleasant View—Our new parsonage has been occupied by our pastor, Bro. John F. Graham, and his family for about a year. The parsonage serves the Pleasant View congregation which is made up of the Pleasant View, Wakeman's Grove, and Walker's Chapel churches and is quite an asset to our churches. Our love feast was held after a successful revival meeting conducted by Bro. Donald Clague from Bridgewater College. The men's fellowship group has been engaged in beautifying the woodwork in the sanctuary during the winter months, and our ladies' aid has prepared food and clothing for relief. We have an active CBYF under the direction of Mrs. Graham and Mrs. Elizabeth Richard.—Mrs. Alden Bowman, Mt. Jackson, Va.

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 351. Position wanted: A man who has been a member of the Church of the Brethren for over 30 years, who neither drinks or smokes, would like work caring for a sick or older person. He has had over 16 years of experience. Contact Mr. Charles M. Moon, 503 Cleveland, Boise, Idaho.

No. 352. A family of four (husband 36, wife 41, boy 11, girl 8) desire to locate near a Progressive Brethren Church. Husband would like factory work or apprentice in a trade. Wife licensed in Iowa to teach English 9 and 10, and American and World History. Wife also has two years of office experience. Contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 353. Farm Desired: Brethren family would like to get a farm on a 50-50 share basis in the Ozark Mountains of southern Missouri in a Brethren community. Have our own help to operate farm. Would prefer a dairy farm. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Second Virginia

Elk Run—Our school of missions in January centered on race relations. Our study groups were followed by a joint worship program. Mr. Ware, principal of the local colored high school, gave an inspiring talk for one of the worship programs. Sunday-school furniture has been purchased for four classes. On March 23, meet-your-neighbor day, was observed by the young people. The ladies' aid has collected new and used clothing for the Flat Creek mission in Kentucky. The men of the church had a spring clean-up day at the church on April 5. The young men of the church entered in a community-wide church basketball tournament. Brother and

Sister Russell Sheffer were installed in the office of deacon for a one-year period. Our love feast was observed on March 30. Our church took part in the community Lenten services. We are continuing with our regular prayer services since Easter.—Mrs. Betty Myers, Staunton, Va.

Valley River—Since our last report Bro. T. F. Valentine has been elected moderator. Bro. R. V. Simmons is our pastor. We had eight days of pre-Easter evangelistic services held by Bro. Norman Harsh, concluding with the love feast on April 3. On Good Friday, Charles Whitehill, the Belington high school band leader, directed the community Easter cantata, Life Eternal. The district CBYF met at our church for a springtime-gaytime party. At the district women's work rally held at the Shiloh church, the playlet, Through the Years, was given by the junior church. April 18 was the date of the training meeting for the 250th Anniversary Call under the leadership of Brethren Edward Ziegler, Harl Russell, and Guy Wampler.—Lulu E. Valentine, Belington, W. Va.

Southern Virginia

Brick—Bro. Rufus McDannel, the field secretary spoke in our church one Sunday. Sixty ministers and their wives and board members of the Southern District celebrated the 250th Anniversary love feast in our church on Jan. 1. Elder J. B. Peters officiated. Pastor F. B. Layman attended the one at Germantown, Pa., at the same time. In January, Ann Haynes and Phyllis Kingery, Brethren Service workers, had two discussions on volunteer work. The filmstrip, Come Up Higher, was sponsored by the mission committee of women's work. The guest minister for our communion was Bro. Dewey Fleishman, pastor of the Bethlehem church. He and Brother Layman exchanged pulpits the following Sunday. Bro. Eugene Lenker preached on April 13. Our church choir sang at the new Rocky Mountain church during a revival meeting. Delegates to Annual Conference are Pastor Layman and Marshall Flora. One has been received on former baptism. Bro. S. Earl Mitchell of the First church, Roanoke, Va., conducted revival services the last week of May. A group of men and women went to the Spray church, N. C., for a district meeting on April 16.—Mrs. Levi T. Angle, Wirtz, Va.

Danville—At our March council meeting we decided to make a temporary room in the basement to take care of an extra class at this time. A committee was named to form long-range plans for new Sunday-school rooms in the future. The young adult class alone has doubled its average attendance since their five hundred visit campaign started in October. The inspiration and spiritual uplift of our love feast on March 30 was unusually good. Bro. Eugene Kahle brought the message for the joint Easter sunrise service at the Schoolfield recreation center. At each fourth Sunday evening service, in cooperation with the Schoolfield Methodist churches, we are having a gospel hymn singing. Brother and Sister Kahle have been named delegates to Annual Conference at Des Moines.—Mrs. Orva Shaw, Danville, Va.

Red Hill—The building of the new parsonage of the Red Hill church is completed and four Sunday school classes are using the new rooms in the basement. The dedication is scheduled for June. By fall the church hopes to have a full-time pastor to occupy the parsonage. In March the young people were host to the young people of the district for their hilltop retreat. Brother Strawsbaugh of Topeco, Va., held pre-Easter services on April 3-5 and conducted the communion service on Saturday night.—Mrs. Willy J. Cornelissen, Roanoke, Va.

First West Virginia

Eglon—J. Rogers Fike preached one Sunday and Phyllis Kingery met with our youth and presented a program in the Aurora and the Eglon public schools. Our CBYF was host to a fellowship service for the West Marva area, Don Stern directing. The Maple

Grounds for Marriage

James R. Hine

An excellent workbook for use by young people contemplating marriage. It can be used by the minister and the couple in planning together for this important event. The emphasis is on such areas as backgrounds of the individuals, what each brings into the marriage, personality traits, religion and the home, adventure into mutuality, and leading into the wedding rehearsal and a postmarriage interview. **$2.00**

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In this guide will be found suggestions for planning in detail beginning three months in advance of the wedding day. Suggestions cover everything from time of day, flowers, suits and gowns, to simple receptions, acceptable wedding music, seating arrangements and the planning of the honeymoon. This book, when used as a companion piece to **Grounds for Marriage** will certainly help release the bride-to-be and her fiancé from a lot of anxiety and last minute preparation and aid in making the occasion one to be happily remembered for all of life. **$2.00**

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Spring church voted a $25 scholarship for each youth who attends the National Youth Conference. Sister Winoma Spurgeon showed slides of Europe. Men's work sponsored a music program by some fifty or more Mennonites of Grantsville, Md. All the churches in the congregation adopted a unified budget and participated in an every member canvass. We participated in a community training school held at the Aurora high school and in a community pre-Easter service at the Aurora Lutheran church climaxed by an Easter cantata by the high school students, a sunrise service, and a love feast on Easter at the Maple Spring church. The family life program concluded with a baby dedication. The pastor with others attended the Spiritual Life Institute at Bridgewater College. A number of our group attended the district love feast at the Western Port church for ministers, moderators, and chairmen of deacon boards, and their wives. Nine were baptized and four received by letter. Our pastor, Allen D. Pugh, represented First West Virginia, at the Anniversary Call meeting at Winchester, Va. A number attended the Sunday-school workshop for superintendents, teachers, and helpers, directed by A. Stauffer Curry, in the Western Port church. Women's work made four comforters, collected used clothing for relief, and used cooking utensils for refugees. Anna Warstler, national director of women's work, met with our group.—Chas. E. Arnold, Eglon, W. Va.

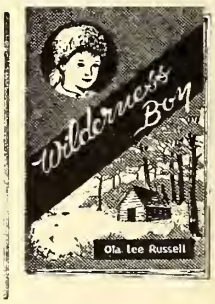
Morgantown—The film Beyond Our Own, was shown at a service for new members. On Jan. 5 we had our love feast. The Bridgewater men's and women's quartets were at our church. Bro. Arthur Dean met with the building committee to consider future expansion of our church plant. The family night on March 9 was planned by the 250th Anniversary committee. The film, Come Up Higher, was shown. One of the Polish exchange students is to be located in the Morgantown area. Our pastor, Bro. Wilmer Hurst, is serving as director of relief and rehabilitation for our district and as a member of the department of missions of the state council of churches. We are using the anniversary messages and also the anniversary bulletins, and Sunday school lessons.—Miss Jean Grimmett, Morgantown, Va.

Give Your Children

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In story form the history of the Church of the Brethren from 1708 until the present is given. Junior and junior high.
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Adventures of a fourteen-year-old Brethren boy and his family migrating from Pennsylvania to Kentucky in the early nineteenth century. **$2.00**



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A factually-based heartwarming story of the joy a Brethren family found in raising a relief heifer. Older junior and younger junior high. **$1.75**

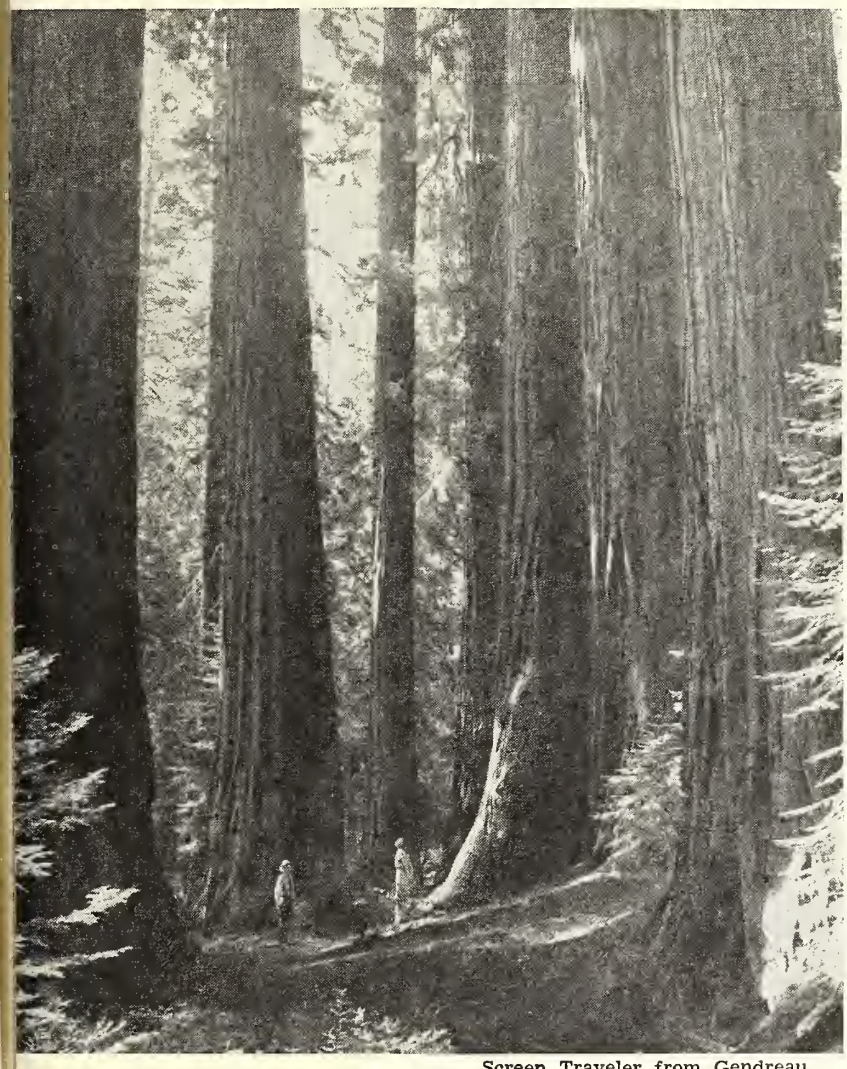


OF SUCH IS THE KINGDOM, by Modena M. Studebaker
Sixteen stories about children in our four Brethren mission areas. Intensely interesting; true to actual life conditions. Older primary and junior. **$1.75**

LEARNING THE BRETHREN WAY WITH JIM AND JANE, by Dessie R. Miller
A summer on a Virginia farm with their Brethren grandparents teaches Jim and Jane much about the Church of the Brethren. Useful in church membership classes. **$1.50**

Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
JULY 5, 1958



Screen Traveler from Gendreau

GIANT TREES

STAND at reverent attention when you visit the giant trees in Sequoia National Park. Here may be the oldest and largest living things that many of us will ever see. Their history is continuous for hundreds and hundreds of years. Beside their towering trunks we stand like almost insignificant creatures. They have seen so many generations come and go that they seem to live aloof from us in patriarchal splendor. They have already weathered so many storms that our tempests no longer disturb them. Looking at such giants in the earth may move us to exclaim, along with the psalmist who marveled at the vast creation of the heavens, "What is man, that thou art mindful of him?" Yet man will be unworthy of his dominion over all that lives unless he first acknowledges the dominion and majesty of God, his Creator.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Daily Bread

The article, Give Us This day, by John Middlekauff, appealed to me.

Almost all of us have never known what it felt like to always be hungry. There are some people here in the United States and abroad who have had the experience.

Of course, as Brother Middlekauff stated, when we pray this part of the prayer we shouldn't be asking for luxuries. Many of us expect too much from God. We forget that he is our heavenly Father, not a Santa Claus. If we don't get what we ask for we just give up and say God doesn't care for me any longer. . . .

We must remember that he does care for our every need but we must not become lazy and leave all of the work up to him. He needs our help.

The Church of the Brethren has been doing a lot of work among the refugees abroad and in home missions in the United States. Some time ago Ralph Edwards on This Is Your Life asked people to send in contributions to the Help project. It was wonderful to see how the American people responded. This could be one of the ways in which the prayer, "Give us this day," of the refugees in that specific area has been answered. These people have been given their daily bread by God through us who are able to give of our money, food, and clothing. — Patricia Brate, Middletown, Ohio.

True Picture of God

I have been troubled by an article in the Messenger and now that there have been two letters commending it to the people, I would like to make some comments and ask some questions concerning the article, "Does the Bible Sanction War?" written by M. Guy West in the Feb. 22 issue.

In trying to harmonize the teachings of the Old Testament and the New Testament on this subject he seems to think the writers of the Old Testament did not give us a true picture of God.

We must remember that sin had not been atoned for under the Old Testament. God was dealing with the problem of sin under the law at that time.

God still hates sin and would be using the same methods today if it were not that the sin problem had been taken care of by Christ. He (Christ) took the punishment and judgment for sin for all mankind. That is why God can deal with us under grace today (law and grace cannot be mixed or be reconciled to each other).

We should not feel that the Old Testament gives us an awful picture of God, but what an awful thing sin is, that it requires such a remedy. . . .

Mr. West seems to think that the revelation concerning God is not on a dead level, but slopes upward. If we grant that this is true, then how does he explain the Book of Revelation as it is the last revelation we have of God and yet it pictures him as coming in wrath and judgment as he deals with sin after the day of grace is over?

I believe the Old Testament is just as true of God as he dealt with sin under the law as the New Testament is of him as he deals with us under grace.—Mrs. Morris Fullerton, Nampa, Idaho.

As a Church Thinketh

The Gospel Messenger truly has its finger on the pulse of the Brotherhood and world Christianity. I'm sure that when movie stars give money for resettlement programs, when former Japanese warriors turn minister, when Buddhists call for Christian clergymen, when "feed my sheep" is actually implemented vigorously in the church program, Christ must truly smile.

In all sincerity, I want to thank Gospel Messenger's editor, assistant editor, and all of those responsible for its publication. The Gospel Messenger is truly our Christian Talmud or commentary on our Law (the whole Bible). In proportion to our repentance, evangelistic zeal, and imagination will our church grow. To paraphrase a Bible verse: "As a church thinketh, so is it." If we think small, so we will be. If we think big, we will be. "Woe to them that are at ease in Zion" (Amos 6:1). Lord, be merciful unto us sinners. — Myron C. Horst, York, Pa.

LOVE SUFFERS

Dale Aukerman

In the pattern of human living where there are ties of human love no one suffers alone

WE SAY that Jesus died for us, died for our sins, bore our sins. We say this, but does the Little Skeptic within us chirp, "How can this be? That doesn't make sense; life isn't like that. A person sins and he takes the consequences. You can't unload your sins on anybody else."

But this teaching that Jesus suffered for us, does it stand apart and alone, away from the general pattern of human living?

Suppose you have a close friend, whose brother you have never met. The brother dies suddenly and your friend gropes in mourning. If love binds you close to the friend, you will feel grief too. And the greater your love for him, the more deeply you will share his mourning. He who is Infinite Love knows every sorrow of every human creature; and he feels our sorrows more acutely than we can ourselves because his is an infinite capacity to feel. As Isaiah said, "Surely he hath . . . carried our sorrows." Those quivering arms on the cross reached wide to embrace all the anguish of the centuries: he felt it all.

A mother watches by the bed of a child dying of an incurable disease. She sees the tormented tossing body, the face wasting away. Every groan of the child is a groan in her own spirit. The child has the disease, but the mother bears it too. In her love she may experience the awfulness of the disease even more fully than the child.

All around we see the hideousness of disease; we see, and murmur to God, Why? But probably God is partly in the position of the parent who watches, unable to stop that which tears his heart. And if a human parent can suffer more than the sick child, God does far more.

Isaiah said also: "He hath borne our griefs"—literally "our diseases." If you have known the intolerable ache of extreme weakness, Jesus knew it more than you. If you have known throbbing pain which seemed about to burst your chest or split your skull, Jesus felt far more. On the cross he bent close over the pain of a dying world and felt that pain at its ultimate intensity.

The mother watches by the bed. The arms cease their tossing, the gasping breaths stop, gray comes to the face. The child has died—and in part the mother has died also. Part of the core of her existence has been cut away. Perhaps the child could hardly comprehend the approach of death, but the mother did. And she may have experienced the death more intensely than the child.

Our Lord's love is not less than that mother's. He poured out his soul unto death, he tasted death for us, he bore our dying. Our death is a thing too colossal for us to comprehend. But One there was who felt to the full the meaning and agony of his own death and of all deaths. He gripped the colossus which crushes all others; the two fell, he first underneath, but then on top.

It is, then, the pattern of all human living that where there are ties of love no one suffers alone. Love turns bystanders into sharers. God is the sharer—not the bystander.

Grief, disease, and death are fruits of sin. "But," asks the Little Skeptic, "how can a person's actual sin be borne by another?"

The sad answer is that as dynamic impact this inevitably happens in every moment of

every human relationship. The alcoholic bears his own sins, but these are borne by his wife and children too. He is a petty Samson who brings the roof crushing down to mangle all who are near him. A mother who smiles at Christianity twists her children much more than her lips. And even the smallest parental sins make their infinitesimal dent on the forming child.

The last domino-row of wrong thoughts you have played with—even if you were alone and no one can ever find out—will nonetheless make its dent on those around you, for it leaves its faint enduring mark in you. No man can confine his sin to himself; it spills out continuously over others. Others bear your sins; you bear the sins of others.

Jesus committed no sin, so the movement here was entirely in one direction. The fickleness of the crowds, the cowardice of the disciples, the hatred of the Pharisees came striking into him. He was the central focus for the innumerable piercing shafts of evil from all his Palestinian contemporaries—and from all who have ever lived or will live. Your sin is a shaft reaching back to pierce him. He bore an infinite piercing from us all.

Again the Little Skeptic pops us: "Even if he can somehow bear the effects of our sin and the penalty, he can't bear our guilt or take it away. I might take the punishment for someone else's crime, but the other person would still be guilty."

Here is where it is hardest to find a human analogy. No matter how much we love a person or suffer in his place, his guilt would seem still to cling to him for wrong things he has done.

Suppose, though, your neighbor is maliciously wronging you. Picture him as slashing at you with a dagger. But remember that this same dagger he swings at you is a dagger of guilt plunged into his own spirit, hurting and killing him. You accept his woundings and keep trying to intercept the dagger with a sheath of love. And say that through love you succeed and your neighbor drops the dagger. Through his change of heart something else happens: the dagger is pulled most of the way out of his spirit; the factor which was cutting and twisting into him is mostly done away with.

"Mostly," because human love and forgiveness can only point the way to how God eliminates guilt. We have all been rebels swinging our daggers against God. In Jesus he bared his heart to all our slashing. In infinite love he endured the worst we could do to him, and his love reaches out to embrace our daggers and us. If you let yourself be embraced, if you drop your dagger, he can pull it out of your spirit. Then guilt in you is no longer a dagger twisting deeper, but a wound gradually healing. And God already views you as fully healed because this is his purpose through Christ for you and it will so shortly come to pass.

Christ's wounds are not healed, but by his wounds we who are his are being healed.

OPERATION FRACTURE

EDITOR GOSPEL MESSENGER
DEAR SIR:

I have new hope about the future of our little church. Eli Becker, one of the leading laymen of our fellowship, sent me the following note.

"Dear Pastor,

"For years it has been difficult for me to keep resolutions. Inclosed you will find a list of resolutions which I resolve to break!

"1. I will work hard at the art of being an average Christian and will refuse to get overexcited about anything religious.

"2. I will continue to live on the past achievements of my church, and will vigorously oppose those suggestions which threaten to change the way we have always done things.

"3. I resolve to protect my pocketbook from the demands of the Bible, and therefore will staunchly oppose any effort which seeks to press the claims of God upon my possessions.

"4. Questioning the validity of the Christian experience of other Protestant churches, I will continue to speak out against the reception of members by letter.

"5. I resolve to support a decrease in foreign aid and church outreach because we have too much need here at home.

"Sincerely,

"Eli Becker"

I framed the letter and then went over to see Brother Becker to wish him every success. He suggested that the church adopt them and call it "Operation Fracture." We are considering it as a part of our 250th celebration.

As ever,

BROTHER PERCY HOPE

EDITORIAL

Zone of Silence?

FROM time to time prayers are offered by Roman Catholics for the Church of Silence. These prayers call for divine aid for Christians who must maintain their faith under persecution, who are unable to practice their religion openly and publicly.

Undoubtedly there are a number of areas in our world today where such Christians, both Catholic and Protestant, keep alive the fires of faith by private devotion and by quiet gatherings for worship. Often the only bonds of fellowship that unite them with other Christians are the bonds of prayer.

But not all the silent churches are quiet because of opposition from totalitarian governments. There are churches close at hand that seldom have a word to say to the communities around them. They never take any concerted action on current issues and they are strangely silent when controversial matters are mentioned. They are silent either because they fear to become unpopular or because they have nothing to say.

Recently we read of an area of the Pacific ocean that has been called a "zone of silence." It is acoustically dead, and it is therefore so dangerous that ships must avoid it, because there is no siren or bell to warn them of dangerous reefs. It is impossible for a boat to chart its way through the zone of silence.

How tragic it is when a church helps to perpetuate a zone of silence. There are times when the church must speak. The New Testament has something to say about nations that take the sword. Why should not a New Testament church have something to say about militarism and its dangers? The New Testament speaks plainly about intemperance and immorality. Has the church nothing to say? The New Testament describes a brotherhood in Christ in which the barriers of race and color are overcome. Why then are the brave souls who seek to be Christian in their social relations so often left to stand alone against the prejudice of a mob? One who has dared to practice the brotherhood we preach said, "I fear the silent church more than the shouts of the mob."

As Christians who live in a nation where we enjoy freedom of speech and freedom of worship, we have a responsibility to exercise these liberties for the glory of God. We are more likely to lose such freedoms by our failure to use them than by their being taken from us by force. If a church creates a zone of silence around itself it fails to proclaim the good news of the gospel. It fails also to sound the warning note of judgment that is an essential part of its message.—K.M.

An Angel for Each Working Day

SIX angels look down from the loft of a weather-beaten building on New York's Bleecker Street. The edifice was originally an office building with thirteen stories, planned by a lawyer and real estate broker who had always wanted to become a minister, but who never became one until a few years before his death.

Because Silas Condict's father already had two sons in the ministry, he persuaded his third son to seek another profession. As a businessman, however, the young man never lost sight of his essential calling. So he arranged with a prominent architect to erect an office building in New York that would have six angels on its facade. He said, "I want every tenant and every visitor to the Condict Building to realize that the true spirit of fair dealing among men can and should prevail during the six business days of the week, as well as on the Sabbath."

Silas Condict died in 1935 after many years in business and after ministering to a congregation in Los Angeles for two short years. But his angels are still at their observation posts. They stand as reminders that Christianity is a seven-days-a-week responsibility. Its influence extends far beyond the atmosphere of stained glass windows and quiet music.

If it helps to have guardian angels for an office building, perhaps they could serve also as watchmen over places of entertainment, over factories and department stores, over apartment buildings and shopping centers. Yet really they should not be needed if the Christians who throng our streets would remember that they too are temples of the Holy Spirit and that each has the same essential calling to glorify God wherever he lives and works.—K.M.

• • •

Is not this the fast that I choose:
Is it not to share your bread with the hungry,
and bring the homeless poor into your house?—Isa. 58: 7.



Religious News Service

Church World Service, the organization by which churches work co-operatively to meet the needs of peoples everywhere, has supplied medicine for this clinic in India

The Inasmuch of Service

Wilmer Kensinger

IN THE spring of 1946, Time magazine described the relief program of the Church of the Brethren and its plan for sending heifers to the needy and destitute people of Europe as "down to earth religion." Such practical application of our faith was sharply contrasted with that type of religion that wastes its time in idle speculation about the future or indulges in constant but futile discussions concerning fine points of theology or Biblical interpretation.

The heifer program spearheaded our present-day relief and service projects, but was not the beginning of Brethren concern for the poor and suffering. Following the horrors of the Spanish Civil war, our people responded quickly to appeals for help. And after World War I, we were particularly concerned about aiding the needy Armenians. From the beginnings of our history, individuals have been prompt to help those in distress.

Much of our concern based its authority on the section in Matt. 25: 31-46, particularly verse 40, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." This sentence standing alone can very aptly be used as a slogan for Christians, encouraging them to deeds of love and mercy. When taken as part of the entire section, verses 31-46, does this beautiful verse mean believers, or does it apply to some other persons? Those who believe that Christians, genuinely converted, can never be lost in the lake of fire, find the section on judgment particularly repulsive and seek reasons to assign it to some other class of people.

Any discussion of Matthew 25 must of necessity deal with this problem. The solution adopted here, and by the Brethren, is that verse 40, when seen in the larger context of chapters 24-25, and when viewed in the light of the entire book, does apply to Christians.

Originally the gospel ma-

terials appear to have circulated in little sections which were modified and adapted to the use of local churches until they were collected into the Gospels as we now have them. This little section of verses 31-46, whether called a parable or an actual picture, presents problems as to its original setting.

Was it a part of the instructions of chapter 10: 40-42? Or was it given on some other occasion to warn and encourage? Who were the "brethren of the king"? Who is meant by the "least of these"? Is there special significance in the word *nations*? Does this represent a beautiful picture of the "ethical spirit of the Old Testament and Judaism" (Johnson in Interpreter's Bible, page 562)? Much as we would like to know the answers to such questions, we have no way of discovering them and statements relative to them must remain as conjectures.

While then there is some uncertainty as to where this section originally fitted into the teaching of Jesus, there is no such doubt as to where we find it in Matthew's Gospel. It follows immediately after the parables of the virgins and the talents which enforce the command to be in readiness for the coming of the Lord. Taking the conclusion almost universally accepted today that Matthew's Gospel was composed with Mark's already in front of him, it is evident that Matt. 24: 42–26: 1 were added following the last word of Mark 13, which is *Watch.*

Therefore, Matthew 25 is a commentary composed of our Lord's teachings on the word *watch* designed to keep the disciples alert even though they were troubled and perplexed when Jerusalem was destroyed in 70 A.D. and he had not returned as they anticipated. (Matt. 24: 3 shows the tendency to identify the fall of the temple and the destruction of Jerusalem with the end of the world and the return of Christ.)

The chapter still speaks to our day words of warning when the Lord does not return according to our schedule for his appearing. Watch, because the warning is for all (24: 45-51); watch, by being alert and prepared (25: 1-13), watch, by using all opportunities (25: 14-30); watch, by ministering to the needy in their trouble (25: 31-46).

Taking the immediate context, therefore, this section applies to all who await his coming in any form. It enforces the command of Luke 19: 13 (A.V.): "Occupy till I come." It discourages that habit of gazing into heaven when witnessing is needed. It sees the Savior and hears his call to service from the suffering and distressed as he looks out of their anguished and pleading eyes into ours.

The whole book itself sustains this. Scholars like C. H. Dodd distinguish between the preaching and the teaching of the early church. The preaching contained the gospel message; the teaching included instruction in the way a Christian should live. The four gospels were written not only to give the preaching message of salvation through the death and resurrection of our Lord, but also to provide a practical summary of his teachings to show how his followers should walk in this world. Matthew 25 is part of that instruction.

Some object to the severity of the punishment. It is really another way of describing salt that has lost its savor, or light hidden under a bushel. Some try to find in the wording a softening of the "everlasting fire." The point to the section, however, is that the "righteous" were not acting with the idea of punishment or reward before them. They were intent only on the needy because of their love for Christ and his little ones which had become so ingrained and habitual that it was unconscious.

Who looks to heaven alone to save his soul,

Continued on page 15

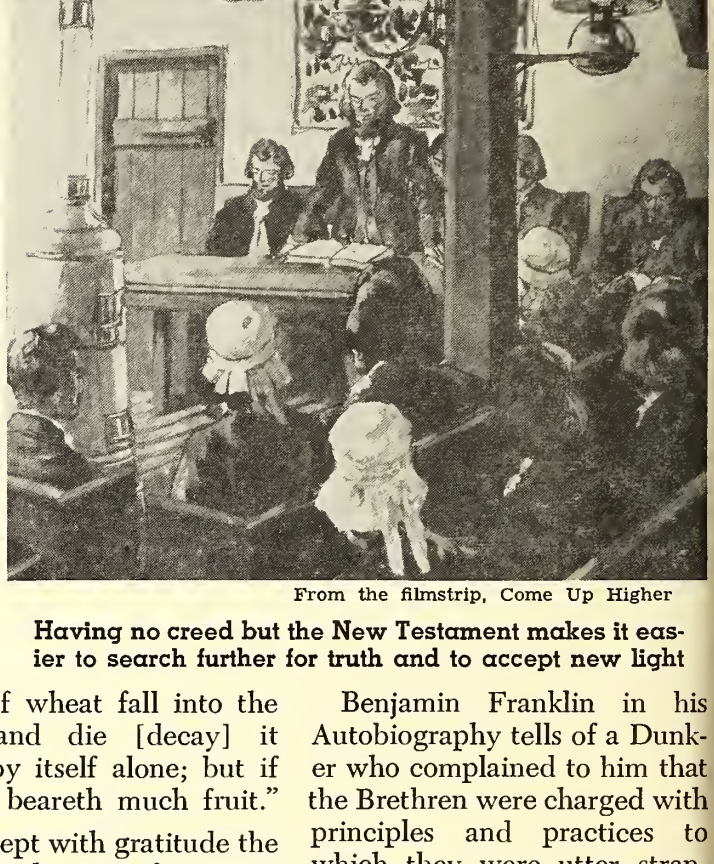


The heifer project spearheaded our present-day relief and service program. Here is one of the calves sent abroad to improve the herds there

Religious News Service

Thine is the Glory

A. Joseph Caricofe



From the filmstrip, Come Up Higher

Having no creed but the New Testament makes it easier to search further for truth and to accept new light

IT IS not possible to get a fair view of the state of the church today without taking a look backward, in order to see in retrospect the road over which we as a church have come. If we are to appreciate fully the place we now occupy, if we are to serve the present age, if we are to plan wisely and adequately for the future, it is important to know and understand our past history.

The state of the church can be accurately and yet inadequately described in one word. The one word that best describes the church today is *change*. We could well appropriate the words of Henry F. Lyte of the hymn, Abide With Me, "Change and decay in all around I see."

Change is a necessary part of growth. Without change there would be no growth. At first thought we regret the insertion of the word *decay*, but decay enriches the soil in which growth takes place. We are thankful for the teaching our Lord gave at this point, "Except a grain of wheat fall into the ground and die [decay] it abideth by itself alone; but if it die, it beareth much fruit."

We accept with gratitude the rhythmic change of nature: night and day, summer and winter, seedtime and harvest. The change of our day is evidenced by the jumpy neon sign, the moving van, the new model, the discarded morning paper, and the rapid shift from the horse and buggy to the motor car, to the airplane, to jet travel.

Historically, we are founded on a basis that anticipates change. We have prided ourselves that we are a communion without creed. Those who come up through Brethren tradition have accepted no creed but the New Testament as providing opportunity for a fuller revelation of the Scriptures and a corresponding change. When we accept no creed but the New Testament, we are in reality saying we apply no brakes to the triple A: no brakes to action, advance, and aggression of the kingdom of our Lord.

Benjamin Franklin in his Autobiography tells of a Dunker who complained to him that the Brethren were charged with principles and practices to which they were utter strangers. Franklin suggested that the Brethren put a stop to such abuse by publishing the articles of their belief and the rules of their discipline.

To this the Dunker answered, "From time to time he [God] has been pleased to afford us further light, and our principles have been improving and our errors diminishing . . . If we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps unwilling to receive further improvement, and our successors still more so, as conceiving what their elders and founders had done to be something sacred—never to be departed from." No creed but the New Testament means we are searching for and are willing to follow new light.

We have changed our major emphasis in the work of the

church. When Annual Conference met at Des Moines fifty years ago celebrating the bicentennial of our organization (1708-1908) one of the most able Conference speakers in beginning his discussion of the topic, The Doctrines the Church Stands For, said, "The doctrines peculiar to the Church of the Brethren shall be brought forward and emphasized at this time, and those doctrines held in common by all the Protestant churches shall be passed with mere mention." Bro. Rufus D. Bowman stated clearly the nature of this change, "There has been a change in the direction of the Church of the Brethren from exclusiveness to co-operation. The church is overcoming its timidity and sense of inferiority and is being captured by the spirit of adventure. The church is getting a new sense of direction."

For many years a major concern of the church was uniformity in appearance. This led to what was called the "order of the church" which rose to its greatest emphasis in 1911. A favorite reference in support of the church's effort to develop a peculiar people was taken from Titus 2: 13-14, "Our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Here the change that has come over the years is the shift from peculiar in appearance to excelling in what Paul really said was "strong in purity, warm in zeal, and active in good works." For we have come to believe that strength lies not in outward uniformity, but in a common loyalty and a full commitment to our living Lord. Formerly we aimed at being peculiar. Today we aim at giving heed to the words of Acts 15, "these necessary things."

We have changed from a sect in which the local church was presided over by an elder—meaning older, one who had accumulated sufficient estate to support himself at his own expense or, to speak more truly, at the expense of his wife and children. Today, we are recognized as a church among sister communions. The local church is served by a pastor—the shepherd of the flock, whose support is the responsibility of every member of the body of Christ, in keeping with the teaching of Jesus in Luke 10: 7: "The laborer is worthy of his hire." Or, as Paul stated in 1 Cor. 9: 14, "They that proclaim the gospel should live of the gospel."

But really we are still in swaddling clothes as far as pastor and church relationship is concerned. We still have some distance to go, for both pastor and the church need to grow in the grace of patience, tolerance, and co-operation and in a fuller measure apply the golden rule.

The church's belief in peace has been basic since the beginning in 1708. During the earlier part of our history, however, we were known as conscientious objectors. It was at this time that our major concern was not the prevention of war, but securing exemption of our Brethren boys from military duty should there be a war. This view may be clarified by my own embarrassment in the nineteen thirties. I said to a young man, "Our church has always stood for peace." To which he replied, "Yes, stand is about all we have done."

During the last ten years we have begun to deserve the name *peacemakers* of whom our Lord said, "Blessed are the peacemakers." Our material aid work, our heifer project, our Brethren Volunteer service, our student exchange are all efforts



Ewing Galloway

One of the challenges facing the church today is the rapid growth of population and the corresponding mushrooming of new housing areas which are many times without any church facilities

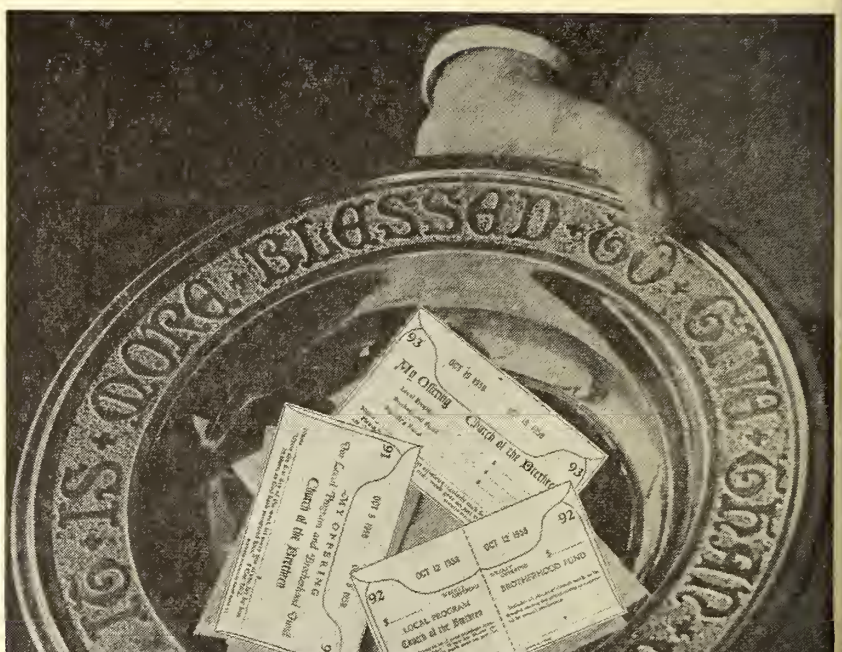
to remove the cause of war. We have changed from being against war for ourselves to being for peace for all mankind, including a willingness to work to that end, for we realize that if there is to be peace in the world it must be made.

As a communion we are becoming more ecumenical. When the first Brethren arrived in America in 1719 they settled in or near Philadelphia, but not long. When our ancestors left the centers of population, they chose to be isolated by distance. We turned our eyes inward upon ourselves. We neglected to lift our eyes to the field. We omitted to go into all the world.

A major concern was to "save our children" with committees for the purpose. We were not too much concerned with our own children but too little concerned with the neighbor's children, forgetting that evil influence like thistle seed disregards line fences. We developed a tradition that Brethren folk were largely a rural people, with white faces, accustomed to middle class economy, and born with a Brethren background.

Today we are certainly moving toward a more correct view, that the gospel is for every one who believes. We need to serve all folk within the community. In giving greater attention to ecumenicity we have shifted from legalism to love, from the form to the spirit, from the mode to the meaning, from defending a form to declaring a living Lord, from peculiarity in appearance to excelling in purity, zeal, and good works.

In discussing with you another change, as evidence of our growth, I would like to borrow from Paul in 1 Cor. 16: 2, "Now concerning the collection." Perhaps, in no area of our church life has there been a greater change than here. No subject is more alive today than that of stewardship. No emphasis has received such an upsurge of enthusiasm or devotion as that of giving.



Religious News Service

Stewardship is one of the live subjects today and in no area of church life has there been greater change than in this

Let me cite the example of two churches. In less than a ten-year period one nearby church increased benevolent giving from $700 a year to $7,000 a year. At the same time they assumed full pastoral support, built and paid for a new parsonage, and raised money to build a new church. The other church in less than ten years increased her total giving from $2,400 to $24,000 and no one went hungry.

But in spite of the increased interest in faithful stewardship, it is possible that in no area of church life is there more stubborn resistance than in the realm of Christian stewardship. To use the words of Paul again, "We wrestle against spiritual wickedness in high places"—even opposition in the official board. Let us note these steps in growth in stewardship. I mention four:

In the early days we asked little. Almost nothing was expected. Public offerings were prohibited by Annual Conference. Few ministers were elected unless they were financially able to serve without pay, but at the same time to give if the need arose.

Then 1884 came when we did ask a little. The 1884 minute of Annual Conference says in part, "Let each member, give, one cent or more, each week." We did not ask much, did we? And we did not get much for only one third of the churches responded. I recall the brother who came into my

home in my childhood collecting what he called the "cent-a-week-mission" from each one of the 500 members of my home church.

We omitted by choice the teaching of stewardship. All Brethren know that John 13 tells about feet washing but few are aware that Luke 12 carries important teaching about the man who laid up much goods for many years and planned therefore to take his ease, to eat, to drink, and to be merry. God ended the story by saying, "Thou fool," and told him he had less than twenty-four hours to use up his accumulations. Then our Lord added for the benefit of all: everybody is a fool "that layeth up treasure for himself and is not rich toward God."

More recently we have encouraged our members to give according to what we may best describe as the project method: to buy coal or repair the furnace (some would give to one and not the other), to pay interest or reduce the debt, to raise the budget with many offerings, to give more so as to equal that of the adjoining church, to give to some emotional appeal like Holland relief. Then when the need was met the giving slumped even though our income was the same or increased, forgetting that giving is an act of worship to our Lord.

There is a fourth step in our stewardship ladder. The highest motive and the simplest statement for faithful stewardship is found in John 3:16, "For God so loved . . . that he gave." It is the matchless love of God that prompts us to give sacrificially, which is the measure of our love. "To give is to live" is this year's stewardship motto. To refuse to give is to forfeit my Christian witness, to betray my Lord, to deny the gospel to those who do not know it, to run the risk of losing my soul.

Thank God for the change that results in growth.

TOMORROW BECKONS

To recall a commendable past, to review a changing present have little value short of a rededication of ourselves to a challenging future. The most important thing I can say at this point is, "The best of today is not good enough for tomorrow." Today bids farewell. Tomorrow beckons. The new day calls. The future with its sunrise challenges us. May I mention three things that challenge us today:

(1) *The increase in population.* Births have taken a strong upward turn. The population is increasing four times as fast as when I entered full-time pastoral service in the nineteen thirties. When Jesus said, "The kingdom of heaven is at hand," he was saying that a challenging opportunity is within our ability to reach.

So saying he described the situation facing the Church of the Brethren. To use Paul's statement again, "A wide door for effective work has opened to me and there are many adversaries."

(2) *The world's spiritual needs.* One brother at the Richmond Conference described the dark ages as rich in worldly goods, ruled by an iron hand, and rotten at heart. All three are present in 1958 and threaten us like a gnawing cancer at the very life of the church. Shall the church, banked amid the laurels of past achievement, take it easy today, when she is face to face with the competition of contemporary agencies? Shall we be content to announce services as usual, or be satisfied to use the church our grandparents built when just across the highway or in the next block we compete with the best in public education?

Shall we look at the achievement of labor in the field of social justice and be content for it to be said, "The children of this world are in their generation wiser than the children of light." Or shall the church "yield the right of way" while alcohol drives proudly by leaving in its wake debauchery, destruction and death?

Our Lord gave answers to these three questions when he said: "Ye are the light of the world" to give guidance, leadership, and direction in a dark world; "ye are the salt of the earth"; you are called to prevent decay and destruction; and then added, and like leaven, "to work there till the whole is leavened."

(3) *Our Anniversary Call.* The 250th Anniversary of the organization of our church began last October. The Lord of the harvest will come seeking the fruit of our year's labor. In order to justify our lack of achievement will it be necessary for us to answer in the disappointing words of Luke 13: 7, "Let it [us] alone this year also." Do not disturb our ease. Give us another year of grace, in the hope that we may bear

Continued on page 18

How High a Prayer

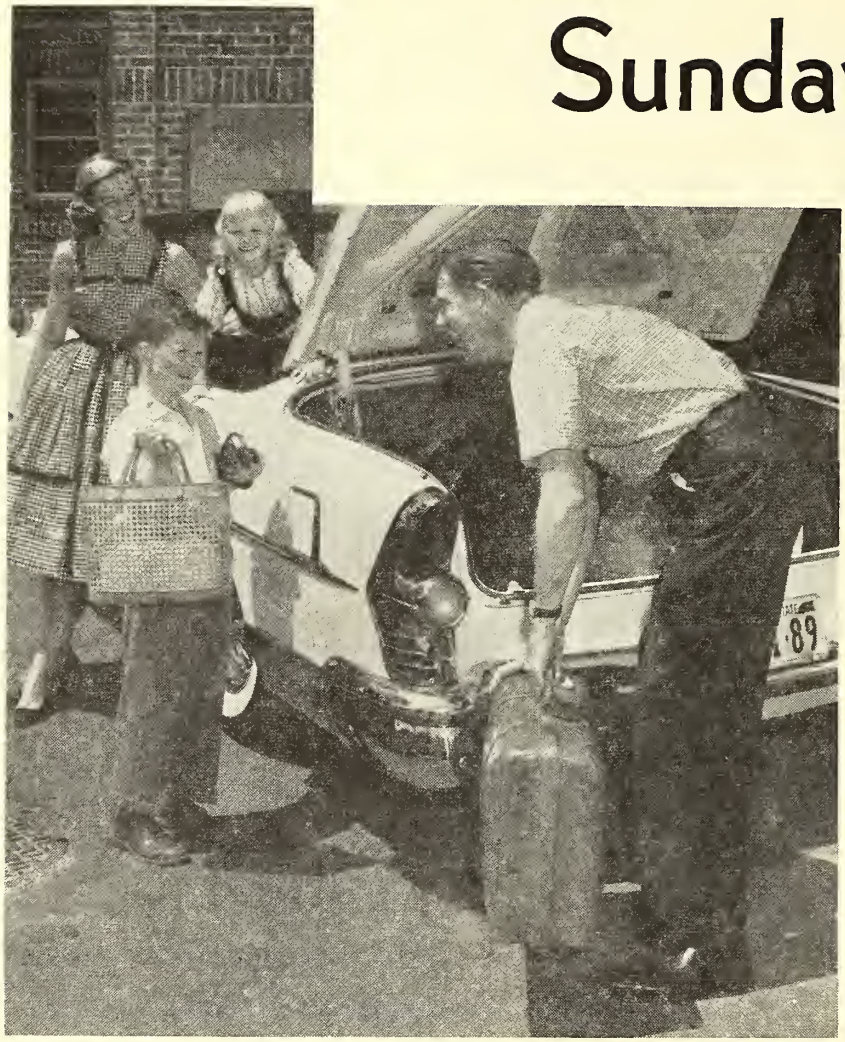
MRS. CALDER MUIRHEAD

The fragrant perfume of the flowers
Invading these long summer hours
Can never reach the azure skies
Although wind borne, how hard it tries.
But it's not so with whispered prayer.
Each word is carried on the air;
God hears and soothes the troubled mind,
Leaving a lasting peace behind.

Sunday School

Dessie Miller Myers

This article is one of a series planned by the Committee on Children's Work of the Division of Christian Education of the National Council of Churches. It is being used by several co-operating denominations.



Devaney

A small bag will carry materials that will help to have Sunday school on the vacation trip

"MOTHER, where will I go to Sunday school tomorrow?" Jane Ward was so busy packing for the two-week vacation trip that the small questioner had to repeat his question before she answered. His voice was more insistent the second time so she knew there was no putting him off. "I don't know," she answered quickly. "It is a long way to grandmother's and we will have to keep driving in order to arrive before dark. Is Sunday school so important to you when we are going on vacation?"

Jimmie nodded his head and his voice was anxious. "I never miss Sunday school. Remember, I haven't missed all summer. Let's wait until after Sunday school to start to grandmother's. Can't we?"

Jane had been very proud of her small son's interest in Sunday school, but she wished now that he would run along and play and not interrupt her packing. She knew from past experience that Jimmy could be very persistent when he had something on his mind. She would have to give him some kind of answer. She snapped the lid shut and turned to look at him. He stood waiting for her answer, small hands in his pockets, feet braced wide apart, an anxious frown on his forehead. Jane smiled at him.

"Don't you worry, Jimmy," she said, "We'll have Sunday school. You just wait and see. We'll have Sunday school wherever we are on Sunday."

A smile broke across the small face. "I'll go tell Mary Jane," he shouted. "She'll be glad, too. She won't want to miss."

Jane Ward sighed. Now what would she do? She had promised and her children knew that she did not break a promise. How could they have Sunday school? As she packed, a corner of her mind kept searching for ideas. She quickly rejected the idea of stopping at a church along the way. The children would be in play clothes and it would take too much time.

The Wards were up bright and early on Sunday morning. Jane still had the Sunday school problem on her mind. In the

Homemaker, Harrisonburg, Virginia

Wherever You Are

midst of packing cookies, games, and essentials for a trip with children, she remembered their Sunday school storybooks. They had been bringing one home each quarter. She had read some of the stories but there had not been time for all of them.

Rushing into the library, she snatched one for each child from the shelf where they kept their books. At the same time her eyes fell on a little book which their grandmother had sent with a gentle hint that it would be a good one to use in family devotions. They had really intended to use it but thus far they had not. It went into the bag with the storybooks, and Jane felt a trifle easier about the Sunday school promise.

By the time the children began to notice that people were going to church, Jane had their Sunday school all planned. As they drove through a small town, they stopped for a traffic light beside a large church. Beautiful chimes were playing from the steeple and people were hurrying along the street.

"I'd like to stay and listen to the pretty music," Mary Jane said from the back seat.

"Me, too," echoed Jimmy.

"I think the chimes are playing to start our Sunday school," Jane said as she turned toward the children. "We are going to have a family Sunday school this morning here in the car, and I found something in this little book that grandmother sent that we can all think about and talk about in our Sunday school. It is a story about happy sounds. You know how we all love to sing together. We all enjoyed the happy sounds coming from the chimes in the church, and maybe we can continue to think of happy sounds and make happy sounds during our long trip to grandmother's."

Thus Sunday school for the Wards began in their car. They sang hymns. They talked about happy sounds. They sang their prayer, Father, We Thank Thee for the Night. They repeated a verse together, "Make a joyful noise to the Lord," and followed it by thinking about what God would consider a joyful noise. Five-year-old Jimmy insisted that "please" and "thank you" are joyful noises. Mary Jane felt that laughter might be a joyful noise.

Sunday school for the Wards was short. It did not last an hour, even with some supplementary stories from the children's storybooks, but their parents discovered that it actually lasted in many ways all day. Time and again as they traveled the children would talk about joyful noises. When they stopped for lunch, Mary Jane startled the pleasant waitress by telling her that she thought her voice made a joyful noise. When Jimmy became sleepy and tired in the afternoon, his sister reminded him that his voice sounded cross and he had forgotten how to make a joyful noise. As they drove through the country they caught snatches of bird song now and then and this delighted the children.

Jane Ward in her last-minute rush made less preparation for Sunday school than many parents would want to make, but even her experience proved its worth. There are other ways in which this particular family might have had Sunday school. Certainly families with older children would want to conduct it in a different way. What are some other ways to have Sunday school wherever you are?

If the Ward children had been older, it would have been good to have planned with them before leaving on the trip. Primary and junior boys and girls can participate in planning and after several experiences of having Sunday school wherever they are they have ideas of their own concerning materials and activities to use.

Rather than conducting the Sunday school in the car while traveling along, it might sometimes be possible to have Sunday school when stopping for lunch, particularly if the family plans for a picnic lunch. In some cases it might seem practical to change the time of Sunday school and have it at a motel when stopping in the evening. It might be possible to stop at a church along the way.

Children respond to patterns. The child who goes to Sunday school regularly thinks of Sunday as the time when this is desirable. Jimmy and Mary Jane were not unusual children. They are probably rather typical of five-and seven-year-olds who are having satisfactory and happy church school experiences. Although their Sunday school experience was very different when they had it while driving along, it satisfied that feeling that Sunday is for Sunday school and we are having it.

Along with the value of pre-

serving the attitude, actual learning took place because their mother was wise enough to pick up an area for their discussion which related nicely to the travel experience. Countless other types of lessons might be integrated in an equally satisfactory way.

When on vacation or camping trips parents are relieved from some of the rush and tension of usual living. This could make it possible for fathers in particular to spend more time in religious discussion and instruction. If they are camping, Sunday school time may be a time to gain new wonder and appreciation for God as Creator. Sensitive and alert parents find many opportunities to awaken wonder in children and will not wait for any set time.

Sunday school may be a time for special thanksgiving and worship, which will bring to every member a special awareness of God's presence wherever they are. Families camping in national parks should not overlook the opportunities for worship and study with other campers. Seminary students conduct services in parks during the summer months.

Sunday school is a privilege when snow, flood, or weather conditions of any kind keep the family at home. Whereas the summer months are a time of irregular attendance at Sunday school in urban areas, in some parts of the United States weather creates problems of attendance. If a family lives in an area where this happens rather often, the parents may want to order curriculum so that unit studies will not be interrupted for the children. If it happens to be an occasional storm, most parents can find other usable resource helps. The most important consideration is to establish a pattern for having Sunday school regardless of the weather.

Some of the best remembered religious teaching experiences may be a Sunday school with the entire family in attendance in the living room. Family worship experiences are far too rare in many American homes. If Sunday school is a privilege why should there not be some family Sunday school experiences?

People who are not supplied with teaching materials and have not taught in a church school may feel the greatest frustration over resources. Like Jane Ward they may ask, what shall I use?

Many curricula for children carry messages to parents outlining units and their purposes, as well as books for children to be used in the family. (Adults have their own materials and should not be left out of our thinking when we consider the

The Family Counselor

Paul Hersch H. K. Zeller, Jr. Jesse Ziegler
Clyde Weaver Leah Zuck Katherine Weaver

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I am a married woman but not as happy as I thought I would be when married. My husband is trying to finish high school. Now he wants me to find a job to help make the living. I have a little baby and I feel it is my duty to stay home and care for my baby as she needs me now the most. My husband does not try to save at all; so I feel it is not my duty to help him out. Am I right or wrong?

He does not like my parents and I know of no reason except jealousy. He never lets me have the car to go to my home or anywhere.

I am a Christian and love to go to church. I got my husband to join the church before we were married and he seemed real interested then, but now I almost have to beg him to go.

Please try to help me out with your prayers and suggestions. I feel that after he has graduated and finds a good job things will change for the better.

Worried.

Dear Worried Friend,

Achieving emotional maturity is a problem that many young husbands face, especially when their normal social development has been interrupted. Being married, your husband cannot avoid the conflict of being a husband and father on one hand (the demands of manhood) and, on the other hand, feeling like an adolescent. He is compelled to be "bossy," to be jealous of your relationship with your parents and to be on the defensive with regard to church relationships. In other words, your husband presently feels inferior to you. He very much needs your love and your understanding of his feelings, even though he is not as capable of demonstrating his love to you at the present time.

You would do well to put him on the spot less often. Use every opportunity to talk with him. By this, I mean really listen to what he says and be willing to consider his ideas even though you don't agree with him. For example, you might discuss the problem of your working, by accepting the possibility that it might be feasible. Talk it over with him in detail as to what arrangements you might have to make. By your attitude let him know that you really need him.

However, you must recognize that even when these efforts are made by you, your husband may not assume responsibility as rapidly as you would like. You might make the further step of securing some marriage counseling in the place where you now live.

Paul Hersch.

desirability of having Sunday school wherever we are. Many adults are no more anxious to miss than children.) Many denominations publish story papers with valuable story material and in many cases a worship section. One parent clips these worship pages and has placed them in a loose-leaf notebook, arranging them by subjects. She can turn to good worship material, much of which would be excellent to use in a Sunday school at home. There are also devotional books planned for different age groups. Jane Ward was using Prayer Time, a devotional book for families with young children.

The most important resource for this as for other religious study and instruction is the Bible. For young children simple Bible storybooks may be used. People of any age may enjoy working on a choral reading from the Bible. One family with three children all under twelve worked out a choral reading of the Christmas story while on a Christmas vacation trip. This, along with discussion of the meaning of Christmas, was a very fine substitute for the Sunday school experience which was missed on the Sunday immediately preceding Christmas.

One of the resources for meeting the need for Sunday school wherever you are might be a file of material. Such a file can be developed in any home with little expenditure of time and effort. Into it may go story and worship materials clipped from story papers, bits of poetry, pamphlet helps, used curriculum materials, good pictures clipped from magazines, and storybooks. When the time comes to use such a file, hymnbook and Bible may be added to these resources, as well as current curriculum material if available. With such a file, any parent could help plan a Sunday school under any and all conditions.

Religious instruction is needed, as never before, perhaps. Parents cannot escape their great responsibility. The church must provide every help in order that the highest purpose of the church school may be realized by helping each child to grow in wisdom and in stature and in favor with God and man. The Sunday school as a regular weekly part of the life of the individual is just one small way of achieving this purpose, so why not have it wherever you are?

The Inasmuch of Service

Continued from page 7

May keep the path but will not reach the goal!
But he who walks in love may wander far,
And God will bring him where the blessed are.

A novelist incorporated this idea into one of his greatest books, based on an incident he had one time observed in his career. A dying man had been an unbeliever most of his life and as the shades of night gathered round him, he sadly remarked, "But I can't believe in God." His spiritual adviser quickly reviewed his many unselfish and spontaneous deeds of love and mercy, and concluded with the assurance, "But God believes in you."

We who believe in God and in his son sent from heaven earnestly covet such a word of approval. And who would say such commendation will not be ours if we continue our emphasis upon unselfish and devoted service to those in need and suffering! "Inasmuch as ye have done it unto one of the least of these, my brethren, ye did it unto me."

Through Worship to Peace of Soul

Kirby Page

Worship is reverence and
Adoration, uttered and
Unspoken prayer, holy
Thinking and right doing.

It is the experience of
Gazing into the starry
Firmament in sheer wonder
And awe. It is exultation
Of heart in the presence
Of the beauty of sky and
Sea, lake and forest,
Mountain and valley.
Worship is the surging of
The soul under the spell
Of exalted music and
Glorious art. It is the
Longing for wisdom and
Goodness produced by
Reading great poetry and
Inspired biography.

It is the heartthrob of
Parents as they stand by
The crib of sleeping babe
Moved with high aspiration.
It is the enjoyment of
Fellowship with kindred
Spirits in search of
Life's meaning and power.

Worship is thanksgiving to
God and confession made to
Him. It is fervent petition
And earnest intercession
For loved ones, friends and
Enemies. It is commitment
And allegiance to the divine
Purpose. It is practicing
The presence of God and
Speaking oft with thy Lord.

It is walking hand in hand
With the living Christ
Through the clamor of the
Day. Worship is doing what
You know to be right in the
Sight of God, loving mercy
And pouring out compassion.

It is desiring the holiness
Of the Eternal, seeking
His truth, opening heart
To his love, consecrating
Emotion and will to his
Service. The ripe harvest
Of ardent worship is
Peace of soul.
At-one-ment with God
And Christ
And fellow man.

KINGDOM GLEANINGS

Paul B. Sanger is serving as summer pastor in the newly formed church at Charlottesville, Va.

The first congregation among the Higi people in Nigeria was organized on May 11. This brings the total of congregations in Nigeria to fifteen.

Martha Shick Flory died June 11 after a few days' illness at her home in Paradise, California, where she had been living for the last five years. Sister Flory served in South China for sixteen years.

Buffalo Valley church, Southern Pennsylvania, added twenty-six of its members to the Brotherhood's Fellowship of Tithers following a recent study and pulpit treatment of Christian tithing.

Bro. Wilmer Kensinger, pastor of the Tyrone church, Tyrone, Pa., died in the Tyrone Hospital, Thursday evening, June 12, of a cerebral hemorrhage. He was the writer of the article appearing on page six, The Inasmuch of Service, one of a series of articles.

Dan West, director of leadership training, met recently with ministers of a dozen denominations in greater Dayton, Ohio, and with part of the Evangelical United Brethren publishing staff to lead their thinking on the basic ideas of working with people.

The third Conference on the Church and War, sponsored by the Church Peace Mission, of which the Brethren Service Commission is a participating member, will be held at the Central Methodist church in Detroit, Mich., on Feb. 16-19, 1959.

Chalmer E. Shull, missionary serving in India, is recovering satisfactorily from major surgery, and is recuperating at Kodaikanal, South India. He appreciates the prayers of friends in the United States and India for divine blessing during the days in the hospital.

Randall Spoerlein, a Church of the Brethren layman of Carroll County, Md., was recently elected president of the Maryland Farm Bureau Federation. At the same time, Mrs. John Young, a Brethren leader of the same county, was elected president of the Associated Farm Bureau Women of Maryland.

Dedication and Homecoming

Spring Creek church, Hershey, Pa., will have a homecoming service on July 27. Tentative plans call for regular services in the morning, a box lunch at noon, visiting during the afternoon, and a music program in the evening that will include singing in German.

Moxham church, Johnstown, Pa., dedication service for the new building will be held July 13, 1958. The speaker in the morning is Dr. T. F. Henry of Juniata College, and in the afternoon, Pres. Calvert N. Ellis. The Rev. John D. Ellis, D.D., has been pastor of the Moxham church for the past twenty-seven years.

Emmert F. Bittinger has a number of rare and out-of-print books relating to Brethren history and doctrines he is willing to dispose of. Make inquiries at his address, Burkittsville, Md.

Copies of the report of the second Arden House Conference on Disarmament held in March are now available without charge from the Church of the Brethren General Offices, Elgin, Ill. It is a very useful background piece on disarmament.

Five hundred and sixty-eight churches have organized Men's Work groups and 812 have organized Women's Work according to the 1957 statistical reports from the churches. One hundred fifty-three local churches have a director of adult work.

Members of the Church of the Brethren living at Lakeland, Fla., have formed a fellowship and are holding services. They are interested in having the names and addresses of those living in that area. Contact: E. C. Swihart, 726 South Boulevard, or Ralph A. Sherman, 1441 Shore Acres Drive, both in Lakeland. They invite these members as well as friends to meet with them.

Among the United Nations officers arriving in Lebanon on June 12 and 13 to help keep the peace between Lebanon and Syria was David Blickenstaff, member of the Church of the Brethren, serving as chief secretary of the team. Dr. Blickenstaff, who is the son of Brother and Sister Lynn Blickenstaff, former missionaries to India, has been working with the United Nations in Paris for a number of years.

Women's Work materials for 1958-59 are now available in an envelope, priced at 75c. There are seven guides, especially geared to the interests of women, in the suggested materials for next year. These guides are to be inserted into the folders for Women's Work along with those for the current and preceding years. Order from Church of the Brethren General Offices, **Elgin, Ill.**

The radio program, Conversations With Mary Margaret McBride, which began April 5 and will continue until Sept. 27, deals with some phase of family living. For August the subjects are: 2nd, Sex Attitudes in the Home; 9th, Is Counseling Necessary?; 16th, The Family and the Church; 23rd, Civic Responsibilities; 30th, Mobility of Family. These programs, produced in co-operation with the United Church Women, are carried by the Mutual Network at 1: 15 EDT.

Conscientious objectors in Virginia are planning to hold their annual meeting at the Troutville church on July 20. Dr. John Mummaw, president of Eastern Mennonite College, Dayton, Va., will be the guest speaker. This is an interdenominational meeting and all conscientious objectors and all others interested in the cause of peace are invited. For further information write: M. O. L. Spangler, 214 Clay St., Blacksburg, Va., or Sherrard Stevens, R. 2, Vinton, Va., or William Broyles, 3775 Fairburn Drive, Roanoke, Va., or H. C. Spangler, R. 4, Roanoke, Va.

Brotherhood Theme: Brethren Under the Lordship of Christ

McPherson College

Carl Harris, junior, Jennings, La., was elected president of the student council for the 1958-59 school year. Miss Sherland Ng, sophomore from Hawaii, was elected student council treasurer.

McPherson College graduated 103 seniors at the 70th annual commencement on June 1. This was the largest graduating class in the history of the college. D. W. Bittinger, college president, gave the baccalaureate sermon. Dr. Galen Jones, '18, director, Council for Advancement of Secondary Education, Washington, D.C., was the commencement speaker.

Five alumni were honored by the college during commencement activities. Rev. Alvin Lindgren '38, Evanston, Ill., was granted a Doctor of Divinity degee; Dr. Galen Jones '18, Dr. H. H. Nininger '14, Mr. Lester Kimmel '18, and Dr. Ralph Strohm '22, were granted citations of merit.

Harvey Lehman '27, St. John, Kansas, has been employed by the college in the public relations department. His duties will take him over the entire Western Region in the interests of the college financing and the total outreach of the college program.

D. W. Bittinger, college president, has been elected president of the Kansas Foundation for Private Colleges in Kansas. The foundation was organized five years ago in order that a unified approach could be made to business and industry in Kansas for financial support.

Prof. Donald Frederick, head of the McPherson music department, directed the Conference choir at the Des Moines Annual Conference. Appearing during the Conference were the McPherson a cappella choir, the ladies trio, and the male quartet.

Ronald Anderson, McPherson discus thrower and national NAIA champion, is one of ten athletes from across the nation who will be flown to San Diego for the national NAIA field and track meet in June.

The total amount pledged and given toward the McPherson College development campaign now exceeds $580,000. A recent gift from Miss Jessie Brown, a former McPherson faculty member for thirty-eight years, in the amount of $50,000 helped to bring the campaign to the present figure. Efforts are being made to conclude the campaign by early fall, with tentative plans looking toward construction of the new auditorium-administration building next year.

James P. Coulson, Tucson, Ariz., has been employed by the college as assistant professor of English and drama for the next school year. Mr. Coulson has been in graduate study in Arizona.

McPherson College is co-operating with various summer church camps in the Western Region by arranging for faculty and student personnel in leadership responsibilities.

Mr. and Mrs. Bittinger left immediately following Annual Conference for Europe, where they will spend the summer visiting the various Brethren Service projects throughout the European area. They will participate in several conferences and in the 250th Anniversary celebration at Schwarzenau.

Professors Harley Stump, Dayton Rothrock, George Keim, and Merlin Frantz will be working on advanced degrees in various colleges and universities during the summer.

The Church Calendar

July 6

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Justice and Mercy of God. Deut. 6; 10: 12—11: 1; Psalms 145; Micah 6: 6-8; Rom. 5: 6-11. Memory Selection: But the steadfast love of the Lord is from everlasting to everlasting upon those who fear him, and his righteousness to children's children. Psalms 103: 17 (R.S.V.)

July 13-17 Southeastern Region conference, Bridgewater, Va.

July 14-16 Ministers' camp, Swatara, Pa.

July 17-20 District meeting, Texas and Louisiana, Nocona, Texas

July 22-24 District meeting, Southern Virginia, Boones Mill

July 27—Aug. 1 Children's workers laboratory school, Manchester College, Ind.

July 27—Aug. 3 Peace workshop, Camp Mack, Ind.

July 28—Aug. 1 Ministers' seminar, Camp Mack, Ind.

Aug. 1-2 District meeting, Northern Virginia, Valley Pike

Aug. 3-9 Workshop and laboratory schools, Elizabethtown College, Pa.

Aug. 4-9 Bethany summer extension school, Elizabethtown College, Pa.

Aug 6 World Convocation of Brethren, Schwarzenau, Germany

Aug. 7-9 District meeting, Northern Indiana, North Manchester

Aug. 7-9 District meeting, Eastern Virginia, Nokesville

Aug. 10-14 Regional family camp, Camp Mardela, Md.

Aug. 11-14 District meeting, Tennessee, Knob Creek

Aug. 12-14 District meeting, Southern Indiana

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Dwight Smith of Liberty Mills, Ind., in the Andrews church, Ind., Aug. 10-17.

Bro. John T. Glick of Bridgewater, Va., in the Bethel church, Greenmount congregation, Va., Aug. 13-24.

Bro. Wm. Longenecker of Mt. Joy, Pa., at the Highland Park camp meeting grounds along Route 309, Sellersville, Pa., July 7-20.

Bro. John Meyers of Tampa, Florida, in the Clay County church, Doctors Inlet, Florida, July 6-13.

Sister Opal Pence of Plymouth, Ind., in the West Manchester church, North Manchester, Ind., Sept. 14-21.

Bro. Walter Stinebaugh of Markle, Ind., in the Sugar Creek church, So. Whitley, Ind., Aug. 11-17.

Gains for the Kingdom

Six baptized in the Dille church, Nigeria. **Thirty-six** baptized in the Shafa church, Nigeria. **Six** baptized in the Marama church, Nigeria. **Ten** baptized in the Garkida church, Nigeria. **Eighteen** baptized in the Virgwi church, Nigeria.

Thirteen baptized in the Vyara area, India. **Ten** baptized in the Flora church, Ind., and **two** received by letter. **Three** baptized in the Sacramento Suburban church, Calif., **seven** received by letter, and **one** by affirmation of faith. **Three** baptized at Quakertown, Pa.

Four baptized in the Sugar Creek church, Ohio, and **one** by letter. **One** baptized in the Baltic church, Ohio, and **eight** by letter.

Thine Is the Glory

Continued from page 11

the fruit you have a right to expect.

There is little value in reviewing the past. There is little worth in surveying the "state of the church" today unless it helps us chart our course for tomorrow.

We are called to make three major thrusts:

(a) Evangelism is the first thrust. Evangelism, not material aid, not heifers for relief, not social action is the first great work of the church. One of the major disappointments of our church is its slow growth. The church is commissioned to make disciples, beginning at Jerusalem. These facts challenge us: Church membership in all churches is growing twice as fast as the population while in the Church of the Brethren we are growing only half as fast as the population. Like Alice in Wonderland, you have to run as fast as you can to stay right where you are. We are not doing that well.

In this connection we need to be aware that the real church is not at Richmond, or Ocean Grove, or Des Moines, nor is it at our national headquarters, nor our regional office, nor our district office. The church is at Fourth Street and North Carolina Avenue; it is at Liberty Heights, at Rocky Ridge, at Meadow Branch. It is in the local church where our members live and where each one needs to "do the work of an evangelist."

(b) The second thrust in the coming anniversary year should be in the area of Christian nurture. The Church of the Brethren has the credit of starting Sunday school work in 1738, more than forty years before Robert Raikes began the modern Sunday school movement in England. But exactly one hundred years later, in 1838, Annual Conference ruled against the Sunday school. In 1862 it was again tolerated. Today it is accepted and encouraged in all our churches.

I am the friend of the Sunday school, but with all the good it is doing, I have a firm conviction that its strength is overrated. The amount of good that can be done in thirty minutes or less a week is of necessity limited. We certainly cannot claim honors in the field of Christian education and nurture, whether in the home, the church school, or the college.

It is evident from what has been said that we have not baptized too many people, and with equal truth it can be said that we have allowed too many that were baptized to become what Jesus called "lost coins." When something that has potential value is out of circulation, its value is exactly zero. Let us give increased attention to conservation, in order that none may depart from "their first love."

(c) The third thrust needed and certainly long overdue is a full commitment of all Brethren Under the Lordship of Christ. Such a commitment will express itself in time, talent, and treasure.

Virginia's Deaf-Mute Minister

Boyce Loving
Progress Staff Reporter

A DAILY Progress employe is the only deaf-mute minister licensed in Virginia. He is the Rev. Warren C. Blackwell, thirty-seven-year-old deaf-mute ad compositor and minister of the Church of the Brethren. His story is that of a heroic battle to overcome his inability to hear and speak.

Blackwell was born March 27, 1921, at Moorman's River (now White Hall), the son of Mr. and Mrs. Amherst L. Blackwell. When he was seven years old, he entered the Virginia School for the Deaf and Blind at Staunton, where he was graduated in 1940.

From the Staunton school, Blackwell went to Gallaudet College in Washington, D. C., the world's only college for the deaf, but had to leave during his junior year because of financial problems. While at Gallaudet, he played the role of a pirate captain in The Pirates of Penzance under the direction of the late Frederick H. Hughes. Here, also, he was the champion fencer of the college and runner-up in the District of Columbia.

In his student days at Staunton, Blackwell became an Eagle Scout and was one of the honor escorts for President Franklin D. Roosevelt at the dedication of the Woodrow Wilson birthplace as a national shrine.

After a "rather aimless youth," Blackwell said he "felt the call to God's service." He said he was strongly influenced in this direction by Miss Lottie Reikoff, a sign-language student with normal hearing at Gallaudet. He was baptized in the Church of the Brethren in Washington by the Rev. Warren D. Bowman, pastor of the church and now president of Bridgewater College. While in Washington, Blackwell "sang" in signs in the Christian Deaf Fellowship choir. He was li-

censed to the ministry in Roanoke on Oct. 9, 1955.

The Rev. Mr. Blackwell takes literally and personally the injunction, "Go ye into all the world and preach the gospel. . . ." At his own expense he conducts services for the deaf at Roanoke, Danville, and Winchester. His itinerary as minister to the deaf also has carried him to Lancaster and Philadelphia, Pa., to Norfolk, Newport News, Richmond, Staunton, Hampton, Charlottesville, Va., and Washington, D. C.

"I have always paid the major portion of my expenses, except for the times when invited to dine and rest at the homes of my followers," the minister said. He estimated that he spends an average of $45 a month for gasoline and oil, and travels an average of 1,000 miles a month.

Sometime ago a few of Blackwell's deaf friends contributed more than $300 to purchase him a new car so that he could conduct his work more effectively. He has baptized six persons during the past two years, he said.

Most impressive of this handicapped minister's accomplishments, however, are the deaf persons he has inspired and given personal help. These include his aid in enabling a young man to learn the printing trade at the Danville Technical Institute. Also, he helped an aged, almost illiterate deaf man in Roanoke to obtain Social Security benefits. A hard-working deaf young married man was involved in an auto accident, and Blackwell borrowed $100 on his own car to pay for damages for which the young man was liable. The minister received no reimbursement. He frequently supplied groceries to destitute deaf people in Roanoke.

Blackwell played a major part in helping to establish the Auld Lang Syne Alumni Association of the Virginia School for the Deaf at Staunton.

At the moment he is working to establish a home for the aged deaf.

Back of the man and his zeal to make his part of the world a better and happier place in which to live is the great good nature of Blackwell. He is popular among his fellow workers at the Daily Progress and all of them admire and comment on his cheerfulness. Clair Dollins, supervisor of the ad compositors, under whom Blackwell works, said the deaf compositor is a hard, conscientious worker and always cheerful, no matter what his assignment or how much pressure is exerted to make a deadline.

Blackwell hopes some day to go to Mexico as a missionary to the 100,000 deaf persons of that country.

The next time you think you have been dealt a raw hand, think of the Rev. Warren C. Blackwell, who has never heard the strains of lovely music nor the voices of his fellow men, and never has been able to communicate by word of mouth with any of his associates. His hands in sign language and his ever-present pencil and notebook are his only means for making known his wishes or expressing his ideas. Yet he has shared his time, his talents, his energies and his substance with others, often more fortunate than he.

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Boyce Loving

Warren C. Blackwell, only licensed deaf-mute minister in Virginia, plies his trade as an ad compositor at the Daily Progress

God's Handiwork

RUFUS M. REED

I looked into a lily's heart,
And saw the Master Painter's art;
I viewed a rose in fullest bloom—
Only God could give such sweet perfume!
I caressed the trunk of a tow'ring tree,
And knew I was near divinity!
I scanned the hills where the old pines nod—
Stairways of green leading to God!
Is not man's wisdom small? Alas,
He cannot make one blade of grass!

News and Comment From Around the World

Southern Baptists Appoint Committee on World Peace

The Southern Baptist Convention recently appointed a nine-member Committee on World Peace to work for the promotion of goodwill and peace all over the world. The committee is the first group of its kind ever named by the Convention in its 113-year-history. Its formation was recommended by Rep. Brooks Hays, of Arkansas, in his presidential address to the delegates to the Convention.

Following the action, Mr. Hayes said that there is the possibility that Southern Baptist delegations will visit Russia as part of the denomination's program to end world tensions. The congressman expressed the hope that "massive reconciliation" would replace the threat of "massive retaliation" in world affairs.

In spite of some opposition, delegates to the Convention accepted a report calling for "fellowship with people of every race and nationality." Calling for a reconciliation of racial differences, the report condemned "social usages that create fear and intimidation and that deny the basic American freedoms" to any citizen.

The Convention also approved changes in administrative structure which would improve the effectiveness of its agencies and boards. The changes were drawn up after a two-year survey by a special committee, authorized to find ways of improving the agencies.

A record budget of $17,500,000 for 1959 was adopted at the sessions in Houston, Texas. The amount represents an increase of a million dollars over the current budget. Of the total, more than $5,000,000 was earmarked for foreign mission work.

The delegates approved a motion pledging prayerful support of Billy Graham's San Francisco crusade. Southern Baptists now have 1,213 missionaries serving in 38 countries.

Lutherans Transfer Property to Indian Church

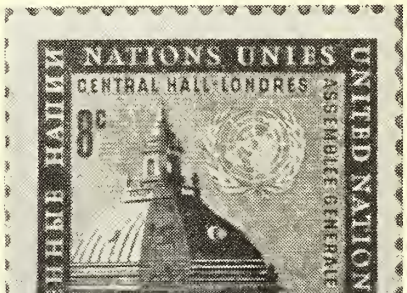
The United Lutheran Church of America has turned over property valued at more than three million dollars to the Andhra Evangelical Lutheran Church at Guntur, India. The property includes hospitals, a college, high schools and training schools, and 800 elementary schools.

At the same time, the United Lutherans are handing over 2,000 churches, chapels, and other buildings to the Indian church. The Andhra Church has 2,300 congregations and 250,000 members in five synods. It was begun as a mission in 1842.

Protestant Churches Sponsor 42,633 Scout Packs, Troops, Posts

At the close of 1957 Protestant churches sponsored a total of 42,633 Cub Scout packs, Boy Scout troops, and Explorer posts. Protestant churches sponsor thirty-eight per cent of all Scout units in all types of chartered institutions.

The Church of the Brethren is responsible for sponsoring at least 127 different Scout units. Thirty-seven boys who received God and Country Awards last year were members of the Church of the Brethren.



Religious News Service

Central Hall, London, a Methodist church in which the first United Nations General Assembly was held in 1946, is pictured on new three-cent and eight-cent UN stamps. The UN issued 5,000,000 of the blue three-cent stamps and 4,000,000 of the purple eight-cent. During occupancy of the British church by the UN, the congregation worshiped in other churches. Central Hall was completed in 1912 following contributions of a guinea (then about $5) solicited from each Methodist family in the British Empire

Kerala Education Bill Ruled Unconstitutional

The Supreme Court in India has ruled unconstitutional several clauses of an education bill passed by the legislature of the Communist-controlled State of Kerala last year in the face of sharp opposition from Roman Catholic and other religious minorities.

It is expected that the bill will now be returned to the Kerala government for deletion of the offending clauses. As originally drafted, it would have placed religious and all other private schools under government control. The court specifically ruled against provisions which would have given the state the right to control the establishment of new schools, to take over the management of existing schools, and to bar tuition fees in private primary schools.

News Briefs

A special commission has been appointed by the Evangelical Church in Germany to study West German atomic armament. The commission is expected to debate a motion submitted by the Evangelical Church Fraternities demanding that the Senate endorse a ten-point declaration condemning the production, testing, or use of atomic weapons.

Russian Orthodox churches in the U.S.S.R. at present number over 22,000 while those of "other denominations" total 18,000 according to a report broadcast by Moscow Radio. The station commented that "there are actually as many churches as are needed in the country." It said there is one synagogue in Moscow and also some in other cities.

Roman Catholics in the United States now number more than 36,000,000, an increase of 1,460,000 in the past year. Of this total, 177,500 were reported in Alaska and Hawaii. These figures are included in the Official Catholic Directory for 1958. The new total represents an increase of 38.1 per cent over those reported in 1948.

An All-Africa Theological Seminar, first of its kind, will be held at Marangu, Tanganyika, Feb. 1, 1959, to Dec. 1, 1960, for African Lutheran pastors. The school will be attended by ten to fifteen students from Lutheran churches and

missions in various regions of Africa.

The Augustana Lutheran Church is asking for a study to determine the effect of American movies upon the minds of foreign audiences. The recommendation will come before the denomination's annual synod this summer.

The Christian and Missionary Alliance will seek to increase the number of its missionaries serving overseas to 1,000 before the end of 1960. It now has 822. A financial report disclosed that the alliance spent more than $3,352,000 last year to support its mission work. Per capita giving for 1957 was reported at a new high of $55.30.

The Moscow Radio recently turned its antireligious guns on Islam by broadcasting twice in two days a bitter attack on Moslem clergymen in the U.S.S.R. They were accused of "paying lip service to our system, but at the same time supporting the most backward, patriarchal religious conceptions among the people."

The Council of the Evangelical Church in Germany has granted a subsidy to the Centre for the Protection of the Rights of Conscientious Objectors. Through its representative in the German Federal Government, the Council will advocate that conscientious objectors be permitted to do alternative civilian service outside Germany.

Overseas Report . . .

by H. Stover Kulp

from Central Africa

Mubi—On the political scene West Africa is seething with activity. Rapid and revolutionary changes are taking place, all of which are leading to the coveted goal of self-government.

Ghana, formerly the Gold Coast, celebrated the first anniversary of its independence on March 6, 1958. A conference of independent African states was called by Dr. Nkrumah, prime minister of Ghana. This was held in Accra April 15-22, 1958. These eight states have very different political systems. Three are monarchies, Libya, Ethiopia, and Morocco; they are not constitutional monarchies. Two states, Ghana and the Sudan, are parliamentary democracies on the British model. Three states are ruled or headed by presidents, Liberia, Tunisia, and the United Arab Republic.

This conference declared that the future of their independence depended on the elimination of colonialism in all its forms, condemned racialism in the Union of South Africa, in the Central Federation of Africa, and in Kenya, called upon France to withdraw her military forces from Algeria, set April 15 of every year to be celebrated as Africa Freedom Day.

■ Two of the three regions of *Nigeria*, the Eastern and the Western, have been self-governing since Aug. 1, 1957. The Northern Region has now announced March 15, 1959, as the date for that region to assume self-government. Complete independence for all Nigeria will not come until the federal government becomes independent. The date for this has been mentioned as 1960.

■ The Grand Conseil, which is made up of members representing the eight territories of *French West Africa*, met in Dakar from March 27 to April 7. A resolution was passed urging the granting of internal autonomy for the territories of French West Africa and called upon the French government to initiate the necessary legislation.

■ As the result of a visit of a survey team of the International Co-operation Administration Ghana is to receive aid from the U. S. for a five-year development plan to cover agricultural, livestock, and rural water schemes, agricultural and veterinary education, and geological training. Twenty-nine experts will demonstrate improvements and indicate likely development throughout the whole country.

■ Sierra Leone is world's largest diamond producer. World production of diamonds in 1957 was valued as $225,000,000. Sierra Leone's production was valued at about $56,000,000. Southwest Africa ranked second and the Union of South Africa third.

■ After twenty years' search for oil in the Niger delta region and an expenditure of over $78,000,000 the first shipment of 9,000 tons of crude oil from Nigeria arrived in Rotterdam on March 8. Oil has been struck in three places. The present production is only 1,000 tons a day. Test drilling which continues will show whether production on a commercial scale is possible.

■ Early in May it was announced from Washington that the World Bank had approved a loan for railway construction in Nigeria. This is for a 400-mile extension from near Jos into northeastern Nigeria. This will bring railway transportation very near the Church of the Brethren mission area. The contract for the first 104 miles has already been awarded and construction is to begin very soon.

■ Nigeria's ground nut (peanut) production for 1957 reached an all-time high of 630,000 tons. The previous high record was 570,000 tons produced in 1956.

■ Tin mining in Nigeria has entered a slump. There is now a world-wide overproduction of tin, owing to a large extent to the U. S. stopping stockpiling. A world organization controls tin production. Nigeria has been given the drastic cut of forty-two percent. Thousands of men in the tin mining industry are now out of work.

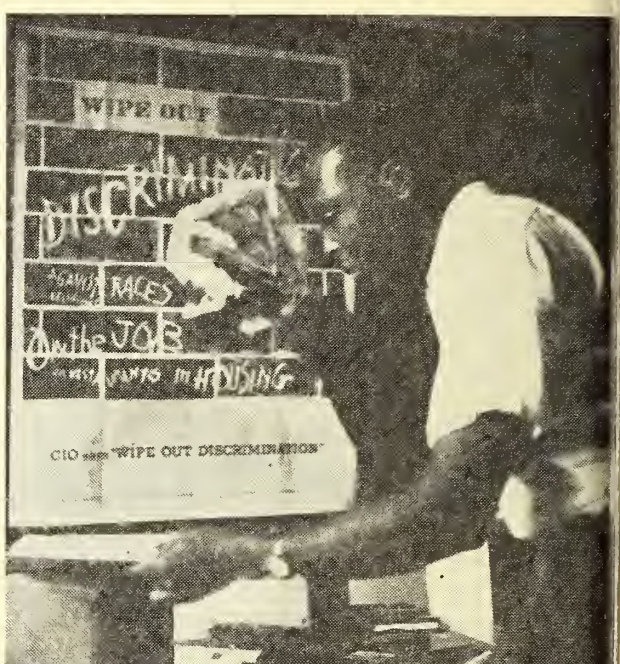
■ Industrialization is being planned for Nigeria in order that an economy may be established which will support self-government. Two factories which have recently come into production are the cement factory near Enugu and the textile factory in Kaduna. This latter when completed will be one of the larger textile factories of the world.

■ The Christian Council of Nigeria held its regular biennial assembly in Calabar, April 10-17. Earlier in the year the Christian Council of Nigeria had been host to the All-Africa Church Conference, which was held in Ibadan, Jan. 10-20. Both of these meetings were presided over by Sir Francis Ibiam, a Nigerian medical doctor and a layman in the indigenous Presbyterian Church.

■ The Western Region of Nigeria is being commended for its accomplishment in establishing universal primary education during its first year of self-government.

Toward Open-Occupancy Housing

Ralph E. Smeltzer



Emil Willimetz

"OPEN-OCCUPANCY housing" is the more technical name for "integrated housing," "desegregated housing," or "housing without racial barriers." It means providing the opportunity for Negroes and persons of other minority groups to rent or buy homes in whatever neighborhood they desire and can afford on the same basis as white persons.

Recently, I attended a race relations retreat sponsored by the Department of Racial and Cultural Relations of the National Council of Churches. The subject was Church Efforts Toward Open-Occupancy Housing. This article tells some of the helpful ideas and suggestions which came out of this retreat.

The Church Must Serve All

In order for a church to become racially integrated – an inclusive church–it must serve and evangelize all of the persons who are its responsibility in the community. This means without regard to race or economic class. All of the unchurched persons in the church's community are a part of the church's responsibility, whether they be Negroes, Spanish-Americans, Japanese or Chinese Americans, Indian Americans, or Puerto Ricans.

Unless, however, people of different races live in the community which the church serves, the church can become an "inclusive church" only in an artificial manner, that is, by "bringing in persons of minority races from outside the community." An important prerequisite for an inclusive church, therefore, is open-occupancy housing.

Work Together With Other Groups

The churches and social agencies in a community or a city which are working for open-occupancy housing and an inclusive membership need to share these objectives with one another and to co-operate. Often individual churches and social agencies are working toward such common objectives without realizing that others in the community are doing so too.

It is much easier for a church to work toward open-occupancy housing and inclusive membership if other institutions such as the schools, industries, businesses, government, hospitals, and other agencies in the community are also working toward integration. Desegregation in any one institution can move forward much more easily if there is a general climate toward desegregation and if various institutions in the community are moving toward desegregation at the same time.

Know the Laws

Church members working toward open-occupancy housing need to know the laws which affect this problem. Government policy greatly affects the housing practices in a community. A clear understanding and a proper use of state and federal laws on public housing, community redevelopment, and urban renewal can be very helpful to churches in their efforts toward open-occupancy housing.

Who Can Take the Lead?

Churches may work toward open-occupancy housing and inclusive church membership through formal action by the church, through the work of an official social education and action committee, through an informal or unofficial group in the congregation, and through the courageous action of individual members. Each of these ways may be helpful at different times. The informal group approach has been found to be especially helpful in many churches.

An informal action group of committed, courageous Christian individuals can be effective in working toward open-occupancy housing when it follows these steps:

1. Studying the situation and knowing the facts,
2. Feeling that you can do something about the problem now,
3. Perceiving tangible lines of action,
4. Recognizing the situation o

the real estate broker and moneylender,

5. Anticipating problems, such as threatening telephone calls, protest petitions, etc., and preparing for them in advance.

Acquaintance First

Experience indicates that neighbors with racial prejudice usually lose their prejudice when they become personally acquainted with a neighbor of another race. When white neighbors discover that the Negro neighbor has an equal or better standard of living and that the value of neighborhood property is therefore not threatened, a harmonious relationship develops. But history shows that unless white neighbors can see and experience this development for themselves, many of them will say "no" when asked in advance if they favor the idea of a nonwhite family moving into the neighborhood.

Studies made in San José, Princeton, Philadelphia, Denver, Dayton, Cleveland, and Chicago have conclusively demonstrated that it is unwise to consult white neighbors in advance regarding their attitude when for the first time a nonwhite family moves into an all-white neighborhood. In most of the cases in the above cities where white neighbors were asked their attitude in advance, unfavorable sentiment and protest action developed, making it difficult or even dangerous when the nonwhite family moved in. On the other hand, in nearly every case where a nonwhite family moved in without the neighbors being polled in advance, no serious protest or preventive action developed.

Why Not to Poll First

No advance polling is the recommended procedure for several reasons. First, it makes it possible for the minority of persons in the neighborhood who favor open-occupancy housing to give leadership, to rally support, and to point out that "it can be done." The proof in fact is more persuasive than the idea in theory. Second, it provides an opportunity for the majority of persons in the neighborhood, who probably lean toward opposition but don't feel strongly on it, to become personally acquainted with the new neighbors and to learn to appreciate them as individuals and as assets to the community, culturally and economically. This is especially true when the new nonwhite family improves its property or takes as good or better care of it than do its white neighbors.

Third, this procedure makes it difficult for the minority of white persons in the neighborhood who have considerable racial prejudice to protest or to undertake preventive action. They are presented with an accomplished fact before they have time to organize. They are not given an opportunity to stir up the latent fears and prejudices of other neighbors. The nonwhite family has become known to the neighborhood and appreciated. This acquaintance itself proves the falsity of the claims of potential opponents.

Action Produces Education

The experience of participants in the retreat seemed to be unanimous on this procedure of nonwhites moving into a white neighborhood. People in a neighborhood learn to appreciate and accept persons of other races best through personal contact. In this type of problem, action produces education, rather than vice versa.

The story of Jackie Robinson and the Brooklyn Dodgers was told to illustrate this point. The manager of the Dodgers knew that if he polled the opinions of the members of the club, a considerable majority would oppose bringing a Negro onto the team because he would be the first Negro on the team, the first Negro player in the major leagues, and because the club did not know Jackie personally. Because he knew the club would like Jackie personally and especially his playing ability, and because he believed it to be the right thing to do, the manager employed Jackie without polling the club. A few minor protests were heard, but the voices of the opponents on the team soon died away as Jackie Robinson made good personally and professionally.

Today no adverse comment is heard anywhere. Many Negroes are playing in the major leagues and on many teams. The players and the public were educated by the action and after the action. In this type of situation the action would have failed or been prevented if it had been preceded by discussion or "education."

Ohio Council Speaks on

Right-to-Work

THE so-called "right-to-work" law has been a controversial issue in many states during recent years. Just now it is particularly controversial in Ohio and California. On April 14, 1958, the General Assembly of the Ohio Council of Churches adopted the following important resolution on the subject to guide Protestant Christians in that state.

"The current proposal to place on the ballot an Ohio constitutional change being called by its proponents a 'right to work' or 'freedom of choice' amendment is a matter for the concern not alone of the workers and employers directly affected, but of all citizens of the state.

"The Public Affairs Committee of the Ohio Council of Churches believes it should be made clear that the proposal would not provide work for any unemployed, and that it would deny the freedom of labor unions and employers to choose the form of union security known as the union shop, which is permitted by federal law. It confers not a right to work, but a right to share the benefits of organization without sharing its responsibility. A truthful descriptive title would be 'compulsory open shop,' not 'right to work.'

"The Ohio Council of Churches endorses the statement of the executive board of the Division of Life and Work of the National Council of Churches that 'union membership as a basis of continued employment should be neither required nor forbidden by law: the decision should be left to agreement by management and labor through the process of collective bargaining.'

"We urge the citizens of Ohio to reject legal proposals which will make either the open or union shop compulsory. Such proposals are undesirable and incompatible with the development of such management-labor relations as are in accord with public interest."

General Education Important

On the other hand, it is helpful when general education can precede specific action, when a general climate can be created. A church that has engaged in a program of general education on race relations over a period of time will be more likely to support direct action on efforts at integration than one which has not. The members will be more likely to back up courageous individuals, an informal group of members, or the social education and action committee when they move ahead of the majority toward open-occupancy housing and inclusive membership.

Attitudes of Nonwhites

Open-occupancy housing and an inclusive church can come about only in communities where there are nonwhite persons who also want these objectives and are willing to work for them. In fact, the attitudes and efforts of the nonwhites in the community are as important as, if not more important than, those of the whites working toward these objectives. Open-occupancy housing and an inclusive church can come about only as courageous whites and nonwhites work together closely, patiently, wisely, and persistently.

Volunteer Writes From Vietnam

Dear Friends,

On Feb. 15, 1958, I left Honolulu for Vietnam, that easternmost one of the three countries that once comprised French Indochina. After a layover of one day in the Philippines I landed at Saigon, the capital of Vietnam. Saigon and its adjoining Chinese twin, Chelon, each have approximately a million inhabitants. It so happened that I landed on the first day of the festival of Tet (Chinese New Year); so for the next four days I observed the celebrations and listened to the firecrackers while I waited for business to start moving once again.

After my short stay in Saigon I left by plane for Ban Me Thuot, which is in the interior of Vietnam in a plateau region. This region was populated only by the native mountain people of Asiatic-Polynesian racial stock and scattered French rubber and coffee plantations before the Vietnamese won their independence a few years ago. It was after this time that the Vietnamese government initiated a program in this area designed to resettle Vietnamese people from over-populated areas in Saigon and parts of the southern coastal region. These people are being resettled in villages and given some financial aid from the government and rice through Catholic relief. The land, of course, is hunting and farming land of the native mountain people, the *Rhade* (pronounced Rawday), but the Vietnamese are getting it in the same way the white men got the land from the Indians in America.

The plan is for the International Voluntary Services here to work under the United States Operations Missions to help these people establish themselves in agriculture in this new region. Crops adapted to the region have to be found, and proper methods of culture have to be determined and taught to these people. The plans at present are to start first an experimental test seed increase farm so that we can find out more about the area. Also, there are plans for demonstrations in the villages. Whether all of these plans will materialize is hard to say.

When working near a village surveying some land for the proposed site of the test farm, we ventured across the river to walk through a Rhade village. We were recognized as those who had been surveying land across the stream the last few days. They were interested in

Continued on page 27

Refugees and One Great Hour

MONEY ORDERS, checks, and cash for $30, $20, $10, $5, $2 came pouring in to the Brotherhood Fund during March and April.

A letter had been sent out to all refugees who have immigrated to the United States through Brethren Service inviting them to share in the *One Great Hour* this year. It suggested that they give through their own local churches, since One Great Hour of Sharing was also observed in churches of other denominations; but if they did not have this opportunity, the letter encouraged them to send contributions through Brethren Service to help friends in other parts of the world still in need.

The response was significant. One hundred fifty-eight families and individuals sent in $758.50. Many heartwarming letters accompanied the contributions, whether small or large: "We are most glad to contribute and think it is an extremely good idea. We are doing fine and are still grateful to the Church of the Brethren . . ." "Please accept my small contribution. It is not much but it comes from my heart . . ."

The gifts and letters reflect the warm appreciation of many former refugees for what Brethren Service and our churches have done for these families.

Other refugees now need the help our church can give. About 60,000 persons are authorized to receive visas under the Immigration Law passed in September 1957, if sponsors in the U.S. are willing to help them. These refugees will be coming from Germany, Austria, Holland, the Middle and Far East. Church congregations are needed to sponsor families now, and we ask you to write to the Immigration Services office in New Windsor, Md.—*Ruth Early.*



We Visited Nigeria

Mr. and Mrs. J. A. Neff



The girls' club is interesting young women in Sunday school and church

IN AUGUST 1955 our daughter Iris left for Nigeria to serve as a missionary nurse. After that ve began to dream of visiting her nd the mission field. Last Decem- ber that dream was realized. On Dec. 12, 1957, we arrived in Jos, Nigeria, by plane. Iris had come 525 miles by car to meet us. Our mission stations are located in what s called bush country, about 375 o 525 miles northeast of Jos.

One cannot realize until they ave experienced it, what the mis- ionary travel problem involves in ime, expense, and inconvenience. There are many demands upon the nission cars available. The life of he car is quite short in this area n account of the roads; in addition gasoline is high, so that makes ex- ense a big item.

The roads are quite a problem. Some of them are kept up entirely by the mission. During the wet eason some of the roads are com- letely impassable to mechanized ravel on account of high water nd washouts. That isolates some f the stations for months. Even n the dry season some of the roads re very bad.

We spent about twenty-five days iving with Iris at Chibuk. Being here that long, we learned to know ome of the Africans well. We vis- ted in the village many times, were n their compounds, helped with he girls' clubs, visited the women's school and mission school and at- ended a number of church services. We were impressed with the friend- iness and the warm welcome they gave us. In fact, it was with a tinge f sadness that we said good-by o the Chibuk Christians.

This is one of the more backward ribes of our mission area. But what a difference when they become Christian and have a chance to at- end a mission school. You can even see a difference in their compounds. Some of the young men who are eachers at the Chibuk mission school have been trained at the Waka school. They are examples f what Christian training will do.

Working with the youth is one f the most fruitful ways to win Africans for Christ. Many of the stations have boys' and girls' clubs. At Chibuk a girls' club was organized last spring. When we were there forty-five were enrolled. They meet one afternoon every week, having devotions with singing, Bible reading, and stories, sewing and recreation. When this club was organized only a very few of the girls were attending Sunday school or church but it was not long until many more were starting to come to church, even though their parents were unfavorable to Christianity.

The church in Chibuk is growing. Last fall there were forty-five baptisms. Eighty more were in the covenant class. The church membership is 126. On Christmas the church gave a dramatization of the Christmas story. The service was held outdoors in the church yard. After the program the minister preached an evangelistic sermon to the one thousand persons who attended. Ibrahim, the minister, is a very spiritual, consecrated leader.

In Kaurwatakari, a neighboring village, there was a measles epidemic last fall, which took more than 100 lives. The Africans are untrained in the best care of the sick. Their customs and the advice of the "medicine man" are often contrary to medical science. Dr. Petcher of Lassa and Iris went over to this village several times to help as they could.

As a result of this epidemic, the village seemed to have a spiritual awakening. The church attendance doubled in a few months and more than three hundred were attending services. Since the church house was entirely too small to hold the people, they are now in the process of building a much larger one.

A large number of sick and diseased are being served physically through the hospitals and dispensaries. This is a wonderful opportunity to open the hearts of the people to the gospel. More workers are needed to carry this program through.

The responsibility of the evangelistic program of the mission has been given into the hands of the nationals. They are the ones who can more easily touch their fellow Africans for Christ. There is the problem of training evangelists and having funds to send them out.

We were especially privileged to attend the annual conference at Garkida. Here all the missionaries met for a week's meeting of business and inspiration. Henry Long of Elgin, executive secretary of the Foreign Mission Commission, was a guest and took an active part in the program. After hearing the problems of the mission field discussed by the missionaries and Brother Long, our understanding was greatly broadened concerning the whole mission program.

It is encouraging to know that there were more than one hundred baptisms in our mission last year. There are many problems the leaders have to face in the nurture of these new believers. When the cul-

tural background of these people has included stealing, polygamy, and superstition, you can understand some of the situations the church has to face. It takes much prayer, patient teaching, guidance, and sometimes disciplining.

Mohammedanism is a real threat to the Christian mission of Northern Nigeria and with the coming political independence, the doors may close to mission work. The time may be short; so while there is still opportunity let us pray that the Lord of the harvest will send forth laborers into his vineyard.

Church Extension Development Since 1947

Charles E. Zunkel

PERHAPS you have never thought about it, but prior to the creation of the General Brotherhood Board in 1947 the Church of the Brethren had no national department or body set up to carry on a program of church extension. True, we had many districts of the Brotherhood that occasionally began mission work from time to time. We had also a General Ministerial Board, which gave some small supplements to pastoral salaries. But there was no one responsible at the Brotherhood level to plan, develop, or carry on a program for the creation of new congregations. Nor was there a budget for this work.

It is not strange that this was so, since we lived as a denomination for about 175 years before we launched a foreign mission program, and for another fifty or more years (1940) before we developed an organized service program.

The passionate concern of the early pioneers to develop new congregations as they pushed into the frontier was eventually pretty well dissipated. As a people, we became content to limit our concern primarily to our own. When we established new congregations, it was "to serve the Brethren." Others whom we served or ministered to were, for the most part, almost incidental.

Being a rural people, we avoided the city. When we did go, it was to establish one church, even in great metropolitan centers like Detroit, Washington, D. C., Baltimore, Cincinnati, Denver, and Seattle. And again, we did so to provide a spiritual home and fellowship for our own—the Brethren.

How we thus avoided for so long the claims of our Lord and the responsibilities for the work of his kingdom is almost past understanding! Of course, there are those who can rise to the defense and present some shining exceptions to the general practice.

New Trend

Let us rejoice that in the last eleven years, since the creation of the General Brotherhood Board, with its Ministry and Home Mission Commission, a new trend has begun to take place in our midst. While we have not much of which to boast, we can thank God for a slowly accelerating trend and concern for church extension in the life of our Brotherhood.

It was and is essential to our very life that this new direction should take place. Are you aware that in the past eleven years we have disorganized sixty-seven congregations? The largest number of these were in the great plains states. The number disorganized, by region, is as follows: Pacific Coast, 14; Western, 26; Central, 12; Eastern, 1; Southeastern, 14.

Aside from our concern for our very existence as a denomination, there should have been and should still be our concern for evangelizing the seventy million of our nation yet unreached by Catholic, Protestant, or Jewish faith, to say nothing of the oncoming millions in the next half century.

Let us rejoice that in these same eleven years we have moved off "dead center" in the establishing of new congregations. In 1927 and in 1954 we had the same number of congregations, 1,040. Since 1947 we have added 111 new congregations. Of these, sixty-two are totally new ones; the other forty-nine were formed from preaching points of already existing congregations.

Again, it may come as a shock that our most rapid growth has not been on the Pacific Coast, the most rapidly growing area of the nation. The spread of new congregations by region has been:

	Totally New	*Other New*
Pacific Coast	8	2
Western	5	1
Central	14	6
Eastern	10	15
Southeastern	25	25

To indicate the increased tempo of this development, it is significant that twenty-five of the other forty-nine new congregations have emerged within the last three years. It is entirely reasonable to expect that with the present tremendous interest and efforts in church extension in the districts, coupled with the emphasis of the Anniversary Call, that the next decade will witness rapid increase and expansion of our church extension efforts.

In many districts and in every region this year there are fellowships meeting which should eventuate into congregations. As reported for our 1958 Yearbook, they are distributed by region as follows: Pacific Coast, 3; Western, 5; Central, 3; Eastern, 1; Southeastern, 6.

With seventy million souls already among us that are totally unreached and with an anticipated doubling of our entire population by 2000 A.D.—forty-two years away—it is imperative that we make this one of the major concerns of our Brotherhood.

This anniversary year is a good time to take stock of our resources, to rethink the imperatives of our Lord, and to dedicate ourselves wholly to the task so urgently upon us. It will call for faith, courage and commitment of life, leadership and money such as we have never yet demonstrated. But we are "Brethren Under the Lordship of Christ," committed to "seek first his kingdom!" And his resources are at our disposal. The results will not depend upon him, but upon us

A Volunteer Writes

Continued from page 24

what was going to happen to some of their rice fields, I guess. Anyway, they invited us into a house, and before we knew it had us sitting down with our backs to them facing the wall. They then beat on about a dozen gongs and a large drum all together while one of them chanted as he swung a white rooster around in the air behind us. Anyway, we ended up getting a brass bracelet as a sign of being friends of the village, and we were invited to stay there and eat any time.

It is near the end of the dry season here now and the hottest part of the year but the nights are usually comfortable and quite often cool.

My address here is I.V.S. Team, Ban Me Thuot, Vietnam, and needless to say mail time is looked forward to.

Sincerely, Ron Brunk.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Prophetic Faith in Isaiah. Sheldon H. Blank. Harpers, 1958. 241 pages. $3.75.

This volume by a distinguished Jewish scholar is not a commentary or introduction to Isaiah but an interesting discussion of the ideas and portions of the book that contribute most to current religious thought. The author skillfully unravels the various strands that he believes are produced by the multiple authorship of the book and does some clever work with obscure portions of the Hebrew text. His formula for discovering the meaning of Biblical passages is: "Recover the situation. Relive as fully as possible the human emotions it engendered, and you have the meaning, and twenty-five centuries in years or twice as many miles will make little difference." You do not have to agree with all the theological positions taken by the author to be stimulated and enraptured by this fascinating volume. From it you will catch new insights about the faith which the Hebrew prophets sought to instill into their people.—*C. Ernest Davis.*

The Pilgrim. K. A. Kuntz. Bethany Press, 1957. 96 pages. $1.25.

This is a series of short devotional meditations based on Luke 4:1-20. The central theme is that the life in and with God is a pilgrimage of decision and discovery and that this life makes us pilgrims. Jesus is held up as the great Pilgrim who calls us to journey with him on the path of the divine will. There are freshness and vitality about these meditations, and one's horizon of faith is widened. It is not a great book—but it deals with greatness as life in the spirit, and as a life ever new, tested, growing, and learning. The book will have most value as a book for meditation—the meditation titles are worthy of much pondering. Youth and adults will find it refreshing, stimulating, and helpful.—*Glen Weimer, Arlington, Va.*

***Evangelism for Teen-Agers.** Howard W. Ellis. Abingdon, 1958. 112 pages. $1.00.

This is a "do-it-yourself" handbook on youth evangelism. There is enough material in this book to inspire any and all youth leaders to tackle the job of winning youth for Christ. This book ought to be a must for every organized youth group, one for every young person. It is an inspiration to read and a challenge to do something to enrich the entire youth program.

Let me pass along some of the gems: (1) There are only two things you can do with the Christian faith, give it away or give it up. (2) We got our names from the school annuals, took inventory on school buses and ran a "Missing Person Bureau" for weeks. (3) Evangelism is not a business; it is a romance. It requires warmth, intelligence and love. (4) Sure, I'll have a date with you on Saturday night if you'll go to church with me on Sunday morning. (5) We have learned to "gossip the gospel." Boys say "We don't gossip"; they just exchange information. (6) I belong to the oldest Fisherman's Club in the world—"Follow me and I will make you fishers of men."

Buy a copy for your pastor, your CBYF cabinet, youth teachers and counselors.—*Ed Crill.*

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Fun With Outdoor Cooking

ONE OF THE PRIZE possessions from my college days is the collection of articles, menus, recipes, and instructions for making handy devices for outdoor cooking. I would like to share with you one of the simple devices of making a hamburger grill.

Three articles and four tools are needed to make a handy hamburger grill. They are as follows: equipment – pair of tin snips, a ball peen hammer, a pair of pliers, and a drill; articles – a coat hanger, a large No. 10 tin can and a broom stick.

The procedure in making the hamburger grill is to stretch out the coat hanger into an oblong position. Cut the two ends out of the tin can, place over the wire coat hanger and bend the sides up over the wire in such a manner that it makes a pan. Drill a hole in the broomstick, insert the coat hanger, and you have a very handy hamburger grill for taking along with you on your next picnic. Try it sometime and I think you will have as much fun in making the grill as in your outdoor cooking. – *Submitted by LaVon Widegren Rupel.*

Anniversaries

Mr. and Mrs. Clarence Bryant celebrated their golden wedding anniversary on April 27, 1958, with open house. They have five children, seventeen grandchildren, and twelve great-grandchildren. — Mrs. Albert Kuhn, Beatrice, Nebr.

Brother and Sister W. E. Buntain celebrated their golden wedding anniversary on March 18, 1958, with a reception held in the Pasadena church. During his active ministry, Brother Buntain served as pastor for six churches, as well as conducting Bible institutes and Christian teaching missions for the Brotherhood. They have three daughters and three grandchildren.—Olive H. Buntain, Pasadena, Calif.

Brother and Sister Morris S. Frantz observed their golden wedding on March 2, with open house. Their entire family of eight children were present, and also fourteen grandchildren.—Mrs. Viola Keim, Empire, Calif.

Mr. and Mrs. William Seese celebrated their golden wedding anniversary on April 26, 1958. They have been long-time members of the Maple Grove church, near Salix, Pa. They have three daughters and three grandchildren.—Mrs. Florence Kelley, Elton, Pa.

Mr. and Mrs. Charles H. Wolfgang celebrated their golden wedding anniversary on April 13, 1958. They are members of the Greensburg church, Pa. They have three daughters, two sons, twelve grandchildren and four great-grandchildren.—Mrs. Galen Bittner, Greensburg, Pa.

Mr. and Mrs. Dayton A. Weaver of Waterford, Calif., celebrated their golden wedding anniversary on Feb. 16, 1958. They have four sons, eleven grandchildren and six great-grandchildren.—Mr. Weaver, Waterford, Calif.

Obituaries

Gray, Maroguet B., was born June 10, 1875, and died Feb. 11, 1958, at Greensburg, Pa. She was a member of the County Line church, Pa. Funeral services were held at the Brooks funeral home, Indian Head, Pa., by her pastor, Bro. Elmer Q. Gleim. Interment was in the Sparks cemetery.—Olive Nedrow, Jones Mills, Pa.

Hamilton, Grace Belva, daughter of William and Mary Walker Fike, was born on Oct. 25, 1889, and died in Fresno, Calif., on March 8, 1958. Her husband preceded her in death in 1937. She was a long-time member of the Church of the Brethren. Surviving are two daughters, six grandchildren, one sister, and two brothers. Memorial service was conducted by Brethren Wilbur Liskey and Marion Cupp.—Mrs. Sadie Scott, Raisin City, Calif.

Ikenberry, Joel Levi, the son of Mr. and Mrs. John Ikenberry, was born July 13, 1872, in North Bend, Nebr., died in Pomona, Calif., April 3, 1958. He was a member of the La Verne church, Calif. He is survived by two daughters and one sister. Funeral services were held in the La Verne church by the undersigned. Interment was in the Evergreen cemetery in La Verne.—Galen B. Ogden, La Verne, Calif.

Jones, Mary Louella, daughter of G. W. and Mary Carrigan Cain, was born in White Hall, Ill., Nov. 18, 1887, and died at her home in Girard, Ill., March 24, 1958. She was preceded in death by her husband. She was a member of the church for many years. Surviving are three sons, one sister, twelve grandchildren, and six great-grandchildren. Funeral services were conducted at the Berry funeral home in Girard by her pastor, Bro. Hardy McDaniel. Interment was in the Girard cemetery.—Eva Brubaker, Waggoner, Ill.

Justus, Harry K., son of Homer and Ella Addlesberger Justus, was born Jan. 3, 1910, and died April 10, 1958. He had been a member of the Waynesboro church, Pa., since 1926, a member of the church ushers club, and the Moore Bible class of the Sunday school. He is survived by his wife, Lois Muth Justus, two sons, his mother, and five sisters. Funeral services were held at the Poe funeral home by Bro. George L. Detweiler, his pastor. Burial was in the Green Hill cemetery.—Lillian R. Good, Waynesboro, Pa.

Keith, Missouri M., daughter of Joseph and Anna Cowan Barnett, was born in Huntingdon County, Pa., Nov. 24, 1871. She was united in marriage with William R. Keith, who died Sept. 7, 1957. She was a member of the First Church of the Brethren, the Truth Seekers Bible class and the deacon's board. Surviving are two daughters, one son, three grandchildren, and one great-grandchild.—Sulia H. Eyer, Altoona, Pa.

Kennedy, Noah Alvin, son of David and Malinda Kennedy, was born Oct. 11, 1887, in Kokomo, Ind., and died April 4, 1958, in Bozeman, Mont. In 1921 he was married to Hadie Lindsay. He is survived by his wife, one daughter, one son, and one sister. In 1903 he united with the Church of the Brethren. Funeral services were held in the Cando church by Bro. Sylvus Flora. Interment was in the Zion cemetery.—Mrs. L. R. Maust, Cando, North Dakota.

Kirkpatrick, Orson F., son of Samuel and Anna Flory Kirkpatrick was born Dec. 16, 1884, in Keokuk County, Iowa, and died Feb. 2, 1958, at Muscatine, Iowa. He had been a member of the Church of the Brethren about thirty-eight years. He was married to Esther Miller. He is survived by one son, five daughters, sixteen grandchildren, three brothers, and one sister. Funeral services were conducted by the undersigned in the Reynolds funeral home, Sigourney, Iowa. Interment was in English River cemetery. —William H. Brower, South English, Iowa.

Klein, Norman E., son of Elder David E. and Maggie V. Klein, was born Jan. 9, 1887, in Carroll County Md., and died March 24, 1958, at Mt. Airy, Md. He united with the Locust Grove church in 1917 and was called to the office of deacon in 1919. He served the Lord and the church faithfully since that day. He is survived by his wife, the former Annie Martin, one brother, two sons, and two grandchildren. Funeral services were held in the Locust Grove church by the undersigned, and burial was in the Locust Grove cemetery.—J. Donald Plank, Mt. Airy, Md.

Church News

Northern California

Empire—Bro. Lorell Weiss began his pastorate last September. We had a week of spiritual enrichment, with Bro. Wm. H. Beahm of Bethany Seminary as leader. On Jan. 5 Brother Weiss brought us an interesting account of the love feast held in the Germantown church on Jan. 1. During our January school of missions we had as guest speakers: Doctor Rosenberg with pictures of Japan; the Rev. Barthol Pearce, who talked on Religion in Japan; and Bro. Glen Harmon of South Modesto, who spoke on Problems of Migrants. The school closed with a family dinner in the social hall. Two of our young men participated in the district finals of the youth oratorical contest on Christ, the Church, and Race, held Feb. 2. Recently two 250th Anniversary films, Schwarzenau and Come Up Higher, were shown. On March 23 Bro. J. Onis Leonard of La Verne spoke on Stewardship in behalf of our district work. We had one week of pre-Easter services. On Palm Sunday through Wednesday evening Brother Weiss preached; the La Verne College choir gave a program of sacred music on Thursday; on Friday was our love feast, the pastor officiating; from 6 p.m. until midnight on Saturday we kept a prayer vigil with fifteen-minute intervals. The Empire church was host to the district youth rally on April 12-13. Bro. Dan M. Long of La Verne was our speaker on Christian College Day. Three have been baptized recently. Bro. Donald Kindell, a student minister at La Verne, is our summer pastor. Recently the mens' work group built a ramp for wheel chairs at one entrance of the sanctuary.—Mrs. Viola Keim, Empire, Calif.

Washington

Sunnyslope—We are building a new educational wing onto the present building. Several classrooms are being used though not finished. Our pastor, Clifford Ruff, conducted a membership class preceding Easter. Two were baptized. Because of the building project, the women have been having their meetings in the homes. The men have spent many hours working on the church. Some of our recent guest speakers have been: Anna Warstler, national women's work director; Lena Wirth, missionary to Africa; and Rev. David E. Norcross, regional director of Heifer Project, Inc. Our church participated in the Idaho-Washington regional meeting of the Council of Churches, held in Wenatchee. The Sunnyslope church is working with the P.T.A. on a community summer recreation program. On April 30, two of our members, Michael and Barbara

Weber, became citizens. We had sponsored them as Austrian refugees in 1952.—Mrs. Mae Williams, Wenatchee, Wash.

Covington—We invited pastors of the other denominations to our love feast which was held by candlelight. On Good Friday evening, an all-adult cast portrayed the Last Supper, the crucifixion, and the resurrection. Several new people have moved in. Several new babies and children have been dedicated, and some have been baptized.—Mrs. Lilly Lontz, Kent, Wash.

Northern Iowa, Minnesota, and South Dakota

Sheldon—Bro. Ralph Smeltzer was the speaker at the Brethren service conference on April 11. Paul Rolston was elected delegate to Annual Conference. In harmony with the 250th Anniversary, sermons were preached on Alexander Mack, Christopher Sower, John Kline, and Henry Kurtz. Our love feast was held on April 13; union Good Friday services were held in Sheldon. Donald Holsopple of Tacoma, Wash., preached for us one Sunday. The ladies' aid made comforters for New Windsor. — Grace Kimmel, Sheldon, Iowa.

South Waterloo—Since our last report thirty-one new names have been added to our church roll. Each week sees the educational building nearing completion and each Sunday there are new rooms finished and classes moving in. The work will be finished almost on schedule and no worship service was missed during the building program. Bro. James Renz, of Elgin, was the guest speaker on April 20. He also spoke in the afternoon and met with our young people in the evening. Daily vacation Bible school began on June 9 and continued for one week.—Mrs. G. R. Platt, Waterloo, Iowa.

Southern Missouri

Carthage—We held our love feast in commemoration of the 250th Anniversary of the church on Feb. 3. We were host on April 3 to the McPherson a cappella choir. The young people's rally of Southern Missouri and Arkansas was held in our church on April 26-27. Leon Neher was the guest speaker on Sunday morning. One of our young people was baptized on Easter. Ralph Skaggs and family were here for the mother and daughter banquet. We had our Bible school the first week in June.—Mrs. Velma Teeter, Jasper, Mo.

Oklahoma

Thomas—We have received two into church by letter recently. The women have made two quilts for relief. Our revival started on April 13, with Bro. Edward Murray of Nocona, Texas, as the evangelist. Several from our church went to the regional youth conference at McPherson in March. Our church was host for the World Day of Prayer service. The young people and some others called in sixteen homes inviting people to church and revival meetings. Twelve young people had a sunrise Easter service and breakfast. Our church had communion service on April 6.—Mrs. Harold Hamar, Thomas, Okla.

Washita—Our church was without a pastor from Sept. 1, 1957, until the middle of January this year, when Brother F. A. Oliver of Selma, Iowa, came. On March 1 three churches had teachers' training school at our church. We have Bible study for the young people every Wednesday night. Three of our young people attended the young people's conference at McPherson, Kansas. We had a basket dinner on Easter; in the afternoon five of our young people were baptized. In the evening we had our love feast. Our aid is tacking comforters for relief. We have sent one box for relief. Our church has a 100% Gospel Messenger club.—Mrs. Frank W. Jones, Cordell, Okla.

Middle Indiana

Huntington—The 250th Anniversary year in our church opened on Jan. 5 with a sermon, The Call, and an inaugural love feast that same evening. The Clear Creek church joined us in this observance. A school of missions was held in January with a study of Japan. Miss Toshiko Betsiumiya, a Japanese student at Huntington College, spoke. At our January council the church voted to remain at our present location, to remodel, and to add a new educational unit to our present building. It is expected the new unit will be built this summer. Church attendance has increased since we have church first. Rev. and Mrs. Glen Wagoner gave a much appreciated musical program at our annual birthday supper held in February. Also in February the Huntington church was host to the eastern sectional CBYF conference. In March a group of women attended the district rally held at the Mexico church. Thirty-three packets for the overseas project and seven layettes for the Flat Creek mission in Kentucky were given by our church circles. We had a pre-Easter service by Bro. John Mishler, closing with the love feast on April 3. The pastor, Bro. E. R. Fisher, delivered the Easter sermon. Nine members were received by letter and four by baptism. Rex Dolby and Roy Gilmer spoke recently in the absence of our pastor. Jerry Dolby, who is in alternative service, is a control patient in the metabolic research laboratory at the university hospital at Ann Arbor, Mich. —Mrs. Wendell Hite, Huntington, Ind.

Logansport—We held our communion on Palm Sunday; Pastor Ralph Hoffman presided. Ten of our women attended the rally at Mexico. A total of 884 kits for children from our district were dedicated; 18 were from our church. Seven were baptized on Palm Sunday. Union Holy Week services were held in one of our local churches. Our church took part in the clothing for relief project. The Berean class also sent 225 pounds of clothing and other articles to Piney Ridge school in Mississippi. Some attended the evening school for Christ through Jan. 12. Bro. R. H. Miller, a teacher at Manchester College, shared his experiences

The Story of the
American Negro

by INA CORINNE BROWN

Covering a three-hundred-year period of history, this book takes the reader from an account of the glorious Negro civilizations of central Africa through the changing social and economic patterns experienced by the Negro in American life. The author, an anthropologist, attempts to highlight rather than to detail the story of the American Negro, emphasizing the facts and insights that help in an understanding of the race problem.

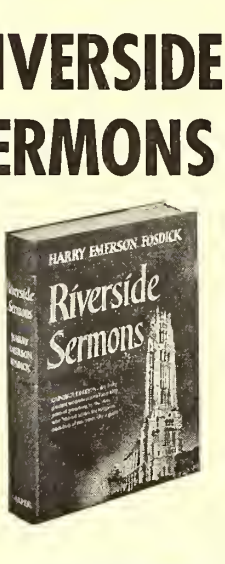
First published several years ago, the book has remained outstanding in its field and has now been revised to include recent developments and new facts. The status of the Negro today is authoritatively and probingly assessed in the final section of the volume. Paper, **$1.50**



Church of the Brethren General Offices, Elgin, Illinois

An omnibus edition of the enduring masterpieces of one of the great preachers of our century

RIVERSIDE SERMONS



by HARRY EMERSON FOSDICK

On the occasion of his 80th birthday, a new book has been published of the finest sermons of Harry Emerson Fosdick.

More than a million people have heard Dr. Fosdick in person from the pulpit of the Riverside Church in New York City, and countless millions more have heard his voice on the National Vespers broadcast for years from the great Riverside Church tower. Relating the timeless tenets of Christianity to the hard realities of life today, his sermons have been both the despair of lesser ministers and the glory of the homiletic art.

In this volume, 40 great sermons, delivered over a period of years have been chosen from the nine volumes in which they were originally published — all but two now unavailable. They range in subject matter from the light cast by religion on trying personal problems to the elemental struggle for social justice in a mass-minded age.

$3.95

Church of the Brethren General Offices, Elgin, Illinois

with us with colored slides of the Holy Land. Bro. C. Ray Keim of North Manchester gave us a message on Christian College Sunday. We chose Brother and Sister Ralph Hoffman for our delegates to Annual Conference. —Mrs. Florence Stineman, Logansport, Ind.

Lower Deer Creek—Bro. Willard Dulabaum from Manchester College filled our pulpit after the resignation of Brother Deardorff until our new pastor, Bro. Dolar Ritchey came. Bro. John LaPrad was elected elder. Four have been baptized and two added by letter. The ladies have finished their district project and seventeen attended the spring rally at Mexico. The churches of our township joined in Lenten, Good Friday, and Easter sunrise services. On Thursday evening of Holy Week we invited Bachelor Run to meet with us for a communion service. The first Saturday evening of October will again be the time for our regular communion. Recently Lower Deer Creek and Bachelor Run co-sponsored a deputation team from Manchester College at Bachelor Run. We are receiving much help from the Sunday school lessons on the background and founding of our church. From Easter until Pentecost we met in a discussion group on the meaning of church membership, led by our pastor. —Mrs. Carey Oyler, Camden, Ind.

Markle—During Holy Week we received much inspiration from the messages brought to us by guest speakers from North Manchester: T. Wayne Rieman, V. F. Schwalm, and A. Blair Helman. We enjoyed the union services at our church on Good Friday, and the Easter sunrise service at the Methodist church. In our Rural Life observance on April 20 several helped in the worship and the juniors provided seeds and soil for a display. Two adult classes have farming projects again this year. A second women's circle has been formed to accommodate some of the younger women. The trip to the Nappanee service center on May 8 was planned by our women. Home and family life is being emphasized in several of our services. A panel discussion on home privileges was conducted the evening of April 27. We took part in a community vacation Bible school May 12-23.—Mrs. Robert Randal, Markle, Ind.

Northeastern Ohio

Akron—We have moved into our new church in a completely new neighborhood. Our first services were held on Feb. 2. We will have a formal dedication service at a later date. Much credit is due to the many folks who have worked on our new building, saving many thousands of dollars in labor; the fellowship has been good for us. We will have completed a three-year fund-raising campaign in July under the supervision of the Wells Organizations. In September of this year we expect to begin another fund-raising campaign under the supervision of Wayne Carr. Bro. Floyd Mallott was the speaker for pre-Easter evangelistic services. Bro. Ralph Martin, our pastor, represented Northeastern Ohio on the Standing Committee. Our vacation Bible school be-

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 351. Position wanted: A man who has been a member of the Church of the Brethren for over 30 years, who neither drinks or smokes, would like work caring for a sick or older person. He has had over 16 years of experience. Contact Mr. Charles M. Moon, 503 Cleveland, Boise, Idaho.

No. 352. A family of four (husband 36, wife 41, boy 11, girl 8) desire to locate near a Progressive Brethren Church. Husband would like factory work or apprentice in a trade. Wife licensed in Iowa to teach English 9 and 10, and American and World History. Wife also has two years of office experience. Contact: Brethren Placement Service, 22 S. State St., Elgin, Ill.

No. 353. Farm Desired: Brethren family would like to get a farm on a 50-50 share basis in the Ozark Mountains of southern Missouri in a Brethren community. Have our own help to operate farm. Would prefer a dairy farm. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 356. Wanted: To rent or buy on contract a farm 200 to 400 acres, in a Brethren community. We have our own farming equipment. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Farm Work

No. 355. Married man with family desires farm work, dairy or beef, preferably in southeastern Pennsylvania, Maryland, or Virginia. Good living conditions more important than high wages. Contact: Vernon D. Summy, Star Route, Mt. Pleasant, Pa.

Teaching Positions

No. 354. Openings: An elementary teacher, band director, and music teacher are needed at Rosepine High School, Rosepine, La. Opportunity for church work with all age groups. Teacher's certificate helpful but not mandatory. Good wages. Contact: M. L. Woodhatch, Rosepine, La.

gan June 9 and continued for two weeks. The young people have been active both in the local church and in the district. On Jan. 5, our congregation was invited to join with the Kent congregation at a 250th Anniversary love feast. We had the first love feast in our new church on May 18. The Kent congregation were our guests.—Mrs. Mildred Whited, Akron, Ohio.

Canton, First—A baptismal service on the first Sunday in January inaugurated the 250th Anniversary celebration. During January the pastor spoke on Brethren outreach and ministry. A successful school of missions was held for five Sunday nights, Jan. 12 to Feb. 2, with the theme, Christ, the Church, and Race. An elaborate mission festival closed the school. The pastor preached on the I Am, during the Lenten season. There was a family talent night on March 16. The cherub, chapel, and adult choirs presented an Easter musical service on Palm Sunday. Our love feast was held on Palm Sunday night. The pastor had a membership class for juniors. Ten members were received by baptism, and two by letter.—Mrs. M. B. Wade, East Canton, Ohio.

Richland—We are currently in the one hundredth anniversary year. The church was organized early in 1830 and met in private homes until land was donated in 1857 and the first meetinghouse constructed in 1858. It is a privilege to celebrate our own anniversary along with the 250th Anniversary of our church. Our love feast was held on Palm Sunday night. Bro. V. F. Schwalm brought pre-Easter and Easter messages. Bro. Robert Nelson represented Manchester College and met with our youth on May 18. Vacation Bible school was held June 4-13; our revival meetings are scheduled for July 13-27 with I. D. Leatherman as evangelist. Our Sunday school is planning to send as many of our children and youth to Camp Zion as can go. Our pastor and his wife, Brother Blake and Gladys Million, are planning to attend the Schwarzenau Convocation in August and visit friends in Germany and several other countries. The climax of our year will be a two-day love feast on Sept. 27 and 28, according to the former pattern. Bro. Floyd Mallott will be our guest speaker and all friends are especially welcome to this occasion.—Mrs. Caroll M. Menke, Mansfield, Ohio.

Zion Hill—Elder J. D. Ziegler of Alliance, Ohio, was in charge of the council on April 16. Our pre-Easter services were conducted by Bro. Harold Kenepp of Bethany Biblical Seminary of Chicago, ending with the love feast on Easter evening. The program, Light of Home, was given at the mother and daughter banquet. During Family Week three services were held under the leadership of the ladies' aid: three pictures were shown one evening, Family on Trial, Family Portrait, and Happy Times at Home; a family prayer meeting; and family night with each inviting another family. On May 4, Hazel Bartholomew gave a report on the Brethren adult seminar she attended at Washington, D.C., and the United Nations. Our prayer fellowship meets every Thursday evening. We are having interesting discussions on history of the church.—Mrs. Sadie Kauffman, Columbiana, Ohio.



Coming in August

For BRETHREN ONLY

by KERMIT EBY

Described by its author as a "mood piece," this new book is a series of stimulating reflections concerning the Brethren expression of the Christian way of life

- Steeped in his Brethren-Mennonite background, and profoundly grateful for it, the author looks at the Church of the Brethren of yesterday, today, and tomorrow.
- He is pleased with a part of what he sees, and he tells us why. He is not pleased with some of what he sees, and he tells us why. Basic New Testament concepts are kept in focus.
- His widely known intimate pictures of life in his boyhood Baugo are employed with skill and insight. So also are his related experiences from his varied adult-world contacts.
- Throughout he pleads for a church committed anew to the basic Christian principles of devotion to God as revealed in Christ and to human brotherhood and justice.
- The author is an ordained Church of the Brethren minister, currently a professor in the department of social sciences of the University of Chicago; formerly a public schoolteacher, the secretary of the Chicago Teachers Union, and the educational director of the CIO.

$3.00

Church of the Brethren General Offices, Elgin, Illinois

Northwestern Ohio

Black Swamp—Brian Carlisle won the Wood County Prince of Peace contest and now advances to the Toledo district contest. Several of our youth, with Bro. Leonard Carlisle and Elsworth Shamp attended the youth seminar at Washington, D.C., and United Nations in New York. Reverend Endicott preached in our pastor's absence. Brother and Sister Harper S. Will conducted evangelistic services on March 2-9. Holy Week services included Palm Sunday morning and evening preaching, Thursday love feast, Good Friday evening service, and Easter sunrise and regular morning services. Baptismal services were held in the Heatherdowns church for five persons. On April 20, as part of our 250th Anniversary celebration, we had sound films showing how our church began. Our mother and daughter banquet was on May 6 at the Latchie Lutheran church. Our new church is progressing rapidly now and we are looking forward to the day that we can worship there.—Mrs. Frank McLaughlin, Maumee, Ohio.

Eastern Pennsylvania

Big Swatara—A program of music was presented by the Elizabethtown College choir on March 16. The women of the church made twenty comforters for relief. At our April women's work meeting the women of the Palmyra church gave a play in keeping with our 250th Anniversary. A piano was presented to the church by the homebuilders, Willing Workers, and CBYF Sunday school classes. The CBYF presented a play on Mothers' Day. Men's work plans to visit the Pennsylvania industrial school at White Hill. Vacation Bible school was held at the Paxton church on June 23-27 and is scheduled for July 21—Aug. 1 at the Hanoverdale church. Brethren Ralph Jones, Harper Snavely, and Harold Martin were guest speakers at our love feast on May 17 and 18.—Mrs. John Swope, Union Deposit, Pa.

Conestoga—Our pre-Easter evangelistic services were conducted by Bro. J. C. Wine. The senior choir presented the Easter message in song on March 23. Recent guest ministers have been Brethren Charles Denlinger, Ira Myers, and Lester Schreiber. A school of Christian living was held for five

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successive Sunday evenings. Our CBYF conducted an old-fashioned Brethren worship service one Sunday evening, and our 1958 birthday calendar depicts a Brethren love feast at Conestoga and the open Bible in commemoration of the 250th Anniversary. Bro. Nevin Zuck introduced the final five 250th Anniversary Sunday school lessons to an interested class from our church and adjoining churches. Dr. Paul Z. Rummel advised our young people on Choosing a Vocation. The Willing Worker's class rendered programs at the Water Street rescue mission, and the Lancaster county home and hospital. A return engagement was asked for and accepted for Aug. 1. Bro. Ralph Schlosser taught a class on New Testament teachings for eight consecutive Wednesday evenings, and Dr. Paul Z. Rummel taught the young adult class on the Home Christian for five Saturday evenings. Three members from our church visited Sister Elaine Groff, who is working at the Flat Creek mission, Ky., and brought back a report on the needs in that community. A consecration service for all mothers and fathers in the congregation was held on Mother's Day.—Mrs. John N. Kniss, Bird in Hand, Pa.

Middle Pennsylvania

Leamersville—Our church has ordered the new Brethren Hymnal. Tommy Stayer assisted us with music on March 9. The East Freedom EUB church joined us in the universal Week of Prayer. The district leadership conference was held in our church. Rev. Norman Dettra, educational director of the Pennsylvania Temperance League, gave a temperance message on Feb. 23. On Jan. 5 the church observed a love feast in commemoration of our 250th Anniversary. Six young people from Juniata College were in our church on March 23.—Rachel Claar, East Freedom, Pa.

Middle Maryland

Mountain View—Several members attended special services at the Jewish synagogue in Martinsburg on invitation through the Berkeley County Ministerial Association in observance of Brotherhood Week. In celebrating our 250th Anniversary we held an old-fashioned Brethren meeting. Our pastor, Byron Berkey, and Mrs. Pauline Custer dressed in the costume of the day. Five men attended the district men's banquet on April 8. Our revival services were held by Brother Berkey, April 27—May 4, concluding with the baptism of three persons and the love feast. Preceding the revival we held a week of prayer and visitation. For Mother's Day the men served a banquet for the mothers and daughters. Our banquet program was based on the mothers who founded our church. A group attended the district women's meeting at Pleasant View on May 15.—Mrs. Charles Walker, Inwood, W. Va.

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Church of the Brethren
Gospel MESSENGER

JULY 12, 1958

The Harvester



Chappelle from Monkmeyer

MEET a young farmer from an ancient land. Modern-day Iraq can still boast of fertile fields where harvests abound, as they once did when the valley was known as Mesopotamia, the eastern arch of the fertile crescent that stretched from the Nile to the Persian Gulf. This young harvester holds on to the sickle that has served for so many centuries as the proper tool for cutting grain. Also in his arms are the precious stalks of wheat waiting for the threshing floor. It is possible that growers of grain in the Middle East today use agricultural methods and tools little different from those used in Palestine when Gideon threshed wheat by the winepress, when Ruth gleaned in the fields of Boaz, or when Jesus told his matchless stories of the sower and of the wheat and the tares. Even more durable than agricultural customs, which are certain to change in due time, are the principles of growth, of sowing and reaping. It is still true that we reap what we sow, that a grain of wheat must fall in the earth and die before it bears much fruit, and that, however beautiful the fields of waving grain, such a white harvest will be useless if laborers are few. The urgent need is for harvesters.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Color Blind

I have just received the March issue of the Gospel Messenger. I have read with great interest all that has been said about "segregation, integration, and mixed marriages." I was quite amused when I read what Bro. Joel Naff said in the March 29 issue. He said that "animals by instinct mate only with their kind. To segregate races as different as white and black lessens our tension." True, animals do mate only with their own kind; however, our pure white cat does not turn up his nose and refuse to associate with our neighbor's equally pure black cat. They are both cats! Nor does an American dachshund—beautifully brown—reject an African "bush-dog" just because their colors are so different. If she could speak I guess she would say: "After all, what difference does the color make; we are both dogs, aren't we?" In the same way we members of the human race, whether white or black, red or yellow, are all people, aren't we?

I believe that when the Holy Spirit invaded the early Christians he broke down the barriers between the races, just as he broke them down between the classes, the sexes, and youth and old age. The same is true today. First, after being filled with the Spirit of Jesus Christ can we look upon any man, any woman or any youth, of any color, as a "brother" for whom Christ died, and then can we say: "Truly, there is neither Jew nor Greek (race distinction), neither slave nor free (class distinction), neither male nor female (sex distinction)—we are all one in Christ Jesus!" To take any other attitude is to blaspheme the character of the Holy Spirit.

Living out here in the "bush" far enough from other stations that we seldom see any other white people, we have found many close friends among the Africans. I cannot find any mental, spiritual, or emotional attributes that I cannot also find in white people and vice versa. Therefore, I have come to the conclusion that the differences between the races are cultural and not inherent. Given the same stimulus the races will come out at about the same place. The differences are in the cultural inheritance and the response to that inheritance. There are no superior races or inferior races, but there are developed races and undeveloped races.

As members of the Church of the Brethren we are supposed to be New Testament Christians. Let us then base our attitudes toward race upon the examples of the early Christians who were both race blind and color blind, and let us say to ourselves: "I serve a Master who is color blind; therefore, I shall see not a man's color, but his character."—Mrs. Mary Keeney, Marama, Nigeria, West Africa.

Teach More Strenuously

I became a member of the Church of the Brethren less than two years ago and would like to share my feelings on some of the Brethren traditions. Feet washing, pacifism, and so much emphasis on any one form of baptism were difficult for me to understand at first as my background is quite different. My being accepted into the church and fellowship, talks with members and young people about pacifism, trine immersion and feet washing, CBYF and church school experiences inspired me to study Brethren beliefs and to compare them with Scripture. This and my first love feast convinced me that I wanted to be a part of this fellowship. The love feast played an important role in my choice and each one since has been an inspiration. I personally would not like to see any part eliminated.

As for accepting new members into the church, I believe if one's life bears witness to the way of Christ that person is most worthy of membership.

If the Brethren traditions which we cherish, such as the simple life, feet washing, trine immersion and especially pacifism, are going to remain characteristic of our church we must teach them more strenuously than in the past.

May we pray continually for a strong home church and for the strength to take literally the words, "Tend my sheep."—Lyle Dobson, Brethren Service worker, Vienna, Austria.

The GLORY and SHAME of the Church

T. WAYNE RIEMAN *reflects on the history and destiny of the church*

THE church lives now, as always, in a strange tension between what it was meant to be and an utter corruption of its mission. Someone has said that man walks a tightrope between the beast and the superman. In a sense the church is like this—vacillating forever between a glorious destiny and a shameful degradation of its calling.

Much thought is given in this 250th birth year of our denomination to its past, present status, and destiny. Anniversaries call for this. While we engage in these evaluations, we must never confuse our assessments with God's. The church of Jesus Christ and our denominational expression of it is complex and many faceted. Whatever one says ought nearly always to be qualified and can be disproved with numerous specific illustrations. God alone knows the essential nature of the church, how it has fallen, and how it may be restored. He knows its destiny. He is its Maker; only the Maker can remake. This he seeks to do in every local church.

We rejoice in a growing recognition of the oneness of the church of Jesus Christ. This oneness or unity is not of our own making, but given by God in Christ, in whom all things cohere. We give thanks for God's reconciling action in Jesus Christ which brings mankind under his Lordship and into oneness.

We confess, sorrowfully, the tragic brokenness of our world, the disunity of the church, the continuing competitiveness among the various churches, and the vested interests within the churches which segment and make the one true church impossible. We regret especially that the Church of the Brethren with its strong rootage in a doctrine of reconciliation has been so unaware of the ministry of reconciliation which has been given to it. We confess the brokenness of the spiritual family of Alexander Mack and

the feebleness of our reconciling activities.

We thank God for our glimpses into the agape (love) of God, for the knowledge that love is the law of life, and that love of God and neighbor is the continuing imperative under which we live. We yearn increasingly that all men may participate in the feast of love and respond to the great invitation of the good news of the gospel.

We confess that we have too narrowly conceived of the implications of the great invitation and the feast of love and that our denominational practices have often been exclusive and shut us off from the people to whom we were called to witness.

We find joy in the penetrating insights of Alexander Mack and the other founders of our church which sent them on an open-minded quest through the Bible and brought them at last to a recognition of the New Testament as the final rule of faith and practice.

We sense with regret the perversions of this principle which have fastened themselves upon our denomination so that certain portions of the New Testament have been elevated out of all proper proportion—to the neglect of the central doctrines of the historic Christan faith which our founders took for granted. We have often caused our people to believe that "our" doctrines are "the" doctrines of the faith!

We appreciate the unwillingness of our founders and the preservers of our faith to reduce our theological thought to creedal statements, desiring continuously to be open to the movements of the Spirit and the new light which might break at any time.

We regret the worship of the past and those tendencies which elevate certain ideas, practices, and forms to the level of rigid fixations and which function as creeds and stultify the life of our denomination. How can we learn James Russell Lowell's lesson?

New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of Truth.

We are heartened in our own day by numerous signs of new life: visions of the one true church, a world-wide mission program, a far-reaching service program and occasional glimpses of a unique destiny for our own denomination.

We are disheartened by the smallness of our outreach efforts at home and abroad and the rigidities that make it very difficult to accept the evangelistic responsibilities within our own district and elsewhere. We lack enthusiasm, we are beset by lethargy, indifference, and contentment with things as they are. We fail to glimpse the revolutionary furor inherent in the gospel and its implications.

We find encouragement in certain signs of revival: rebirths of individuals and some local churches, a new sense of responsibility in financial and stewardship affairs, a willingness to learn from professional fund-raising organizations, occasional spurts of growth and enthusiasm that hint of pentecostal fire and joyous discovery of the good news of God. Some churches do search for the will of God and then seek to follow it—come what may from the obstructionists.

We confess shamefully the careful, cautious, unadventurous mood which characterizes most of our churches. We regret that the good news is no longer good news because it has so largely lost its meaning in the average church. The "first fine careless rapture" of the new life in Christ is quickly squelched by the overly practical. The pentecostal fires are quickly quenched by our stolidity, unimaginativeness, and weddedness to former patterns of life and worship.

We are deeply appreciative of the inspiring and steadying power of many local churches, of the good, devout, and faithful people who find spiritual resources and life orientation in the fellowship of the church

Continued on page 9

The Eyes of Faith

JEAN HOGAN DUDLEY

Faith sees the desert blossom as a rose
When all about are barren wastes of sand,
Sees sunny little white-roofed houses stand
Beside an ever-rushing stream that flows
Where palm trees lift, and green a vineyard grows.
Yet this is no mirage, no fairyland;
This is a vision of the world God planned;
Tomorrow it shall come to pass, faith knows.

And faith looks at the hearts of men to see
Beyond the imperfections that appear,
Beyond the sins that leave the spirit dim,
The perfect sons that they were meant to be,
Children of God whom he holds very dear,
Who one day will do mighty things for him.

EDITORIAL

The Minutes of the Meeting

A YOUNG girl had just been elected to serve as secretary of her youth organization. She was told that one of her duties was to record the minutes of each meeting.

The young girl took her responsibility seriously—and literally. When she was asked to read the minutes of the last meeting, she was prepared. She reported that the meeting took twenty minutes and six seconds. Then she sat down.

Before you smile at her ignorance of the ways of business sessions, ask yourself if her report might not accurately describe some meetings you have attended. What do you remember of some sermons except the time they consumed? Have you ever characterized a tiresome session by counting the wasted hours?

Perhaps it would be enlightening at your next church council meeting to have a record of the "minutes" consumed by each item on the agenda as well as a "minute" about each action taken. Were the really important matters of concern hurried over, or did they get the deliberate consideration they deserved? How much time was given to thinking about your church's outreach in the community? Or was this neglected so that forty-five minutes could be devoted to deciding when to reroof the parsonage?

If such a count of minutes were taken in many church meetings, we would have to confess that frequently we rush through important matters and dally over trifles.

For many persons the minutes of a meeting are of little interest beyond recording who made the motion and to what committee the problem was referred. But why should not our church gatherings be so potent in spiritual stirring that the minutes of the meeting would read like Acts 2? Really, the record of Pentecost, which began so gloriously on that day 1,900 years ago, is a continuing record because the meeting is not over yet. When God's Spirit is given free play in a congregation, things happen that set off a chain reaction that can be felt around the world and across the centuries. The best meeting is one whose "minutes" are never quite complete because God is still at work in the membership.

If a meeting is worth having at all, its minutes should reflect not only time but eternity. —K.M.

Litany of Challenge and Response

THE Lord says, Come! "And passing along by the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishermen. And Jesus said to them, 'Come, follow me, and I will make you become fishers of men.'"

Lord, we come to follow thee.

The Lord says, Come! "Come to me, all who labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls."

Lord, we come to learn of thee.

The Lord says, Come! "Then Jesus told his disciples, 'If any man would come after me, let him deny himself and take up his cross and follow me . . . Whoever does not bear his own cross and come after me, cannot be my disciple.'"

Lord, we come to live for thee.

The Lord says, Go! "These twelve Jesus sent out, charging them, 'Go to the lost sheep of the house of Israel. And preach as you go. . . .' After this the Lord appointed seventy others and sent them on ahead of him. And he said to them, 'Go your way; and behold I send you out as lambs in the midst of wolves.'"

Send us forth as thy messengers, O Lord, even to the ends of the earth.

The Lord says, Go! "Then the king said to his servants, 'The wedding is ready, but those invited were not worthy. Go therefore to the thoroughfares and invite to the marriage feast as many as you find. . . . Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame. . . . Go out to the highways and hedges and compel the people to come in, that my house may be filled.'"

Send us forth as thy servants, O Lord, even to the ends of the earth.

The Lord says, Go! "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you."

Send us forth as thy witnesses, O Lord, even to the ends of the earth.—K.M.

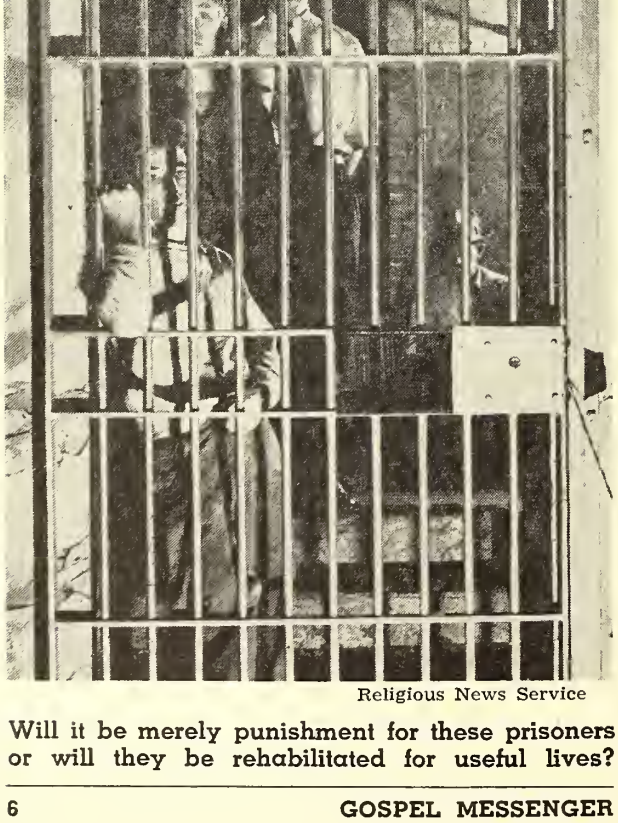
A Christian can never condone the taking of a life, for he looks upon each person as a child of God

What About Capital Punishment?

Paul A. Remick

THERE are two major problems that perplex Christian people as a result of the sixth commandment. The first is the problem of bearing arms and the other is the problem of capital punishment. To these two problems Christians have had divided convictions. It is the latter problem—the problem of capital punishment—that I want to discuss here.

From the Book of Exodus we find that capital punishment was sanctioned by Jewish law. "Whoever strikes a man so that he dies shall be put to death. . . . Whoever strikes his father or his mother shall be put to death. Whoever steals a man, whether he sells him or is found in possession of him, shall be put to death. Whoever curses his father or his mother shall be put to death" (Ex. 21: 12-17). The Jewish law was "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe" (Ex. 21: 23-25). This judicial precedent has for the most part come down to our present day.



Religious News Service

Will it be merely punishment for these prisoners or will they be rehabilitated for useful lives?

Giles Playfair, in an article appearing in the September 1957 issue of The Atlantic, lists only four countries in the world that have done away completely with the death penalty as a punishment for all kinds of crime. They are West Germany, Ecuador, Uruguay, and San Marino. All of the rest of the countries of the world employ the death penalty for at least one or more crimes. Because capital punishment is accepted in most of the countries of the world it is a major social problem involving Christians. It involves us at the point of two distinct concepts of the purpose for a penal system. Is it punitive? Or is it rehabilitative?

The Old Testament would say that it is punitive—an eye for an eye, a tooth for a tooth a life for a life. Example after example could be mentioned from the pages of the Old Testament. Following the Golden Calf incident Moses stood in the gate of the camp and said to the people, "Who is on the Lord's side? Come to me." He turned and said concerning all of those who refused to come over to "the Lord's side," "Thus says the Lord God of Israel, 'Put every man his sword on his side, and go to and fro from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor.'"

Again, following the unsuccessful attempt to conquer Ai, it was found that Achan, the son of Carmi, had stolen some articles in the conquest of Jericho. Early in the morning Joshua called the tribes of Israel together and Achan was found to be the thief. He was taken to the valley of Achor. There Joshua said, "Why did you bring trouble on us? The Lord brings trouble on you today." The record records "And all Israel stoned him with stones; . . . And they raised over him a great heap of stones that remains to this day."

Here are two of the many examples of justice neted out by the Jews found upon the pages of he Old Testament. Many hold to this Old Testament point of view today. On December 29, 1950, William Edward Cook began a hitchhike from El Paso, Texas, that turned into a homicidal rampage. At the end of the following week he had been in and out of Oklahoma, Arkansas, New Mexico and California, and had fled to Mexico City. He had shot and killed eight people, including one whole family. After his capture he was brought back to Oklahoma City to stand trial. There he was sentenced to life imprisonment and sent to the federal penitentiary at Alcatraz.

Murder on such a horrific scale inevitably excited a demand for vengeance. The newspaper in El Centro, California, where William Cook had committed one of his murders, began a campaign to have him stand trial in California because of the so-called inadequate sentence received from the federal court in Oklahoma. This was granted and he was brought to El Centro to stand trial. The newspaper literally fed the appetite for vengeance. Such frequent words as *badman, butcher* and etc., worked the citizens up to a frenzy. Cook received the sentence to die in the electric chair. This took place in San Quentin prison several months later.

Many people maintain that justice is best served by having the punishment fit the crime. Edward C. Stanton, discussing this whole matter of capital punishment from the point of view of a prosecuting attorney, writes, "The failure of juries to execute murderers is the chief cause of murder in America. It is the belief that they will not have to suffer the death penalty that emboldens murderers to commit their most horrible crimes."

While this point sounds good it cannot be substantiated by the facts. A comparison was made for the years 1941 to 1946 between the states of Michigan, which abolished the death penalty over 100 years ago, and the state of Indiana, which still retains it. The homicide rate per 100,000 was 3.4 for Michigan and 3.2 for Indiana. In other words, the rates between the two states were almost the same, the difference being only two tenths of one per cent.

Besides maintaining that the punishment should fit the crime those who hold to the punitive position maintain, secondly, that capital punishment protects innocent citizens from murderers. Stanton asks the question, "Who are the murderers?" He answers his question by saying, "The murderer is almost invariably an individual who is utterly worthless to the community. He is usually a social parasite, a human leech, adding nothing to the wealth or happiness of society, but bent on living a high life at the expense of other people." His conclusion is, do away with them. Society will be better off without them around.

Giles Playfair would disagree vigorously. He would cite what happened in a case concerning a young lad in the state of Maryland. This young man shot and killed a man while engaging in armed robbery. He was declared mentally sick and sentenced to a hospital for treatment over an indefinite period of time. Today, seven years later, he has been released on parole. He is holding down a good job, and shows every indication of being a useful member of society.

This leads me to a consideration of a second way in which Christian people look at the purpose of a penal system. They see it as redemptive—curative, rather than retributive or deterrent. This seems to be the position of the New Testament.

There is certainly the hint in the New Testament that this is the position of Jesus. On one occasion it is reported that he said, "You have heard that it was said to the men of old, 'You shall not kill; and whoever kills shall be liable to judgment.' But I say to you that every one who is angry with his brother shall be liable to judgment; whoever insults his brother shall be liable to the council, and whoever says, 'You

TO BE A TREE!

W. RUSSELL SHULL

Thou polished acorn small—
About to break thy shell, the larger light to see
New thought of God
That knows to melt thy hardened core
And die to all thy early form;

O acorn small,
Now casting off thy shell
And melting down all hidden cells
That God's own sun and rain and soil may feed
thy new design
And give thee power to be a tree:

Teach thou my heart to find the way to die.
Lead me to let my early self dissolve—
And woo my budding soul
To sink my roots in God's eternal flood,
And feed on his sustaining power—
And grow in heart and soul
To be a tree!

Published in The Universe Still Sings, by the author

fool!" shall be liable to the hell of fire."

Jesus was always much more concerned with attitudes than he was with behavior. It was his position that if you get a man to think straight, to purge his mind through "the hell of fire," he is going to act differently. Those who hold that the purpose of a penal system is redemptive rather than punitive maintain that position on the grounds that there is always the possibility that the criminal can be cured.

Actually this whole matter of capital punishment revolves around the question of whether or not the criminal mind is a sick mind. If it is a sick mind does the individual deserve to die or to be helped?

Several states have been developing programs upon the assumption that the criminal mind is a sick mind and is in need of treatment and therapy. A few of these states whose strides have been noted recently are Texas, Massachusetts, Michigan, and California. In those states where criminals have been treated as sick people, where the state has isolated and treated the criminal according to his ability to receive treatment through adequate facilities, rehabilitation has successfully taken place.

To illustrate what is being done by concerned individuals and organizations, one agency, the Vocational Placement for the Osbourn Association, carefully counsels those being released from prison and helps them find employment. Out of over 15,000 who have been counseled and placed over the last 25 years by this agency only 14 have betrayed their trust.

We can make some very real strides through the rehabilitative approach. Call it "brainwashing" if you wish, but through the right kind of treatment over a period of months, or even years, those who commit crimes against society can be rehabilitated. As Jesus said to the evil spirit that possessed the man of Gerasenes—the man who lived among the tombs, and no one would have anything to do with him—"Come out of the man, you unclean spirit," he says the same thing to the criminal today.

I believe that the implications of the sixth commandment are far wider than what Moses or the Jewish people ever saw. It seems to me that if Jesus would appear and speak in our midst today he might say, " 'You shall not kill' prohibits the right of any man to take life, regardless of the circumstances." It is, of course, our responsibility to protect the innocent. Criminals must be put away so that they will not do harm, either to themselves or to other people, but if our reason for putting them away is solely punitive then I question whether we do very much to help the individual criminal whether we imprison him for a few years, many years, or sentence him to death.

Thomas Mott Osborne writes in Forum magazine, "If there was no other reason for doing away with the death penalty, the number of mistakes that are made would be reason enough. Of the thirty-nine men who were executed during the two years I was warden at Sing Sing, the warden's office was certain that four men were innocent. Even making allowance for our being mistaken there is still too much chance."

The Christian point of view is best illustrated in an incident that happened in Korea several years ago. A young Communist came into a certain village and killed the husband of an American missionary. The young lad was apprehended and jailed. At the trial which followed, the missionary asked, as the judge was about to pass sentence, that instead of executing the young Communist he be turned over to her custody for care.

The Christian believes in the rehabilitation of human personality. He can never condone the taking of a life, regardless of how hopeless the case of rehabilitation may seem. The Christian point of view holds that through the power of Christ human personality can be made every bit whole.

GRAVESIDE MEDITATION

ERNESTINE HOFF EMRICK

What now remains for us
Who listen by your grave?

It is ours to think —
Not of the finished past,
but of the vibrant present:
Not of the silent dead,
but of the needy living:
Not of morose regret,
but of anticipation.

It is ours to walk —
Not with a lingering step,
but with an eager stride:
Not sighing for glories past,
but singing of wonders to come.

It is ours to live —
In gratitude for what has gone before,
In dedication to what lies ahead.

For this is life!
And it is still for us!

The Glory and Shame

Continued from page 4

which enables them to face the tough and nasty problems which confront them.

We deeply regret the large number of church members whose inner moral life is largely untouched by the transforming power of the gospel and who are in effect "worldlings" gaining certain psychic and social satisfactions from the church but are undisturbed at any profound level of their lives by the demands of Jesus Christ. We say and sing: "Lord, Lord," but know not his Lordship.

We thank God for our rural heritage, for the love of toil and soil, for our knowledge of the Maker and Creator of this great, good earth, and for our knowledge of complete dependence upon God.

We are remorseful for the hood of smug self-sufficiency which besets us, for the lusting after "things," for the perversions of our minds which seem to believe that life consists of the abundance of things. We confess our "thing - centered" orientations which elevate property and possessions to the level of gods to be served and which dominate our lives. Often our churches reflect our culture rather than reform it. We are both "in the world" and "of the world."

We cherish the ideal of the simple life so highly esteemed by many of our brethren through the years. We find its highest fulfillment in that singularity of purpose and stewardship of life which led Christopher Sower, under the sovereign claims of God, to describe the purpose of his life: "For the glory of God and my neighbor's good."

We regret that perversion of the ideal of the simple life to a purely materialistic level which results in a disdain of "things" which might enrich and glorify life. Life does not consist in the abundance or scarcity of things, but in commitment of life and all "things" entrusted to us to Almighty God.

We rejoice with joy unspeakable because of God's love for the world. We sense a measure of his compassion for it in Jesus Christ, who did not shun and disdain the world but loved both the physical world and ate and drank with the "worldling." We are awed by what he did and inspired by the ministry of reconciliation which he gave to us. We revel in the training we receive within the church for this ministry. We train, not to stay in the church alone, but to go out, so that our neighbor becomes our brother.

We confess our exclusive concern for our own righteousness and comfort, our self-righteous respectability which makes communication with those outside the church very difficult, our unconcern for half the population of our country and the teeming millions on other continents who are outside the church.

We praise the Lord for the manifold opportunities that have been afforded us to express love of neighbor and to bridge the chasms which separated people from people in our broken world through the ministration of relief goods and a rehabilitation program. Almost—we have discovered the meaning of brotherhood through proffered cups, clothing, chicks, and heifers. Almost—we have discovered our Good Samaritan destiny in our broken world. Almost. . . .

We regret, however, the limitation of this reconciling, "binding up the wounds of the broken world" program while the standard of living of our people at home gets higher, cars are longer, lower and wider, rugs on the floor get more lush,



A. Devaney

We have manifold opportunities to express brotherhood through giving clothing, chicks, heifers, through resettling refugees

and kitchen gadgetry proliferates. We are "rich in things and poor in soul."

We are thankful for the power of God which has come to us through the unquenchable faith of the church. We recall those who in olden days withstood sword, lash and the stake, and who affirmed that: "We must obey God rather than men." We recall the work of One who waged an unending war against poverty, blindness, bondage, brokenheartedness and every form of evil and who left his Body to continue this holy war with the promises that the gates of hell shall not prevail against it! And we know he meant the church in our town. We are heartened by this knowledge of what the church could be.

We confess that we are so unaware of the destiny to which God has called the church. We confess our obedience to men and our worship of things rather than God. The power and glamor of nation, the military, labor, industry, and the persuasive pressures of modern advertising are too much for us. Baal has won many of us.

We seek to understand our church and the destiny to which we were called. Self-understanding is difficult apart from an understanding of the situation and ideas which gave us birth. But our future dare not be completely determined by the past. There is always the dynamic and the new, the breaking through of God which may lead us into a destiny yet undreamed by any of our visionaries. We must not be afraid of anything. We must face our moments of direct shame as well as a tremendous destiny which always lies before the church.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

We are married and have two children. We get along well until my husband takes a drink of liquor. We separated once for this reason. Later he decided he was wrong and went to our pastor and repented. After hearing all of his promises I went back to him.

Now he's drinking again and it's about to drive me wild. I find I can't control my temper when he drinks and I feel as if I should take my children and get out on my own where we can live as Christians. I have come to the place I don't even love my husband and yet when I think of "until death do us part," I stop to wonder what I should do.

A Brokenhearted Mother.

Dear Friend,

First we can ask ourselves the question, "Why does a person drink excessively?" There is no easy answer but people around us will often point to factors in the present while forgetting that drinking persons often have backgrounds upset by unusual or unhappy circumstances. Such a person may not be able to point to these disturbing factors clearly, but they are there nevertheless or he would not drink. This type of unhappiness is by far the greatest contributing factor to the desire to drink.

Second, we must remember that marriage is significant because of the happiness it can and should bring to the husband and wife, and one of the primary functions of this happiness is the bringing of children into this world to be reared in a secure and loving home. If the parents, or one parent, lose control of themselves, then the children are the innocent victims. Drunkenness can and does create such loss of control. If you are not to sacrifice your children to this problem there are certain things we believe highly important for you to do.

Your husband needs help. He has tried once to change and apparently failed. If your family is to grow in the nurture of God it is imperative that he try again.

It is highly important that he receive outside assistance from a qualified minister, a counselor, a psychologist, an Alcoholics Anonymous group, or some reputable person in whom he has confidence. The question is to get him to see that he has a real need to do this.

It is possible you can present your deep concern about this problem squarely to your husband and he will, seeing what his actions can and are doing to his family, seek help. This you should certainly try if you see fit, but often, unfortunately, a person will not give up drinking until he is forced by circumstances to make a choice.

With this in mind we suggest that you investigate the possibilities of a legal separation. This is not a divorce and should be used, we believe, to indicate that you truly cannot stand by him if he continues to live as he does, not for yourself as much as for the sake of your children.

Should the legal aspect not appeal to you we believe it may be helpful for you to consider separation for a definite period of time on your own. During this time he would have to make his choice, to stop drinking and keep his family, or continue it and go his way alone. This will be hard for him and for you to do, but if he refuses to try to do his utmost to overcome this habit you may well ask the question if he should be entrusted in being the father of children whose welfare he seems to overlook. If he continues to support you financially, which legally he is required to do, and begins to receive outside help then you could consider ending your separation.

It would also be well for you to evaluate yourself during this time or have some outside person assist you. You may be inadvertently contributing to your husband's desire to drink.

Clyde and Kathy Weaver.

About Our Contributors

T. Wayne Rieman is director of student activities at Manchester College, North Manchester, Indiana.

Paul A. Remick is the pastor of the Disciples of Christ church at Lemoyne, Pennsylvania.

Edward E. Lyons is pastor of the Michigan City Church of the Brethren, in Northern Indiana.

Faith to Remove Mountains

Edward E. Lyons

I SAY to you if you have faith as a grain of mustard seed, you will say to this mountain, 'Move ence to yonder place' and it will ove and nothing shall be impos- ble to you" (Matt. 17:19-21). This artling statement of Jesus poses problem. Did Jesus mean that un- swered prayers are due to lack of ith? When any prayer is not an- wered as we want it to be, some- ne may say: "We just didn't have nough faith." Is this the real an- wer?

Our weak faith may be due to a elfish, blind credulence. Blind cre- ulence means believing that any- ing is possible if we have enough faith. There are those who would like to believe that if a car is going too fast for the driver to see a sign indicating a dead end, that enough faith would extend the road so that no accident would happen. This may be an extreme example but there are people who believe this in the realm of healing.

We know from Scripture that faith can never be a substitute for works. It is also true that faith can never be a substitute for knowledge. The more knowledge grows, the more faith will grow. Both are essential.

We know that no amount of faith alone could ever build a house. Unlearned persons might putter around with the best of tools but without knowledge they could never produce a finished product. Faith is the response we make to knowledge. A scientist would never produce anything new without faith in the principles and laws discovered in days gone by.

Faith cannot be used blindly. Faith must never believe in things contrary to the natural laws of God — for these laws are as much a part of his will as any spiritual law is. There is no case on record where a new arm or leg has been grown, no matter how much faith a person had. God could restore them, if he chose, for he is all powerful; but he is an orderly God, and he has set up certain physical laws and we have faith that he will not break one of these for any individual.

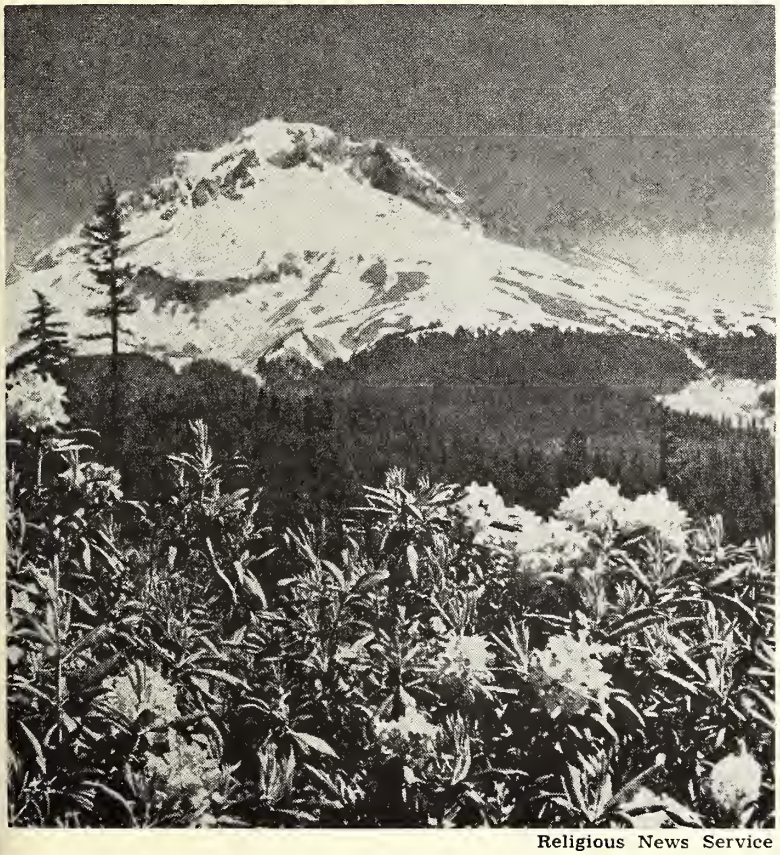
A miracle is not a breaking of his law, but rather his using of a higher law. If God changes a law for one person why does he not for another? Is it just because one has stronger faith? Just as an airplane uses a higher law than gravity without defying or breaking that law, so God has laws we have not yet discovered that with faith we can use. Yet the faith in the case of a severed arm or leg may issue in the vision of an artificial arm and also in the courage to overcome that handicap.

To ask in faith only for the removal of a rocky mountain is not true faith. We are asking God to do what we want. If we could have everything we pray for, one person would pray for rain to grow crops, while another in the same area would pray for clear weather to have a picnic. What a world we would have!

Suppose we pray for every disease to be healed. Could it be that our prayers may be answered in ways we have not dreamed of? Our loved ones who die of certain diseases may not be healed, but our prayer can help another man find a clue to that disease and bring to light a vaccine or medicine to prevent others from getting it or from dying of it.

We know today that many diseases that killed in the families of our loved ones generations ago are not heard of now. Would it not be as much an answer to prayers, then,

Continued on page 25



Religious News Service



THE African nations are struggling mightily to narrow the gaps between themselves and the rest of the civilized countries in the world. The best way to catch up, as they well know, is through education and this means that many schools are needed. Some help is being provided in this regard often by churches. The Catholics have provided the so-called interracial college (actually a secondary school) at Usumbura, Ruanda Urundi, in the Belgian Congo. The building is probably the most modern in all Africa.

Here about 250 nationals and a handful of white children go to school. It is expected that eventually the school will be able to accommodate seven or eight hundred students. They study history, geography, mathematics, and other subjects, just like any typical school. In addition the nationals are given thorough training in the culture and traditions of their race and country, and some religious instruction.

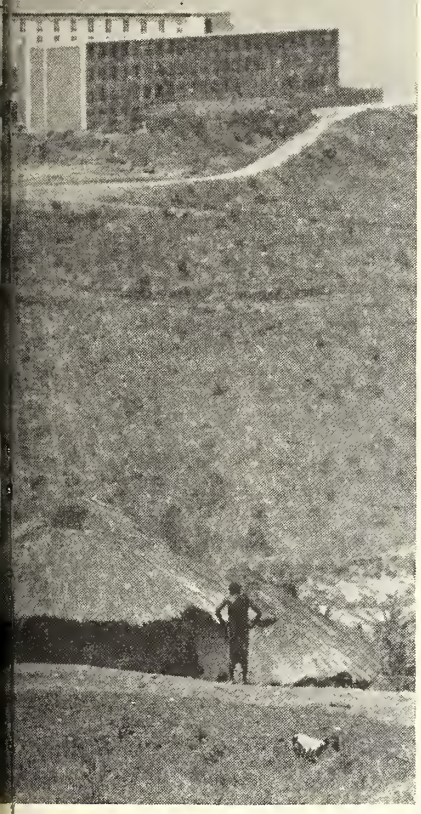
They are made to feel that they are participating in the important and vital growth of their nation into a country that can take its place alongside the nations of the West. Despite their lack of background and experience with formal education, the youngsters are bright, eager to learn, and take their responsibilities seriously.

Photos and story by Three Lions

Races Mingle Easily at Belgian Congo School



A typical class in session at the Usumbura school. There are a few hundred Negro boys and perhaps twenty-five or thirty white children currently studying at the school



The modern buildings of the interracial college contrast sharply with the primitive thatched-roof huts of the nationals at the foot of the hill

Boys enjoy lounge and clubroom facilities where they study and talk



Dining room facilities are quite good, and food is ample and well served



On the playground white students engage in a basketball game with national boys



The Church of the Brethren speaks

To Fellow Christians in the United States

THE Church of the Brethren, founded at Schwarzenau, Germany, in 1708, and now celebrating the 250th anniversary of its founding, desires to extend greetings to fellow Christians in the United States. On this occasion we greet in particular the National Council of Churches of Christ in the United States of America and its affiliated communions with whom we labor in the common tasks of the kingdom of God. We are grateful for this privilege and look forward to the further opportunity in August of extending greetings through the Central Committee of the World Council of Churches to our fellow Christians of the world.

The Brethren, sometimes called Dunkers, formerly known as the German Baptist Brethren, came to America in 1719 as refugees from persecution in central Europe. Led by Peter Becker, twenty families crossed the Atlantic and settled at Germantown, now a part of Philadelphia, Pennsylvania. Four years later in 1723 the Germantown congregation was organized, selecting Becker as the first ordained elder of the Brethren in the New World. These German immigrants were joined one year later by others from Germany among whom were Christopher Sower and his young son, Christopher, Jr. In 1729, led by Alexander Mack, the founder of the church, about thirty additional families joined the Germantown congregation.

The Brethren arose out of the Pietist movement of Germany. However, they largely rejected Pietism and adopted Anabaptist views. They joined these and other minority groups in protest against what they considered the abuses and the formalism of the state churches of that period. Declared heretical by the ecclesiastical authorities, they were suppressed by both church and state. Excommunicated by the one and banned by the other, they left Europe almost en masse in quest of the freedom which the New World promised them.

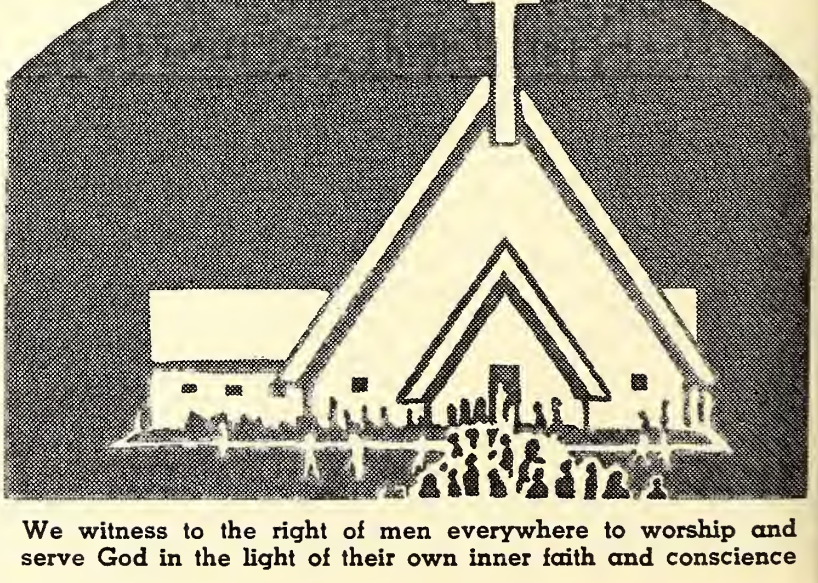
Organizing an independent religious community, the Brethren rejected the prevailing creeds and dogma of the established church and declared the New Testament to be their only guide in matters of faith and practice. They rejected the civil oath as contrary to the teachings of the New Testament and as an affront to their integrity. They refused to participate in war or in preparation of war. They disavowed compulsion in religion and tended to exclusiveness in their position of nonconformity to the world. They later developed a measure of literalism in their interpretation of the Scriptures. They contended for freedom of worship and the right of conscience. They subscribed to the great common body of Christian doctrine but were nontechnical in theology. They accepted Christ, the Son of God, as Lord and Savior and were committed to the obedience of his commands. They seriously undertook to practice in daily life the teachings of the New Testament.

The Brethren were especially given to the spirit of neighborliness and to the relief of suffering, distress, and human need.

The Germantown Brethren were aggressive in good works. Their best known ministry was through the printing operations of the Sower press. The first printing of the Bible in America in a European tongue is credited to these enterprising pioneers. Their publication included the first hymnbook for German colonists, the first religious magazine in America, one of the earliest and most successful German newspapers in the colonial period, an almanac which was published for many years and circulated widely among the German settlements along the eastern seaboard, and numerous pamphlets, leaflets, and books covering a wide range of subjects.

The Sunday afternoon meeting for the unmarried, in operation in 1738, was an early venture by the Brethren in religious education. Its materials were supplied by the Sower press. Their charities included a "Good Samaritan" ministry to the arriving immigrants at the port of Philadelphia, and care for the aged, the orphans, the widows, and the poor.

The Brethren joined the Germantown citizens in establishing a community school which gave rise to the Germantown Academy, an in-



We witness to the right of men everywhere to worship and serve God in the light of their own inner faith and conscience

stitution which still enjoys academic distinction.

The Brethren moved on from these beginnings to a broader service in the name of Christ. They have expanded their membership to most parts of the country, with heavy concentrations in Pennsylvania, Maryland, Virginia, West Virginia, Ohio, Indiana, Illinois, Iowa, Kansas, and the Pacific Coast. They have established six colleges and a graduate seminary. The over-all work of the denomination is administered by the General Brotherhood Board from offices at Elgin, Illinois.

During the last three-quarters of a century the Brethren have sponsored the establishment of the church in India, China, Nigeria, and Ecuador. They have expanded to five continents of the world their ministry of relief, material aid, and rehabilitation to war victims, refugees, displaced persons, and others in distress. The Heifer Project, which owes its origin to the Brethren, has been a conspicuous example of this ministry. These services, carried on in the name of Christ, rest on the assumption that concrete expressions of love and human sympathy are in the will of God for his children and that such a ministry is calculated to break down fear and suspicion among the peoples of the world and create a world atmosphere favorable to the establishment of abiding peace among classes, races, and nations.

The Church of the Brethren is a body of 210,000 communicants. Membership in the church is restricted to those who are of sufficient maturity to "count the cost" and to enter into the Christian life with an intelligent comprehension of the Christian faith and its obligations.

We are humbly grateful for our past. We are persuaded that God has spoken to us in our history and that the principles advocated by our fathers apply still in this restless, changing, and vindictive world. We seek, not to idolize our past, but to recognize ourselves as debtors to that which has preceded us and to those Christians in all lands and in all ages who have helped preserve and enrich the religious heritage to which all of us are heirs. We confess our proneness to unfaithfulness and stand penitent for our tendency toward religious exclusiveness.

We seek to discover in this anniversary year the living elements of our history and to undergird them, so that we too, as members of the body of Christ, may contribute our full share to the continuing and expanding universal church of Christ. It is to this end that we seek the fellowship and prayers of our fellow Christians in the United States of America. We recognize the diverse history of our Christian communions, but we rejoice in the manifest unity and reconciliation which we are finding in Christ.

We pledge to our Christian brethren in different traditions and with different commitments our prayers and our striving to transcend the boundaries and dimensions of our own traditions to the end that we may find unity in Christ and that the church may be delivered from the tragedy of dividedness.

We further desire in our anniversary year, to recommit ourselves in an increasing witness:

To the saving power of the gospel of Christ and to the more complete acceptance of his Lordship in all areas of life.

To the right of men everywhere to worship and serve God in the light of their own inner faith and conscience without the restraint or coercion of any human authority.

To belief in the sinfulness of violence and bloodshed among the children of men, and to the right of believers under God to refuse to participate in war or preparation for war in violation of their religious convictions.

To personal integrity in speech and in conduct, and to simple honesty in all of life's transactions, both public and private.

To the sanctity of home and family and the enduring bonds of mar-

Continued on page 24

The National Council of Churches Speaks

To the Church of the Brethren

ON THE occasion of this anniversary year, when you celebrate the founding of the Church of the Brethren at Schwarzenau, Germany, in 1708, the National Council of the Churches of Christ in the United States of America extends its fraternal greetings.

We note that your anniversary theme is "Brethren under the Lordship of Christ." Believing, with you, that there is but one "Good and Faithful Shepherd" calling us all into the "one flock," we take our place by your side as you reappraise Brethren history with a view to conserving the values of your living past.

The genius of Brethren life and thought, as your anniversary statement affirms, consists "in relating religion to life, belief to action and theology to ethics." This demonstrative Christianity becomes a living witness to the Lordship of Christ in our time offering "redemption to sinners, relief to the needy, assurance to the hungry of heart, joy and harmony in home and family, love and brotherhood to the church, and peace, justice and neighborliness to the world."

We welcome the clarity of your emphasis upon New Testament teaching and witness, with particular Christian insights concerning the life of peace, temperance, integrity and domestic tranquility. We share your determination to include all racial, economic, social, and cultural groups within the fellowship of ministering congregations, with the goal an integrated church in an integrated community.

The Christian witness begins today, as you affirmed 250 years ago, with humility and confession of sin. The disciplines of this anniversary year, we trust, will bring "increasing prayer for purity of heart, for clearness of vision and for grace to subject the human will to the will of God." Thus, may the Church of the Brethren "be strengthened with might through his spirit in the inner man" to the end that "Christ may dwell in your hearts through faith" as together we strive for a "redeemed world of personal excellence and social righteousness."

The General Board
National Council of the
Churches of Christ in the
U.S.A.

KINGDOM GLEANINGS

In order that employees in our printing plant may have a vacation the Gospel Messenger will not be issued for two Saturdays in August, omitting the issues of Aug. 9 and 16. This means that announcements normally intended for these issues should be sent to our office no later than July 15 so that they may appear in the issue for Aug. 2.

The Local Church Program Guide, formerly printed in the Gospel Messenger about this time of year, will appear in the August issue of the Church of the Brethren Leader. It will not be printed in pamphlet form this year.

Flour Bluff Church of the Brethren, Texas, welcomes all interested families in the Corpus Christi area. The summer pastor, J. S. Rittenhouse, Flour Bluff Courts, Box 149, R. 4, Corpus Christi, Texas, will appreciate any information helpful in contacting members or friends.

A typographical error makes a statement by Bro. Ira Frantz in the June 22 anniversary lessons read, "We need not be the least body of Christendom." It should read, "We need not be the least apologetic about offering these insights and experiences to the larger body of Christendom."

Ebony magazine is featuring the Heifer Project in its July issue which went on the newsstands the middle of June. The picture story shows the distribution of twenty heifers, one bull, and forty-nine rabbits to Negro and white Americans in need living in Mississippi. It is an unusual combination of Christian American goodwill, a critical community, and practical assistance.

Thirty thousand complimentary copies of the Church of the Brethren Leader, May and June issues, were mailed to local workers. It was not planned to mail complimentary copies after the June issue. Therefore, if you have not subscribed to the Leader, drop a note to Revie Slaubaugh, Director of Sales and Merchandising, 22 S. State St., Elgin, Ill., at once requesting a subscription. Or see your local church agent for the Leader.

The Eastern District of Maryland will celebrate 200 years of the Brethren in Maryland at the Pipe Creek church, Sept. 26, 27, and 28. In order to help give the Brethren of this area a true appreciation of their heritage, a real spiritual experience, and a call to the future, the Anniversary District Conference Committee is planning an exhibit as part of the program. If any one in the Brotherhood is interested in lending for exhibition articles, documents, pamphlets, etc., which pertain to the church in Maryland, including Maryland Collegiate Institute and Blue Ridge College, please write Mrs. Robert S. Cairns, Jr., New Windsor, Md.

A national interdenominational Institute on Racial and Cultural Relations will be held July 21-25 in Chicago, Ill. For additional information write Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

A teacher for biology and chemistry in a position to teach on a volunteer basis on a high school-junior college level is needed at a Negro educational institution in the South. Contact the Brethren Service Commission, General Brotherhood Board, Elgin, Ill.

William M. Beahm, dean of Bethany Biblical Seminary, was named moderator by the 1958 Annual Conference and Robert L. Sherfy, alternate moderator. Elected to the General Brotherhood Board were Harold D. Fasnacht, president of La Verne College, Calif., who fills the unexpired term of Loren Bowman; Mrs. John D. Myers of Harrisonburg, Va.; Mrs. Harper S. Will of Ft. Wayne, Ind.; Paul H. Bowman, Jr., of Quincy, Ill.; and F. Willard Powers of Mt. Morris, Ill. Re-elected for a second five-year term was Paul E. Miller, pastor of the Panther Creek church, Adel, Iowa.

Radio Programs

Brethren are involved in two panel discussions on the radio program, The Iowa Roundtable, broadcast by WHO (1040), 9:30-10:00 p.m. (CST). On July 14 A. Stauffer Curry, Ralph Smeltzer, and Dan West will discuss The Church and Peace in America; on July 21 the same panel will talk about The Church and World Peace. The moderator is Hiram Hunn, a Des Moines attorney.

Jim Zabel will interview J. Henry Long on Religion and Present World Conditions on the program, Speaking of People, on July 20. The station is WHO (1040) and the time is 12:45 p.m. (CST).

Dr. Samuel Shoemaker, rector of Calvary Episcopal church, returns to the National Broadcasting Company's Art of Living program for three months. For July, beginning the 13th, he will talk on What Do You Do When the Raft Comes Apart? Faith and the New Age, and Why I Believe That Jesus Is God. The program is broadcast each Sunday, 9:15-9:30 a.m., EDT.

A new program, Religious Expression Through the Arts, began the latter part of June and will continue through July. For July 13, Dr. Charles Kegley, professor of philosophy, Wagner College, N. Y., will talk on Religion in Literature. On July 20 and 27 Religion in Music will be presented by Dr. Robert Baker, director of music, Fifth Avenue Presbyterian church, New York City. The time is 8:15-8:30 a.m., EDT.

Dr. Edwin T. Dahlberg, pastor of the Delmar Baptist church, St. Louis, Mo., will deliver the sermons on NBC's National Radio Pulpit, Sundays, 10:05-10:30 a.m., EDT. His topics for July 13, 20, and 27 are Living Before We Die, Energizing the Usual, Life Is Not Rehearsed.

Islam and the World (July 13), India and the World (July 20) and Africa and the World (July 27) will be discussed by two speakers for each topic on the current series on ABC's Pilgrimage, Turning Point. The program is scheduled for 1:30-1:55 p.m., EDT.

For network programs check your local newspapers for the station and time in your area.

Brotherhood Theme: Brethren Under the Lordship of Christ

Lower Cumberland congregation will have a song festival on Sunday, July 20, at 7:30 p.m., at the Mohler house. The program will be given by the Singing Sims, a couple with a family of adopted children.

The Call, an Anniversary Call play for women by Mrs. Herbert Ruthrauff, will be available for women's work regional and district rallies by Aug. 1. This play is also adaptable to local situations. The price is 15c each. Order from Church of the Brethren General Offices, Elgin, Ill.

The yearly conference on evangelism sponsored by the National Council of Churches will be held on the campus of the Northfield School, East Northfield, Mass., from July 28 through Aug. 3. This conference for ministers and laymen will feature in leadership Dr. Nels Ferré of Andover Theological School, Dr. John Biegeleisen of Eden Theological Seminary, Principal D. S. Russell of Rawdon College in England, and Dr. H. H. McConnell of the National Council's Department of Evangelism. Families are encouraged to attend and provision is made for the children during the morning sessions. This conference has proved most valuable to pastors, district directors of evangelism, and local church committees or chairmen in charge of evangelism. If you are interested, send for more information to the Department of Ministry and Evangelism, 22 S. State St., Elgin, Ill.

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Harry K. Zeller, Jr., Chairman
Nevin Zuck

A. Joseph Caricofe was elected an officer of the Pastoral Association at its meeting at Des Moines on June 17. Floyd A. Bantz will serve as president for 1958-59.

The Church Calendar

July 13

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday school Lesson: Social Justice and the Gospel. Matt. 5:13-48; 23:23-26; Luke 9:51-56. Memory Selection: Whatever you wish that men would do to you, do so to them; for this is the law and the prophets. Matt. 7:12 (R.S.V.)

July 13-17 Southeastern Region conference, Bridgewater, Va.
July 14-16 Ministers' camp, Swatara, Pa.
July 17-20 District meeting, Texas and Louisiana, Nocona, Texas
July 22-24 District meeting, Southern Virginia, Boones Mill
July 27—Aug. 1 Children's workers laboratory school, Manchester College, Ind.
July 27—Aug. 3 Peace workshop, Camp Mack, Ind.
July 28—Aug. 1 Ministers' seminar, Camp Mack, Ind.
Aug. 1-2 District meeting, Northern Virginia, Valley Pike
Aug. 3-9 Workshop and laboratory schools, Elizabethtown College, Pa.
Aug. 4-9 Bethany summer extension school, Elizabethtown College, Pa.
Aug. 6 World Convocation of Brethren, Schwarzenau, Germany
Aug. 7-9 District meeting, Northern Indiana, North Manchester
Aug. 7-9 District meeting, Eastern Virginia, Nokesville
Aug. 10-14 Regional family camp, Camp Mardela, Md.
Aug. 11-14 District meeting, Tennessee, Knob Creek
Aug. 12-14 District meeting, Southern Indiana
Aug. 14-16 District meeting, North and South Carolina, Mt. Carmel
Aug. 14-17 District meeting, Colorado, Rocky Ford
Aug. 15-17 District meeting, Northern Indiana, Camp Mack
Aug. 15-17 District meeting, Southern Illinois
Aug. 15-18 District meeting, Southern Missouri and Arkansas, New Hope, Ark.
Aug. 17-21 Southeastern Region family camp, Camp Mardela
Aug. 19-22 District meeting, Oklahoma, Oklahoma City
Aug. 20 District meeting, Mardela, Bethany
Aug. 20-24 District meeting, Michigan, Carson City

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Kenneth W. Hollinger of New Paris, Ind., in the Castine church, Ohio, July 28 — Aug. 10.

Bro. Edward E. Lyons of Michigan City, Ind., in the Panther Creek church, Ill., July 28 — Aug. 10.

News and Comment From Around the World

Unitarian Moderator Urges "Crash" Peace Program

Americans were urged by the newly elected moderator of the American Unitarian Association to launch an "all-out crash program" to develop people "fit for peace and capable of keeping it." The new moderator is Mrs. Emily Taft Douglas, wife of Senator Paul Douglas of Illinois.

Delegates to the association's annual meeting sent President Eisenhower a telegram, voicing their concern over growing threats to church-state separation in this country. They said there had been increasing violation of this freedom on local, state and national levels. They cited legislation granting use of public funds for parochial school bus transportation, released-time programs for religious education during public school time, and purchase of textbooks for private school children from public funds.

The meeting also approved a resolution favoring "population control" as a step toward solving world overpopulation problems." In other actions the delegates urged the U. S. Disarmament Commission to devise a system for monitoring a ban on nuclear weapons tests and voted down a proposal to move the association's headquarters from Boston to a Midwestern city.

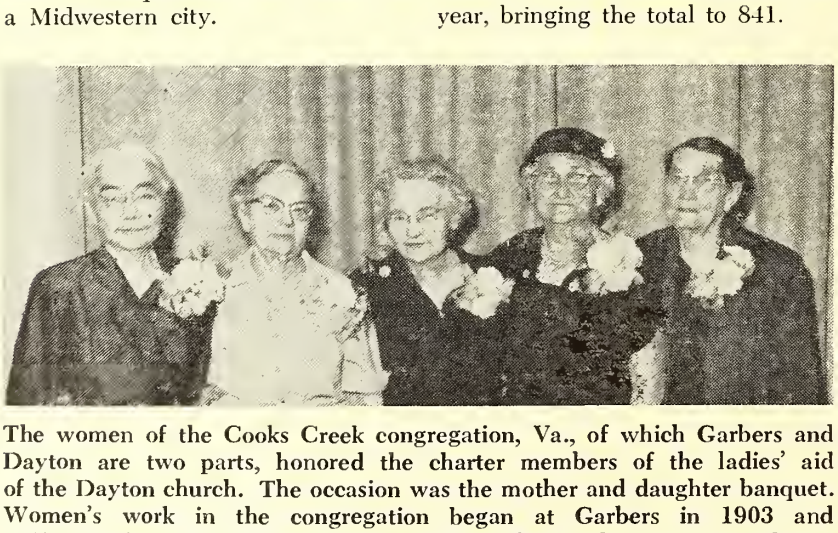
"Walkers for Peace" Demonstrate at White House

More than 700 "walkers for peace" recently demonstrated in front of the White House, asking for an end to nuclear bomb tests. The walkers converged on Washington from several directions, coming from as far away as Wilmington, Del. Members of Protestant, Catholic, and Jewish pacifist organizations participated.

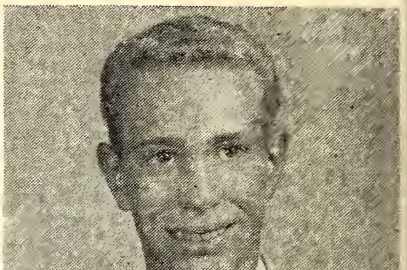
The largest contingents came from the Society of Friends in the Philadelphia area and the Church of the Brethren in Maryland and Virginia. The number of demonstrators who turned up in Washington was twice as many as had been expected. The demonstration was the largest staged by religious pacifists in Washington since 1941 when the World War II draft law was being debated.

Regular Baptists Plan Intensive Advance Program

The General Association of Regular Baptist Churches, meeting in its 27th annual conference, adopted the following goals for 1959: establish 75 new churches, increase its membership of more than 122,000 by at least 12,000, and train another 12,000 as "soul winners" or evangelists. Forty-five new churches were received into the association last year, bringing the total to 841.



The women of the Cooks Creek congregation, Va., of which Garbers and Dayton are two parts, honored the charter members of the ladies' aid of the Dayton church. The occasion was the mother and daughter banquet. Women's work in the congregation began at Garbers in 1903 and at Dayton in 1911. At the present there are five circles with more than a hundred members. Only five of the charter members were present; shown here are Mrs. Michael Layman and Mrs. Thurston Miller of Harrisonburg, Mrs. I. D. Myers and Mrs. Frank Miller, who live near Harrisonburg, and Ida Flory of Dayton. The two other charter members still living are Grace Dovel of Harrisonburg and Mrs. Bertha Click Bentz, who lives at the Fahrney-Keedy Home, Maryland



Robert D. Sherfy, son of Robert L. Sherfy, pastor of the Harrisonburg church, Virginia, was recently licensed to the ministry in his home church. He is the fifth generation of Sherfys to become a minister, and the first to be licensed by the Harrisonburg church in its fifty years of existence. The first Sherfy in America came here in 1735 to escape persecution in Germany after he had joined the Dunkers under the influence of Alexander Mack. The newly licensed minister, a graduate from high school this year was the recipient of one of the Daily News-Record leadership awards given to students from area schools who best exemplify the qualities of character, leadership, and devotion to duty

Lenin's Book Outselling Bible in Asia, Africa

A Pentecostal missionary expert recently claimed that Lenin's books on communism are now outselling the Bible in Asia, Africa, and other parts of the world. The national missionary secretary of the Pentecostal Assemblies of Canada said that with the great increase in literacy and wider distribution of Lenin's works, the Bible can no longer be called the world's "bestseller."

Speaking to a conference of the Pentecostal Assemblies, George R. Upton said that major challenge to the Christian world today is the "battle of literature."

Stepped-up Aid Urged for Non-European Refugees

Dr. Elfan Rees, European representative of the Commission of the Churches on International Affairs, has made an urgent plea for the World Council of Churches to do

more for non-European refugees. He said that thousands of refugees are turning to the churches for help.

Dr. Rees told delegates from seventy-five nations attending the World Council's Division of Inter-Church Aid and Service to Refugees that the World Council had tried to help refugees in Hong Kong, India, Korea, Tunisia and other places, but it is not enough. He indicated that some three million homeless live in Korea. More than 800,000 need help in South Vietnam and 70,000 Algerian refugees face hardships in Tunisia.

Lutheran Theologian Urges Sunday School for Parents

A Lutheran theologian who is a professor at Luther Theological Seminary in St. Paul, Minn., has suggested closing down Sunday schools for children and having Sunday schools for parents instead. He maintains that Protestants have substituted the Sunday school for the teaching job that parents ought to be doing at home. He said, "We ought to have a Sunday school for parents, to teach them again this job that belongs to the home. For some reason our Jewish friends have been able to keep more of that teaching responsibility in the home."

Christians Urged to Reject Atomic Armaments Unconditionally

A group of East and West German Protestant leaders have appealed to Christians throughout the world to reject unconditionally the production, testing, and use of atomic armaments "now threatening to destroy humanity like vermin and to convert the earth into a barren desert."

Warning that atomic bombs are stocked in the East and the West "sufficient to destroy all life" the church leaders said, "They are no longer weapons which may be used against a limited target and a recognizable enemy or to guard against evil. They are means of destruction designed to exterminate men who belong to God."

Overseas Report . . .

from India

By C. G. Shull

Dahanu Road—How few of us live through the span of a century! India recently celebrated the 100th birthday of Dr. D. K. Kharve, who throughout his long life has been an untiring social and educational worker. The uplift of India's womanhood was one of his special concerns. At one time he was closely associated with the work of Pandita Ramabai. In fact, Dr. Kharve declared that he got his inspiration for service from the work which Pandita Ramabai started. He referred especially to the Widow's Home established by Ramabai in 1896. Dr. Kharve said that Ramabai was thrown into the arms of Christianity because of the unparalleled opposition of Hindu orthodoxy at the time. "Christian foreigners," he said, "helped Pandita in her work while orthodox Hindus offered only hatred and ridicule instead of sympathy and love."

What a change has come to India in this respect! Social organizations have now sprung up all over the land to improve the status of Indian womanhood, to provide for the welfare of children, and to uplift the untouchables.

On the occasion of Kharve's centenary President Prasad announced in Delhi that government was donating Rs. 50,000 (approximately $11,000) to an association running many girls' schools near Poona. Prime Minister Nehru flew to Bombay to be present at the centenarian celebration for Dr. Kharve. He declared amidst loud applause that he had come not to congratulate Dr. Kharve but to seek a blessing from him so that "he may bestow on me some measure of his spirit of service, courage, perseverance, and devotion to duty."

■ Kerala is the one state of India which is Communist and it is, perhaps, the only place in the world where communism has come to power through nonviolent and strictly democratic methods. On May 16 a local election was held in the Devicolam area of this state. The competition between the Communist and Congress parties was very keen and the results of the election were followed with interest by all of India. The Communist candidate won the election. However, it can be truthfully said that the communism of Kerala State differs much from that of the real "iron-curtain countries." So much so that one of India's editors commented, "Very many among the intelligentsia today see no distinction between the programs of the Congress and those of the Communist government of Kerala, though it is realized that the Communist Party may pursue its own ideology when it gains greater power." Further, it needs to be borne in mind that this Kerala State is responsible to the central government of India. This central government furnished one of India's most able lawyers to plead in India's Supreme Court against certain phases of Kerala's education bill.

If the Congress or any other political party can get closer to the masses, purge itself of selfishness and corruption, and display continued integrity and devotion to the country one may face the future in India with confidence. Of course, Prime Minister Nehru is a powerful force in this direction.

■ Some Gospel Messenger readers are aware of the fact that the writer of these notes recently underwent a major operation in the Vellore hospital. This medical center, eighty-five miles west of Madras, is the largest Christian institution of its kind in all of India and even of Asia. Here are offered government-recognized courses for doctors, nurses, and various types of laboratory technicians.

In the training for doctors there are six departments for highly specialized training. Doctors serving in the institution number 147, graduate nurses and nursing school instructors 179, besides technicians, compounders, and other specialized workers. The hospital has 666 beds of which 44 are in private rooms.

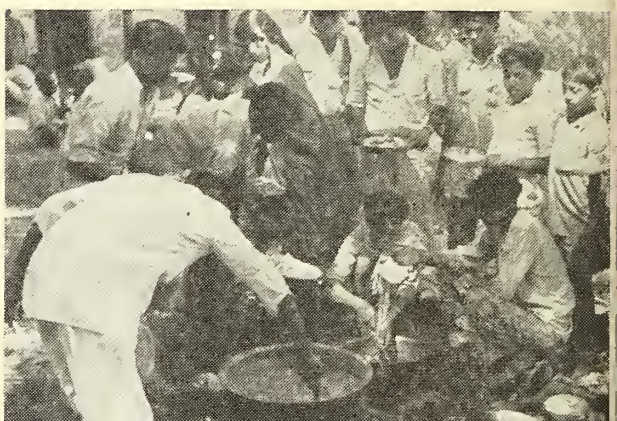
This large, growing institution has been made possible through the united effort of more than forty different missions and churches from U.S.A., Canada, the United Kingdom, Australia, India, and Denmark. Our own church has made some contributions. The total income during the past year amounted to Rupees 2,772,900. (Re. 1 = Amer. 21 cents). New buildings and equipment are being added continually. This institution was founded in 1900 by Dr. Ida Scudder. It has grown far beyond her own fondest visions and dreams. Looking at the present achievements and activities one cannot but exclaim, "What hath God wrought!"

INDIA

Youth Camps

Balu D. Dalvi
Translated by E. M. Shull

Photos by Lois Shull



Campers take turns in preparing food

IN INDIA the Church of the Brethren mission conducts youth camps in the Gujarat and Maharastra areas of Bombay State. Youth camps are held each year in several selected places.

Camps in India are valuable for the following reasons: (1) Camps instill a feeling of unity and oneness among the young people. (2) Youth are made to realize that we are all brothers and that we should love one another. (3) In camps we are taught respect for the Bible and its teaching. (4) We are taught to put Christ first and to follow his will daily in our lives. (5) The importance of regular Sunday worship is emphasized. (6) Our place in the work of the church and in the community are stressed. (7) Finally we are taught how to be good neighbors and our responsibility for giving Christian witness.

After studying the above points you can easily see that youth camps in India make a real contribution to the life of young people. Camps are not usually held in the local station areas, but at places where there is an abundance of water and beautiful scenery. In such surroundings the campers have a better opportunity to witness to village non-Christians. Food, medicines, tents, and all camp supplies must be hauled to the chosen camp sites. Sometimes the campground is as far as twenty miles from the local headquarters.

After walking twenty or more miles to camp, the campers rest and drink tea. An ordinary camp schedule is as follows: 5:45 rising bell; 6:00-6:30 drill; 7:30 tea; 8:00-11:00 morning classes (in these classes such subjects as Bible, the work of the church, nature study, etc., are taught). From 11:00 to 11:30 there is an assembly period for prayers and devotions. The noon meal is served around 12:00 o'clock. The campers take turns preparing the food. After the noon meal there is a general free period until 3:00—some campers rest but more use this time for washing their own clothes, swimming, fishing and bathing.

The handicraft period comes between 3:00 and 4:00. The campers make paper flowers, articles from sea shells and bamboo. Again at 4:00 in the afternoon comes the refreshing tea time. After tea until 6:00 the campers are free to hike around as they please. The evening meal is served at 7:00. At 8:00 o'clock the campers and leaders all gather around a huge campfire for several hours of singing, talks, seeing pictures, and for hearing the gospel in songs (called a *kirtan*). The young people happily take part in the total program.

There is usually a camp doctor present in every camp. The camp doctor is kept very busy as sick people from the surrounding villages come for miles to get medicine and to be examined.

One afternoon in camp is usually selected for visiting a nearby village where the young people volunteer their services to the village leaders. If the village leaders ap-



Classes on the Bible, the church, and nature help youth to understand better the Book, to find their place in the church, and to appreciate their environment

prove, and they usually do, the campers clean up the village or plant a few trees or do some other needy work. In these ways a Christian witness is made. The villagers and the campers are all benefited. It is a happy time for all of the boys and girls.

Decisions for Christ are often made in these youth camps. There is an occasional baptism in the camp river, having taken the consent of the parents. Bro. E. M. Shull is our camp director and the second district is youth adviser. Bro. D. J. Bhonsale is the camp director in the Palghar-Dahanu area. Because of their labors the young people in the Marathi-speaking area are helped very much.

The result of youth camps can be seen in stronger churches. Our churches are becoming more self-supporting as the youth have learned to give their tithe. In camps the young people are learning a new discipline and the value of the good life in Christ. Youth are better prepared to witness for Christ.

The youth of today will be the church leaders of tomorrow.



The patients in the leprosarium have received spiritual healing as well as physical

NIGERIA, WEST AFRICA

HOW FAR SCHWARZENAU?

Violet Pfaltzgraff

FOUNDER'S DAY of our mission in Nigeria was celebrated on March 17. Here in the Leprosarium many visitors were present from the segregation villages nearby for the anniversary program. Many people came, too, who did not have leprosy.

A program was given in the church portraying the blessings which the folks have received since the mission came here. A play was given, made up and enacted by the patients. It was entitled Then and Now. After the dramatization, testimonies were given. I had not planned to attend the drama but when I heard the big Hona drum beating curiosity got the better of me and I left the ward work to see just why the large Hona funeral drum was being beaten. I understood that it is used only when an outstanding person dies.

Hundreds of people were gathered under the spreading fig tree which grows near the church. I was told that the drum was beaten because the occasion was important enough to justify its use. For great was the joy being expressed as the people clapped their hands and sang. I, an observer, was thrilled to see the joy which these folks, patients and visitors, have found in the gospel story which was brought to them.

I was made to think of the people who have made this moment possible. It goes all the way back to Schwarzenau to those eight people who dared to go down in the river to be baptized. They must have felt the same thrill that I was experiencing now. I could see in my mind's eye a continuous stream of Brethren seeking after God and finding a deep joy in the fellowship that all of them and all of us find in the fellowship of our Lord and Savior.

As the big Hona drum talked and the Bura marimbas played I was made to feel humble that I was privileged to see the joy which these folks were expressing, a joy made possible by the steady march of men and women who down through the years sought God. And having found him, they followed him to various parts of Germany, to Germantown, into the interior of the new world, and out again "unto the uttermost parts of the world."

Father, we do thank thee for those who have gone before. We thank thee for using us, such as we are, in thy kingdom. We do thank thee for these—thy little ones and the new church they, with thee, are building. Amen.

The Price of Witness

"SOMETIMES it might mean going to jail. If such is the case, you must honorably grace the jail with your presence. . . . It might even mean physical death. But if physical death is the price that some must pay to free their children from a permanent psychological death, then nothing could be more Christian." – from an integration sermon by Martin Luther King on Nov. 6, 1956.

MARCH BVS UNIT

THE March Brethren Volunteer Service unit was the first BVS training unit this year, and thus the first group to apply to the goal of 250 BVS'ers for the 250th Anniversary year of our church. There were twenty-five volunteers in the March unit—thirteen girls and twelve fellows—from many parts of the United States. The group had class and discussion periods on such subjects as Bible, boy-girl relations, Christian education and youth work, church history, pacifism, personal devotions, and social issues.

The first week of the training period was spent at Camp Swatara in a BVS laboratory led by Dan West, Robert Mock, Frances Clemens, James Renz, and Gordon Fishburn. Group unity and spirit developed rapidly during this laboratory.

The class instructors for the March unit were Glenn Swinger, Perry Huffaker, W. Harold Row, Richard A. Livingston, Reuel Pritchett, Foster Bittinger, Carl Smith, and Al Kramer.

The volunteers were assigned to the following projects in early May.

Bethesda, Maryland

Lesta Barkdoll, York, Pa., Glenna Glick, Bridgewater, Va., Jacquelynn Hironimus, Hooversville, Pa., Sara Nickel, Johnstown, Pa., Edith Sink, Bassett, Va., and Jerry Henderson, Cedar Falls, Iowa, are serving as normal control patients at the National Institutes of Health at Bethesda.

Cleveland, Ohio

Charlene Eikenberry, West Alexandria, Ohio, was assigned to the Inter-City Protestant Parish, and Nancy Smith, Hyattsville, Md., was assigned to the Church Federation, both in Cleveland.

Europe

Roland Baker, Waterford, Calif., Arthur Gish, Mt. Joy, Pa., Gordon Switzer, Waterford, Calif., and Donald Ullom, Wiley, Colo., will serve in various aspects of the Brethren Service program in Europe.

Fresno, California

Ronald Shaffer, Berlin, Pa., and Doris Webster, Callaway, Va., are working in the community center at Fresno, Calif.

Kingsport, Tennessee

June Lybarger, Johnstown, Pa., is assisting in the home mission work in Kingsport.

Lybrook, New Mexico

Donna Mock, Alum Bank, Pa., and Beverly Moore, Ajlune, Wash., are serving at the Lybrook Indian mission in Cuba, N. Mex.

New Windsor, Maryland

John Hardman, Lowpoint, Ill., Alice Kyser, Bryan, Ohio, Harry Mader, Freeport, Ill., Joseph Rosey, Hooversville, Pa., and David Wagner, Cleveland, Ohio, have been assigned to New Windsor, where they are assisting in the total program of the Brethren Service center.

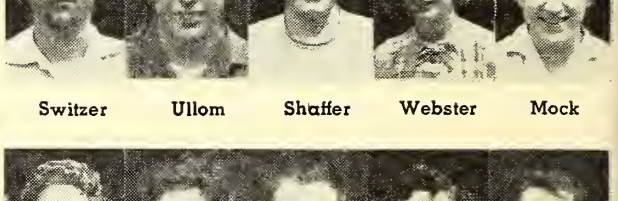


Barkdoll Glick Hironimus Nickel Sink



Henderson Eikenberry Smith Baker Gish

Switzer Ullom Shaffer Webster Mock



Moore Lybarger Hardman Kyser Mader



Rosey Wagner Bradley Picking Fulcher

Pahokee, Florida

Nancy Bradley, Burnham, Pa., will help with recreation and classes for the older children in Pahokee, and will also work in the nursery for the children of migrant workers.

Rapid City, South Dakota

James Picking, Marion, Pa., is one of the first BVS'ers to be sent to Rapid City to work with Indian families and children at the Rapid City community service center.

University of Maryland

Henry Fulcher, Bassett, Va., is working at the University of Maryland in the department of agronomy.

BRETHREN VOLUNTEER SERVICE

"Where He Leads Me . . ."

IT WAS night and a busload of happy but tired BVS'ers jogged over the road from Camp Peniel to New Windsor, Md. We had spent the first three days of our Brethren Volunteer Service training period at camp—singing, playing, discussing, and praying together. It had been fun, but now we were eager to get back to New Windsor and settle down to some hard preparation for our ten months on project.

Laughter and talking filled the old green bus; then a gang in the rear struck up a song. We sang a while—silly songs, light songs, and then some hymns. It was a strong soprano voice who started the next melody; then everyone joined in, "Where he leads me I will follow." The gang was in a quiet, thoughtful mood, and the words came bright and clear, "I can hear my Savior calling . . . Take your cross and follow, follow me . . . I'll go with him through the garden . . . I'll go with him all the way."

As I listened to these words, the impact of it all hit me. Tears welled up in my eyes. For these kids this wasn't just a song, these weren't just words—they actually meant it! "Where he leads me I will follow." Fifty-seven young people singing and actually meaning these words! They had heard their Savior calling and had been willing to drop everything and follow where he would lead. As the strains of the song died out, I prayed that each of us would have the strength to follow—all the way.

* * * *

It was night again, much later—two months to be exact. The fifty-seven of us had spent these two months together. We had studied together, worked together, played, ate, and gone on trips together. Often we worshiped together. There had been so much fun, like that crazy hobo party and the volleyball games between classes. There had been study, at least three hours a day, and with this came heated discussions and much re-examining of our beliefs. Work—boy, we had done plenty of that! If you don't believe it, try processing clothes to be sent overseas for four hours each day. And I must say we had had our share of disagreements—over what the "council" was to do, why the schedule was so tight, and why we had to attend a class when we didn't feel like it. Worship—we all had special memories of worship tucked away in the back of our minds—together watching the sun rise over the hill, gathering on the slope by the processing room as the evening dew began to settle, singing a song as the coals of the campfire flickered. Through these two months we had grown, grown as individuals, and grown together.

And now it was night—our last night together. As we sat around the candlelighted love feast tables happy memories must have flickered through all our minds, and with them regrets. We climaxed the Lord's Supper by kneeling and joining hands in prayer. We rose, and ten months of service lay before us. In one pocket was a bus ticket to Lybrook, N. Mex., in another a ticket to Kent, Wash. One fellow wondered if Texas was really as big as he had heard; a girl remembered to ask who would meet her at the station in Chicago. To one it occurred that the boat ride to Europe wouldn't be much fun if he got seasick. Another decided he wouldn't need his winter coat in Florida.

We slowly walked out of the chapel after that last mountaintop experience together, and it was night. The night seemed to symbolize my feelings—walking alone into the dark unknown, stormy, cold, and forbidding. But then I knew that it wasn't really that way, for I remembered the song we had sung together, "Where he leads me I will follow . . . I'll go with him, with him all the way."

—by a member of the September 1957 unit.

News From Europe

Material Aid

Nine volunteers from Brethren House, Kassel, spent two days working in Camp Friedland with two of the German public welfare organizations who are doing material aid work in this camp. Allen Weldy, house-father, Paul Grubb, Joy Harsh, and Ethel Myer spent their first day working in the kindergarten of the *Arbeiterwohlfahrt* (Workers' Welfare), where they helped wash, dress, feed, put to sleep, and give attention to some twenty-five babies, all under two years of age. Nancy Hoff, Thomas Endress, Dennis Moyer, Vernon Scott, and Edward Kindley spent their two days helping with the sorting and distribution of women's clothing and shoes for the *Evangelisches Hilfswerk* (Protestant welfare organization), which gives material aid to all the women who pass through the camp.

Work Camps

The volunteers at Brethren House held a week-end work camp on May 31 – June 1 in the community of Grebenstein, approximately ten miles from Kassel. Co-operating with Pastor "Terry" Linz, young Protestant minister of the village, the volunteers arrived in Grebenstein early Saturday morning for a day's work in the community kindergarten. Vernon Scott, head of maintenance at Brethren House, acted as work foreman, making job assignments of construction work, painting, and gardening. Following the day's work, the volunteers were invited for the evening meal and overnight into homes of the community. On Sunday they attended worship service at the local church with the families.

Heifer Project, Inc.

Recent visitors to the Heifer Project office in Kassel were Robert Zigler, Eastern Region representative of HPI, and Beverly Hill, student from Frederick, Md., en route to the United States after accompanying an air shipment of calves to Turkey. Beverly represented an interracial and ecumenical youth group in Frederick which had sponsored half of the animals.

Karlsschule

Harlan Mummert, director of the Brethren Service program in Austria, and Ray Kauffman, Mennonite director, spent several days recently with the unit in Vienna and with

Superintendent Traar, who is ultimately responsible for the completion of the school. Among other things, Superintendent Traar expressed the hope that by the second semester of the coming school year the school might be open for at least four classes of students. Meanwhile the refinishing would continue so that the entire building might be utilized the following fall.

Volunteer Arrivals

On May 24 Byron Swayer met at Bremerhaven the four volunteers arriving for service in Europe — Arthur Gish, Don Ullom, Roland Baker, and Gordon Switzer.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Story of the American Negro. Ina Corinne Brown. Friendship, 1957. 212 pages. $2.75.

Here is a book that all citizens should read in these significant and dangerous days. This is a sane and most understanding discussion of one of America's greatest problems. The author gives a very concise and enlightening description of the history of the American Negro. He explodes many theories as to his innate inferiority and lack of possibilities. The eyes of the world are upon us. The darker races of the world have their eyes upon America. What we do about the American Negro will largely determine what our status will be in world leadership.

Chester Bowles is quoted by the author as believing that what America does now about race relations will determine our ability to lead. He quotes an Indian leader as saying, "We have always had great expectations about your country," and Bowles says they have no such expectation of Russia. This is a good book. All who have a concern should read it.

The student will deeply appreciate the thorough analysis of the many factors and the many changes that have brought us to the historic decision of the Supreme Court in 1954. It is encouraging to read the statements supporting that decision by all major denominations and the National Council of Churches.—*Merlin Shull.*

Christ's Messengers. C. F. D. Moule. Association Press, 1957. 94 pages. $1.25.

This is another World Christian Book written to help laymen understand their faith. The specific purpose of this volume is to present a "considered account of how the Christian church came into being." Thus it depends in large measure on the source materials found in the Acts of the Apostles. It is the hope of the author that the reading of this book will send many for further study to the Book of Acts.

This slender book of ninety-four pages begins with an introduction setting forth the Lukan authorship of Acts and the historical trustworthiness of his sources and closes with an epilogue challenging Christians to "take part in the acts of Christ's messengers today." The three chapters in between discuss the witness of the apostles in terms of action, words, and community life.

This reviewer makes bold to suggest that Christ's Messengers might well be read after one has read the Book of Acts, for the purpose of clarifying some of the problems involved for today's reader including the problem of miracle.—*David J. Wieand, Chicago, Ill.*

***The Teen-Ager's Guide to Personal Success.** Erma Paul Ferrari. Abingdon, 1957. 126 pages. $2.00.

This book is exactly what the title implies. Such subjects as: How Can I Be Popular, How to Act on a Date, About "Going Steady," Planning on College, The Right Job for Me, How's My Etiquette, Getting Along With the Family are discussed.

There is plenty of good sound advice and help to teen-agers on petting, controlling one's emotions, etiquette and a host of other topics. Youth will find in this book sound, objective, considerate thinking on the part of the author according to Christian values.

High school youth, parents, and teachers of youth will find this book valuable. Church libraries could very well stock this book.—*Ed Crill.*

Goup Socials for Every Month. Jane Kirk. Abingdon Press, 1957. 222 pages. $2.95.

Plans for seventy-one socials, including seasonal parties, luncheons, dinners, activity parties, open houses are in this helpful book. In the first half of the book are many seasonal activity suggestions from a Popcorn Frolic in January to Operation Fruitcake in December. Outer Space Party, Mad March Party, Spring Bonnet Social, Father-Son Banquet, Hobo Picnic, Back-to-School Social, Missionary Christmas Party, Football Frolic, and Ring-up-a-Bell Party are only a few of the helpful socials suggested and planned for you.

Part II of the book gives special help on Socials Planned on a Large Scale. Here the church group receives excellent ideas and directions for big events like Birthday Party en Masse, Introduction of a New Minister, and family nights.

Information on quantity buying and preparation of food is given in Part III. Tips on food serving, Easter egg handiwork, wedding catering, and how to make favors and decorations are included.—*Paul M. Weaver.*

To the Fellow Christians in the United States

Continued from page 15

riage and chastity as a bulwark of society.

To love, neighborliness, and justice among individuals, classes, races, and nations and to the peaceful and orderly settlement of disputes and grievances among all men.

To the relief of human need and distress without distinction or discrimination, in recognition of the principle that we cannot as Christians consistently claim excessive convenience and comfort for ourselves so long as our advantages are assessed to others in terms of hunger, want, and suffering.

In this year of our Lord nineteen hundred fifty-eight, we greet our fellow Christians in America in the name of our Lord and Savior Jesus Christ.

Desmond W. Bittinger, Moderator, Annual Conference, Church of the Brethren
Norman J. Baugher, General Secretary, General Brotherhood Board, Church of the Brethren

Faith to Remove Mountains

Continued from page 11

in faith to know that today's preventions and cures came because of those prayers as any direct healing for one person might have been? Polio may soon be a disease of the past. Yet the principles of vaccine just discovered were here many years ago. Still the prayers are going up in the behalf of those stricken may have been answered through Dr. Salk who developed the vaccine. Perhaps we want God to come sliding down a sunbeam for us, when actually our faith has been too small.

Our weakness of faith is not limited to a blind credulence or a selfish faith. The second reason for our little faith is that our faith in the immovability of the mountain is greater than our faith in its movability. We can move mountains but it takes more than a magical spoken word. It takes years and years of hard work. We would rather leave the mountains alone than to move them.

The faith that moves mountains begins with a vision of seeing a road over them, a tunnel through them or a railroad around them. Visions issue in plans as to how to do it. Plans issue in work which calls forth inventions from pick and shovels to bulldozers and graders. We may have done the impossible, but it took more than words; it took knowledge and work.

Yet those who believe that mountains can be moved only through faith forget that we would never say: "If you have enough faith you could say to this tree 'Be built into a house,' " and pronto it would spring into being. It takes work. Can we expect God to do for us what we ought to do for ourselves? God is not a doting grandfather shelling out everything we ask for. Instead we place ourselves in his will and under his principles so that he might work in us what he would want. Then we can truly say, "Anything that happens is all right. I will trust in God."

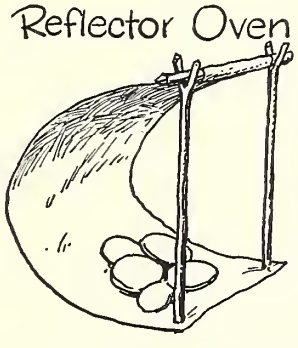
The faith of a grain of mustard seed can do wonders for us and for mountains. Mountains can be moved if we want them moved. We must respond and live a life of prayer in faith believing. With man's faith and God's power, nothing is impossible. This is the faith that moves mountains.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Baking Camp Bread

ONE OF THE HIGHLIGHTS of any camping trip can be the baking of camp bread or hot biscuits. This is easy to do with any good prepared biscuit mix. When a reflector oven is not available, try this idea. Take a twenty-four-inch piece of heavy aluminum foil and bend it in the center at a forty-five degree angle. Place on a stone or other flat surface six inches above the ground and close to the edge of a flaming fire. Take two forked sticks, place them in the ground and attach the aluminum foil to the tops of the sticks, thus making the forty-five degree angle mentioned above. This is your "reflector oven."



Mix the biscuit dough using water. This can be done in a paper bag or a container shaped from another piece of foil. Grease the bottom of the reflector oven slightly and shape two inch pieces of dough and place on the bottom of the reflector. It is best to rub a small amount of dry mix on the fingers before shaping the biscuits so that the dough does not stick to the fingers. Place the oven so that an intense heat can be felt in front of the oven. When the biscuits have browned on top, turn them over by hand for a minute or two to bake the bottom of the biscuits. The whole baking operation should not take over ten minutes if the fire is hot. — *Submited by LaVon Widegren Rupel.*

Obituaries

Anders, Oliver William, son of William and Floy Berridge Anders, was born Feb. 16, 1928, and died April 18, 1958 at Colorado Springs, Colo. He was married to Laura Lydia McCarthy on Jan. 11, 1946. Surviving are his wife, one daughter, three sons, one sister, four brothers, father and stepmother. Services were conducted by the undersigned in the Simla EUB church, assisted by Philip Cline. Interment was in the Simla cemetery.—Van B. Wright, Colorado Springs, Colo.

Anglemyer, Amanda M., daughter of Solomon and Fanny Krabill Rodabaugh, was born March 20, 1873, and died Dec. 23, 1957. On Sept. 16, 1905, she was united in marriage to Jesse J. Anglemyer. Several months later they accepted the pastorate of the Eagle Creek church, in which they continued for forty-nine years. Surviving are two sons, five grandchildren and two sisters. The memorial services were conducted at Eagle Creek church by Bro. Raymond Risden, assisted by Gale Freed. Interment was in the cemetery adjoining the church.—Mrs. Lois Rodabaugh, Williamstown, Ohio.

Bishop, George F., son of Jacob and Mary Lehman Bishop, was born Jan. 15, 1887, and died Dec. 30, 1957. On June 7, 1911, he was married to Grace Mulligan, who survives him. He served the church as a deacon for many years. Also surviving are one son, four grandchildren, three great-grandchildren, two sisters, and one brother. Funeral services were held in the Poplar Ridge church with Brethren Herman Baliles and Jay F. Hornish officiating. Burial was in the church cemetery.—Mrs. Nellie Hornish, Defiance, Ohio.

Bosserman, Purl, son of Clark S. and Mary Ellen Downes Bosserman, was born July 18, 1885, and died April 5, 1958. On June 13, 1916, he was united in marriage to Lena Locke. While a young man he united with the Church of the Brethren. He is survived by his wife, one sister, three daughters, one son, and eight grandchildren. Services were conducted in the New Haven church by the undersigned. Interment was in the New Haven cemetery. —Harley V. Townsend, Middleton, Mich.

Bricker, Eva Good, was born Nov. 11, 1878, and died March 12, 1958, near Mt. Joy, Pa. She is survived by her husband and two sons. She was a member of the East Fairview church for more than fifty years. Funeral services were held at her church by Bro. Wilbur G. Lehman and the undersigned. Interment was in the West

Green Tree cemetery.—H. A. Merkey, Manheim, Pa.

Broadwater, Mrs. Lewis H., was born Oct. 27, 1887, and died Jan. 16, 1958. She is survived by her husband, three daughters, one son, two grandchildren, one sister, and two brothers. Funeral services were held at the Brethren church at Prairie Queen by Bro. Warren Hoover. Interment was in the adjoining cemetery.—Mae Fishbaugher, Preston, Minn.

Brower, Mrs. Homer, daughter of John and Mary Pentecost, was born Dec. 30, 1891, and died Feb. 17, 1958. On Oct. 25, 1911, she was united in marriage to Homer Brower, who preceded her in death. She is survived by one son, two daughters, and three brothers. Funeral services were conducted by her pastor at the Miller funeral home in College Corner, Ohio. Interment was in the College Corner cemetery.—Mrs. John Smeltzer, Liberty, Ind.

Bryant, Sadie, daughter of Thomas and Hanna Mort, was born July 16, 1878, and died Dec. 12, 1957, at Grand Junction, Colo. She was married to Charles Frederick Bryant on March 7, 1901. She was a faithful member and worker in the First Grand Valley church. Surviving are her husband, two sons, three daughters, nineteen grandchildren, sixteen great-grandchildren, one brother, and three sisters. Funeral services were conducted by Bro. E. F. Weaver. Burial was in the Memorial Gardens.—Mrs. Berna V. Kelley, Grand Junction, Colo.

Chenoweth, Clyde W., was born Oct. 2, 1896, and died March 31, 1958. He was a member of the Mt. Pleasant church, Pa. Surviving are his wife, Lillie Cline Chenoweth, three sons, his mother, five grandchildren, one sister, and two brothers. Memorial services were conducted by Bro. Carl E. Yoder in the Mt. Pleasant church. Interment was in the Westmoreland Memorial Park.—Mrs. Carl E. Yoder, Mt. Pleasant, Pa.

Claytor, James M., son of Mikajah W. and Jane Fleming Claytor, was born March 14, 1879, and died May 1, 1958. On July 18, 1897, he was married to Mattie May Nodine, who preceded him in death. He was a former minister in the La Place church. He is survived by seven daughters, one son, twenty-seven grandchildren, thirty-six great-grandchildren, and two great-great-grandchildren. Funeral services were held in the Kaskaskia church by Bro. Eldo R. Henricks. Burial was in the church cemetery.—Mrs. Gertrude Traxler, La Place, Ill.

Crabill, Clarence, son of Abraham and Elizabeth Stump Crabill, was born near Toms Brook, Va., July 14, 1881, and died Nov. 15, 1957. On Feb. 12, 1908, he was united in marriage to Bertie Gochenour, who died Sept. 14, 1909. In October of 1912 he was married to Sallie Edna Ridenour Cline. He is survived by a son, a daughter, and a stepson. Burial was at the Valley Pike church cemetery.—Mrs. James D. Bowers, Jr., Woodstock, Va.

Fisher, Lucretia, died April 8, 1958, at Kenilworth, Pa., at the age of seventy-six years. She was a member of the Coventry church, Pa. She is survived by three sons, twelve grandchildren, and three great-grandchildren. Funeral services were conducted at White's Memorial home, Parker Ford, by the undersigned. Interment was made in Mt. Zion's cemetery.—D. Howard Keiper, Pottstown, Pa.

Flory, Vinnie, daughter of Andrew F. and Jane Beery Mikesell, was born at Covington, Ohio, Oct. 9, 1872, and died at Harrisonburg, Va., April 16, 1958. She was married to John S. Flory, president emeritus of Bridgewater College, on Aug. 18, 1908. She is survived by her husband, two sons, three daughters, two grandchildren, two sisters, and three brothers. She was devoted to her church and to all of its activities. The funeral was conducted in the College Street church at Bridgewater by Brethren Paul H. Bowman and Bernard N. King. Burial was in Oak Lawn cemetery.—Mattie V. Glick, Bridgewater, Va.

Haldeman, Katie, widow of Frank Haldeman, was born Sept. 26, 1867, and died April 20, 1958. She is survived by six children. She was a faithful member of the East Fairview church. Funeral services were held at the church by Bro. Wilbur G. Lehman and the undersigned. Interment was in the adjoining cemetery.—H. A. Merkey, Manheim, Pa.

Harsh, Leslie B., son of Lloyd E. and Rachel Harsh, was born at Eglon, W. Va., and died April 14, 1958, in Morgantown, W. Va. He was a member of the Maple Spring church. Surviving are three sons, two daughters, five brothers, three sisters, and twelve grandchildren. His wife, Ica Stemple Harsh, preceded him in death. Funeral services were held at the Browning funeral home in Kingwood, and at the Maple Spring church at Eglon by Bro. Allen D. Pugh. Interment was in the Eglon cemetery.—Chas. E. Arnold, Eglon, W. Va.

Hoffman, John L., son of Isaac and Lydia Phiel Hoffman, was born Oct. 3, 1873, and died April 19, 1958. On June 26, 1892, he was united in marriage to Christina Weaver, who died in 1943. He was a long-time member of the Scalp Level church. Surviving are four children, two sisters, and one brother. Interment was in the Richland cemetery.—Dora M. Trevorrow, Windber, Pa.

Kahl, Henry L., son of Ludwig and Catherine Kahl, was born Feb. 28, 1871, at Gretchen, Germany, and died March 10, 1958, at Fresno, Calif. On Aug. 26, 1893, he was united in marriage to Anna Belle Hostetler, who preceded him in death. He was a loyal member of the Church of the Brethren, and served as a deacon for over fifty years. He is survived by three daughters, one son, two sisters, two brothers, seven grandchildren, and eleven great-grandchildren.—Vernon F. Miller, Fresno, Calif.

Kelly, Robert W., was born June 13, 1923, and died on April 11, 1958, at Lebanon, Pa. He was a member of St. John's Episcopal church in Marietta, Pa. He is survived by his wife, Irene Ebersole Kelly, and two children. Funeral services were held in the East Fairview church by Bro. Paul Long, assisted by the undersigned. Interment was in the adjoining cemetery.—H. A. Merkey, Manheim, Pa.

King, Olive Rinehart, was born in Mt. Pleasant, Pa., March 28, 1874, and died April 17, 1958. She was a member of the Mt. Pleasant church, Pa. Surviving are three brothers, four grandchildren, and nine great-grandchildren. Funeral services were conducted by her pastor, Bro. Carl E. Yoder, in the Mt. Pleasant church. Interment was in Mt. Joy cemetery.—Mrs. Carl E. Yoder, Mt. Pleasant, Pa.

Kline, Robert E., was born June 9, 1888, and died May 2, 1958. He was a member of the Greensburg church, Pa. Surviving are his wife, Lydia Baker Kline, two daughters, one stepson, and six grandchildren. Funeral services were conducted at the Cosbey-Buchanan funeral home by Bro. Wilfred N. Staufer, assisted by Brigadier Bernard E. Flinn of the Salvation Army. Interment was in the St. Clair cemetery.—Mrs. Galen Bittner, Greensburg, Pa.

Mansfield, Jennie, was born near Adeline, Ill., in 1885, and died April 18, 1958, in Mt. Morris, Ill. She was united in marriage to Barney Mansfield in 1915. She was a member of the Mt. Morris church. Surviving are her husband and three sisters. Bro. Carl Myers conducted the services at the church. Burial was in the Plainview cemetery, Mt. Morris, Ill.—Mrs. Robert Fridley, Mt. Morris, Ill.

Markley, Nancy Wade, daughter of George and Barbara Miller, was born in Darke County, Ohio, May 16, 1878, and died April 19, 1958, in New Madison, Ohio. She was a member of the Beech Grove church. In August 1902, she was united in marriage to Clarence Wade, who preceded her in death. In 1936 she married John Markley, who also preceded her in death. Surviving are one son, one stepson, four grandchildren, two great-grandchildren. Funeral services were held at the New Madison funeral home by Bro. Dolar Ritchey. Interment was in the Hollansburg cemetery.—Edna Petry, New Madison, Ohio.

Merkey, Harry B., son of James and Ann Belleman Merkey, was born Nov. 25, 1888, and died April 21, 1958. He was a member of the Fredericksburg church, Pa. Surviving are his wife, three sons, two daughters, four stepsons, one stepdaughter, ten grandchildren, one brother, and one sister. Funeral services were held in the Schucker funeral home, Rehrersburg, with further services at the Fredericksburg church, by Elders Conway Bennett, Howard Bernhard, and Jacob Merkey. Interment was in the Union cemetery, Fredericksburg.—Grace E. Meyer, Ono, Pa.

Miller, Harry, son of Charles and Esther Croft Miller, was born at New Enterprise, Pa., March 7, 1898, and died April 26, 1958. He was a member of the New Enterprise church, Pa. Surviving is his wife, Bertha Fisher Miller. Funeral services were held in the Holsinger church by Brethren Wayne Dick and E. M. Detwiler. Interment was in the Holsinger cemetery.—Fannie Dunkle, New Enterprise, Pa.

Miller, Henry, son of Isaac R. and Catherine Maurer Miller, was born Aug. 26, 1892, in Darke County, Ohio, and died April 22, 1958. On Dec. 30, 1915, he was united in marriage to Nellie Mae Smith. In 1912 he united with the Church of the Brethren and gave devoted and helpful service. He is survived by his wife, three sons, one daughter, six grandchildren, three brothers, and one sister. Funeral services were conducted in the Oakland church by the undersigned, and burial was in the Harris Creek cemetery. —J. Earl Hostetter, Gettysburg, Ohio.

Miller, John K., was born May 12, 1867, and died Nov. 16, 1957, in Manheim, Pa. He was a member of the East Fairview church, Pa. Funeral services were held from the church in charge of the home ministers. Interment was in the Chiques cemetery.—H. A. Merkey, Manheim, Pa.

Miller, Samuel B., died Feb. 26, 1958, at the age of eighty-four years. He was a long-time member of the Coventry church, Pa. He is survived by one son, one granddaughter, and three great-grandchildren. Services were conducted by his pastor, the undersigned, from White's Memorial home.—D. Howard Keiper, Pottstown, Pa.

Needy, Bessie Belle, daughter of John and Elizabeth Cross, was born June 6, 1885, in Hagerstown, Md., and died April 21, 1958, in Polo, Ill. In 1904 she was married to Stanton Hoffman, who died. In 1928 she was married to Edward Needy, who also preceded her in death. Surviving are four sons, one daughter, seventeen grandchildren, two great-grandchildren, one brother, and one sister. Services were held in the NcNabb funeral home by Bro. Carl Zigler, pastor of the Polo church. Burial was in the Buffalo Grove cemetery.—Mrs. Maynard Wisner, Polo, Ill.

Nichols, Vivian, daughter of Mr. and Mrs. Wm. Lizer, was born in Mt. Morris, Ill., Oct. 17, 1907, and died March 8, 1958, in Freeport, Ill. She was married to Charles Nichols in October 1930. She was a member of the Mt. Morris church. Survivors include her husband, father, and one brother. Services were conducted from the Frick funeral home by her pastor, Bro. Carl Myers. Burial was in the Silver Creek cemetery.—Mrs. Robert Fridley, Mt. Morris, Ill.

Northall, Samuel, was born in England, Sept. 9, 1865, and died April 27, 1958. He was married to Sarah Jane Smith on Dec. 25, 1889. He was a member of the Rockford church, Ill. Surviving are one son, two daughters, nine grandchildren, seventeen great-grandchildren. Funeral services were conducted by Bro. Grant McGuire. Interment was in the Greenwood cemetery.—Mrs. Guy Andrews, Rockford, Ill.

Northall, Sarah Jane Smith, was born in England, Dec. 5, 1867, and died April 19, 1958. She was married to Samuel Northall on Dec. 25, 1889. She was a member of the Rockford church, Ill. Surviving are one son, two daughters, nine grandchildren, seventeen great-grandchildren, two sisters. Funeral services were conducted by Bro. Grant McGuire, with interment in the Greenwood cemetery. —Mrs. Guy Andrews, Rockford, Ill.

Obaugh, Roxie Bell, daughter of James A. and Mary J. Obaugh, was born Jan. 6, 1886, and died March 2, 1958. She was a loyal member of the Barren Ridge church, Va., for more than fifty years. Surviving are one brother and three sisters. Funeral services were conducted by Bro. H. Austin Cooper in the Barren Ridge church. Interment was in the adjoining cemetery. — Flossie V. Gibson, Staunton, Va.

Radcliff, Robert Paul, son of Corda and Ruth Radcliff, was born June 2, 1940, and died Jan. 8, 1958. He was a member of the Center church and at the time of his death was president of the CBYF. Surviving are his parents and two brothers. Funeral services were held in Center church, and burial was in the Sunset Hills burial park. —Harlan C. Grubb, Louisville, Ohio.

Rench, George, was born Dec. 25, 1864, and died at Olympia, Wash., March 19, 1958. He is survived by his wife, Eura, five sons, one daughter, twelve grandchildren, thirteen great-grandchildren, and one brother. Services were conducted by Bro. Homer D. Kimmel, with interment in the Odd Fellows cemetery.—Mrs. Ada Giese, Olympia, Wash.

Replogle, Sara G., daughter of Andrew and Barbara Guyer Replogle, was born April 12, 1886, at New Enterprise, Pa., and died March 31, 1958. She was a former missionary to India and was active in local church work. She was a member of the New Enterprise church, Pa. Surviving are two brothers. Funeral services were held at the New Enterprise church by Brethren Wayne Dick and Levi K. Ziegler. Interment was in the New Enterprise cemetery.—Fannie Dunkle, New Enterprise, Pa.

Rhoads, Orlando J., son of Rhinard and Eva Paul Rhoads, was born June 2, 1872, and died April 21, 1958. He was a member and a deacon of the Maple Grove church. He is survived by his wife, Sue, one daughter, and one son. Funeral services were conducted in the Maple Grove church by Brethren Robert Jones and Chalmer Dilling. Burial was in the Dunmire cemetery. —Mrs. Florence Kelley, Elton, Pa.

Steiner, Josephine, was born Feb. 9, 1878, and died April 17, 1958. She is survived by three sons, two daughters, twenty-three grandchildren, forty great-grandchildren, one brother, and two sisters. Funeral services were conducted by Bro. Homer D. Kimmel, with burial in the Odd Fellows cemetery.—Mrs. Ada Giese, Olympia, Wash.

Church News

Northern Illinois and Wisconsin

Batavia—The church has had a very successful year under the leadership of Brother and Sister Herman Landis. The choir organized a year ago with Ruth Anderson, director, and Lillian Hansford, organist. The every-member visit made by the finance and evangelistic committees, jointly, was followed by a fellowship dinner and the film, Split Level Family. Since our last report three have been baptized and four received by letter. We have had several speakers: Anetta Mow, who spoke on I Walked Where Jesus Walked, Everett Fasnacht, Dr. Lloyd Studebaker, C. Ernest Davis, and Ton van den Doel, a student at Bethany whose home is in Holland. Tonia and Maria Lopez sang at the district women's meeting at York Center. Our church united with the Faith EUB church for weekday religious instruction during the school year. Mrs. Hahn taught the first and second grades, Brother Landis the third and fourth grades, and Reverend Hahn the fifth and sixth grades. We had a mother-daughter tea, May 3, for all of the women and girls of the church. We have started a building fund. Our Sunday attendance is up about seventeen per cent over last year.—Mrs. Fred Herren, Batavia, Ill.

Boulder Hill Neighborhood — Our church held its first worship on Oct. 13. Sunday school, including all departments, was begun two weeks later, with an enrollment of forty-five. On Feb. 15 Brethren Dean Frantz and J. Wilburn Lewallen conducted the dedicatory service for our present temporary meetinghouse and equipment. Since Oct. 13, there have been twenty-six services with an average attendance of about eighty, climaxing with one hundred seventeen on Easter. Our first communion was held on April 3, with forty present. The first charter membership day was on Easter when fifty-nine persons pledged membership. Scout and recreational programs for the young people have been carried on since our beginning. The young people visited the Julius Belsers at their work in the intercity mission in Chicago. A women's and young adult group were organized in March. Vacation Bible school convened the first week in June. High hopes and plans are held for a new church building in the near future, as the present meetingplace has become inadequate to meet the needs of the Boulder Hill church.—Mrs. Curtis Bowman, Aurora, Ill.

Chicago, Douglas Park—Our new pastor is Calvin Cheek. He and his family are now residing here. Our Holy Week revival services were held March 30—April 6, by Bro. Paul Shrider. On April 13 we had our love feast.—Sandra Gordesky, Chicago, Ill.

Franklin Grove—The four churches in town co-operated in the World Day of Prayer. Our CBYF group attended the sectional youth conference at Polo, at which Miss Lauree Hersch was the guest speaker. Karen Gatz of our CBYF, who attended the youth seminar at Washington, D. C., and E. R. Buck, who was at the adult seminar, brought inspiring reports to our church. During the winter months fellowship suppers were held monthly in homes. Family groups of various ages are selected by the home and family department and assigned to homes for fellowship and entertainment. We feel that



100 Devotions for Boys and Girls

by WILLIAM L. WOODALL

Wherever you share life with boys and girls, you can help them grow in faith with these unusual 100 short devotions. Each is based on some situation that falls within the child's experience and understanding—changing to a new school, being envious of another's good luck, winning or losing a contest, etc. The devotions are grouped into sections: Some Ideas About God, Some Pictures of Jesus, How Shall I Pray, How Do I Know What's Valuable, Taking My Part in the World, What a Real Christian Is Like.

Children can read these, leaders can use them. Each story-meditation includes an appropriate Bible reading of a few verses and a one- or two-sentence prayer. $2.00

Church of the Brethren
General Offices
Elgin, Illinois

through mixed groups thus associating a friendly and harmonious spirit is fostered. At a spiritual life retreat for the women of our church Bro. Don Snider was the guest speaker. Plans are now under way for the community vacation Bible school this summer. Teachers who are to participate in the school enjoyed a supper together sponsored by the different churches. A building program of enlarging and remodeling the Franklin Grove church is now in progress. Ground-breaking and cornerstone laying ceremonies were held. During building operations the church holds worship services in the local high school gymnasium.—Mrs. D. J. Lichty, Franklin Grove, Ill.

Mount Morris—We had a love feast in January commemorating the 250th Anniversary and one during Holy Week. Julian Gromer showed his movie, Canada Coast to Coast. There was an appreciation supper for all Sunday school teachers and church leaders. Many members enjoyed the church-at-home sessions throughout the winter months. Once a month the visitation fellowship group meets for supper and visiting in the homes of the community. The pastor preached a series of sermons on What Protestant Christians Believe and conducted classes on church membership. Youth and Boy Scout Sundays were observed. Many members helped with the spiritual life visitation campaign during March. The Manchester a cappella choir sang on Good Friday evening. Several members have used the Meditations on Brethren Life. Guest speakers have been Brethren Arthur Hunn, Dale Brown, Kenneth Brown, Wm. Harper, Paul Robinson, Jesse Ziegler, Wm. Beahm, and Paul Keller. The CBYF was host to the district evangelistic mission. We participated in the World Community day, Lenten services and World Day of Prayer, all sponsored by the Mount Morris Council of Churches. The weekday religious education classes sponsored by this same organization are held in our church and are taught by Mrs. Evan Kinsley. Dale and Merle Henricks, Donald Light, and Elmer Paul were elected deacons for a six-year term and Ira Davis, Harold Knodle, Grover Thomas and Robert Fridley for a four-year term. Annual conference delegates are Ralph Thomas and Mrs. Ruth Zellers. Since our last report ten babies have been dedicated, twenty-six letters received, and thirty-one baptized. Our membership is now five hundred seventy.—Mrs. Robert Fridley, Mount Morris, Ill.

Sterling—During Holy Week Bro. Carroll Petry of Wabash, Ind., conducted evangelistic meetings. We held our love feast and communion on April 6. On April 13 Brother and Sister Elmer Baldwin and their family were with us. He delivered the morning message, and after a potluck dinner they showed slides of their work in Africa. The women's council of our church has gone beyond its quota in making comforters for relief. We have sent three hundred twenty-five pounds of grease for soap. The women of the church decided to support an Ecuadorian girl for her education. During the absence of our pastor, Theodore Whitacre, who was called to Virginia by the serious illness of his mother, a lay member, Lawrence Coats, brought the message. Our delegates to Conference were the pastor and Mrs. Sydney Lawless.—Katherine A. Miller, Sterling, Ill.

West Branch—Bro. James Renz, national director of social welfare, was the guest speaker on Feb. 16. Four young people were baptized on April 2. Merrill Meeker was appointed local chairman for the 250th Anniversary program. The ministerial board sponsored a family night program on April 27. Dale Blough showed pictures of BVS work in Greece. Mrs. Max Plum was guest speaker for the mothers and daughters banquet sponsored by the young adult class on May 2.—Mrs. Dorothy Beard, Oregon, Ill.

York Center—A series of Lenten services was presented by Dr. Donovan E. Smucker on the four Thursday evenings of March, using as a central theme The Predicament of Modern Man. While members of the church attended the series, it was particularly designed for individuals outside the church fellowship. On April 5, the Manchester College a cappella choir presented a concert of sacred music at the church. Community Good Friday and Easter sunrise services were participated in by the church. The York Center church served as host to the district women's work rally on April 10 and to the district spring youth conference, April 25-27. Members of the local CBYF group participated in a week-end work camp at the West Side Christian Parish in Chicago. On April 20, a religious preference canvass was conducted by the deacon and evangelism commission of the church. Information was sought regarding the religious interests of the more than five hundred families in the area assigned to the church by the Comity Committee of the Church Federation of Greater Chicago. The annual mothers and daughters tea was held May 4, with the men providing refreshments for the day. Women of the church were urged to invite their neighbors to attend with them. A vacation church school workshop was help on May 17, for the preparation of all workers in the school held June 30—July 11.—Mrs. Roy Pfeiffer, Lombard, Ill.

Middle Indiana

Manchester—Bro. Hubert Newcomer assumed pastoral responsibility last Sept. 1. Dr. Ercell Lynn has been serving as half-time minister of education during this same period. Two morning services are held each Sunday. The educational program has gone forward. Bro. V. F. Schwalm was guest minister on National Christian College Sunday. Brother and Sister Claude Wolfe were ordained to the eldership on the morning of April 27. Bro. R. V. Bollinger, local church moderator, gave the morning message, Bro. Galen Lehman had charge of the ordination. Bro. Stewart Kauffman, Brotherhood director of ministry and evangelism was guest minister during Holy Week. A new electric organ has been dedicated, a gift of one of the church families. The church plans to participate in a National Christian Teaching Mission to be held in our community next Oct. 9-16. Some church committees have been reorganized and some new ones formed to increase the effectiveness of the church's ministry. Fifteen have been baptized and twenty-six received by letter. Bro. D. G. Berkebile continues to serve the church as half-time church visitor. The former parsonage has been transformed into a parish house, housing the church offices and three Sunday school rooms. —H. F. Richards, North Manchester, Ind.

Northern Indiana

Bethany—Bro. Glen Kinsel concluded a helpful series of sermons on The Beatitudes. The six churches of our township co-operated in a series of Lenten services, consisting of the film I Beheld His Glory, a sermon, and

hymnfest directed by Bro. Alvin Brightbill. Four Church of the Brethren congregations united for a series of Holy Week services using the theme, We Met at Calvary. We met once in each of the following churches, Rock Run, New Paris, Maple Grove, and Bethany. We have had several groups from Manchester College; one was a deputation with the play, The Thief and the Hangman. Our CBYF is making plans and gathering funds to attend the National Youth Conference this summer. We had a family night on Thursday evening of National Family Week, when Kenneth Hollinger of New Paris was our guest speaker. Hans Sebald, the German college student whom we have assisted financially for four years, graduated from Manchester College this spring. All of our adult classes have enjoyed the special church history lessons during this quarter. Special teachers were selected to present the lessons. Our families from Holland served a Holland meal to one of our adult classes recently.—Mrs. Ronnie Kirkdorffer, New Paris, Ind.

Goshen City—The contract of our pastor, Bro. Clarence B. Fike, has been renewed for another three-year period. The sale of $200,000 of bonds was accomplished during the month of April and our new sanctuary and educational units are progressing rapidly with completion of the new building expected in December. On Feb. 9 a six-member deputation team from Manchester College gave a program on Why I Chose a Christian College. On another Sunday evening Mr. and Mrs. Orville Sherman of New Paris showed slides and talked of their two years' work in Greece, and Bro. Don L. Stern of Elgin, Ill., filled the pulpit one Sunday morning. During Lent we had musical programs, followed by short meditations by the pastor. Those participating in the musicals were: a ladies' trio from Goshen Mennonite College, the Concord high school choir, the New Paris high school choir, local Goshen City talent, and the little choir of Middlebury. Also during Lent we had the picture of Barabbas the Robber, and the play, Is It I? presented by the youth.—Mrs. Lewis Dixon, Goshen, Ind.

Mt. Pleasant—During union Week of prayer services the ministers spoke on various parts of the Lord's Prayer. Six of our members enrolled in the county leadership training school. Petitions with 713 signatures were presented and over 100 persons were present at a public hearing to protest an application for a beer, liquor, and wine permit. The alcohol commission granted the beer and wine permit to the Bourbon American Legion but owing to such a large community protest the Legion withdrew its application for liquor. On Feb. 2 Bro. H. Spenser Minnich brought a message on Missions and the Anniversary Year. In the afternoon his subject was Making a Christian Will. At our regular council meeting on March 17 definite plans were considered for a remodeling program which we have anticipated for some time. Our junior high group led the worship service on Palm Sunday. In our services, Palm Sunday through Wednesday evening of Holy Week, our church participated in a pulpit exchange with other Brethren churches of this county. We joined in a township union Good Friday service. Our young people held an Easter sunrise service followed by breakfast together. The music committee arranged an Easter evening message in word, pantomime and song, An Unshadowed Cross and Today's Eastertide. On April 13 Bro. Paul Halladay of Manchester College sang, spoke, and led us in song morning, afternoon, and evening. Our love feast was held on April 19. In observance of the anniversary year, we are using available literature. Each Sunday of the past quarter a lay member presented a meditation of the week taken from Meditations on Brethren life.—Mrs. John E. Miller, Plymouth, Ind.

New Paris—The Elmer Baldwin family brought a morning message and in the evening showed pictures of their work in Nigeria. Brother and Sister Abe Neff and her mother, Jennie Martin, of New Paris, spent December and January visiting several countries of Europe and their daughter, Iris Neff, who is a medical missionary at Chibuk, Nigeria. Orville and Lois Sherman, who spent two and one-half years in Greece, have been giving informative talks on the work they did in Greece. While there they adopted a Greek baby. The Northern Indiana women's rally was held April 1 in the Goshen College Union building. The playlet, Through the Years, was presented. The packets of boys' clothing were brought to this meeting. Speakers were Mrs. Orville Sherman and Mrs. Lloyd Studebaker. Our pastor, Bro. Kenneth Hollinger, and his wife have been conducting meetings after regular evening services in the homes of the CBYF on friendship, courtship, and marriage. As a part of the 250th Anniversary program, our church sent the 1958 Messenger to all its young members wherever they are. The youth had a weekend retreat at Camp Mack. We had a candlelight communion service on April 4. The CBYF gave an Easter play on April 6. At present time Brother and Sister Robert Martin of New Paris are touring a number of European countries as representatives of the Gideon Bible society. They will also visit their niece, Iris Neff, at Chibuk, West Africa—Mrs. Lloyd Neff, Syracuse, Ind.

North Winona—Since our last report ten were received by letter. A goodly number of our women attended the spring rally at Goshen College. Bro. Edward Kerschenstiner, who is a student at Bethany Biblical Seminary, brought a week of pre-Easter messages. As a result five were baptized and two were received by letter. On April 26 at our communion service Bro. Emeral Jones officiated. A program with Bible references on the theme Baskets was given at our mother and daughter meeting; Bill Murray, an exchange student from Greece, showed pictures and told of his experience in his travels. Bro. Lester Young represented our church as delegate at the Des Moines Conference. A daily vacation Bible school was held the first

Fiction for older teens and young adults

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by James L. Summers

A sparkling and perceptive story of two young people in love and eager to be married. After their marriage troubles begin almost immediately. The young couple risk a move from their small home town to a large city and here their love goes through continuing growth and change. At the close of the story Jack and Lucy have reached a firm and mature decision on their future.

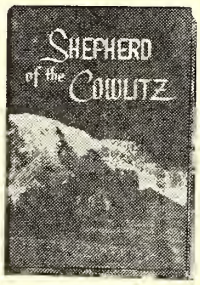
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CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

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by
Ezra Leroy Whisler
and
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Church of the Brethren
General Offices
Elgin, Ill.

week in June. Our men of the church are working a farm again this year for their project. The women of our church have contributed packets for boys, comforters, clothing for relief.—Mrs. Russell Hanawalt, Pierceton, Ind.

Wawaka—An offering and pledges were taken to help the Indiana Temperance League. A large donation of yard goods was given by our ladies' aid for the relief program. There was a special service of note-burning for our church remodeling on Feb. 2. On Feb. 16 we enjoyed a talk by Shirley Gall, a returned missionary to Africa. The men's work featured a panel discussion on church history and development. During the month of March we emphasized evangelism. An invitation was given each Sunday for those who wished to join the church. On March 30 six persons were baptized. Our communion was held on April 3. On Easter evening we had a special program by the choir. A group from Manchester College presented the play entitled The Thief and the Hangman. Our mother and daughter banquet was on May 6. On April 13 an Anniversary Call worker's conference was held in our church. We had a district peace conference at our church. On May 11 Dr. John Vayhinger spoke on Christian Families Growing Together.—Mrs. Roy Mishler, Topeka, Ind.

West Goshen—At our council meeting on April 21, the church approved the purchase of an organ for the sanctuary. At the women's meeting on Feb. 14 Sister Lois Sherman was the speaker, telling us of their work in Greece. She showed handcraft work and pictures from there. The women made 500 little school bags for the children in Greece. We had an every-member canvass in February. The World Day of Prayer service was at the First Brethren church on March 9. Rev. E. R. Lowis of Wabash gave a temperance sermon. On Palm Sunday the choirs of the city church and our church sang in the morning service. We had pre-Easter services, April 2, by Brethren Robert Kneckel and Clarence Fike. Two were received by letter and three were baptized. On April 9 we had our communion. We are using the 250th Anniversary adult quarterlies. — Mrs. Elizabeth Miller, Goshen, Ind.

Southern Ohio

Columbus Co-operative—We experienced a joyous Easter service. The Palm Sunday, Good Friday, and Easter morning services were conducted by the pastor, D. R. Murray. The youth fellowship was in charge of the Easter sunrise worship, The Stone Is Rolled Away. Breakfast was served at the church. On Easter evening we began a week's post-Easter revival meeting. Bro. Jerry Flora of Ashland, Ohio, was our evangelist and song director. Seven were baptized on April 20.—D. R. Murray, Columbus, Ohio.

Eaton—Our church joined with other churches of Eaton in a city-wide religious census. January evening services were used for mission study. Dr. William Fuson from Earlham College, Ind., spoke on race, Madeline Olt told of her year's work at Flat Creek, Ky., and the filmstrip, Which Way Japan, was shown. Quite a number of our members attended the district mission rally. The Good Friday service was held at the Presbyterian church. The Fellowship class had charge of the Easter program, The Song of Easter. The church council voted to have an every-member canvass with Edward Kiracofe, director. Bro. Charles Stouder held our evangelistic services April 20-27. A mother and son banquet was enjoyed by a large group.—Mrs. Cyrus Kiracofe, Eaton, Ohio.

New Carlisle—Since our last report ten children were presented by their parents for the service of dedication. Miss Ruth Graham, Christian education director of the Plymouth church, Ind., was our guest at a potluck dinner for teachers of the children's department and was leader in an afternoon demonstration class of third-year juniors. On Jan. 5 we enjoyed our annual birthday supper with Bro. Perry Huffaker o West Milton leading us in a progra of sacred and secular music coverir the cycle of the year by months. A our January council meeting Chest Harley, I. J. Musselman, and Jac Jones were chosen delegates to Annu Conference. Seven of our young pe ple attended the youth seminar Washington and brought back interes ing reports of their trip. On Marc 16 a large number attended the mor ing service to hear our former pastc Robert Sherfy of Harrisonburg, V bring the message. In the afterno a larger group was present for t

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given Write Brethren Placement Service Church of the Brethren General Offices Elgin, Ill.

Miscellaneous

No. 353. Farm Desired: Brethren family would like to get a farm on a 50-50 share basis in the Ozark Mountains of southern Missouri in a Brethren community. Have our own help to operate farm. Would prefer a dairy farm. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

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No. 355. Married man with family desires farm work, dairy or beef preferably in southeastern Pennsylvania Maryland, or Virginia. Good living conditions more important than high wages. Contact: Vernon D. Summy Star Route, Mt. Pleasant, Pa.

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No. 354. Openings: An elementar teacher, band director, and musi teacher are needed at Rosepine Hig School, Rosepine, La. Opportunity fo church work with all age group Teacher's certificate helpful but no mandatory. Good wages. Contact: M L. Woodhatch, Rosepine, La.

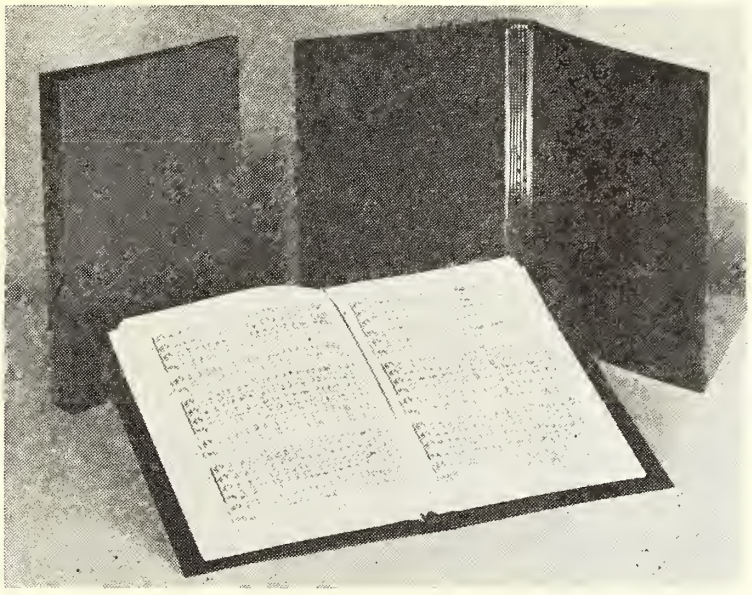
dedication of our new educational building. An open house followed the dedication ceremonies. On Palm Sunday twenty-six were baptized. Three of our congregation will attend the 250th Anniversary celebration at Schwarzenau, Germany. On April 27 the male quartet of Bridgewater College, Va., gave a program.—Mrs. Anna B. Allen, New Carlisle, Ohio.

Painter Creek—Some of our young people attended the youth seminar in Washington, D. C. Bro. J. Earl Hostetter of the Oakland church assisted in our March revival meeting. Twenty persons were baptized. We have selected two new deacons and their wives: Mr. and Mrs. Wayne Eberwein and Mr. and Mrs. Harold Aukerman. Our junior and senior choirs, under the direction of Mr. and Mrs. David Willoughby, add greatly to our worship services. After nine years of service, our pastor, Byron Miller, has resigned. He has accepted a call to the Nettle Creek church of Southern Indiana. Our church has extended a call to Robert Lenker. The older youth class is sponsoring an exchange student. We have contributed toward the anniversary shipment of heifers. A deputation team from Manchester College had charge of the services one Sunday. On April 27 Bro. S. S. Blough spoke; it was his ninetieth birthday. Our delegates to Annual Conference were our pastor and Bro. Harold Mack. Roscoe Rhoades showed slides of the Lybrook mission and told of his work among the American Indians. Our mother and daughter banquet was held on May 16.—Marie Lawrence, Laura, Ohio.

Colorado

Antioch—Our church gave a reception for the incoming pastor and his wife, Brother and Sister Lewis Naylor and for Brother Robert Walters, the retiring pastor, and his wife. Russell Higgins is the moderator of the church. The young people's Sunday school class gave a program for one family night service. The choir, directed by Mrs. Ruby Moss, gave the Easter cantata, The First Easter. The men, under the director, Clifford Allen, have improved the cemetery and helped the neighbors in times of sickness and death. The women's work with Mrs. Monte Higgins as president, meet each month for worship and work. We have nine calves in the church calf club, and these will be sold to pay off the building debt. Three new church families have moved into our community recently. Our church was the host to the district Sunday school rally on April 20.—Lewis Naylor, Yoder, Colo.

First Grand Valley—Our Sunday school and church attendance is growing nicely. A school of missions was held during the month of January, led by our missionary director. The directors of peace, temperance, and welfare sponsored programs on Sunday evenings and appropriate films were shown. The aid service is making children's clothing and layettes and mending used clothing to send for relief. In February two of our young men attended the youth seminar. Our pastor, Bro. Russell Keister, and six of our young people went to the youth conference at McPherson, Kansas, in March. We had one week of evangelistic services preceding Easter, with our pastor as evangelist. Our church co-operated in a union Easter service high on the mountainside overlooking the valley. Our pastor gave the message. On Easter morning a cantata was given by our young women's chorus and in the evening the primary department gave a program. Our love feast was held on April 13. Preceding the service two were baptized. On April 19, Bro. Ed Duncan, our district fieldman, met with our church officers and on Sunday morning delivered an inspiring message.—Mrs. Berna C. Kelley, Grand Junction, Colo.



A chorus folio that has been acclaimed the finest of its type on the market today. Each piece of music is held in place by an elastic cord stretched from posts located at the top and bottom of the cover backbone. There are no holes to punch, no rings! Each folio is furnished with sufficient elastic cord to bind 10 copies of chorus music. Capacity is ⅞", or 150 pages. Attractive cover is made of durable leatherette mounted over genuine binders board. Inside of backbone has metal plate with binding posts firmly riveted in place. Over-all size of folder: 7½ x 11½" Colors: black, maroon, blue, cardinal red.
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CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Northeastern Kansas

Buckeye—Bro. Harley Stump of McPherson was the speaker for the youth community banquet on Jan. 5. In the absence of our pastor, Earl M. Frantz, his son, Merlin Frantz, from McPherson College, filled the pulpit on several occasions. On Feb. 2 we had as special guests, three young men attending McPherson College, one from Greece, one from India, and one from Ghana. Four of our youth attended the regional conference at McPherson, March 6-9. One of our members, Eugene Holdsworth, was chosen on the basis of scholarship, character, and school activities for Who's Who Among Students of American Universities and Colleges. An offering was sent for One Hour of Sharing. Marlyn Correll was our representative to the annual assembly of the UCYM. A new member was taken into the church on Easter.—Mabel Kreider, Abilene, Kansas.

Richland Center—Our church and the United Presbyterian church united for the World Day of Prayer meeting. The two churches had vacation Bible school together, starting June 2, and Bro. Willard Dulabaum is serving both churches as summer pastor. Bro. Denis Kessler of the Rock Creek church was elected elder of our church. Since Brother and Sister Earl Jarboe left last fall, Bro. David Vancil of Sabetha has been filling the pulpit. At the regular business meeting the Richland Center congregation voted in favor of joint pastoral arrangement with the Presbyterians. The Richland Center church was invited to the Granada church to a dinner. We held our communion service on April 13, and our business meeting on the same day. Our church was host to a community fellowship supper. Our women attended the women's work rally at the Granada church. Our mother-daughter banquet was held on May 7.—Mrs. Charlie Williams, Summerfield, Kansas.

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Nebraska

South Beatrice—Since the first of this year, our church people have been very busy with various improvements to the church and parsonage. We are grateful to the family of Mr. and Mrs. H. D. Cullen for the organ given in memory of their parents. On Palm Sunday we received sixteen members by baptism and four by letter. Our church had a love feast on April 3. A district junior high rally was held on April 19 at our church. On May 4-5, our field secretary, Edward Duncan, was here for an evangelism seminar. Our women's work has been sewing for relief. On April 11 our annual golden age dinner was held and on April 20 the annual birthday dinner. Plans are well under way for the vacation church school.—Mrs. Harriett McKinzie, Holmesville, Nebr.

Southern California and Arizona

South Bay Community—Since our last report 20 people have been received into our fellowship, making a total of 123 new members since moving into our new location two and a half years ago. Through the leadership of our minister, Bro. Niels Esbensen, and the ministry and worship commission, we have set up and are carrying out the undershepherd plan, which is helping to strengthen our fellowship and winning others to Christ and the church. On Jan. 19 Bro. Harold Brubaker, who spent two years in volunteer service in Germany, gave an interesting illustrated lecture about his experiences in Europe. The deputation team of La Verne College presented the play, Monsignor's Hour, on the theme of peace. Bro. I. V. Funderburgh showed pictures of the La Verne College campus in February. Bro. Edwin R. Esbensen of San Francisco brought us a message in music on Palm Sunday. On Christian College Day we had as our guests the Onis Leonard family and Miss Brigette Bennedick, a German exchange student. Brother Leonard was our pulpit speaker. In April we had a dedication service for our newly completed educational building and newly purchased dual manual organ. Our pastor, Bro. Niels Esbensen, resigned and left June 10. Orville Gardner of Charlton, Mass., will be our pastor, beginning July 15. The youth group under the leadership of Brother and Sister Lewis Rice are raising money for an exchange student. The women are sewing cut garments for Kenya, Africa, relief, collecting clothing and grease, and making soap and comforters. — Mrs. Merton K. Wolfe, Redondo Beach, Calif.

Tucson—Our love feast was held on Jan. 5 in observance of the 250th Anniversary. We again have a 100% Gospel Messenger club. The passing of Dr. W. Arthur Cable, founder of the Tucson Church of the Brethren has left a void that will be difficult to fill. Bro. H. M. Brubaker of La Verne, Calif., served as pastor for March and April. He is a retired minister and we hope to be able to continue to secure other retired ministers to meet the present need. We have rented a parsonage adjacent to the church grounds. Our young people planned a sunrise service in the foothills for the congregation on Easter morning. On Easter we received seven members by letter and one by baptism. We observed Christian College Sunday by having a representative from La Verne College speak to us and show slides of the college. W. T. Lucket came on May 1 to serve as pastor for a period of time. We are having a Sunday school attendance crusade with the winning class to be guest of honor at a picnic.—Irene Cripe, Tucson, Ariz.

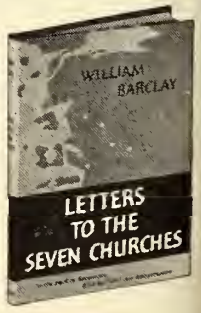
Letters to the Seven Churches

by William Barclay

An authoritative study, written on the popular level, of the letters to "the seven churches that are in Asia" in the second and third chapters of Revelation.

There are 14 chapters in the book, with two each devoted to the churches in Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. The first chapter on each city describes its geography, customs, politics, religion, and its particular threats to the Christian church. The second chapter gives a verse-by-verse exposition of the letter to the church in the city. Through Dr. Barclay's complete mastery of the New Testament language and history, he illuminates much of Revelation that the average reader might otherwise not notice.

The layman will be pleasantly surprised to discover here so much that is practical and highly relevant to the condition and need of the church today. The pastor will find here sound exegetical information which can supply a solid Biblical foundation for a series of sermons on the enigmatical Book of Revelation.

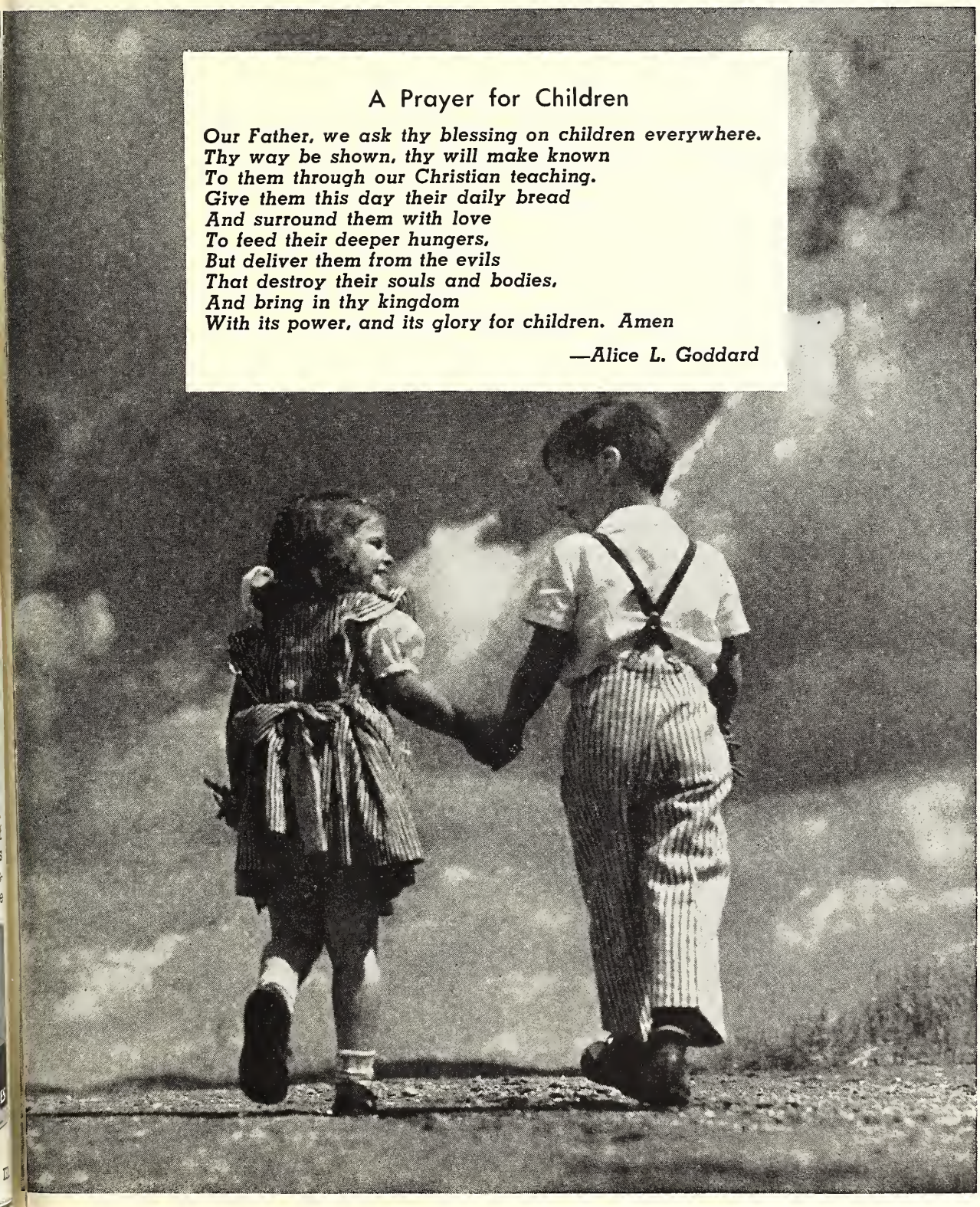


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CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

JULY 19, 1958



A Prayer for Children

Our Father, we ask thy blessing on children everywhere.
Thy way be shown, thy will make known
To them through our Christian teaching.
Give them this day their daily bread
And surround them with love
To feed their deeper hungers,
But deliver them from the evils
That destroy their souls and bodies,
And bring in thy kingdom
With its power, and its glory for children. Amen

—Alice L. Goddard

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

Merle Crouse, recently appointed agricultural missionary to Ecuador.

H. H. Helman, retired minister, living at Trotwood, Ohio.

A. R. Coffman, teacher of Bible at La Verne College, California.

Cover page photo by H. Armstrong Roberts

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Love and Justice

In reply to "Process or Product" in Readers Write April 26.

God is a being of many graces, two of which are love and justice. When he placed Adam and Eve in the garden he expressed that love by saying, "Of every tree of the garden thou mayest freely eat" (Gen. 2: 16). Here is love in the physical and since the Tree of Life was one of the trees in the garden God's love was extended again in that Adam and Eve had the opportunity of attaining immortality.

Secondly, God expressed love when he said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die."

He desired his children to be men not worms, free moral agents, having the privilege and responsibility of choice. Since God is as just as loving, he must apply Gen. 2: 17.

Immortality forfeited, God in justice pronounced judgment but in that pronouncement extended love in the promise that the seed of the woman should bruise the serpent's head. Mortals should not criticize the acts of God. Also let us bear in mind this was between the Creator and the created or creature. When the Lord counciled, "seventy-times seven," the forgiveness was between mortals, equals. When we discuss Process or Product, we must remember that God's function in the deity was eternal volition and design and things were ordained before the world.

In his infinite wisdom God planned according to the laws of progress and development both in the spiritual and the physical, else we would have retrogression in both.—M. I. Whitmer, North Liberty, Ind.

I Stand Condemned

I call myself Christian and forget to act like Christ. I pray, "Thy will be done," then do as I please. I expect Jesus to sit with and accept all races of men, regardless of skin color, at his table in his Kingdom, but I feel that they have no right to sit at mine. Or I forget his great commission to go into all the world to make disciples for him. Yet how can we make disciples if first we do not have love within ourselves?

When I am asked what church I belong to, I say "Church of the Brethren," forgetting that I belong to Christ's church which is not bound by denominational lines. Christ said, "Go unto all peoples" with the Word. "As I have done unto you, do to one another"; so I wash the feet of my neighbor feeling that I have fulfilled his will.

I belong to an organization claiming to have 200,000 members, yet we have to borrow money and scrimp to build a house for Christ's people. I give $1 per year to Easter seals, Red Cross, Tuberculosis fund, Father Flannigan's Boys Town, etc., and fail to realize that only $1 per year from each member of my church organization would provide $200,000 for church buildings without loans. Have I failed to realize how selfish and unlike Christ I am?

I pray, "Give us our daily bread," and forget to feed the ones that are hungry, both materially and spiritually. If we were to share in systematic and proportionate giving, with the above plan as a minimum, for God's kingdom, we could go in all parts of the world and worship there in a Brethren church for Christ. I wonder if I have stood the test of his great love for me.—V. L. Baughman, Bartlesville, Okla.

No Compromise

The letter of Brethren Garland and Clarks, "What Makes Us Distinctive," in the May 10 Messenger is well taken. We are a serving church, a missionary and evangelistic church, a church teaching peace — so are many other denominations. But we have also a peculiar and unique witness: that taking Jesus to mean just what he says by literally following all of the New Testament as a way of life and worship (sometimes called primitive Christianity) is not only possible under modern conditions, but can give spiritual meaning to life and help us love God and our neighbor. We do not judge those who do differently, but dare we compromise, without danger of losing our witness? — Alfred Alling, Gridley, Kansas.



Paul M. Robinson, chairman of the Foreign Mission Commission, welcomes Juan and Matilde Benalcazar and their children on their arrival in Chicago from Ecuador to spend a year in the United States taking work at Manchester College

Latin America Needs Protestant Missions

Merle Crouse

IN 1946 the Church of the Brethren Annual Conference authorized the opening of a Brethren mission in Ecuador, South America. Since that time the mission has flourished and developed so that today a primary school of one hundred students, a church of thirty members, a clinic, and a mission farm serve the various needs of the community of Calderon.

A few hundred yards up the road from the Brethren school is another new school, also established in recent years. It was founded by nuns of the Roman Catholic Church. This is not the only evidence of Catholic influence in the area. In the town of Calderon a large church towers over the surrounding houses of the Spanish-Indian populace.

The capital city of Quito, twelve miles south, is well supplied with numerous imposing Catholic cathedrals and monasteries. Clergy and members of religious orders in solemn garb appear everywhere on the city's streets. No Moslem minarets, no Buddhist temples, no witch doctors or sacred cows are evident anywhere to challenge the dominant Christianity. This is in sharp contrast to the pictures of India, China, and Northern Nigeria, where the older Brethren missions have been established.

How can Brethren justify Protestant missions in a land of well-established Christianity? Can they conscientiously go forth into Roman Catholic communities with their "brand" of Christianity while millions live in other lands with no part or vestige of the Christian gospel to influence their lives? In order to answer we must recognize

the true religious condition of Ecuador and the Latin American nations to the south.

There is a population of 150 to 170 million people in Latin America, including Central America, the West Indies, and South America. Not over seventy per cent of these people are Roman Catholic Christians. Of the remaining thirty per cent Evangelical Christians number about five million. The rest are completely non-Christian and range from the savage Indians of the jungle with their animistic cults to the national secularists among the "white" intelligentsia who have questioned and thrown off the external forms of the established church. Sante Uberto Barbieri, a Methodist bishop from Argentina and a president of the World Council of Churches, has said that 100 million people out of the total population of Latin America are unchurched largely owing to the lack of priests in the Roman Catholic Church. They would need about 45,000 more priests in order to have one priest for every two thousand inhabitants.

The need for a more inclusive Christian witness in Latin America is thus apparent, since many people are in need of a spiritual ministry where the Roman Catholic Church does not have enough personnel and facilities to serve.

However, great spiritual malnutrition exists even where the Roman Church is active. The nature of the dominant church in Ecuador and Colombia and in their sister nations is not easy for us to grasp, since we live next door to communicants and churches of the Roman Catholic faith which are active and intelligent in their spiritual affairs. Here in North America we live with a Roman Church that has suffered the purging and purifying of the Reformation and constant competition with strong Protestant churches.

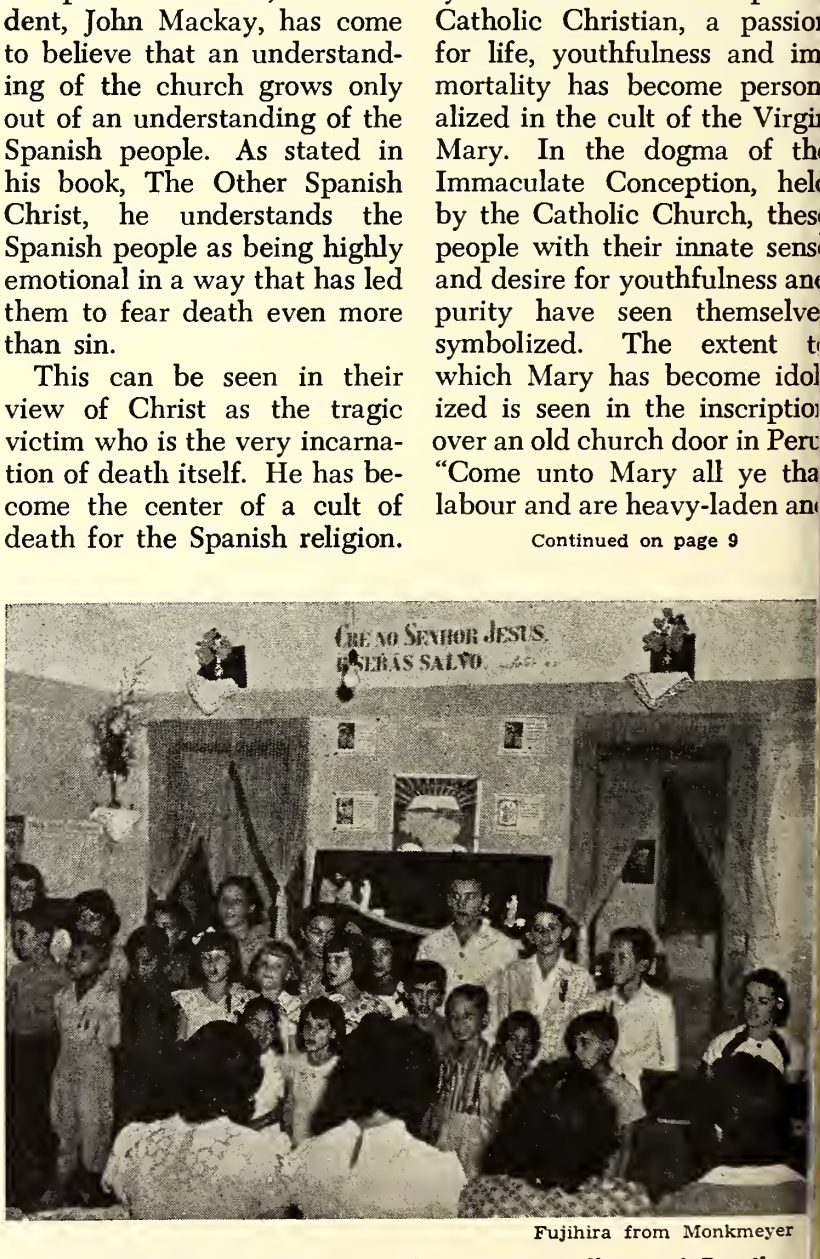
In Latin America the Roman Catholic Church is of a more decadent form. Its witness has become sadly sub-Christian—far removed from the love-filled good news that spills out of the pages of the New Testament through the event of our Lord, Jesus Christ.

In seeking to account for the form that Christianity has taken in Spanish America, one student, John Mackay, has come to believe that an understanding of the church grows only out of an understanding of the Spanish people. As stated in his book, The Other Spanish Christ, he understands the Spanish people as being highly emotional in a way that has led them to fear death even more than sin.

This can be seen in their view of Christ as the tragic victim who is the very incarnation of death itself. He has become the center of a cult of death for the Spanish religion. Christ died because of human hate so that the rest of the people can continue living as they are. To think about his passion and pain produces a kind of cleansing for the worshiper just as the spectacle of the bullfight seems to do. In the dying bull of the bullfight as in the dead Christ of the crucifix, the Spaniard sees and feels death in all its dread reality in the fate of a victim. Their faith has crucified Christ, but has never witnessed his resurrection.

Whereas Christ has come to symbolize death for the Spanish Catholic Christian, a passion for life, youthfulness and immortality has become personalized in the cult of the Virgin Mary. In the dogma of the Immaculate Conception, held by the Catholic Church, these people with their innate sense and desire for youthfulness and purity have seen themselves symbolized. The extent to which Mary has become idolized is seen in the inscription over an old church door in Peru "Come unto Mary all ye that labour and are heavy-laden and

Continued on page 9



Fujihira from Monkmeyer

The Protestant church in this interior village of Brazil conducts a daily vacation church school for the children

EDITORIAL

1908—Des Moines, Iowa—1958

A SMALL number of persons in attendance at this year's Conference in Des Moines could recall having attended the bicentennial Conference in the same city in 1908. If their memories were good, they probably remembered meeting then in buildings and tents on the State Fair grounds. They must also have been impressed with some interesting comparisons and some striking contrasts between the two anniversary Conferences.

Fortunately for those of us who cannot remember as far back as 1908, the minutes of that Annual Meeting are available and the addresses at that Conference were assembled in a volume under the title, Two Centuries of the Church of the Brethren. From these sources, if not from memory, we can note several significant developments in the life of the church.

In 1908 the Conference recognized its need to give guidance to its growing educational institutions. Delegates approved the creation of an Educational Board of seven members. . . . In 1958 the Conference asked the Brotherhood to increase its financial aid to the colleges.

In 1908 a query came from the Altoona church, Pennsylvania, asking for an organized and concerted fight against the evils of intemperance. A permanent temperance committee was authorized to help the districts and local churches become aggressive in "stamping out" intemperance. . . . In 1958 the General Brotherhood Board reported that in the last five years 3,486 persons attended citizenship seminars in Washington and New York dealing with peace, temperance, and other social action interests.

In 1908 a query from Hagerstown, Maryland, petitioned for "more comprehensive Sunday school literature for adult Bible classes." It was reported that steps were being taken to meet the demand. . . . In 1958 the Board reported that a new magazine, the Church of the Brethren Leader, would contain more study materials for all ages as well as guidance for all leaders.

In 1908 a query from the Huntingdon church, Pennsylvania, asked that a plan of union be considered for reuniting all the various Brethren groups. The Conference was unwilling to proceed with such a proposal because it saw "no evidence of a desire to return" on the part of other bodies. . . . In 1958 the Conference listened to reports of increasing co-operation with Brethren and other Christian groups and voted to extend the scope of action and enlarge the membership of its Fraternal Relations Committee.

In 1908 a query from the Elgin congregation, Illinois, asked for a full-time field secretary to promote Sunday school work. The request was granted. . . . In 1958 the Brotherhood Board reported that there are now twenty-seven district fieldmen serving forty of our forty-eight districts in the interests of the total church program.

In 1908 the Conference, in answer to a query, advised members against uniting with any labor union, "inasmuch as there is so much trouble between labor organizations and capitalists". . . . In 1958 a Brethren minister who served for several years as educational director for the CIO was a featured speaker on the program. He said, "A man with a Brethren heritage cannot escape involvement with the larger world—not if he takes his heritage seriously."

In 1908 the District of Oklahoma asked the church to give more attention to saving orphan and homeless children. Their request was granted. . . . In 1958 a new goal for resettling refugee families was accepted and reports were heard concerning relief and rehabilitation work in many parts of the world.

In 1908 letters of greeting came from mission workers in India, France, Switzerland, Sweden, and Denmark. Expenditures for foreign missions then amounted to $74,603. . . . In 1958 letters came from mission and service workers in India, Nigeria, Ecuador, as well as from various centers in Europe, the Middle East, and the Far East. Expenditures for all aspects of the Brotherhood program amounted to $1,304,227.

In 1908 the Conference voted to change the name of the church from German Baptist Brethren to Church of the Brethren, pointing out that the earlier restrictive name was no longer applicable. . . . In 1958 the Conference held on to the fifty-year-old name but recognized, by communication with such groups as the National Council of Churches and World Council of Churches, that to "be Brethren" in today's world involves responsibilities that often extend far beyond denominational lines.—K.M.

Perk Up, Ye Golden Agers

H. H. Helman

WHO knows the most about aging? Those who look on or those who are experiencing it? Is it possible to know all that ought to be known about the golden agers before one arrives there oneself?

You cannot really get a valid view of old age until you are there. In determining what kind of people older people are let them tell it. Let us hear from the physician who is seventy or older, from the teacher, the psychologist, and psychiatrist who can speak out of the experience of threescore years and ten. Let the retired pastor be heard from, and the businessman, banker, or salesman, who have already laid down the armor or the sword. People who have not been there are telling us much about the golden agers—as they observe them. We need also to hear from those who have been "them."

How do old people feel and act and think and view life? How are their attitudes different from younger people? What are their capabilities and what are their weaknesses? What can they do and what cannot they do? Can life—the rest of it—be challenging? Why do some twiddle their thumbs and wait for the undertaker? Why are some bored? Why do some find useful ways to spend their time? Why have so many persons made their best contribution to society after sixty-five or seventy? Can the sights of the aging population be lifted? Are they to be criticized if they refuse to accept their plight as *has beens*? Is the older person, who refuses to join the ranks of the do-nothing crowd, to be considered a rebel against social pigeonholing? Will society appreciate the aging or ignore them and endure them?

Whatever the answers, the golden agers are just coming into their own. There are more of them because more are staying around longer. They represent a larger segment of the voters. They comprise a large market for goods. They contain a residue of real wisdom and experience. They could tell the rest much that they do not know. Sufficiently organized they could become a considerable pressure group. Employed up to their capacity to produce they could materially increase the nation's wealth.

When their potentiality is recognized and appreciated fully there will be smiles for grandpas and grandmas. Their



Religious News Service

Learning something new every year including new games will help to keep one's interest alive and the mind sharpened

nest eggs or their social security and pension checks may become the exploitation target of many cunning promoters. They may be told that they are important, and believing it, may begin to live as if they are. The aging may be coming into their own.

Observation and experience reveals that older people need to guard against the habit of referring frequently to their age. The fewer persons who know their age the better. If they keep renewing their age like the eagle—the bald eagle—they can keep running on life's errands and folks will not notice their age. If they do not think and talk and comment upon the passing years, or call attention to "the silver threads among the gold," neither will other people—very much.

Another common habit is to talk too much about past events, past experiences, past successes, and past sorrows. Older folks should never let folks know they ever saw the "good old days." Until people are forty or fifty they seem to live in the future. After that it is the grave misfortune of many to live in the past, and when they do they begin to lose vitality, grip, grasp of thought, intellectuality, and unless they are very careful they may come to a premature grave, or come to be almost dead while they are still alive. To sigh and cry over other days and tell people how much better those days were is to reach the deadline before they die.

A third fault, observed and experienced, is to lose appreciation for children and youth. These can do much to keep the golden agers young. They can make optimists of them. They can put red blood into their veins. They can make them feel they are still on the conquering side.

An aging man in the city lived on two corner lots. His house was on the inside lot, leaving a vacant lot on the corner. Children crossed this vacant lot and played on it. He drove them off. Then he put a fence around it. The children could jump the fence, and did, in fun and in contempt. They made him miserable—the very children who could have brightened his declining years, if he had only permitted them. Youth will keep folks young in spirit if they can laugh at their pranks, joke with them, praise them, and enjoy them, but do not try to umpire them too much.

Also old people incline to want to tell their juniors how to do it. They pose as an authority—the wise ones. There is a strong temptation to feel that they did it better: raising children, spending money, voting, recreation, investments, religion, and a great many other things. Let older people keep their wisdom to themselves unless it is asked for.

Of course, they did it better, but the younger set will not believe it. They want to learn the hard way as their seniors did. Let them do it. They have the right to as many mistakes as their grandsires made. They should have the privilege of

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Making a Paddle Boat

When I was a child I enjoyed making a paddle boat. With a minimum amount of effort, time, tools, and equipment, it is possible to make something for the younger members of your family that will keep them entertained for a long period of time. From your pile of old waste blocks of wood, select a two-inch piece, 6 inches wide and about 10 inches long, a second one-inch piece about four by eight inches, and a third piece which can be much smaller, perhaps a one-inch piece, one inch wide and four inches long. These pieces may be sanded and smoothed up a bit.

With a saw cut off the sides of the largest piece in such a manner that it forms a wedge shape in front. At the other end of the block cut a four by three inch notch in such a manner that the center is removed. This piece then becomes the bottom part of your boat.

Next the second and third blocks are nailed into the bottom piece of the boat, placing the smaller piece on top in each instance. At this point you would have the three pieces of wood lying lengthwise upon each other, nailed together in such a manner that it would appear to be a boat.

Secure a rather strong rubber band and place on the rear of the boat between the two areas where you have made the notches. Taking a light piece of wood, perhaps plywood, cut out a small paddle approximately three inches wide and four inches long. Attach the rubber band to the paddle and slip over the ends of the rear of the boat and you have a paddle wheel to propel the craft. Notches may be made into the sides of the boat to hold the rubber band in place to keep it from slipping off the end.

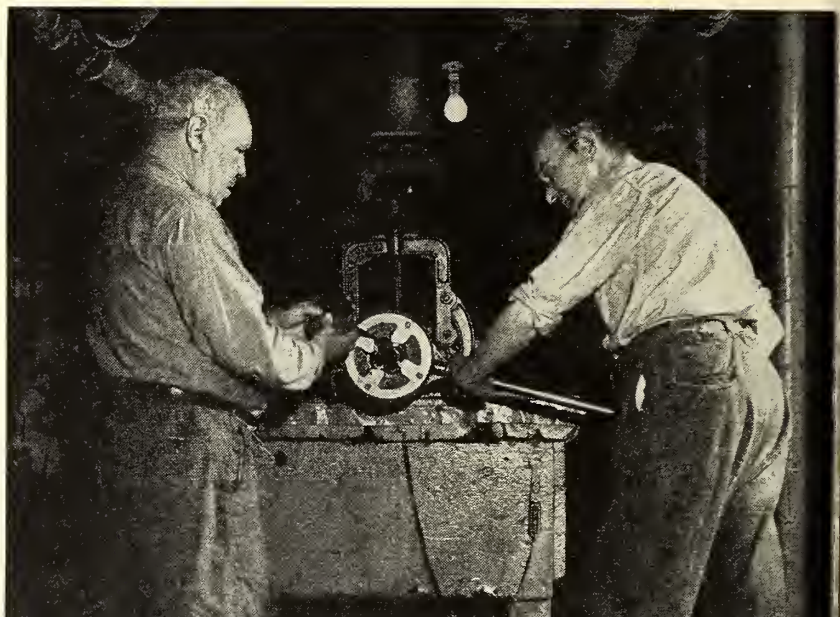
The family can have lots of fun by twisting the paddle in such a manner that it will propel the boat through the water after you have released it. This is an excellent article to take along with you the next time you go swimming; it will help the younger members of your family to get used to the water. Paddle boats can be made for each member of the family as they so desire.—*Submitted by Marvin Blough, M.D.*

stubbing their toes also and of bumping their heads. Why not? That is the way the older people came by their wisdom. Let them do it that way, and when they ask how, give it to them in great humility. Confess to ignorance and they will listen better.

Yet again elderly people tend to get set in their ways. Old dogs do not learn new tricks. So they will not wear low shoes, only the high, lace-up-top kind. The short sox are against their modesty! No sport shirts, no bow ties, no ivy league pants, no wrist watch to replace the pocket watch with the chain and charm. They are set in their ways.

Maybe they should not try to be foxy grandpas and grandmas but they ought to keep themselves as current as they can. Of course, back through the years they came to definite conclusions. Their views became settled—fixed. They tend to stereotype and reproduce the work of bygone years. But the world they live in is changing. It is the mode. The mind and spirit of the people are changing rapidly, while the golden agers resist change. This is hard to avoid. But they can check the tendency if they decide not to sour on change.

A good discipline is to take up something new each year, to look for something good in something previously hated, to do something often which they have always hated to do. Let them take a subject and read and read and read on it. It is good to do something in a different way, take a walk in a different direction, to change chewing gum or perfume or shampoo or hairdo. Older persons should decide not to be set in their ways. Let no rut be deep enough to contain them.



Orlando from Three Lions

Retirement may mean sharing the skills acquired through years of following a trade or profession with those being rehabilitated

One more thing the diagnosis may reveal. Some old people give up and just sit and wait for the undertaker. I talked to a woman of ninety years the other day. She said she wished she could go. I suggested that she try to stick around until she reached a hundred and make a record. She half believed it would be worth trying for. There are many things to live for after threescore and ten. Most of these older people can still kick up some dust.

Why not get all the old boys and the old girls together and find something to be against or for. Read up on a hot issue and find someone to argue with. Pick a candidate and nail everyone you can in his behalf. Listen to a sermon and then pick it to pieces and throw the good pieces back at the minister. Have the prettiest, cleanest lawn in the neighborhood. Help an infirm neighbor do some things he cannot do alone. If they want to be alive there will be things to keep the older ones alive.

The person writing this is a retired pastor, who stepped aside willingly and voluntarily. I like it and I am going to keep on liking it. If some of my contemporaries in the ministry, in business, in the shop, or anywhere else stepped down with drooping shoulders and quivering lips, not I. I have spent a lot of time trying to achieve some things, and, of course, making mistakes while trying. I want the right to make a few more mistakes. If I do not make a mistake before the setting sun of each day it will be because senility has too quickly caught up with me.

I tell you I have been getting

ready for this thing called retirement for so long a time that nothing but the grim reaper is going to cheat me out of the benefits to be derived. Whether it is writing a paragraph or raising a rumpus I am going to make it known that I am still here, and enjoying it. You can be retired without being shelved, if you want to badly enough. You can shift gears without being ready for the boneyard. You do not need to be just a song in the twilight.

Old agers should avoid what has been called the second childhood. It can be avoided. Do it! If possible be an old ager with enough pent-up energy that the world must give you something to do or there will be trouble. As for myself, I have worked hard getting to be seventy and I am not going to be cheated out of the rewards. If I have to be old I am going to enjoy it and I shall not apologize or grump because I cannot play around with the youngsters. Look somewhere else, boys!

Let folks take a good look at the golden agers, for if they keep on staying around they will soon be a near majority, and they may "tell the world." Hurry up and join us, the rest of you folks. Bring your credentials. You will need them.

Latin America Needs Protestant Missions

Continued from page 4

he will give you rest." To the passionate Spanish Catholics, a beautiful, pure virgin mother has come to symbolize youthfulness, vitality, and immortality.

John A. Mackay also sees the Spanish people as having been deeply influenced by the Moslem Moors with whom they lived during 800 years of conflict and struggle. This was long enough for the Islamic soul of the invading Moor to pass into the Christian defender, leaving a spiritual mark foreign to the Christ of Bethlehem.

The militaristic influence of the Moslems, combined with the rugged individualism of the Spanish people came to lift the figure of the soldier as the ideal of manhood. This same individualism caused the Spanish nation to claim the church as her own, so that Spanish claims became the claims of the church and the prophetic whisper of Christianity gave way to the trumpet blasts of nationalism.

The destruction of the advanced Indian cultures of Central and South America by Spanish conquerors was thus justified as the will of God, because whatever Spain desired was approved and blessed by the church. They offered mercy to the Indians only if they would accept Christianity and drop their beliefs in old Indian gods. Thus, all who were vanquished had to accept the victor's faith; the Indian's heart was conquered but not converted. His old pagan ideas were absorbed into the Christian ritual. In our time, this superficial, syncretized religion finds expression in the usual sacraments of the church, plus numerous "holy days" with great festivals that turn into orgies of drinking and immorality.

In Ecuador today, most of the people are Indians living in ignorance and filth. Health conditions are very bad as demonstrated by the high infant mortality rate of 150 out of 1,000 live births. Thirty-five per cent of the children born are illegitimate. A racial complex of white superiority and Indian inferiority shapes the social picture. Since the day when the Spanish conquistadores laid waste the Inca Indian culture in Peru and Ecuador, the Indians have been the servants of the white man and have resigned themselves to that role. The Roman Catholic Church has concerned itself very little with the social welfare of its people because of its sixteenth century, pre-Reformation religious outlook.

In Latin America there is a great work awaiting the Protestant church. The task there is to test the twisted roots of syncretized, institutionalized, distorted Spanish Catholic views of Christ by planting fresh seeds of Christian faith nourished by experiences of love and understanding from the New Testament witness.

The real Christ has been wrenched apart from the faith of the Latin American church and replaced by idolatries of Mary and the church itself. The missionary task involves a double responsibility—to undo the evils of one faith by witnessing to another, not as conquerors but as brothers.

MY GARDEN

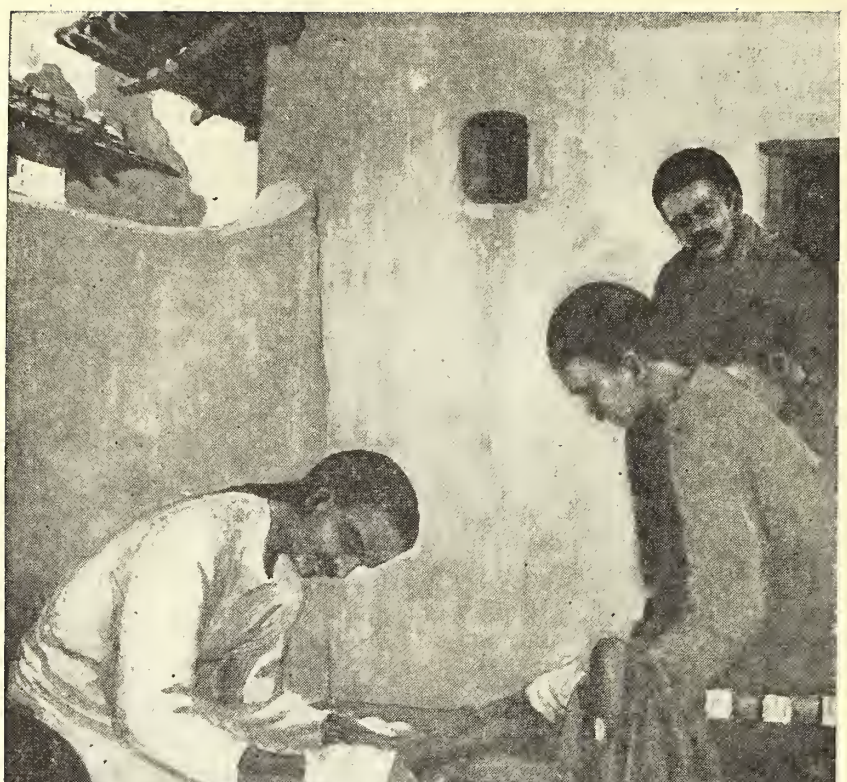
CHARLOTTE LEWIS

I walked in my garden one morning fair
And knew that God had lingered there.

Each blade of grass and flower fair
Gleamed with sparkling diamonds rare.

They fell in showers at my feet
Like precious jewels the sun to greet.

Who walks in a garden where flowers nod
Can never deny there is a God.



Courtesy of M. P. Davis

was a protest. "Are you going to wash my feet?"

Jesus reminded him that he would understand later. If it were only a matter of service of sanitary cleansing, Peter would know the meaning but there was something more on this occasion.

A couple of decades later, Paul, writing to the Corinthian church, says that they had come from a filthy background but he continues, "You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God" (1 Cor 6:11). Jesus was no longer here in the flesh but these Corinthians had received the divine bathing and were receiving the periodical cleansing of sanctification.

As baptism is the ordinance of spiritual birth or justification so feet washing is the ordinance of spiritual growth or sanctification. If ordinances count for something, the Brethren surely ought to be sanctified! The Corinthians got this and we must

Christian Progress

A. R. Coffman

THE scene in the upper room was no ordinary occasion. It was the passover in which Jesus became our Passover.

"Now before the feast of the passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end. And during supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son to betray him, Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garments and girded himself with a towel. Then he poured water into a basin and began to wash the disciples' feet."

When he came to Peter there

too if we are to really enter into the experience of washing one another's feet. The indwelling Christ did it for them and he will do it for us now.

A number of things come out of this divine cleansing that we allow the Lord to give us. The problem of priority (Luke 22:27) is still here with these disciples in the upper room

Would anyone say that it is not with us?

We can enter into the attitude of service as the Master exhorts us to become servants of one another or even slaves (in the spiritual sense) just as the Son of Man came not to be served but to serve (Mark 10: 35-45) and to give his life a ransom for many (all who will receive him).

We can recall his new commandment (John 13:34-35) to love one another as he loved us for by this will all men know that we are his disciples if we have love one for another.

We have something of the understanding that the way up is down first for "whoever exalts himself will be humbled, and whoever humbles himself shall be exalted" (Matt. 23:12).

Best of all, we can get a growing insight into the meaning of the cross. The two commandments are in one piece—loving God with all our strength of heart and mind and soul and then the neighbor as ourselves. We get a great love for God by receiving a great forgiveness from him (Luke 7:40-47). We let him pour out his grace, love, forgiveness into our hearts through the Holy Spirit whom he has given unto us (Rom. 5:5). It is an eternal gratitude that we have for this grace because the cross is the price he paid for our salvation.

In the nature of the case there can be no constant supply of this life unless we open our hearts to others and pass it on to our fellow men. Every day in the Lord's Prayer we pray, "Forgive us our debts as we have forgiven our debtors," (Matt. 6:12). This is not a legal arrangement but it is just in the nature of the case. There are some things that we keep by giving them away. We save our lives by losing them for the sake of Christ and to do for him we must do for the least of his brethren.

The gates of the reservoir of our life must be opened so that the water may flow out to the thirsty plains and make the desert blossom as the rose. Forgiveness from God causing love for God will flow out in love to neighbors and so the great statements of Scripture will be tied together in practice. It is necessary that any body of water to remain sweet must have both inlet and outlet, else it becomes a Salt Lake or a Dead Sea. Since he has washed our feet, if he really has, we will wash one another's feet.

If, when we come to the love feast, we will regard it as a milestone along the way to get a new grip, to have a recharge, there will be sure progress toward the goal and it will never grow old.

General Brotherhood Board Meets

THREE times a year the General Brotherhood Board comes together to give careful attention to its responsibilities in carrying out the policies and administering the program of the church. Two of these meetings are held in Elgin, but the third must be crowded into the short space of a day and a half just prior to Annual Conference.

This year, the Board assembled Friday night, June 13 in a conference room in the Savery Hotel in Des Moines. Our meeting on Friday the 13th posed no special hazards for our board members beyond the usual attempts to cover a long list of agenda items in a limited time. The first preference must go to matters due to come before Annual Conference.

The Board is expected to guide the church in taking a forward look. One of its most important committees deals with goals and programs. This committee was instrumental in helping to guide the Anniversary Call program now being launched in the Brotherhood. Its report to the Board at this meeting was concerned with a program of action for the church following the Anniversary Call. The committee told the Board that it believed the Brotherhood desired a strong and effective program of Evangelism in relation to the Call. It recommended therefore, that a program of Evangelism be launched in 1959 from the beginning of Lent through Pentecost.

The Board approved the proposals for this emphasis on Evangelism and suggested that training conferences might be planned for each state district after Thanksgiving Day this year. Some members suggested that Anniversary Call personnel might also give leadership to this expanded program of Evangelism. Other members pointed out that the program should be carefully planned with specific guidance materials prepared so that it would be a concurrent program of outreach involving every local church in the Brotherhood.

There were suggestions for other emphases in the future as proposed by the Goals and Program Committee, but the Board requested that these be given further study before being brought up for consideration at its November meeting.

When Annual Conference



The General Brotherhood Board in session at Des Moines considers the goal for resettling refugee families in the next three years

last year approved the relocation of Bethany Biblical Seminary, it asked the Board to join with the directors of the Seminary in working out plans for the financial support of the relocation move. A committee composed of representatives of both the Brotherhood Board and the Seminary Directors brought in proposals for the manner in which funds might be raised for the relocation of the Seminary. In the discussion period that followed the question arose as to whether the General Brotherhood Board should take major responsibility for raising the needed funds, or whether that should be the primary responsibility of the Seminary Board of Directors. Some members of the Board felt that the Seminary as an educational institution is not a fund raising organization. However, the majority of the members of the Board felt that a financial campaign for capital gifts was primarily the responsibility of the Seminary and that it would still be possible to coordinate their program for raising funds with the ongoing support of the Brotherhood Fund. Specific plans for securing the needed capital gifts are yet to be worked out.

In two special resolutions the Board took recognition of the service of staff members who will soon be leaving their work under the Board's direction. Citations were read regarding the service of Charles Zunkel and C. Ernest Davis. Both men have served as secretaries of commissions of the Board.

Important commission meetings were held during the time allotted for Board sessions. A number of matters on their agendas came also to the attention of the Board. The Brethren Service Commission recommended that local churches be asked to aid in the resettling of 300 refugee families in the next three years. This goal is in accord with a program for resettling European and Asian families under current legislation for immigration of refugees. In this connection, W. Harold Row, secretary of the Brethren Service Commission reported that approximately 2000 refugee families have already been relocated since 1947 with the assistance of Brethren churches.

A special peace mission to government will be undertaken during the fall of 1958 and the spring of 1959 by representatives of the church, according to a plan approved by the Board.

The primary purpose of the mission is "to witness to our basic concerns on peace and brotherhood to governmental leaders who carry strategic responsibilities for the foreign policy of the United States and for the peace of the world."

The plan is to designate four to six "missioners" including the moderator who is elected at the Annual Conference this year and the general secretary of the Board. Others are Paul H. Bowman, Calvert N. Ellis, DeWitt L. Miller, and W. Harold Row. These missioners will seek interviews with government officials. They will discuss such topics as disarmament, the peaceful use of atomic energy, strengthening the United Nations and sharing world resources to meet elemental human needs. It was pointed out by members of the Board that these interviews are desired not only in order to express the church's viewpoint on specific issues to government leaders, but also "to learn from them."

In answer to an inquiry which had come to the Board from the Eastern Region, a special study was made of the objectives and philosophy of the Brethren Volunteer Service program. The BVS program has been in effect since 1948 when it was approved by Annual Conference. Since that time, more than a thousand volunteers have participated in the program. The Board noted that a number of the objectives originally set forth for the program have been realized and that many BVS'ers themselves have been strengthened in their Christian faith. More than 500 men have met their obligation to the Selective Service System

Act while serving in BVS. A study made by the Brethren Service Commission early in the program revealed that 18% of those serving in BVS had decided to go into full-time church related vocations. As a result of the BVS experience, many volunteers developed a genuine interest in securing further education, and later enrolled in college. In reviewing the program the Board noted that the response from parents, pastors, the people served, the project directors, and the volunteers themselves indicated that the BVS program is a worthwhile Christian venture and worthy of increased support and expansion. The Board requested that a revised report on Brethren Volunteer Service be prepared later for circulation throughout the Brotherhood.

Ministers' Conference

A POPULAR feature of recent Annual Conferences has been the annual pastor's retreat which precedes the opening of the regular sessions of Conference. Each year a noted preacher or pastoral counselor is invited to spend the day with Brethren pastors and their wives. This year the speaker was Harold Bosley, pastor of the First Methodist church in Evanston, Illinois.

Dr. Bosley spoke three times, each of his topics dealing with some aspect of the relationship between the pastor as a prophet and his people. In his initial address, he noted the difference between the priestly and prophetic roles of the pastor. The popular concept is that the prophet acts to keep things stirred up while the priest's role is to keep things smoothed out. But this is not true. The prophet in Old Testament times was often a conservative and the priest was often a social liberal who sought to apply the faith of his fathers to new situations.

Dr. Bosley reviewed the scope of prophecy, especially in the experience of the Hebrew people. He defined the prophet as one who is not so much a foreteller as a forthteller.

The prophet's message will vary with the needs of his people. If he lives over a long period of time his message will often change.

Dr. Bosley emphasized that a prophet is answerable to God rather than to men. This is not social irresponsibility but rather divine responsibility. In many respects the prophet is one with his people. He is one by birth since he is born among them. He is one by environment since he shares their same lore and tradition. Therefore, he knows them from within.

In calling attention to the work of the prophet today, the speaker said that it is easy for men to be prophetic about the problems of the South or of Russia, but it is harder to be prophetic about America.

The ministers' and wives' luncheon, scheduled at noon, was planned so that Dr. Bosley could continue his discussion, this time describing the function of the prophet as he stands against his people. The speaker maintained that the prophet is answerable to God and not to his people but he is responsible to God for his people. Therefore, he is often unpopular.

In Old Testament times, the prophets would state their opposition and dramatize it in striking ways. The prophet is not a self-righteous visitor but one who rises in the midst of his own people.

In the contemporary situation, particularly when the threat of war and destruction are great, it is especially important for the prophetic preacher to make clear that all men are the children of God and that all wars are civil wars in the sight of God.

Dr. Bosley's final message dealt with ways in which the prophet can lead his people. He defined prophetic preaching as an adventure in redemption. It means not talking to people but walking among them. The prophet's task is not finished when he has delivered his message.

The speaker said, "If a minister is not willing to stand in his pulpit and say 'thus saith the Lord,' he had better stay out of the pulpit."

Some of the great issues of our day that call for a prophetic ministry are related to war, to problems of race relations, and to the question of greater unity.

In the ministers' wives section of the pastor's retreat, Mary H. Miller spoke to the group on the joys of the parsonage family. She said that joy in the parsonage does not depend upon the size of the congregation, the location of the parish or its furnishings. The most important thing is the way members of the parsonage family relate themselves to one another and rely on God.

Mrs. Miller said that the life of a minister's wife is most interesting because she is so closely tied up with her husband's work. The time is past when a wife cannot be interested in her husband's work. A husband and wife team are becoming more the rule than the exception. Each minister has something special to offer and his wife should be able to recognize it.

The speaker observed that although the bright light of scrutiny falls upon the parsonage home, still the minister's family should learn to live normally. There are often disruptive influences which come to the parsonage family but these stumbling blocks can be overcome; at the same time there are many advantages. Even the sudden change of plans can teach children to adjust to new situations.

Mrs. Miller urged pastors' wives to take a spiritual pilgrimage all alone. Private worship gives time to analyze one's self and to recognize and correct wrong attitudes. She said that living in the parsonage home can be the open door to the greatest happiness in the world.

A Farm State Welcomes the Brethren

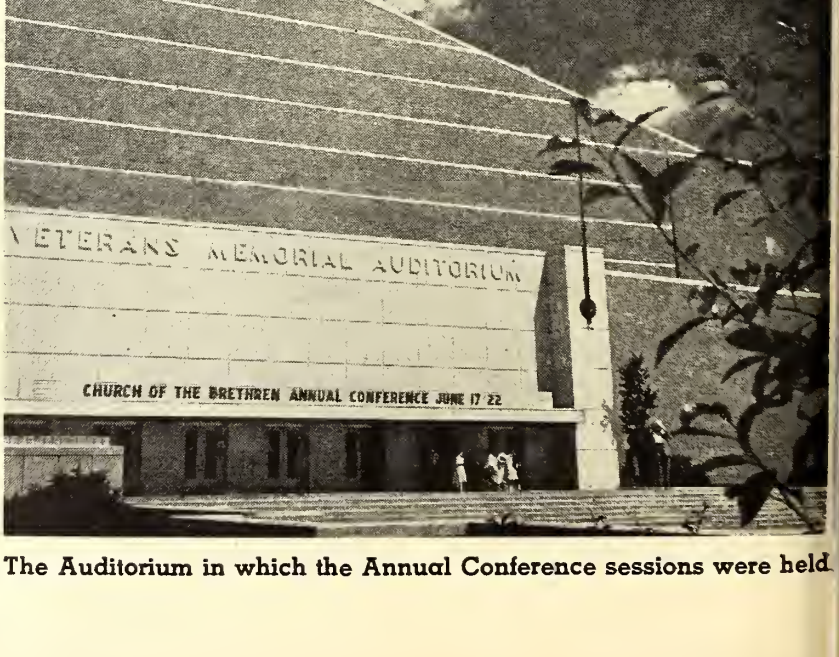
THIRTY-FIVE years before the Church of the Brethren was started, two Frenchmen crossed the Mississippi River and became the first white men to set foot on Iowa soil. Like other pioneer explorers, Joliet and Marquette may have dreamed of finding treasures of gold in the stretching prairies, but they could never have dreamed that the forested, rolling land that stretched westward was so rich in good earth that one day it would produce more wealth each year than all the gold mines in the world.

Years later, when Iowa was still a fractional part of the Louisiana Territory, its potential resources were still unrecognized. France sold the entire territory for 15 million dollars, little dreaming that one state alone would be the first to produce a billion-dollar corn crop. That state was Iowa, which now claims to have twenty-five per cent of the best farming land in the nation and which each year produces ten per cent of the nation's food supply.

A visitor to Des Moines in June, 1958 might notice first of all the gold plated dome of the state capital building. The stately building is surely worthy of notice, but its shining dome is not half so significant as the succession of corn fields that stretch all the way from Davenport to Sioux City. Iowa is a farm state and farmers feel at home on the sidewalks of the capitol city. The citizens of Des Moines are friendly folk, as Brethren soon discovered when they congregated there in June to celebrate their 250th Anniversary and to conduct the business of the 172nd recorded Annual Conference.

In case they had not learned it before, they soon discovered that Des Moines is a French word, although there are at least two theories of its origin. One theory goes that the Indian name for the Des Moines river was "Moingona," but in the French use of the term it became *la rivere des moines.* Another explanation is that the name was adapted from a French term *de moyen,* referring to the river as a "middle" river between the Mississippi and the Missouri.

In any case, Des Moines was in the middle of things for Brethren last month. They began arriving early for General Brotherhood Board and Standing Committee meetings and they came from all over the



The Auditorium in which the Annual Conference sessions were held

United States, from Canada, from Ecuador, Europe, Nigeria, and India.

Some of them came by train or plane, many by car and nearly all of them were tourists as well as delegates. If they still loved the old gospel songs they could stop by at Nashua, Iowa, to visit the "little brown church in the vale." But those with more refined tastes in music preferred to take a look at the little village of Spillville, not far from Nashua, where the Bohemian composer, Anton Dvorak, lived while he wrote his celebrated New World symphony.

If the travelers had small children, they took time to read the local stories about the Sac or Fox, the Algonquin or the Sioux Indians. For those families that were eager to live close (literally) to the soil, the state offered 88 state parks, 94 lakes, and 15,000 miles of streams and rivers. There were abundant facilities for camping of all kinds—in tents, trailers or cabins.

Des Moines proved to be an excellent location for an anniversary Conference. Of course, there was the fact of historical precedent in that the bicentennial (200th Anniversary) Conference was held here. Of more practical import for an Annual Meeting today, with its need for facilities to serve thousands of delegates and visitors as well as to handle the manifold interests of our Brotherhood program, was the new, air-conditioned Veterans Memorial Auditorium. The huge building seats over 15,000 people and provides ample space for exhibits and smaller group meetings.

A successful Conference, however, depends on far more than adequate facilities. It requires also the careful planning of Brotherhood commitees and especially the sacrificial efforts of local Brethren volunteer workers. Fortunately, the Brethren have lived in Des Moines and in surrounding communities for many years. Locally they are active in the Stover Memorial Church, which is one of the forty-four congregations in the state. The first Brethren church was organized in 1844 northwest of Libertyville.

Standing Committee Convenes

The Brethren Face the Future

IN THE next 250 years we shall still be probing the fathomless teaching and matchless life of Jesus for fresh insights into Christian living," Harry K. Zeller predicted in the conclusion of his sermon on Sunday morning, June 15, at Des Moines.

Brother Zeller was the speaker for the first session of Standing Committee, in which members of the General Brotherhood Board and its staff as well as others present for Conference joined.

Speaking on Brethren and the Adventurous Future, the speaker pointed out that our chief problem as we face the future is our resistance to change, the tendency to venerate what has been, and the reluctance to deviate from the rigid pattern into which our practices have been fitted. But, we were told Alexander Mack and his associates had no hesitancy in casting aside cherished ways when, searching, they discovered new truth. The same free inquiry by their spiritual descendants may require marked changes in the established traditions and practices of the church.

Granting that we shall face changes in church life and in the material world unafraid and are open to new truth as it is revealed to us, what has the Church of the Brethren to bring to the future? Brother Zeller suggested three things we have to share with other Christians: (1) "Our emphasis upon the genuine life," the insistence upon the truth that "religion is life, not something we do while we are living"; the making of peace by protesting against the evil of war, by "an enlarged ministry to human need," and by a ministry of reconciliation; an insistence that following Jesus is to make all of our life subject to him.

S. Loren Bowman, alternate moderator, presided. Assisting in leading the morning's worship were Stewart B. Kauffman, song leader, and A. Stauffer Curry, pianist.

Where Do We Go From Here?

THIS was the question the assistant moderator, S. Loren Bowman asked as he ended his summary of the reports from the regions on the state of the church. The Standing Committee at its second session on Sunday afternoon had heard each regional executive tell of the gains, problems, needs in his area.

In bringing to a focus all five reports the assistant moderator noted that though the regions are dissimilar in many ways—geographically and numerically—there is one unifying element, Christ.

Brother Bowman called attention to:

Continued on page 18

KINGDOM GLEANINGS

In order that employees in our printing plant may have a vacation the Gospel Messenger will not be issued for two Saturdays in August, omitting the issues of Aug. 9 and 16.

Ladera congregation, Los Angeles, Calif., will be featured in the Great Churches of the Golden West telecast on Sunday morning, July 27. Residents in that area can get the program over channel 11.

Jaime Redin, who served as lay minister of the church in Ecuador and is now enrolled in a Presbyterian seminary in Mexico City, attended the Annual Conference in Des Moines. The Benalcazars of Ecuador were also in attendance.

Ruth Mary Halladay of North Manchester, Ind., has been assigned to service in Nigeria, according to an announcement made at the meeting of the Foreign Mission Commission of the General Brotherhood Board. She will leave the United States on July 18.

Northern Missouri sponsored a four-column ad in the Sunday, May 11, issue of the St. Joseph News-Press entitled Stop This Fatal Race. This ad, originally prepared by the American Friends Service Committee, advocates cancelling of nuclear weapons tests, constructive steps toward disarmament, sharing of our resources, strengthening the United Nations, and seeking more ways to bring men together across iron and bamboo curtains.

At least four of the Brethren homes for the aging were represented at the second annual short course on the organization and administration of homes for the aging, held June 23 to 27 at Dillsburg, Pa. Homes represented include the Brethren Home, Creston, Northeastern Ohio; the Brethren Home, Fostoria, Northwestern Ohio; the Brethren Home, Mt. Morris, Northern Illinois and Wisconsin; and Fahrney-Keedy Home, Boonsboro, Eastern and Middle Maryland. The course is in-service training for administrators and boards of trustees of homes.

The Rural Life Association, supported by Brethren, Mennonites, Quakers, and other interested friends, has recently moved its headquarters from Quaker Hill, Richmond, Ind., to Manchester College, North Manchester, Ind. This move became necessary when Donald Royer was appointed co-ordinator of the office and field activities without affecting his regular program as professor of sociology at the college. This action followed the retirement of Dr. E. L. Kirkpatrick, rural sociologist at Marietta College in Ohio who had held the post for the past two years. Officers of the association are Rufus B. King, president; Stanley Hamilton and C. Franklin Bishop, vice-presidents.

From the estate of Benjamin Bowman Garber of Middle River congregation, Va., the General Brotherhood Board has received a bequest of $300. Brother Garber served the church in the Christian ministry and remembered her world work in his passing.

The sixth annual camp meeting of the Church of the Brethren will be held at Rhodes campgrounds Kauffman, Pa., Aug. 23-31. The speakers are Brethren Mark Wolfe of Copper Hill, Va., Henry Wenger of Lititz, Pa., D. I. Pepple of Woodbury, Pa., and Michael Kurtz of Richland, Pa. Brother Kurtz will lead during the day the Bible study hour on the Sermon on the Mount.

Bro. Albert D. Helser, who has been associated for many years with the Sudan Interior Mission, has recently been named the general director of that organization. Brother Helser began his missionary service in connection with the early years of the Church of the Brethren mission in Nigeria. Later, he joined the Sudan Interior Mission. He is the author of several missionary books.

Alvin F. Brightbill of Elgin, Ill., has again been appointed for the next triennium on the Committee on Music and Worship, Department of Worship and the Arts, National Council of Churches. This will make eighteen years that he has served in this capacity. Brother Brightbill is a member of the Music and Worship Committee of our denominational Christian Education Commission.

Certain copies of our story papers are needed for the permanent files at the Bethany Biblical Seminary. If anyone has these papers and would care to send them to the library mail them to Carrie R. Simmers, Librarian, Bethany Biblical Seminary, 3435 W. Van Buren St., Chicago 24, Ill. The desired copies are: *Our Young People*, Sept. 9, 1944; Dec. 23, 1944; Dec. 1, 1945. *Tell Me*, Jan. 7, 14, 21, 28, 1951; Dec. 23, 1951. *Our Boys and Girls*, June 8, 1946; July 6, 1946; Jan. 31, 1948. *Our Children*, Jan. 6, 1945; Aug. 4, 11, 18, 25, 1945.

Home-comings and Dedication

Locust Grove church, Eastern Maryland, will have a home-coming and dedication of the new parsonage on Sunday, Aug. 10. The pastor, Donald Plank, will speak at the morning service, and Carl F. Smith will preach the dedicatory sermon at the afternoon service, which begins at 2:30 o'clock.

Swan Creek church, Northwestern Ohio, home-coming, all day, Sunday, Aug. 24. A. Blair Helman, president of Manchester College, Ind., will speak.

Bellwood church, Middle Pennsylvania, home-coming, Sunday, Aug. 24.

Bethany Biblical Seminary

A surprise farewell party for Prof. Anna B. Mow was given by the students on May 14. A bound volume of letters from her friends and former students was presented to her. Mrs. Mow has retired after nineteen years of service on the Bethany faculty as a teacher

in Christian education. She is making her home in Roanoke, Va., where she will also serve as part-time director of religious education at the First Church of the Brethren. Appropriate recognition for her long and distinguished service was given by the faculty and the Board of Directors on May 20.

A Bethany Seminary extension school will be held on the campus of Elizabethtown College, Aug. 4 to 9. Instructors will be Dean William M. Beahm and Dr. David J. Wieand. The school is held in co-operation with the Eastern Region.

Five students who have completed their second year of seminary have been placed as interns in various churches of the Brotherhood. They are Guy Wampler, Jr., First church, York, Pa.; Martin Gauby, Elkhart, Ind.; Robert Faus, Modesto, Calif.; Ronald Morgan, Hagerstown, Md.; and Ronald Petry, Walnut Grove, Johnstown, Pa. These men will serve their respective congregations one year as a part of their training program in preparation for the parish ministry. The internship is under the direction of the seminary in co-operation with the participating churches.

Three significant memorial gifts have been made recently to the seminary. A scholarship loan fund to aid students in completing their theological training has been established in memory of Dr. O. L. Hoover of Pleasant Hill, Ohio. Another fund has been given in memory of Bro. E. S. Hollinger of Mooreland, Ind., to purchase books for the library as a memorial. A similar memorial library fund has been contributed in memory of Bro. F. E. McCune of Chesterton, Ind.

The Board of Directors has announced the appointment of Byron P. Royer as instructor in the Bible Training School for the next school year. Brother Royer will be at the same time a candidate for the Ph.D. degree at Northwestern University.

President Paul M. Robinson and **Prof. Floyd E. Mallott** will be attending the observance of the 250th Anniversary of the Church in Schwarzenau.

Dr. Jesse H. Ziegler is a member of the summer faculty of Oberlin School of Theology.

Russell Bixler, a student from Westminster, Md., has been awarded one of the first senior honors scholarships of the American Association of Theological Schools in the amount of $1,000 to be used during his senior year. The scholarship is designed to eliminate the necessity for employment during this year.

The Church Calendar

July 20

Sunday School Lesson: Justice in the Family. Lev. 19: 32; Prov. 6: 20-23; Mark 10: 2-16; Eph. 5: 21—6: 4; 1 Tim. 5: 8. Memory Selection: Let each of you look not only to his own interests, but also to the interests of others. Phil. 2: 4 (R.S.V.)

July 22-24 District meeting, Southern Virginia, Boones Mill

July 27—Aug. 1 Children's workers laboratory school, Manchester College, Ind.

July 27—Aug. 3 Peace workshop, Camp Mack, Ind.

July 28—Aug. 1 Ministers' seminar, Camp Mack, Ind.

Aug. 1-2 District meeting, Northern Virginia, Valley Pike

Aug. 3-9 Workshop and laboratory schools, Elizabethtown College, Pa.

Aug. 4-9 Bethany summer extension school, Elizabethtown college, Pa.

Aug. 6 World Convocation of Brethren, Schwarzenau, Germany

Aug. 7-9 District meeting, Northern Indiana, North Manchester

Aug. 7-9 District meeting, Eastern Virginia, Nokesville

Aug. 10-14 Regional family camp, Camp Mardela, Md.

Aug. 11-14 District meeting, Tennessee, Knob Creek

Aug. 12-14 District meeting, Southern Indiana

Aug. 14-16 District meeting, North and South Carolina, Mt. Carmel

Aug. 14-17 District meeting, Colorado, Rocky Ford

Aug. 15-17 District meeting, Northern Indiana, Camp Mack

Aug. 15-17 District meeting, Southern Illinois

Aug. 15-18 District meeting, Southern Missouri and Arkansas, New Hope, Ark.

Aug. 17-21 Southeastern Region family camp, Camp Mardela

Aug. 19-22 District meeting, Oklahoma, Oklahoma City

Aug. 20 District meeting, Mardela, Bethany

Aug. 20-24 District meeting, Michigan, Carson City

Aug. 22-23 District meeting, Second West Virginia, Junior

Aug. 22-24 District meeting, Northern Iowa, Minnesota, and South Dakota, Fredericksburg, Iowa

Aug. 22-24 District meeting, Nebraska, Beatrice

Aug. 23-29 UCYM General Council, Massanetta Springs, Va.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. I. D. Leatherman of La Porte, Ind., in the Richland church, Ohio, July 14-27.

Bro. John Martin of Greenville, Ohio, in the La Motte Prairie church, Ill., Aug. 1-10.

Bro. Arthur L. Rummel of Natrona Heights, Pa., in the Wakeman's Grove church, Va., Aug. 6-17.

Bro. John T. Glick of Bridgewater, Va., in the Madison church, Va., Aug. 3-10; in the Bethel church, Greenmount congregation, Va., Aug. 13-24.

Bro. Norman W. Patrick of Hershey, Pa., in the Blue Ball house, Spring Grove congregation, Pa., Aug. 17-31.

Gains for the Kingdom

Three baptized in the Shafa church, Nigeria. **Thirteen** baptized in the Marama church, Nigeria. **Nineteen** baptized in the Gashala church, Nigeria.

One baptized and one received by letter in the Second church, Irricana, Alberta, Canada.

One baptized in the Chippewa Valley church, Wis. **Four** baptized in the Champaign church, Ill. **Four** baptized and three received by letter in the Rossville church, Ind. **Thirteen** baptized and six received by letter in the Donnels Creek church, Ohio.

Five baptized in the Maple Glen church, Pa. Eight baptized and two received by letter in the New Paris church, Pa. **Seven** baptized and two received by letter in the Pottstown church, Pa.

Standing Committee Convenes

Continued from page 15

1. New Programs
   The Call and the enthusiastic response to it.
   The "Earn and Serve" program for the youth in the Western Region.
   A pilot project in recruitment for church vocations in the Pacific Coast Region.
   Explorations in several areas looking toward consolidation of districts.
2. Areas of Growth
   Church extension.
   Stewardship.
   In-service training for local leaders.
   District field work.
   Slight increases were reported in membership, evangelism, full-time pastors, morning worship attendance.
3. Areas for Concern
   Evangelism, which has not taken fire generally in spite of some encouraging efforts.
   Recruitment which is not keeping pace with leadership needs.

The summarizer observed that as a church we are improving in our ability and skill to organize, promote, and carry out a program. Furthermore, the program of the church at Brotherhood, district and local levels is being more effectively co-ordinated and promoted.

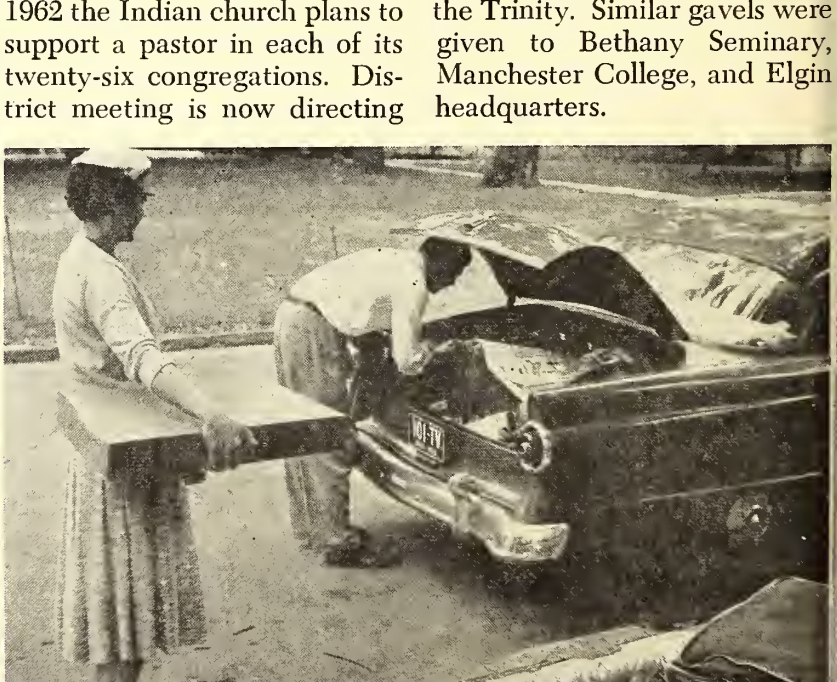
The need for a church or Brethren center in the city of Calgary, Canada, was pointed out. This is imperative if the church is to continue in this area. The young people, finding it impossible to remain on the land, are moving into the city.

In addition to reports from the church in continental America, we heard from the church in Nigeria, India and Ecuador. John Grimley, recently returned from Africa, brought a most encouraging picture of the church there. The fifteen congregations are adopting a more complex organization, giving laymen more opportunities to serve the church. The church is assuming more and more responsibility. There are now five ordained ministers, three of whom are to be ordained as elders. A Nigerian moderated the district meeting. In the area of education, mobile Bible school and in-service training for lay leaders is being instituted. The mission at the invitation of the government is opening the first high school. Numerically the church is growing rapidly; last year there was a forty-three per cent increase in membership, 1,020 being baptized. Fourteen thousand attend church.

Wendell Flory said that this is a period of readjustment in India, when the nationals are assuming self-support and self-direction, and consequently, numerical growth is slow. By 1962 the Indian church plans to support a pastor in each of its twenty-six congregations. District meeting is now directing many aspects of the work formerly under the mission.

Because no representative from the church at Calderon, Ecuador, was present Henry Long, executive secretary of the Foreign Mission Commission, reported for that area. Though the membership is less than fifty, the church has a significant influence in that predominantly Catholic country. There is an openness toward the church and a desire to participate in various aspects of the Christian work. It is hoped to open a new area along the coast.

Of unusual interest to the church is the gavel being used by the moderator at this Conference. It is a gift from H. M. Fields, who brought from Schwarzenau the wood from which it is made. Carved on the gavel are eight rings representing the first eight members. The handle has five rings, one for each region and for each of the commissions of the General Brotherhood Board. On it are also carved symbols of the Trinity. Similar gavels were given to Bethany Seminary, Manchester College, and Elgin headquarters.



With baggage stowed in the trunk, the family is off to Conference

News and Comment From Around the World

Two Presbyterian Groups Merge

Protestantism's fourth largest denomination came into existence when two men met at a street corner in Pittsburgh and clasped hands. By this simple ceremony the United Presbyterian Church in the U.S.A. was established.

Dr. Harold R. Martin, retiring moderator of the Presbyterian U.S.A. Church, and Dr. Robert N. Montgomery, New Concord, Ohio, retiring moderator of the United Presbyterian Church, were the two men whose handclasp brought into existence the new church with more than 3,100,000 members.

The opening session of the general assembly of the new church followed immediately. A communion service was the first official act in which the commissioners to the new general assembly participated.

Dr. Theophilus Taylor of Pittsburgh was unanimously elected first moderator of the newly formed church. He is professor of New Testament literature at the United Presbyterian Pittsburgh-Xenia Theological Seminary. Only six small congregations of the former United Presbyterian Church opposed the merger of their denomination with the Presbyterian Church in the U.S.A.

One of the first actions of the General Assembly was to adopt a strongly worded message which charged that this country is practicing a "kind of international hypocrisy" in its foreign relations, which should be abhorrent to Christians. The church warned that God may use "Communist or other godless powers" to punish such conduct.

The message was directed to the 9,462 congregations of the denomination. The statement said, "When men who profess the Christian religion make no adequate provision for face-to-face encounter with their enemies, they betray the religion they profess. Yet in human tensions today nations continue to talk at one another and about one another instead of talking with one another. This is one of our greatest perils." The message also pointed out that there is no substitute for forgiveness and that there is no righteous nation upon earth.

Dr. W. A. Visser 't Hooft of Geneva, Switzerland, the general secretary of the World Council of Churches, warned the new church of the necessity for Christians to distinguish between true and false unity. He said, "We must make clear that unity is no good unless it means the inevitable outcome of our common turning to the center of renewal." He said the true unity of the church is that which has its origin and end in the Lord of the church.

The general assembly adopted a budget of more than $39,175,000 for 1959. Major items include $14,000,000 for national missions, $11,000,000 for foreign missions, and $10,000,000 for education.

The new church will have no board of foreign missions. Instead, it has set up a commission on ecumenical mission and relations. Spokesmen said the change was needed because in areas served by missionaries "more and more there is a suspicion of anything foreign." In addition to its overseas activities, the new commission will also deal with the church's relationship with other denominations.

A $10,000,000 church extension program was authorized when the assembly instructed its board of national missions to borrow up to that amount from insurance companies, banks, or other sources to finance construction of churches in rapidly growing suburban areas. The program is designed to meet the needs of new congregations and aid those which have outgrown their facilities.



Religious News Service

Miss Gennet Awalom, an Ethiopian student from Addis Ababa studying home economics at Concordia College (Evangelical Lutheran Church) Moorhead, Minn., feeds a patient at the Eventide Lutheran home for the aged as a volunteer worker in appreciation for the scholarship she received from Christian missions. With the scholarship she hopes to get a B.A. degree in her chosen field. She also is planning for a master's degree in nutrition before returning home to apply what she has learned to aid her people.

Nobel Prize Winners Present Formulas for Survival

Three Nobel Prize winners recently presented their personal formulas for survival in the nuclear age. Writer Pearl Buck said we must organize "large-scale, positive action that includes world-wide food distribution, trade, and world health in terms we have not yet imagined, before we can begin to lay hold of peace."

Dr. Linus Pauling, chemistry professor at the California Institute of Technology, said, "International law is the only safe weapon left with which to solve disputes between countries."

Clarence Pickett, former executive secretary of the American Friends Service Committee, urged that, as a country, we swallow our pride, admit the current administration is on the wrong road and apply public pressure to change its direction.

United Church Conference Holds All-Night Prayer Vigil

Delegates to the Toronto Conference of the United Church of Canada held an all-night prayer vigil for peace during its annual sessions there. The decision to hold the prayer vigil followed rejection of proposals for a public meeting in a Toronto park to protest the H-Bomb and for a parade through Toronto streets with conference members bearing placards. Ministers were asked to encourage church members to mail letters to the Canadian prime minister, calling for his best efforts to secure international agreement, prohibiting nuclear testing.

NIGERIA, WEST AFRICA

Waka Builds a Chapel

Robert A. Hess



Through the efforts of many persons Waka students will soon have a beautiful and sturdy chapel building

WAKA Teaching Training Center in Nigeria, Africa, is hoping to have the use of a chapel in the near future. Since the founding of the school more than five years ago we have felt severely handicapped because of the lack of a suitable place of worship. In the beginning years our worship services were held in a classroom which had been designed for thirty students only.

Since leaving the classroom building we had been worshiping in the women's school kitchen and laundry classroom building. The main advantage of this domestic setting was that until recently it was the largest area under one roof. But the atmosphere could hardly be called inspiring. To one side were the stoves and to the other side was a long washblock with drains running the full length of the room. Rough uncovered stones made up the walls which had never been plastered and a low roof of crudely hewn palm timber and aluminum roofing contributed to a closed-in feeling.

The most critical shortcoming, however, was that we were recently having as many as four hundred people packed into this room which is only thirty by forty feet. It was common to have the knees of the person behind pressing against you while at the same time your knees pressed against the person in front. The situation demanded that we begin to plan for something else.

A building dedicated solely to the worship of God was the logical answer. Such a building must be designed and built to impress on the minds of all who saw it that the worship of God was considered to be the most important thing at Waka. As such it would be well in harmony with the purpose of Waka. We cannot well claim sincerity if large sums of money are spent for buildings for other purposes while the worship of God is carried on in whatever building happens to be somewhat usable.

We must remember that the present mood in Nigeria is to attach great prestige to the building in which an institution is housed. Because of this, government colleges and Muslim mosques have been show places and are looked upon with pride by Nigerians. The Christian church cannot ignore this point of view.

More than three years ago a search began to find funds for our chapel, but it seemed that all doors remained closed. We found that the government would give only a set amount to such a project which, as it has turned out, is only about one tenth of the estimated cost. With the exception of a few gifts this was all the money we had in view until about a year ago, when a substantial addition was made to that in hand. Since building costs were rising, it was thought that we might at least begin and proceed as far as possible. Ground was broken last August and the cornerstone was laid on Oct. 24, 1957, with Brethren H. Stover Kulp and Madu Mshelia officiating.

Each day brings us closer to the realization of the dream of a chapel at Waka. We know that we cannot complete the building at the present time. However, when the roof is on we can begin meeting in the new structure even in the absence of a concrete floor, plastered walls, ceiling, and furniture. We are confident that in the future we shall have a proper and completed house of worship at Waka.

In the meantime we have temporarily moved our services into a dining-recreation hall which is nearing completion. However, when this building begins to be used for its original purpose, we will no longer be able to meet there.

Waka is growing at a breathless rate. Just a little over five years ago no one lived here. Nevertheless, in a short time after the opening of the school over a hundred people were gathering for worship each Sunday. At present this has increased to about four hundred. The end is not yet in sight. The size

of the school can easily be doubled. In fact, we are facing an almost limitless future.

The new chapel had to be planned with this in mind. It would have been unfortunate to have erected a building which would have been outgrown in a few years. Quite evidently Waka will continue to grow.

The building now under way has therefore been designed to seat eight hundred people. It is 60 x 100 feet long and is made of stone and concrete. Its design is a tribute to the efforts of our builder, for the parts now finished show promise of a very beautiful and sturdy building, indeed. It should remain for many decades as a place which gives true dignity to the worship of God.

OPERATION BOOTSTRAPS

Marianne Michael

THE pursuit of learning has never been far from any culture, but to those of us who talk about adequate equipment or optimum learning conditions, there must be much to be desired in adult literacy classes.

Meeting all over Nigeria under the auspices of government or of missions, adults who grew up with the simple carefree abandon of young animals are attempting to recapture some of those lost years by learning to read. Taxed by the responsibilities of homes and families, it is no longer easy.

Typical of those groups is the one of over 100 women which meets three afternoons a week in the local Garkida church during the dry season. In a rural community, the farming season gives or takes no quarter. Every effort must be bent then in the direction of growing food. But the harvest over, the hot winds drying the savannahs to crisp brittleness—these mean freer days to return to "school."

Why do they do it? With hard, primitive labor at home, often a baby tied in a sweaty bundle on the back, hands stiff from heavy manual work, what draws them to grasp a pencil and a bit of paper with such concentration that they are oblivious to others in the room? For old women with grown children to brave the heat, to overcome the inertia, to come out to study with such intensity the syllables of a simple reader mystifies the onlooker.

Some of the answer lies in the pleasure one gets from recognizing a familiar word. Have you ever known of someone for years without meeting him, and then when your paths cross you take his hand with the pleasure of meeting a long-lost friend? That is a little of the thing that happens when a Bura woman who has perhaps from the day she was born been familiar with the gourds which make up the household utensils of their compound. Then one day in reading she comes upon the word *kugwa* (gourd) in a lesson and her face lights up when she recognizes what she is saying; this is a reward in itself.

One attractive young mother is well on the way to finishing her pre-primer because her husband is studying in England on a scholarship and she would like to read too. Other mothers have children in the various schools of the mission and they would like to know a bit of the tools their children use daily. Others are teen-agers or newly-weds whose earlier years did not include school but, with a lifetime ahead of them, hope now to master a book. In a community rapidly becoming literate, literacy has a status unknown before.

When you hear of the stirrings of a giant long asleep, you can be sure that part of his awakening is a pulling up by his bootstraps of those who know a little, teaching those who know a little less.

Christian missionaries capture that incentive and turn it to one of the greatest evangelistic arms there is. Your interest and your prayers support the "operation bootstraps."



Dorris Blough

More than one hundred women in the Garkida area meet three times a week and apply themselves diligently to the task of learning to read

The Joy in the Lord Is Our Strength

Mbursa P. Mshelbwala

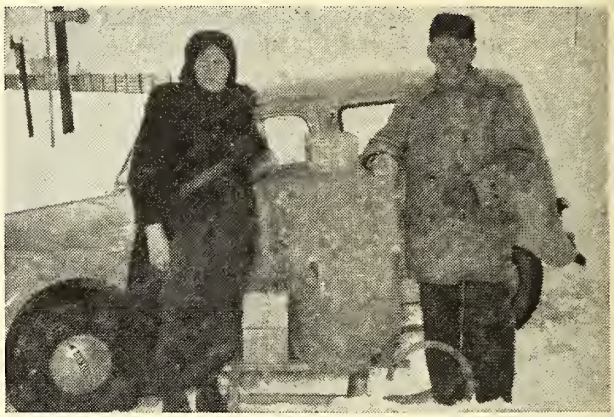
MADIKA ASURA MALGWI is a woman whose life prompts us to amazement and pity. She started to attend the Marama dispensary in 1935 for the treatment of a chronic ulcer on her left leg. Despite long treatments and a great care for this stubborn ulcer the germs would not give way to healing. More attempts were made but all effort taken by the nurses seemed to fail. To release her from pain she was taken to Garkida hospital upon the advice of the doctor for the amputation of the bad leg. The leg was amputated right at the knee in 1953.

She was taken back to the Marama dispensary after she had been healed. She was given a hut in the Marama dispensary yard where she is being taken care of in every personal need. Now she

Continued on page 25



Walter Daggett, material aid worker, delivers packages of seed from the Volkswagen bus to one of the Catholic priests in Linz, Austria, who will in turn distribute them to members of his parish



At one refugee settlement the snow was too deep for the Volkswagen bus to travel so a man and his wife came to meet Walter with a sled and then pulled the packages back to the community

SEEDS OF LOVE

ONE of the largest, if not the largest, distribution of garden seeds made by Brethren Service in Austria was carried out in the spring of 1958. As early as January letters were sent to pastors, priests, and relief organizations telling them that seeds were available for refugee families who had little income but a plot of ground where they might have a garden.

The response exceeded expectations and it was necessary to purchase seeds in Austria in addition to the 672 family-sized packages which arrived from New Windsor, Md. All in all, 1,135 packages containing peas, beans, spinach, beets, radishes, onions, lettuce, tomatoes, carrots, cabbage, peppers, dill, parsnips, cucumbers, and celery, were delivered. Walter Daggett drove over unplowed roads in blinding snow to deliver many of the packages. Some had to be sent by mail because of impassable roads.

The seeds received are a very valuable item to the families receiving them. To many it means food and assurance of life. It is a gift of true Christian love, for it gives the recipient an opportunity to work for his own welfare and thus develop into a self-respecting citizen, and it reaches across the boundaries of nation and creed.

BRETHREN VOLUNTEER SERVICE

Around a Year in Cleveland

Nancy Groff

THE last brightly colored leaves were fluttering to the ground. A sharp hint of coming winter was in the air. As we approached Cleveland I was a little uneasy. The city appeared large and cold—almost frightening. What experiences, what joys, and what distresses would I experience during the next twelve months? I could not even guess! And thus I faced the city with a joyous apprehension mixed with fear, as a child plunging into the cold sea for the first time.

The Cleveland Area Church Federation was my destination. Here I have been serving my Brethren Volunteer Service term as youth worker in the Christian education department. Throughout the year I have worked with Miss Jennie M. Doidge, director of the Department of Christian Education, on programs such as the Christmas workshop, where more than 300 persons from the Cleveland area came to receive ideas and training for their parish Christmas program and the vacation church school institutes for directors and teachers, at which approximately 100 directors and 300 teachers received training. Other office duties connected with the department claim much of my time.

My specific responsibility at the Cleveland Area Church Federation lies in the area of youth work. The interdenominational youth program of this area is planned by the United Christian Youth Fellowship Council composed of two youth representatives and one adult representative from each of the co-operating denominations. The council has about forty members and meets monthly, with additional meetings of the cabinet and commissions. I work closely with this council in carrying out our activities.

Youth Week Services

Winter came, and the icy winds of Lake Erie nipped at noses and ears. Snow was frequent, and the sky usually overcast and gray. It was on a day such as this, Feb. 2, that we had our two interdenominational Youth Week worship services, one in the afternoon on the West Side of Cleveland and the other in the evening on the East Side. Gladden Schrock, then national chairman of the United Christian Youth Movement, was the speaker at both services. Young people from

the various churches in Cleveland participated in the services.

Over 650 attended the afternoon service, and in spite of a raging snow storm, close to 900 teen-agers turned out for the evening service. It was a gratifying experience to see youth from so many denominations and backgrounds worshiping God together as one body.

Work Camps Begin

Late in the winter work camps began. Six week-end and one one-day work camps were scheduled for late winter and spring. It was my responsibility—working closely with the Outreach Commission of the Council—to secure the location for work camps, prepare promotion, plan the schedule, secure necessary leadership, and direct the work camp while in session. Of course, Miss Doidge was always on hand when advice was needed.

A work camp is a group of young people who volunteer their time to help churches, families, or community centers in underprivileged areas to improve their surroundings. A week-end work camp might go something like this. Friday, 7:30 p.m., finds an adventuresome yet hesitant group of young people getting acquainted. After a round or two of games and a few songs, the group gets down to more serious thinking. "Why are we here?" "What is the neighborhood like?" "What do we hope to accomplish?" By the time we've had worship and snack, the group are beginning to feel like old friends.

Saturday is a full day of work. We rise early for breakfast and morning meditation and then are off to our project. Next we go back to lunch and then off to finish the day's work.

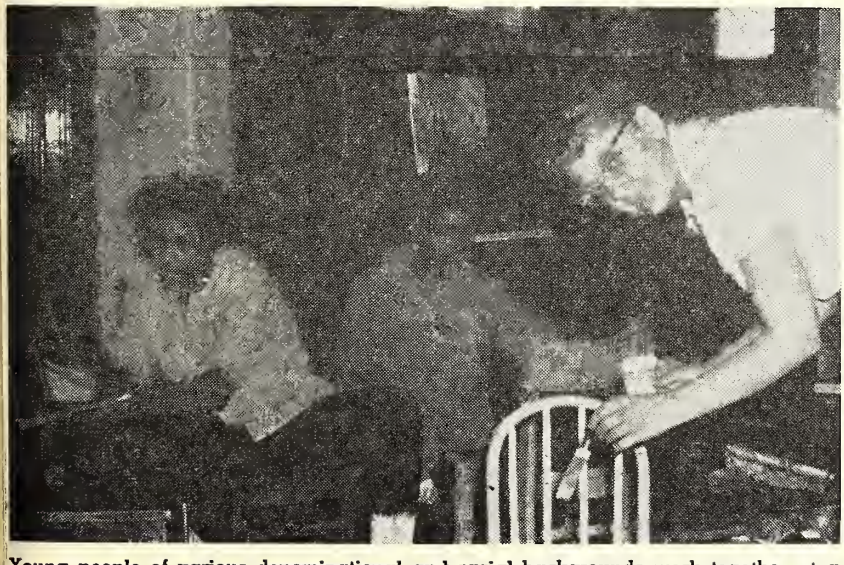
Saturday evening finds us with stiff muscles, paint-spattered blue jeans, and happy hearts. On some Saturday evenings we attend a neighborhood activity; on others we have a discussion and then recreation for the energetic. Our hard folding cots look mighty good on Saturday night.

On Sunday morning we worship with the people of the neighborhood in their Sunday morning church service. Dinner and then an evaluation brings the camp to a close early in the afternoon. Work camps give young people an opportunity to live and work with persons from different denominational, racial, and economic backgrounds. It is aimed at giving the young people an understanding and feeling of responsibility toward the social problems which may be existing in their city.

Lenten Activity

The Easter season came, although there was not a sign of spring in the Cleveland air. Protestant youth added their voice to this joyous season by presenting one-minute devotions on the radio each day during the six weeks of Lent.

The United Christian Youth Fellowship presented two half-hour television programs on the weekly Church Federation program, Prayer Meeting. One was on work camps and the other on church vocations.



Young people of various denominational and racial backgrounds work together at a Cleveland work camp

Preparation for Halloween

Late summer and early fall will find me working hard with the Citizenship Commission in preparation for our Halloween scavenger hunt. The scavenger hunt is a city-wide clothing drive in which clothes are collected for overseas relief, being sent through Church World Service. Last year more than twelve tons of clothing were collected by the youth of the city.

Thus, you have had a quick trip around a year—a year of a BVS'er working with young people who are making a united Christian witness in the city of Cleveland, trying to bring about the desire of Jesus when he prayed, "I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (John 17: 20-22, RSV).

BVS'ers Write

from Castaner, Puerto Rico

In the month of April we observed our love feast. In form it was very similar to our services at home. The soup, bread, and wine were all Spanish versions. Scripture was bilingual, but the rest was Spanish. It was good to be able to sit at a table like this with another race and culture. Wouldn't it be wonderful if the whole world could sit down and be brotherly just as we felt here at this service!—*Arlene Coy.*

from Cleveland, Ohio

Another crisis in the teen-age area! Some of the gang broke into and stole $12 from the pop machine at the church. This was followed by a mugging of one boy by six or eight others in front of the church after a teen program.

We've had several incidents of this kind and also destruction of equipment inside the church. We don't have a full-time youth worker. The need is overwhelming, and we are faced with the problem of how to keep contact with these kids and finding someone to help without pay. We are having a youth com-

mittee meeting tonight to decide about future teen programs, if any. We closed programs this week because of the stolen money last week.

One would ordinarily worry a lot if he had only this problem, but there are so many more because of the type of area that I just don't get quite so bothered by them anymore—concern without worry. Faith that something will work out for these kids and all our parishioners keeps us going steadily to meet some new problems and answers every day. The Inner-City will always be a teeming place of problems unless more can be done through faith for all these people here and throughout all cities.—*Ann Mitchell.*

from Falfurrias, Texas

I hope everyone is happy and feels that volunteer work is the greatest. Sometimes there are trials and temptations, but once the rough spots are overcome everything is so much better. One thing that I have found good to remember is that "In no trial that comes am I ever quite alone."

This month I have been working on reviving a department here at Falfurrias that hasn't functioned for several years. That is the honeybee business. There are several rundown bee hives and some old equipment here. All this plus a little effort helped me to learn a bit about bee culture. It is really fascinating. Within the next few weeks I will have a well-established apiary.—*Bob Cain.*

from National Institutes of Health

Last week I had an interesting experience. I played Gandhi and fasted for five days. The purpose of the test was to place a great stress on my body, which would affect my hydrocortisone production. Therefore, I got nothing but water for the duration. After they took two pints of my blood and I had lost eight pounds, they had to keep me in bed and under the covers or I'd have blown away for sure!

It didn't take me long to recover after I began eating again, however, and it was worth it just to know how it feels to endure prolonged hunger. Many times my thoughts swung to our brothers who eat next to nothing day after day with no real hope of ever getting a good nourishing meal. We take so many of our benefits lightly.—*Mary Dilling.*

from Greece

I have been in several Greek homes and find the people are very warm. It makes one feel so welcome. They have nothing in the homes in the way of comfort. The heating, cooking, and smoking is all done by the same fire. The fire is at one end of the room with a bed on either side of the fire. Well, I should say boards with blankets on them.

One morning in one of the villages we were doing some visiting. We came to a small house with rock for shingles and the smoke coming out from under the eaves, and we were invited in. Coming into the house we passed through a small room which housed the chickens, goats, grain, dishes, and silverware.

Then we went into the room which served as living room, kitchen, dining room, and bedroom. On one side of the room a small fire was blazing, and smoke filled the room. On the fire was a pot of milk which was being boiled. In a few minutes the woman of the home came in and took the milk. By this time I was thinking that we would be getting some fresh warm goat's milk. Sure enough, it was not long until a nice tall glass of hot milk was

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

My problem concerns giving thanks for our daily meals. In my parents' home we never said thanks unless we had special company. Then it was always the company who was asked to return thanks.

My wife was raised in a home under similar conditions. Very soon after we married we started to return thanks with our meals at home. When we eat at my wife's parents' home only on special occasions such as Christmas, etc., they do ask me to return thanks for the meal. We live too far from my parents to visit more than every few years so no problem comes up often there. When they visit in our home we have our grace before we eat, but I notice they have an indulgent expression as we do this.

When we eat out in a restaurant we do not return thanks either although for a long time I have said it to myself. The point is if I don't make some outward expression of it I feel as if it is just to myself and God does not want my thanks if I am so timid I cannot witness for him in this way.

We have two children growing up and I would like to convey to them a better feeling on this matter than I have. Any comments you may have will be greatly appreciated.

A Reader

Dear Reader,

Grace at meals is the most common expression of gratitude to God. You are to be commended for transcending a negligence in your childhood home and establishing a pattern of saying grace in your own home. It will be understood, and you can accept the fact, that your parents are on the defensive when you do this, realizing their own lack during your childhood.

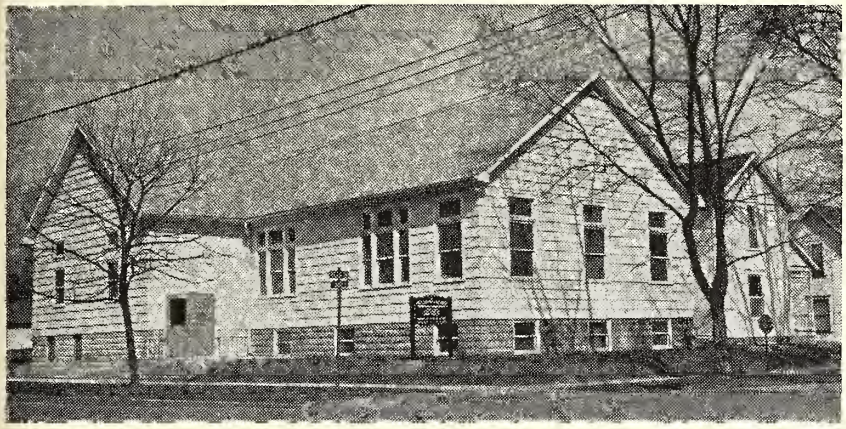
It would seem that the practice of saying grace in public restaurants is much more readily accepted now than formerly. Many of the better restaurants and the airlines provide printed cards suggesting a form of grace which may be said, some of them indicating the wisdom of bowing the head while grace is said. When these "handles" are not present one can say Quaker grace quite easily and naturally in any public place. Nor have I ever found it unacceptable for grace to be expressed verbally if it is done quietly and modestly.

It does not seem to me that "outward expression" is of much consequence. We are reminded in the New Testament that many of our prayers are more valid because we say them with quiet retirement rather than public display. Matt. 6: 6 should give you poise and peace with this concern.

Harry K. Zeller, Jr.

sitting before us. Just as I was about to take my first drink one of the team members said, "Do you know what you are drinking?" I said, "Yes, goat's milk." Then he said, "You are about to have your first taste of sheep's milk." Really, it was not too bad, but I am certainly glad that it was boiled. This is just one of the many things that happen in my work.

The land of Greece is very beautiful, one of high mountains with many small and quiet villages covering the face of most of them. The people of these villages are very poor, but still they are willing to give all they have if there is a need. Many of them have had their houses burned to the ground once and sometimes two or three times. In some we are trying to give a little help. It starts with the simplest things like having them plant their corn and their garden products in rows.—*Royce Roesch.*



First Church of the Brethren, Marion, Ohio

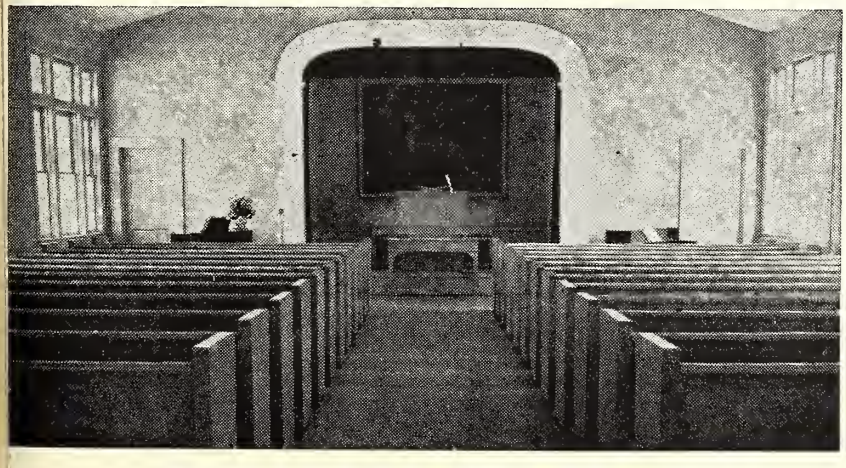
Dedication Services Observed

DEDICATION services for the recently remodeled First Church of the Brethren in Marion, Ohio, were held on Sunday, May 18. Bro. A. Blair Helman, president of Manchester College, was the principal speaker for the occasion.

The Marion church, formally organized on July 29, 1918, is now celebrating its fortieth anniversary. The first public worship service of the Marion Brethren mission, as it was initially called, was held on July 7, 1912, in the home of Brother and Sister Elmer L. Tice, who were responsible for organizing the church. The original church was erected in the fall and winter of 1917-18. In both 1936 and 1942 extensive remodeling projects were carried out.

Today the Marion church, double its original size, is enjoying the use of eight new classrooms, plus the full use of a balcony and basement for the various departments within the church. The enlarged sanctuary now has a seating capacity of approximately 400 persons. With much work time given by members and friends of the church, it was possible to complete the remodeling for a total cost of $41,000.

It is hoped that these new facilities will add greatly to the Christian growth and development of its children, young people, and adults.



Front view of the newly remodeled church sanctuary

The Joy in the Lord

Continued from page 21

is happy with life and seems to be well satisfied and contented. Now she has found peace and abundant life in our Lord and Savior, Jesus Christ, as have other Christians. She has received the covenant and is getting prepared for baptism. She has made a vow that she would give two pence out of every gift she gets for the work of the Lord and she has not gone back on her word but is faithfully keeping it. She now uses crutches.

Let all Christians, fathers, mothers, brothers, and sisters in Christ remember her in our daily prayers for her walk of life.

Obituaries

Kreider, Susan B., daughter of John and Lizzie Bucher Kettering, was born July 28, 1880, and died Feb. 25, 1958. She was a member of the Midway church. Her husband, Jonas Kreider, died Jan. 2, 1958. She is survived by nine children, twenty-seven grandchildren, fourteen great-grandchildren, two sisters, and two brothers. Interment was at the Midway cemetery.—Mrs. S. W. Sterner, Myerstown, Pa.

McCann, Ruth E., daughter of Lemuel and Mary Louise Nichols Wine, was born April 5, 1890, and died April 9, 1958. She was married to Elbert B. McCann, who preceded her in death on June 24, 1951. She was a charter member of the Glendale church, Calif. She is survived by one son, two daughters, five brothers, four sisters, and six grandchildren. Funeral services were held at the Utter McKinley home in Glendale by Bro. Matthew M. Meyer. Burial was at Grandview cemetery.—Mrs. Ena White, Glendale, Calif.

Mentzer, Martha E., was born April 25, 1870, and died Oct. 28, 1957. She is survived by two sons, two daughters, and a number of grandchildren. Funeral services were held at the Sellers funeral home by Brethren Samuel Hawbaker and Walter West. Interment was in the Prices church cemetery near Waynesboro.—S. B. Hawbaker, Lemaster, Pa.

Metzger, Rhoda M., daughter of Mr. and Mrs. S. S. Younger, was born

March 24, 1871, near Bethany. She was married to Henry Metzger on Jan. 6, 1897. She leaves one son, three daughters, nine grandchildren, and seventeen great-grandchildren. She was a member of the La Place church. Funeral services were conducted by Bro. Eldo R. Henricks in the La Place church. Burial was in the La Place cemetery.—Mrs. Gertrude F. Traxler, La Place, Ill.

Miller, Blanche Trostle, daughter of Charles D. and Ida Trostle Bonsack, was born Dec. 3, 1892, at Westminster, Md., and died Feb. 27, 1958, at Philippi, W. Va. Her husband, Dr. Harold C. Miller, preceded her in death in May 1954. She was an active member of the Church of the Brethren from youth. She is survived by one daughter, four grandchildren, two brothers, and two sisters. Funeral services were conducted at the Maple Spring church by her pastor, Allen D. Pugh. Burial was in the Eglon cemetery.—Chas. E. Arnold, Eglon, W. Va.

Miller, James A., son of Freeman and Melinda Echard Miller, was born March 19, 1871, at White, Pa., and died March 23, 1958, at West Overton, Pa. His first wife, Rachel Eicher Miller, preceded him in death. He was a long-time member of the church, having served in the office of deacon for many years. Surviving are his widow, Rose Riley Miller, one daughter, four sons, three stepdaughters, two stepsons, twenty-six grandchildren, thirty-three great-grandchildren, one great-great-grandchild, one sister, and one brother. Funeral services were conducted from the Murphy funeral home, Scottdale, Pa., by his pastor, Bro. Carl E. Yoder, assisted by Bro. Doyle Snyder. Interment in Pennsville cemetery. —Mrs. Carl E. Yoder, Mt. Pleasant, Pa.

Miller, Marshall M., was born at Woodstock, Va., Dec. 6, 1893, and died March 30, 1958. He was a member of the Broadfording church. He is survived by his wife, one son, three daughters, eleven grandchildren, three sisters, and two brothers. Funeral services were held in the Broadfording church by Bro. D. R. Petre and J. Stanley Earhart. Interment was in the cemetery adjoining the church.—Mrs. Edith Myers, Hagerstown, Md.

Miller, Mary C., was born Dec. 5, 1885, at Indian Head, Pa., and died March 11, 1958, at Jones Mills, Pa. She was a member of the County Line church and the ladies' aid society. Funeral services were conducted at the County Line church by her pastor, Bro. Elmer Q. Gleim. Interment was in the Sparks cemetery.—Olive Nedrow, Jones Mills, Pa.

Myers, Linda Lee, the infant daughter of William B. and Ivolyn Sterrett Myers of Scottdale, Pa. She is survived by her parents, two brothers, and one sister. Prayer service was conducted at the Ferguson funeral home, Scottdale, Pa., by Bro. Carl E. Yoder. Interment was in the Scottdale cemetery. —Mrs. Carl E. Yoder, Mt. Pleasant, Pa.

Null, Elsie Victoria, daughter of Jacob A. and Annie Cline Smith, was born Oct. 7, 1890, and died March 26, 1958. She was a faithful member of the Mill Creek church, Va. She leaves one daughter, three sisters, two brothers, and four grandchildren. Funeral services were conducted at the Mill Creek church by Bro. Paul H. Bowman, assisted by Brethren Fred W. Swartz and Bernard King. Interment was in the adjacent cemetery.—Mrs. J. Harold Wampler, Mt. Crawford, Va.

Paugh, Mary S., daughter of Adam and Hanna Farber Bricker, was born in Jay County, Ind., Sept. 9, 1874, and died at Waterford, Ind., April 5, 1958. In 1900 she was married to John Paugh, who died in 1927. Surviving are one son, one daughter, two sisters, seven grandchildren, and six great-grandchildren. She was a member of the Syracuse church. Funeral services were held at the Troxel funeral home in North Webster, Ind., by the undersigned. Burial was in the Oswego cemetery, Ind.—W. Harlan Smith, Milford, Ind.

Penrod, Mahlon, son of Josiah and Eva Berkebile Penrod, was born April 28, 1876, in Paint Township, Pa., and died March 30, 1958, in Windber, Pa. His wife, the former Mary Jane Knavel, died in 1952. Surviving are three sons,

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Preacher's Task and the Stone of Stumbling. D. T. Niles. Harpers, 1958. 125 pages. $2.00.

The task of the Christian preacher is to confront the world's people with the Christian message. "God so loved the world." "I have other sheep that are not of this fold. I must bring them also." They are already his sheep, although they are not in the fold. In proclaiming the gospel we seek to co-operate in the activity of enfolding the whole flock.

In three separate chapters—the major portion of the book—the author notes the response evoked in the minds and hearts of people of other faiths when confronted with Christianity. The Hindu stumbles at Christ as God's only significant incarnation. The Muslim stumbles at the crucifixion of incarnate God. The Buddhist stumbles over the resurrection of Christ, for to the Buddhist life is not worth redeeming or prolonging. The Christian message cannot be grafted upon other beliefs or added to them. Its acceptance is a new birth, a death, and new life.

The author, a prominent Ceylonese churchman and author, is well qualified to discuss the impact of Christianity on people of other faiths. The material of this book was given at Yale Divinity School in 1957 as the Lyman Beecher Lectures.—*Everett M. Fasnacht.*

Ring Around Her Finger. James L. Summers. Westminster, 1957. 206 pages. $2.75.

This is a fiction story that becomes very realistic. Two young people deeply in love wish marriage more than anything else. Jack Wagoner drops out of school to accomplish his dream and to fulfill his wishes with Lucy Roberts. Jack has a hard time finding sufficient work to keep the high standard of living they each wish; so they live with Lucy's parents.

Lucy quits work and has a baby, and Jack gets a job in the big city. Even new friends, new job, and a new baby leave Jack feeling that he is missing something in life. Finally Jack realizes that the family must risk their entire future and security as he turns to a new career of writing.

This is a sparkling story told from a husband's point of view with many whimsical and humorous undertones. This book gives youth a genuine sample of what marriage is really like. Good reading.—*Ed Crill.*

Spiritual Planting in Virginia. Minor C. Miller. Beacon Press, 1957. 38 pages. 50c.

Brother Miller in this attractive little paper-bound booklet tells in interesting and vigorous style the religious motivation that centered around the English that first settled in Virginia. Their interest in religious matters and their desire to Christianize the Indians is vividly, although briefly, told. Brother Miller prepared this material as an address which he gave before the General Board of the National Council of Churches, when the board met at Williamsburg in 1957, the year of the 350th Anniverary of the Jamestown settlement. His message concludes with a ringing appeal for Christian forces to unite in dispelling the "darkness and miserable ignorance of the true knowledge and worship of God," a colonial quote on the Virginia Indians of that period.—*Rufus King.*

two daughters, a sister, thirteen grandchildren, and ten great-grandchildren. He was deacon of the Rummel church for many years. Services were held in the Rummel church by his pastor, Bro. A. Jay Replogle. Interment was in the Berkey cemetery.—Mrs. L. Ernest Ott, Windber, Pa.

Plowman, Roy W., was born Aug. 1, 1886, and died in DeKalb, Ill., March 31, 1958. He was married to Alice Naylor in 1909. Surviving are his wife, one son, one daughter, and two grandchildren. Funeral services were held in the Dixon church by Bro. Grant McGuire, pastor of the Rockford church, assisted by Bro. Donald Snider, pastor of the Dixon church. Burial was in the Oakwood cemetery, Dixon, Ill.—Mrs. Guy Andrews, Rockford, Ill.

Rance, Flora Ann, daughter of J. S. and Kathryn Kenepp, was born at Peru Mills, Pa., Sept. 24, 1882, and died March 27, 1958. She united with the church on Aug. 3, 1899. She was married to John Rance on March 15, 1904. One son and one daughter survive. Her family helped develop the town of Newville and the Salem church, N. Dak. After the closing of this church she became a member of the Cando church but was active in the Lutheran church of her community. Funeral services were conducted in the St. Olaf's Lutheran church in Devils Lake by Bro. Sylvus D. Flora of Cando and Dr. Prohel of Starkweather. Interment was in the Devils Lake cemetery.—Mrs. L. R. Maust, Cando, N. Dak.

Rauser, Ruth Elizabeth, daughter of Levi H. and Elizabeth Hassler Burkholder, was born in Ephrata Township, Pa., and died at her home near Ephrata, Pa., on March 31, 1958, at the age of thirty-two years. She was married to John B. Rauser. She was a member of the Ephrata church. Besides her husband and mother, she is survived by two sons, two brothers, and three sisters. The funeral service was held at the Paul L. Gravenor home by Elder J. A. Robinson. Burial was in the Mohler cemetery.—Mabel M. Myer, Ephrata, Pa.

Reed, Allie, daughter of Mr. and Mrs. Robert Sturgill, was born in Ashe County, N. C., Sept. 17, 1879, and died in Danville, Va., March 18, 1958. She was a member of the Danville church. She is survived by her husband, A. L. Reed, seven daughters, three sons, three sisters, three brothers, twenty-nine grandchildren, and eighteen great-grandchildren. Funeral services were held at the Swicegood funeral home by Bro. Eugene H. Kahle. Burial was in the Mount Carmel cemetery near Sparta, N. C.—Mrs. Orva Shaw, Danville, Va.

Rinehart, Earl, of Rouzerville, Pa., died at the age of seventy-seven years. He is survived by his invalid companion, one daughter, and two sons. He was a member of the church for a number of years. Services were conducted in the Grove funeral home in Waynesboro, Pa., by the writer, and Bro. Hartman Rice. Burial was at Waynesboro. — John E. Rowland, Greencastle, Pa.

Roland, Walter Irvin, was born July 11, 1895, in Rock Falls, Ill., and died April 4, 1958, in Rockford, Ill. He was married to Nellie Richardson on July 12, 1913. Survivors are his wife, one daughter, two sons, seven grandchildren, one sister, and four brothers. Funeral services were held at the Rockford church by Bro. Grant McGuire, the pastor, and Bro. Carl Smucker. Burial was in the Sunset Memorial Gardens.—Mrs. Guy Andrews, Rockford, Ill.

Roth, Emma C., daughter of Pete and Sopha Zurcher, was born May 13, 1875, at Dover, Tenn., and died in Canton, Ohio, Feb. 13, 1958. On July 25, 1895, she was married to John C. Roth. She was a member of the West Nimishillen church. She is survived by two daughters, two sons, sixteen grandchildren, twenty-four great-grandchildren, and two sisters. Funeral services were conducted by Bro. Edwin Petry in the West Nimishillen church. Burial was in St. Jacobs cemetery.—Mrs. Ray Hoffman, Suffield, Ohio.

Schrock, Ollie, died March 25, 1958, at the age of seventy-three years. She was a member of the Somerset church, Pa. She is survived by her husband, Meyers L. Schrock, nine children, nine grandchildren, and two great-grandchildren. Funeral services were held in the Hauger funeral home by Bro. James C. Boitnott. Interment was in the Husband cemetery.—Mrs. Lawrence Bowman, Stoystown, Pa.

Shellabarger, Floyd M., son of John and Elizabeth Hayes Shellabarger, was born June 7, 1884, at Rockford, Ohio, and died March 15, 1958. In 1906 he was married to Eliza Coil. He united with the church fifty years ago. Survivors are his wife, a son, two brothers, four sisters, and two grandchildren. Funeral services were held in the Dunkel funeral home at Brookville, Ohio, by Bro. Fred Hollingshead, assisted by Rev. Percy Miller of the Hillcrest Brethren church of Dayton, Ohio.—Mrs. W. Russell Miller, Brookville, Ohio.

Sollenberger, Emory K., son of David S. and Lydia Kensinger Sollenberger, was born July 28, 1893, near Williamsburg, Pa., and died March 9, 1958, at Roaring Spring, Pa. He was married to Elizabeth Dilling on March 2, 1919. He was a deacon of the Church of the Brethren. He had twenty-eight years of perfect attendance at Sunday school. Surviving are his wife, two daughters, one son, seven grandchildren, and four brothers. Funeral services were held in the Williamsburg church by Bro. John D. Ebersole and Gerald Walizer. Burial was in the Brumbaugh cemetery, Clover Creek.—Elizabeth Sollenberger, Williamsburg, Pa.

Sollenberger, D. Raymond, son of David S. and Lydia Kensinger Sollenberger, was born Nov. 28, 1897, in Blair County, Pa., and died Feb. 20, 1958. He was married to Orpha Holsinger in June 1925. He served eight consecutive terms in the Pennsylvania state legislature. He was a minister of the Williamsburg church. Surviving are his wife, two daughters, one grandchild, and five brothers. Funeral services were held in Williamsburg church by Brethren John D. Ebersole and Paul R. Yoder. Burial was in the Presbyterian cemetery.—Elizabeth Sollenberger, Williamsburg, Pa.

Stuckey, Irvin Stanley, was born Aug. 22, 1911, and died Nov. 1, 1957, in Green Township, Ohio. Surviving are his wife, Edith, three sons, and two grandchildren. He was a member of the East Chippewa church. Services were held in the East Chippewa church by his pastor, the undersigned. Interment was in the East Chippewa cemetery.—Guy Buch, Orrville, Ohio.

Thomas, Frank, son of Jacob and Susan Thomas, was born Sept. 25, 1871, in Bedford County, Pa., and died at his home in Rockwood at the age of eighty-six years. He was preceded in death by his wife, Effie Walker Thomas. Surviving are five children, twelve grandchildren, and ten great-grandchildren. Funeral services were held in the Hauger funeral home by Bro. James C. Boitnott. Interment was in the Sipesville cemetery.—Mrs. Lawrence Bowman, Stoystown, Pa.

Thomas, Ira, died March 29, 1958, at the home of his son in Bruceton Mills, W. Va., at the age of ninety years. He is survived by two daughters and one son. He was a long-time member of the Sandy Creek church. Funeral services were held in the Shady Grove church by the undersigned, assisted by Bro. George Jeffrey of Ridgely, W. Va. Interment was in the Union cemetery.—W. Owen Horton, Sr., Brandonville, W. Va.

Walter, Arthur, son of Mr. and Mrs. George Walter, died March 29, 1958, in New Enterprise, Pa., at the age of forty-one. He was a member of the Koontz church. He is survived by his father, one brother, and two sisters. Funeral services were held in the Koontz church by Brethren Merle Detwiler and Clifford Fluke. Interment was in the Koontz cemetery.—Mrs. John C. Scritchfield, New Enterprise, Pa.

Walter, Barbara C., daughter of Samuel H. and Eva Claar Walter, was born Dec. 11, 1877, and died March 25, 1958, at New Enterprise, Pa. She was a member of the Koontz church. She is survived by one brother. Funeral services were held in the Koontz church by Brethren D. I. Pepple and Merle Detwiler. Interment was in the Koontz cemetery.—Mrs. John C. Scritchfield, New Enterprise, Pa.

Werstler, Caroline Delilah, daughter of George and Sarah Fausnight, was born July 2, 1868, near Middlebranch, Ohio, and died March 23, 1958. She was married to Henry V. Werstler on June 6, 1886. She is survived by three sons, four daughters, forty-seven grandchildren, seventy-nine great-grandchildren, five great-great-grandchildren, two brothers, and two sisters. She was a member of the East Nimishillen church. Funeral services were conducted by her pastor, the undersigned, and interment was in the church cemetery.—Merlin G. Shull, North Canton, Ohio.

Wiles, Robert L., died June 15, 1957, at the age of seventy years. He was a member of the East Chippewa church, Ohio. Surviving are his wife, Grace, three daughters, two sons, and eight grandchildren. Services were held at the East Chippewa church by

Group Socials for Every Month

by Jane Kirk

This collection of plans for socials such as churches, clubs, or other similar groups undertake, is a real boon to the person responsible for planning and executing such entertainments. Seventy complete socials, most of them seasonal, are described in the first section, arranged under the headings of each month of the year. The plans are step-by-step, with everything clearly explained, from how to break the ice to how the social can be tactfully brought to a close. Directions are given for organization, decorations, games, contests, food, etc.—all novel and fun.

Part II deals with large-scale group socials, and Part III is a section on food service, favors, and decorations to make. Of particular value is the chapter on cooking with large quantity recipes. $2.95

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his pastor, the undersigned. Interment was in the East Chippewa cemetery. —Guy Buch, Orrville, Ohio.

Wolf, Albert Ambrose, son of Eli and Fannie Wolf, was born Oct. 20, 1880, in La Place, Ill., and died April 11, 1958, in Tiffin, Ohio. In 1911 he was married to Fannie Schubert, who preceded him in death in 1952. A graduate of Bethany Biblical Seminary, he served in the free ministry in Kansas, Michigan, Illinois, and Ohio. Survivors include one son, three daughters, seven grandchildren, one sister, a stepmother and one half brother. Services were held in the Turner funeral home, and interment was in the Fairmont cemetery.—R. Earl Zimmerman, Tiffin, Ohio.

Woodie, Fred Eugene, son of Henry J. and Maude Sheets Woodie, was born Sept. 23, 1891, at Jefferson, N. C., and died March 14, 1958, at North Adams, Mass. He was married to Ollie P. Showalter on May 30, 1917. He became a member of the Church of the Brethren at the age of fourteen. He was licensed to the ministry in 1932, was ordained to the full ministry in 1933, and later to the eldership. He served in the free ministry for nine years and as full-time pastor for nine years. Poor health forced him to retire from pastoral work in 1953. He is survived by his wife, two sons, two daughters, and fourteen grandchildren. Funeral services were conducted in the New Carlisle church by Bro. Walter E. Hawke and the undersigned. Interment was in the New Carlisle cemetery.—Chester I. Harley, New Carlisle, Ohio.

Church News

Idaho and Western Montana

Twin Falls — On Sept. 28, 1957, ground was broken for the new church on Filer Avenue after selling the old church. Much work on the church has been done by volunteers. The Sunday school rooms are already crowded, but we have facilities for further expansion. Dedication services were planned for June 16. The Berean Circle donated a comforter to Boys Ranch. The love feast was held on April 3. Mrs. Alice Swab, one of the charter members of the Twin Falls church, died in March at her home in Payette, Idaho. Several have been baptized and four are awaiting the rite. The mother and daughter banquet was held on May 2. — Mrs. Anna Irwin, Twin Falls, Idaho.

Middle Iowa

Dallas Center — The Easter sunrise service featured the play, Beneath the Cross. At the close of the morning service, April 6, Eddy Longmire, a student at McPherson, was licensed to the ministry, with the pastor, Meredith Rogers, in charge. Evangelist Charles Albin of Eldora conducted meetings for a week beginning on Easter. Eight were received by baptism. Communion was observed in the newly refinished fellowship room. The annual birthday observance program on April 20 included the film, Mural History of the church. Extensive repairs and refinishing following lightning damage, and a new annex are about complete. Dedication services were planned for June 15, with V. F. Schwalm as guest speaker. — Maud L. Moser, Dallas Center, Iowa.

Stover Memorial — Our members attended the leadership training conference in the Des Moines Valley church, at which the leaders were Mary Spessard, Meredith Rogers, and Al Rogers. A gift of books was received from Miss Lois Dell in memory of her mother. Since then several more have been given and we now have a library and a very efficient librarian, Mrs. Cecel Ferguson. We enjoyed union Lenten services with three other churches on Sunday evenings. Our pastor, Bro. Kenneth Frantz, has brought many inspiring messages and several new people have come into the church. During the Easter morning service ten were baptized. Since then two have been received by letter. Later we had a potluck supper in honor of the new members. Our youth attended the rally in Prairie City, at which Dick Burger was guest leader. We have two circles of women's work. — Mrs. Russell French, Des Moines, Iowa.

Western Kansas

Eden Valley — Bro. Paul Miller of Adel, Iowa, held our revival meetings. At the school of missions on Jan. 15, three foreign students, one each from Korea, Africa, and India, spoke. Several gave a pint of blood to save a life when the bloodmobile was in St. John on Jan. 13. A sweetheart banquet was prepared by the men in honor of the women and children of the church on Feb. 3. The birthday dinner was held on Feb. 23. The Easter sunrise service was followed by a breakfast at the church. On April 15 we had father and son banquet. The 4-H Club had charge of the services on Rural Life Sunday on May 18. — Mrs. Owen Crissman, St. John, Kansas.

Pleasant View — The addition of an enclosed porch to the back of the church, sponsored by the homebuilder's class, has been completed. The women's work group has made layettes for the Flat Creek mission and continues to gather relief materials. The Castleton community church and friends of the community participated in our Palm Sunday evening fellowship supper. Special guests were the Kuki Ilaoas, a Samoan family living in Hutchinson; guest speakers were the Irven Sterns, who are on furlough from the Africa mission field. Since we have begun lessons on church history, the adult classes have combined under the leadership of our pastor, Brother Stump. — Mrs. Melvin Hornbaker, Hutchinson, Kansas.

North Dakota and Eastern Montana

Grandview — On Sunday morning, April 30, in connection with the morning worship service, our church had the opportunity to dedicate a beautiful new pulpit. The pulpit was presented by Peter and Gerald Glein in memory of the late Bertha Ikenberry Glein, who died in 1947. She had been a faithful worker in this church and this will be a fitting memorial to her. The Clark boys also presented the church with a small fireproof safe and a mimeograph machine in memory of their father, Harris Clark. And at this time new hymnals and hymnbook racks bought from memorial funds were dedicated. On April 13, Mary Spessard was with us in the interest of children's work. She spoke at the morning service and conducted a learning and discussion period in the afternoon. On April 23, the McPherson College ladies' trio presented a program in the Froid high school auditorium to benefit the entire community. They appeared on the local television station earlier in the evening. Plans are under way for district meeting, which will be held in this church, July 11-13. The first evening will be given over to the celebration of the fiftieth anniversary of the Grandview

church. Bro. Charles Zunkel will be the speaker. Our youth had one hundred per cent representation at the regional youth conference at McPherson in March. As an interest stimulator the Sunday school and church groups have held fellowship suppers and fun sessions about once a month since early last fall. — Mrs. Mark Emswiler, Froid, Mont.

Southern Illinois

Allison Prairie — Our church was host to a large group of youth and adults the fifth Sunday in March. Bro. W. T. Heckman spoke on the 250th Anniversary. We had a fellowship banquet and program the first Tuesday night in April. Our pastor's wife, Mrs. Galen Gerdes, gave several sermons while he was in the hospital. Five of our young people attended the winter banquet held in Decatur; two young people and two adults, the peace meeting in Decatur on March 15; and eight young people, the spring rally at the Woodland church. Our women have one night meeting each month with a program on peace, temperance, or missions. Our junior high class of seven and three adults attended the rally at Champaign on April 27. Our young people are studying Meditations on Brethren Life for Sunday night programs. We had an Easter sunrise service and breakfast at our church. On Easter night the young people gave the play, I Made Christ's Cross. — Mrs. Beulah Elder, Lawrenceville, Ill.

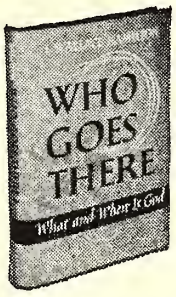
Oak Grove — Bro. Albert Sauls, our present pastor, will continue the work until Bro. Durward Hays comes on Sept. 1 to take up the pastorate of the Oak Grove church. At our council meeting on April 13, Bro. M. A. Whisler was chosen delegate to Annual Conference. Paul Anderson and May Moulton are our delegates to district meeting. Bro. M. A. Whisler was retained as elder. Two have been received by letter since last report. — Mrs. M. A. Whisler, Lowpoint, Ill.

Woodland — Special services celebrating the 250th Anniversary of our church were held on the first Sunday in January. The churches of the community joined in the annual Week of Prayer, Jan. 6-11. A school of missions was held each Sunday evening in January. We held a prayer vigil on Feb. 19. The women's work group helped in the World Day of Prayer program on Feb. 23. Rev. Arthur Workman representing the Illinois Temperance League brought a temperance message one Sunday evening. We attended the Manchester College a cappella choir program on Palm Sunday in the Astoria church. Our pastor, Bro. Walter M. Young, used the theme, Your Christian Discipleship, all through the Lenten season. On Easter the candlelighting service, Light of Hope, written by Carl E. Myers, was given. We participated in the spring rally at the Hurricane Creek church, the mother and daughter fellowship at the Astoria church, and the junior high rally at the Champaign church. Ton Van den Doel of Bethany Biblical Seminary was the guest speaker for the CBYF spring rally. The Astoria ladies were our guests at the mothers and daughters banquet on May 9. The speaker was Birdie Nicholas of the Lutheran church in Springfield. Ronald Wichert is Call chairman for our church. Bro. Clinton Kessler is our delegate to Annual Conference at Des Moines, Iowa. Two babies were dedicated on Mother's Day. The men's work group planted corn and beans on the John Singer farm. The women have been quilting and making comforters for relief. The children are helping in the support of Margaret Alice Mason. — Fannie B. Stambaugh, Astoria, Ill.

Michigan

Onekama — Race relations was the subject of our mission school for six Sunday evenings in January and February. A guest speaker was Faye Bruce, a Negro Christian worker of Detroit. Children in the primary and junior Sunday school classes meet at the church on Thursdays after school for junior fellowship led by our pastor, Richard D. Ward. CBYF meetings are held on Sunday evenings, prior to evening services. Field trips are planned by both groups. Our speaker during Holy Week was Paul Bowman of Manchester College. After attending several classes of instruction five were baptized at the close of the morning service on May 4. Dean Lantz, who was a BVS worker for two years, showed pictures and gave an interesting report on his work in Europe. Our congregation participated in the county religious census and also the Christian activities for migrant workers program. — Mrs. Dan Deal, Onekama, Mich.

Sunfield — Bro. Lloyd Evans of the Midland church held our revival meeting. Several members reconsecrated their lives. One Sunday the pulpit service was conducted by the Gideons. We were host to the union Good Friday service. One member was added



WHO GOES THERE

What and Where Is God?

J. Wallace Hamilton

The primitive, childish approach to God, which so many men and women are still pursuing, is becoming increasingly and alarmingly inadequate for our modern atomic world, J. Wallace Hamilton warns in his new book. He dares the citizens of this new age to open their eyes and to see how they still cling to a variety of loyalties—to admit that they are still polytheists in practice and behavior. From this recognition of the basic facts of much religion today, the author leads the reader on toward a mature understanding of the nature of God and of man which alone can give real meaning to the mystery of life.

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Television and Our Children

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$2.00

This book should be read by all parents and teachers in areas where television is spreading. Contains an evaluation of programs and suggestions for control and direction of this modern "Pied Piper."

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About the Brethren—

The Story of Our Church

Revised and enlarged J. E. Miller



Here is a book that was first published in 1941. After wide distribution and extensive usefulness it went out of print but has now been revised and brought up to date. It shows what led to the organization of the Church of the Brethren at Schwarzenau in 1708, what drove the church to America, how it spread from the Atlantic to the Pacific, who some of its leaders were, and how it came to be what it is today.

Church of the Brethren
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by baptism on April 13. Bro. Paul Bowman, representative of Manchester College, was our speaker for the morning of April 20; in the evening we had our communion. The church kitchen has been completely remodeled and a water system will soon be installed. We have one young lady in BVS and one young man in I-W. — Mrs. Joyce Snavely, Vermontville, Mich.

North Atlantic

Coventry — The deacons, their wives, and the young people were hosts to 150 young people and their leaders of the Eastern Region at the anniversary love feast for youth at the Coventry church on Jan. 1. Inaugural services for the 250th Anniversary were held on Jan. 5. The anniversary devotional booklet, Meditations on Brethren Life, was distributed to our congregation by the women's work. Our pastor, Bro. D. Howard Keiper, has been leading our young people in a study of Brethren Beginnings in Europe. On Jan. 26 we observed Youth Sunday. Several of our young people participated in the service. Our church has decided to furnish a room in the girls' new dormitory at Juniata College. The Juniata College choir presented a sacred concert on the evening of Jan. 24. The Boy Scouts attended church services in a body and participated in the service on Feb. 9. The filmstrip, How Shall We Live, a teen-age series was presented to the young people. The pastor conducted a class in preparation for church membership during the pre-Easter season. Later, eighteen were baptized and eight received by letter. The film, I Beheld His Glory, was shown on Palm Sunday night. Seventy-five were in attendance from the entire district at the North Atlantic demonstration school for children's workers at the Coventry church on March 15. Bro. Donald Shank, pastor of Drexel Hill church, closed the session with a message on Prayer. During the pastor's absence, Rev. Paul Austin spoke on His Day of Triumph. The senior choir presented the Easter cantata, The Triumphant Hour on Palm Sunday. The Good Friday service of the five-church Holy Week services was held at Coventry. The young people conducted a car wash project. The earnings are to be used for district and regional work. Under the guidance of our pastor, the young people have started a new discussion course, The Way, the Truth, and the Life. — Mrs. Mary Jane Kulp, Pottstown, Pa.

Germantown — The inaugural love feast of the 250th Anniversary program in the Germantown church was a real inspiration. Our Bible school gave the booklet, Meditations on Brethren Life, to each family of our congregation. Our women's work has completed a number of quilts for relief and packed a number of boxes of clothing. They were also responsible for renewing the floor of the old church as well as the carpet. Pastor and Mrs. Waltz will represent the Germantown church at the Des Moines Annual Conference. Our own 250th Anniversary love feast was held on May 4. Our pastor was assisted by Brethren I. S. Hoffer and Luther J. Lutz. Delegates from these churches have visited the church here: Flower Hill, Bethany Lutheran of Philadelphia, East Petersburg youth, Annville, Hershey and Harrisburg women, and Grace Brethren. In each case after the pastor's address on the history of the church they are guided to the cemetery and to the Wissahickon, the place of the first baptism in America. In our prayer service on Wednesday nights we have been studying the Book of Acts. Pastor Waltz has been preaching interesting sermons on the theme, Easter to Pentecost. A number of our members attended the spring meeting of the men's work organization at the Drexel Hill church on April 26. Mrs. Virginia Fisher gave a very interesting talk on the early history of our church. — Mrs. Leone H. Hackman, Philadelphia, Pa.

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 356. Wanted. To rent or buy or contract a farm 200 to 400 acres, in a Brethren community. We have our own farming equipment. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 357. Opening now available in John Deere implement firm for a man with a general knowledge of farm machinery. Work would involve uncrating and setting up machinery. Good wages and opportunities. Owner is member of the Church of the Brethren. Located in farm community. Do not apply unless interested in a permanent position. Contact Rev. Karl W. Baldner, Milledgeville, Ill.

Farm Work

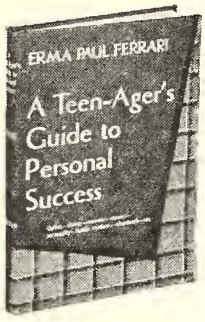
No. 355. Married man with family desires farm work, dairy or beef preferably in southeastern Pennsylvania Maryland, or Virginia. Good living conditions more important than high wages. Contact: Vernon D. Summy Star Route, Mt. Pleasant, Pa.

Teaching Positions

No. 354. Openings: An elementary teacher, band director, and music teacher are needed at Rosepine High School, Rosepine, La. Opportunity for church work with all age groups. Teacher's certificate helpful but not mandatory. Good wages. Contact: M. L. Woodhatch, Rosepine, La.

Fredericksburg—Two letters have been received. The CBYF group was in charge of the morning worship service on Jan. 26 at the Meyer church. The Homebuilders' class presented a program of worship in the Meyer church on March 2. The morning worship service in the Meyer church on March 23 was conducted by the Elizabethtown College student deputation. Harper Snavely of Annville was

A Teen-Ager's Guide to Personal Success



Clothes • dating • manners
careers • personality
family relations • school work
• etc. •

by Erma Paul Ferrari

Here are answers to the basic problems that young people face today—how to be popular, how to act on a date, how to make important decisions about college, vocation and religion.

This manual is a sound, practical key to personal success for the teen-ager. It is written in language young people can understand. Here is guidance in the problems of physical appearance, personality, emotions, dating, outside pressures, family relationships, self-appreciation, etc. **$2.00**

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the guest minister at our Good Friday service in the Fredericksburg church. The film, Mural History of the Church of the Brethren, was shown on April 3 in the Meyer church. Gerald Neher, missionary to Africa home on furlough, was speaker at the Sunday morning service at the Meyer church on April 20. Ammon L. Merkey was speaker at the Sunday afternoon service at the Lebanon county home on April 20. Curtis Zeigler of the Little Swatara congregation was speaker at the Sunday evening service sponsored by the board of Christian education in the Meyer church. Nevin H. Zuck of Elizabethtown was at the Meyer church on April 24 to teach our 250th Anniversary lessons. Prof. Elmer Hoover of Elizabethtown College was speaker at Sunday morning and evening sessions of the Bible institute in the Meyer church. Donald E. Miller of East Berlin was the evangelist for our revival, April 30—May 11.—Grace E. Meyer, Ono, Pa.

Skippack—We have had films on Africa by Ronald Moyer, on Labrador by Ruth Musselman, on relief work in Europe by Ellis Shenk. Other special speakers have been the Elizabethtown College deputation team, Rebecca Francis who told about a work camp in Finland, and Mrs. Calvin Bright, who spoke on the Joy of a Missionary. The young adult class is buying a heifer for relief. Our women's work has prepared bandages for mission hospitals, sewed cut garments for Kenya colony in Africa, and sent nine comforters to relief. Bro. William Nyce of Hatfield conducted our pre-Easter services and officiated at our communion. Twenty-one of our women became members of the Auxiliary of the Brethren Home at Neffsville. Plans have been made for a family night fellowship meal in July. Two members of the ministerial board were with us at our council when we licensed Bro. Claude Wisler to the ministry and elected Bro. Joseph Hoffman as deacon. —Mrs. Elmer Haldeman, Eagleville, Pa.

Middle Pennsylvania

Bellwood — Our church co-operated with the other churches of Bellwood in Good Friday services, which were held in the EUB church. Our young people had charge of our sunrise service on Easter. The children had a program at the morning service and in the evening our youth choir gave a cantata. On April 20 a group of young people from the New Windsor, Md., relief center had services at the morning worship. Bro. Roy Myers of the Juniata church held meetings, April 22-25. We had our love feast on April 27. — Mrs. J. M. Estek, Bellwood, Pa.

Point, Dunnings Creek — The young people are sponsoring the son of Mr. and Mrs. Von Hall, who are stationed at Muba, West Africa. A baptistry has been installed, and other improvements added to the church. An additional parcel of land was given to the church which was badly needed for more parking space. On Jan. 20, Everett Fasnacht, now returned to India, gave a message of our mission work in India. The deputation team from Juniata College led the worship on April 27. Our revival began April 27 and closed May 4 with the love feast. Three were baptized. Bro. James Daughtry of Fairchance congregation was our evangelist. — Mrs. Florence Smith, Bedford, Pa.

Southern Pennsylvania

Ridge—A ground-breaking service was held at the church on April 13, following the regular morning services. A furrow was plowed by all members pulling together on a rope fastened to a plow. A two-story structure is being planned. Already a seventy-seven foot well has been drilled and ground has been excavated for the basement. At present, we have almost $28,000 in our building fund.—Mrs. John Booz, Shippensburg, Pa.

Shippensburg — We observed the 250th Anniversary communion in our church on Jan. 5. The Ridge and Newville churches joined us. Five were baptized and two received by letter following the revival meeting conducted by William Longenecker. The booklet, Meditations on Brethren Life, was used in our vesper service for several weeks. During May we had a do-it-yourself building fund canvass. At the April business meeting Donald Eugene Miller was presented for the God and Country award in scouting. He will be the third scout in our town to receive this high award. Our pastor represented us at Annual Conference.—Mrs. C. E. Varner, Shippensburg, Pa.

Florida, Georgia, and Puerto Rico

Ft. Lauderdale—On April 20 Bro. Floyd Irwin, secretary of the district commission of ministry, installed our new pastor, Bro. Medford Neher of Michigan City, Ind. Brother Neher is the artist who painted the murals of the history of the Church of the Brethren. On the same day nine were received by letter and six came forward on invitation by our pastor. Four of them have since been baptized. The services were followed by a fellowship meal and an afternoon of recreation. Much is now being done by the district and our local committee to purchase a site for our new church.—Kenneth S. Little, Ft. Lauderdale, Fla.

Tampa—Four juniors were baptized prior to our love feast on Jan. 5, honoring the 250th Anniversary of our church. We have had Bro. L. W. Shultz of North Manchester, who spoke concerning the church anniversary, our district executive secretary, Brother Bower, and Dean Nantz, BVS worker, and an exchange student from Germany, who each gave inspirational talks. Several of our members attended the Florida chain of missions at a local church. A goodly number from here attended the women's rally at Winter Park and enjoyed the dedication of their new Bethany Hall and educational buildings. On Palm Sunday we had the film, He Lives. Our pastor and other local members conducted a week of pre-Easter services, concluding with a program on Sunday morning by the children and one of scripture by the CBYF.—Mrs. Hazel Cox, Tampa, Fla.

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Miami—The front of our church has been remodeled and the lawn landscaped, which has greatly improved the appearance of the church. Three have been received by letter and four by baptism since our last report. On March 29, Bridgewater College students gave a fine musical program. One Sunday morning we had as guest speakers Brother Bower and Wilhelm Heffmeyer, a German exchange student who spoke on two years of alternative service. Bro. Russell G. West conducted our revival services. Three films have been shown at our evening services, A Mural History of the Church of the Brethren, Unto Thee, My Brethren, and Schwarzenau Yesterday and Today, with L. W. Shultz as guest speaker. Charles Zunkel of Elgin spoke one evening on church extension in Florida. Women's work sponsored a drive for clothing and food for migrant families at Belle Glade. Plans have been made to assist the Brethren project at Castañer, Puerto Rico, by supplying the hospital there with items they require at all times. A delegation from our group went to a rally at Winter Park in February and took with them eighty-six cans of milk needed when the nursery at Belle Glade was destroyed by fire. An Easter program was given by the children's department at the morning service. Three new deacons were elected and installed: Brethren Marlin Kaufman, W. J. Porterfield, Jr., and Dean Thomas. On April 20 Bro. Ralph Longanecker was ordained to the ministry. Two book reviews, Shepherd of the Cowlitz and The Story of the Brethren, have been given by Mrs. Joyce Shull.

Western Maryland

Oak Park — Edward Wenger became our first full-time pastor on Sept. 1. We united with the churches in the community in Lenten services with our pastor preaching twice and our church being host twice. The offerings were divided among the participating churches. Ours will be used for vacation church school supplies. Our church was also host to the joint district CBYF round table. Evangelistic services were conducted by Bro. Bill Longenecker. We had our first love feast on Palm Sunday with seventy-seven communing. We entered our new sanctuary on March 2 and on May 4 the church building was dedicated. Bro. Charles E. Zunkel gave the dedicatory address; Bro. Guy Wampler and Norman Harsh spoke in the morning and evening respectively. Since Sept. 1 twenty-six have been baptized and forty-two have been received by letter. — Mrs. W. E. Spoerlein, Oakland, Md.

Tennessee

Bristol—Brief dedication ceremonies were held at the site of the new Church of the Brethren in the Sunnybrook addition to Bristol, Tenn. The first unit of the $100,000 church project will consist of fellowship hall, classrooms, and pastor's office. The cornerstone laying service was held on April 6. Speakers were Bro. Butler Sizemore, pastor of the local church, and Bro. Reuel Pritchett of White Pine, Tenn. Erection of the new church comes during the 250th Anniversary of the church. The young adult class of the church meets once a month. This class was organized in January of this year. —Mrs. Ray Geiger, Bristol, Tenn.

Forthcoming Books by Brethren Authors

August

For Brethren Only, by Kermit Eby

September

Venturing South, by Roy White

October

Jackknife Summer, by Ota Lee Russell

Winter 1958-59

The Roads to Everywhere, by Opal Catherine Hoover

Watch the pages of the Gospel Messenger and other Brethren periodicals for further announcements concerning these new books.

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

JULY 26, 1958



Annual Conference Undergirds Our Faith

See pages 8 and 20

Annual Conference Provides a Forum

See pages 2 and 4





Annual Conference Deepens Our Fellowship

See page 26

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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JULY 26, 1958

Volume 107 **Number 30**

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• • •

Therefore we set ourselves in this anniversary year of our church to the continuing supreme task of evangelism that all men may recognize, accept, and loyally serve Christ as Savior and Lord. We set ourselves to the establishment of churches around the world that the fruits of evangelism may be fully conserved, and that all who through our witness come under the Lordship of Christ may be nurtured and continued in the same. We set ourselves to an increasing ministry of reconciliation, that in all areas of international, racial, and class tension and strife, Christ may become Lord of all. And, finally, we set ourselves to the practice of the personal Christian disciplines of Bible study, prayer, common worship, and stewardship. It is our purpose that Christ's eternal Lordship be acknowledged over each of us and over our church, until his Kingdom come and his will be done on earth as it is in heaven.

—From 1958 Conference Resolutions

Putting Our Heads Together

ONLY a handful of the thousand plus delegates at Annual Conference usually have an opportunity to speak concerning an issue that confronts the church, yet every single delegate has ideas concerning the church program that ought to be called to the attention of those who are responsible for projecting and planning the future of the church.

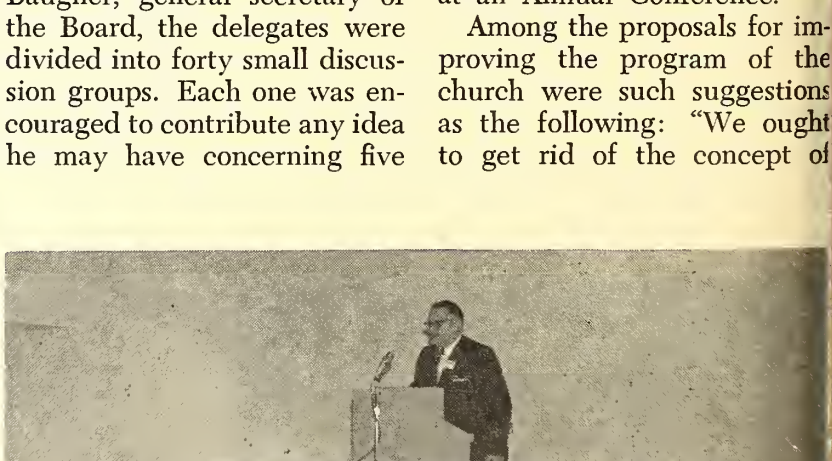
With this in mind, a special session of Conference this year was so planned to give every single delegate an opportunity to have a voice in helping to plan the program of the church. A "brainstorming" session was arranged so that all of the thousand delegates could put their heads together. This they did, and they came up with around 6,000 specific proposals for strengthening the program of the church.

After receiving information concerning the existing program presented by Norman J. Baugher, general secretary of the Board, the delegates were divided into forty small discussion groups. Each one was encouraged to contribute any idea he may have concerning five different areas of concern for the future. These referred to evangelism, Christian vocation, leadership recruitment and training, the world outreach of the church, and ways of witnessing for peace.

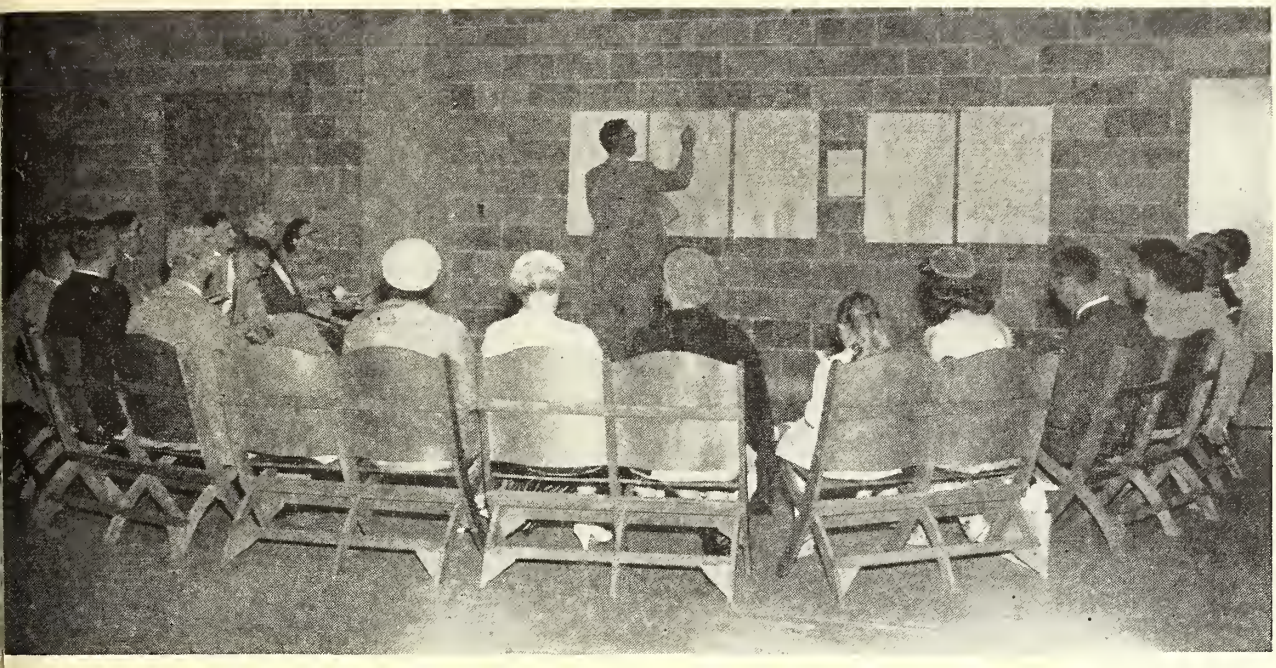
Paul Keller, professor of speech at Manchester College, who directed the unique conference session, referred to it as an "experiment" and expressed the hope that it would provide a means by which every delegate could participate in program planning. In the various small group meetings every idea was recorded and in a summary session of all the delegates, these proposals were presented in written form to the General Brotherhood Board.

George Detweiler, the chairman of the Goals and Program Committee of the Board, received the 6,000 proposals on behalf of the Board. He said, "This is perhaps the most unique offering ever presented at an Annual Conference."

Among the proposals for improving the program of the church were such suggestions as the following: "We ought to get rid of the concept of



Norman Baugher gives information concerning Brotherhood program



The small group pools ideas concerning five major program areas

foreign missions.'" "We should equalize the opportunities for men and women in all areas of leadership." "There should be some penalty that members of the church must pay if they do not win at least one person for Christ in five years."

While the delegates were meeting in their small groups they also took time to vote among themselves as to which of these proposals they regarded as being most significant. These in turn were brought together by group leaders with the result that a complete list of the most important suggestions were not only presented to the Board but were also made available at a later time to the delegates.

In presenting the Board's five-year report, Norman Baugher pointed out that within the past year two new publications had been launched, a story paper for the junior high age and a sixty-four-page monthly magazine for leaders called the Church of the Brethren Leader.

The most noteworthy increase in membership during the year took place in Nigeria, where 1,020 persons were baptized, increasing the membership there to a number three times what it was in 1952. During this same five-year period the denomination helped to resettle 841 refugee families, and 1,486 persons attended citizenship seminars in Washington and New York.

During the time that the delegates to the Conference were meeting in their small groups in the unusual "brainstorming" session, others in attendance at Conference gathered together in the auditorium to hear a review of the General Brotherhood Board report and to listen to interpretations of the opportunities in areas being considered by the delegates. Because the group here was so large, there was not the opportunity for sharing of ideas or for the exchange of observations and judgments concerning these opportunities which confront the church.

Conference Appointments

Resolutions Committee
Mrs. John D. Long, 1963

Program Committee
Clarence Sink, 1961

Committee on Fraternal Relations
William Willoughby, 1960
Paul H. Bowman, Sr., 1961
Kurtis F. Naylor, 1961

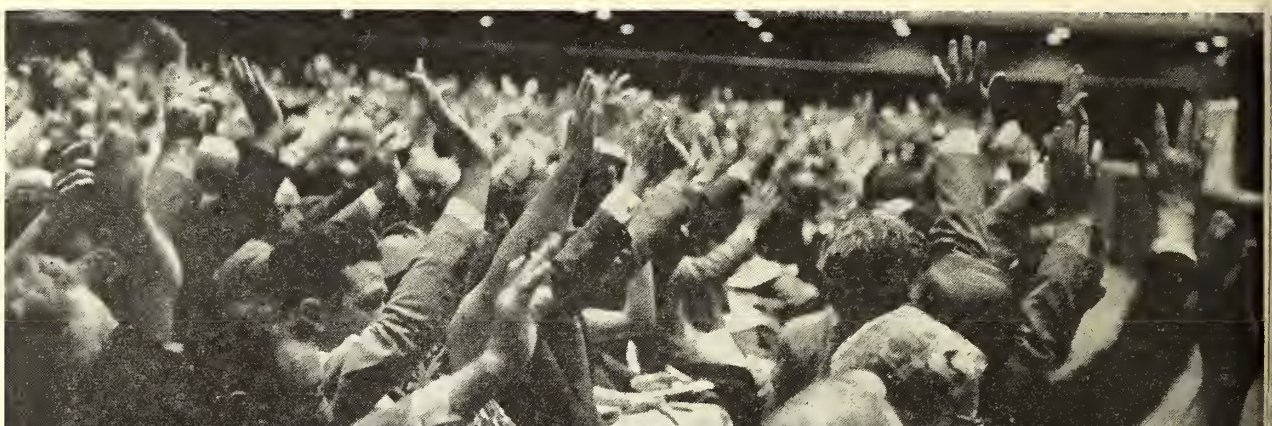
Member of Advisory Board of American Bible Society
Warren Groff, 1961

Council of Men's Work
J. C. Dell (Southeastern), 1961
Ray S. Fyock (Eastern), 1961
Ray Petersime (Central), 1961
Robert Stover (Western), 1961
Mark Whiteside (Pacific Coast), 1961

Electors of Bethany Biblical Seminary
Wilbur Hoover (ministry), 1963
Morley Mays (college), 1963
Homer L. Royer (laity), 1963

National Cabinet of Children's Workers
Nancy Flory (Southeastern)
Mrs. Merl Lehman (Pacific)
Mrs. Russell Michael (Central)
Mrs. Charles E. Weaver (Eastern)
Mrs. Gordon Yoder (Western)

National Youth Cabinet
June Adams (Southeastern)
Stanley Davis, Jr. (Eastern)
Peggy Deal (Pacific)
James Rose (Central)
Don Kindell (Western)



The moderator calls for a vote on an item of business and hands are raised, for or against the motion

The Vote Is Taken

LAYMEN and pastors, young people and elders came from forty-eight of the forty-nine districts in the Brotherhood as well as from Nigeria and Ecuador to form the delegate body charged with the responsibility of conducting the business of the Des Moines Anniversary Annual Conference.

Altogether there were 1,100 delegates. Of this number, 88 served on Standing Committee. Almost two thirds of all the churches in the Brotherhood were represented by the delegates they designated to act on their behalf.

This was the largest voting body for any Annual Conference, exceeding the number of any previous group by at least seventy delegates. Yet no district had all of its churches represented. If all possible delegates had been in attendance the delegate body would have included more than 1500.

Yet it was a representative group, in terms of the regions of the church. Two hundred and twelve came from the Southeastern Region, 249 from the Eastern Region, 345 from the Central Region, 116 from the Western Region, and 79 from the Pacific Coast. They came together in Des Moines to help celebrate the 250th Anniversary of the Brotherhood, but they came also to transact the business of the church.

Without any question, the issue that loomed largest on the agenda was one that had been referred to the Conference from last year's annual meeting. It concerned a lengthy policy statement on church extension which had been prepared for the Conference by the General Brotherhood Board on request of a previous Standing Committee. Following a statement by Raymond Peters indicating why the statement was now before the Conference, the statement was read in its entirety.

The moderator called attention to the discussion that had taken place concerning the same question last year with the result that at that time the matter was referred to the Board for possible reworking of, at least, one debated section. However, the Board had decided to bring the paper to the Conference again in its original form, believing that no substantial changes were called for.

The discussion of the policy statement consumed several hours of the Conference business sessions. Although definite points of view were registered with regard to the paper and although there were attempts to amend it in the interest of making it more satisfactory to certain groups, the discussion was deliberate and it was evi

dent that no particular group in the church was eager to have its own way at the expense of destroying the spirit of unity already evident in the Conference.

Once again, discussion centered on the section dealing with the specific question of rebaptism. Those who opposed this section argued that to adopt this permissive statement, which would sanction the practice of accepting members from other denominations by transfer of letter rather than by requiring rebaptism, would be an insult to the memory of Alexander Mack. Some who were opposed urged that no compromise should be considered with what they regarded to be strict New Testament principles. Others objected to what they considered to be "proselyting."

Those who supported the paper argued that Brethren should recognize the validity of the experience of other Christians. They emphasized the fact that the paper was entirely permissive in its spirit and did not require that a church change its policy in regard to its own practice. Yet, at the same time, it was suggested that a general statement of policy was needed to guide the Brotherhood in this regard.

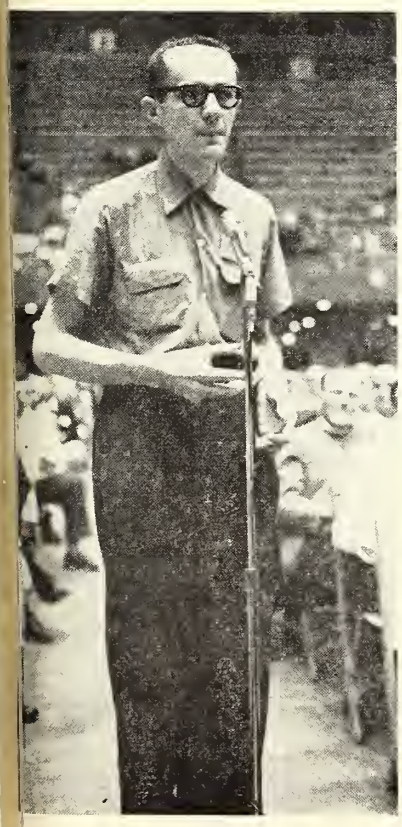
Several amendments were proposed by delegates. One amendment, suggested by Edgar Diehm, was adopted with the thought that it clarified the intent and made more explicit the permissive character of the statement. Another amendment, proposed by Dale Brown, would have recognized the validity of forms of baptism which were administered to believers but would not have recognized infant baptism. Although many of the delegates would have agreed that there was a basic question involved here with regard to the nature of the church, the amendment itself was defeated.

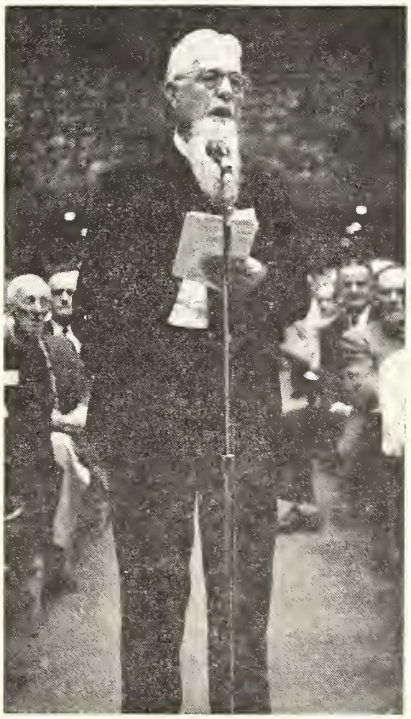
Another amendment would have deleted the two most controversial paragraphs in the section. This seemed to involve a clear-cut vote on the issue and that amendment was lost. William Beahm offered an amendment which would have deferred the action on several of the controversial paragraphs with a view to their being restudied and restated for action at a later conference. That amendment, also, was defeated.

After this somewhat lengthy discussion, it was evident that the delegates were eager to settle the matter by a definite vote. The result of the standing vote was that 771 delegates voted in favor of the policy statement as now amended and 228 delegates were opposed. This indicated that more than three-fourths of the delegates approved the passage of the paper.

Of all the speeches offered during the discussion, the comments by Ervin F. Block, pastor at Stuarts Draft, Virginia, seemed to meet with the greatest response. He referred to his own experience in that he was baptized as a Roman Catholic at the age of three weeks and confirmed at the age of eleven years in the Lutheran church. Later he attended a Presbyterian church - related college and began to consider for himself the peace witness of the church, with the result that he found himself in a Civilian Public Service camp. Then, later, he became a member of the Church of the Brethren and still later a minister in the church.

While expressing profound appreciation for the stand of the church, Brother Block pointed out that under the influence of other church backgrounds he had also learned to have faith in Jesus Christ and





Young and old, those who are veterans in representing their churches and those who are there for the first time—all have the privilege of stating their convictions on an issue

had continued to grow as a Christian. He said, "As a pastor, part of my job now is to teach Brethren to believe and practice what their church tells them to believe. A lot of trine-immersed Brethren do not exhibit the fruits of their baptism. The Holy Spirit is not confined to forms."

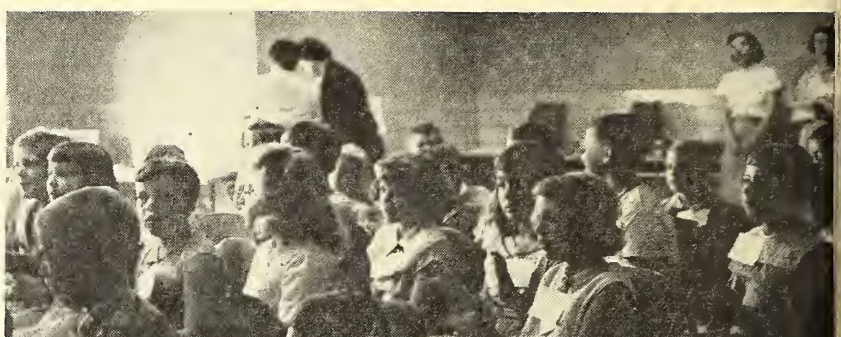
A number of items were handled rather quickly in the first business session devoted to matters of old business. After some discussion the Conference accepted a report concerning the need for loan funds for college freshmen. The report recognized the importance of helping students to obtain a college education and contained a number of significant recommendations to the local church as well as other recommendations to the college and specific recommendations to the Brotherhood Board.

In this latter connection it was proposed that the Student Rotary Fund policy be amended to make the funds available to second semester freshmen and that the maximum fund available to any one student should be increased.

A proposal coming from last year's Conference that plans be initiated for a special study conference on the nature and function of the church of the Brethren was spelled out in suggestions adopted this year. The Conference approved the appointment of a committee to make plans for and to steer the program of the Conference. The committee is composed of: Jesse Ziegler, chairman; Morley Mays; Kenneth Morse; Carl E. Myers; and C. Wayne Zunkel.

Two other items of former business had been referred to the Brotherhood Board. One proposed asking our national government to institute a department of peace, and the other advocated a new national anthem. With regard to a department of peace, the Board suggested that this was not the most appropriate way to suggest the ends that were sought for. As an alternative the Board proposed five specific recommendations by which Christians can work for a more constructive and peaceful U. S. foreign policy. With regard to the matter of our national anthem, the Board had suggested that this was a matter that individuals could best discuss with their own congressmen. These recommendations were accepted by the delegates.

A major study of the functioning of Annual Conference had been called for at last year's Conference. The committee appointed at that time brought a preliminary report to Des Moines in which they indicated the results of a study they had made concerning Conference and some of the observations which could be drawn from their study. They felt that the study should be continued and the scope of it should be enlarged to include some related concerns.



While their parents were in the business sessions these boys and girls had meetings of their own for instruction and fun

At every Annual Conference, boards and agencies of the church are required to submit reports indicating how they have discharged the responsibilities assigned to them. Sometimes these reports are read in full, at other times the important items are referred to by persons making reports. All of them are worthy of detailed study. Reports were given at the Des Moines Conference concerning the World Council of Churches, the National Council of Churches, the Fraternal Relations Committee, the Pension Board, Bethany Biblical Seminary, Bethany Hospital and the auditor's report concerning the financial statement of the General Brotherhood Board. The Conference approved a proposal that the Fraternal Relations Committee be enlarged and be urged to seek contacts with other Christian churches "relative to close co-operation."

At least sixteen different items of new business were considered by this year's Conference. Three of the items related to the question of the need for realignment of districts. These three were referred by action of the delegate

to a committee composed of Edward K. Ziegler, chairman; Lyle Klotz; J. H. Mathis; Ronald Rowland; and Gorman Zuck.

The committee that is at present studying the program, organization, and function of Annual Conference received assignments to consider queries concerning board members and the moderatorship and also the matter of the term of service on Standing Committee.

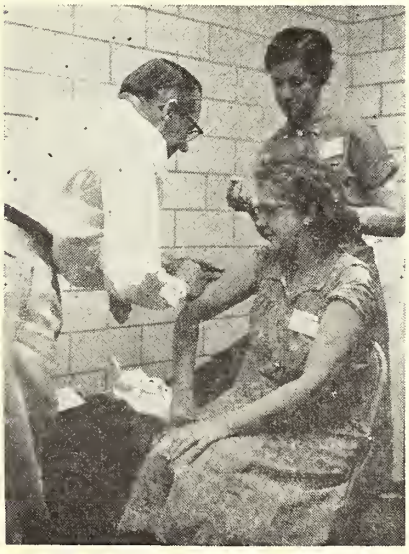
A concern with regard to the church's policy and practice in promoting a unified budget and at the same time encouraging project giving and special appeals was assigned for study to a committee composed of Joseph Kettering, William Clannin, and A. Wayne Carr.

Another query raising a question concerning the Brotherhood's fiscal year was referred to the General Brotherhood Board for study and a later report. A question concerning means of securing earlier publication of Conference minutes was handled by calling the matter to the attention of the Conference secretary and the publishing house with the hope that minutes might be distributed earlier than in the past. It was also suggested that the Gospel Messenger might be used as a means of reporting many of the actions of Conference, also that mimeographed notices of action taken could be distributed.

Recommendations of Standing Committee are not always accepted, and with respect to at least two queries the Conference rejected their recommendation and made its own disposition of queries. One of these concerned the distribution of the Gospel Messenger. The query which came from the District of Michigan suggested that a committee should be appointed to study the possibility of sending the Gospel Messenger to the home of every member and subsidizing it through the Brotherhood Fund. Standing Committee had recommended that the interests of distributing the Messenger could best be cared for by local churches.

However, Olden Mitchell, representing the church which brought the original query, pointed out that every good church member should be receiving his church paper. Although the circulation of the Gospel Messenger now stands at almost 45,000, there are still one third of our homes which do not receive our church paper. The Messenger is especially helpful for new member families in the church.

Brother Mitchell pointed out that among those members who move from rural to city centers, many are lost but if they are regular readers of the Gospel Messenger they are more likely to retain their contacts with the church. In addition, he pointed out that the Messenger is a valuable assistant to the pastor and that, in his opinion, it is one of three avenues of maintaining unity in the church. The others are Annual Conference and Bethany Seminary.



When first aid was needed doctors and nurses were available

Brother Mitchell made a motion asking that the officers of the Conference appoint a committee of three to study ways of getting the Gospel Messenger in every home of the Brotherhood. The motion was carried and the committee appointed included: Clarence B. Fike, chairman; Ernest R. Jehnsen, and Elizabeth Weigle.

The second item of new business that was disposed of in a way different from Standing Committee's proposal had to do with a guidance program for licensed ministers. Standing Committee had recommended that this also should be referred to local churches and districts. Glenn Zug, pastor of the Westminster church, Maryland, moved that, instead, the officers of the Conference appoint a committee as had been originally desired by the query.

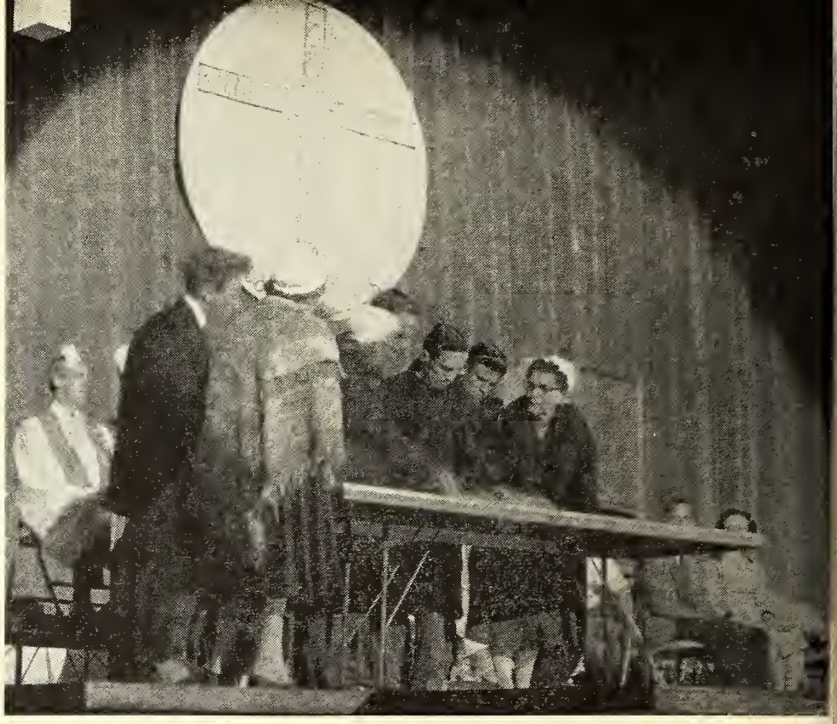
In supporting this motion, John Eberly urged giving more guidance to licensed ministers. He said, "We make more fuss over heifers than we do over licensed ministers." The result of the discussion was that the delegates voted approval of the motion and a committee composed of Harold Bomberger, chairman; Dean L. Frantz, and S. Earl Mitchell was given the responsibility of making the study.

A matter concerning the need to protect clergymen in their handling of confidential information was referred to a committee composed of James Elrod and Ray Emmert. Another query asking for a study of funeral customs and memorial services was referred to the Ministry and Home Missions Commission of the Board.

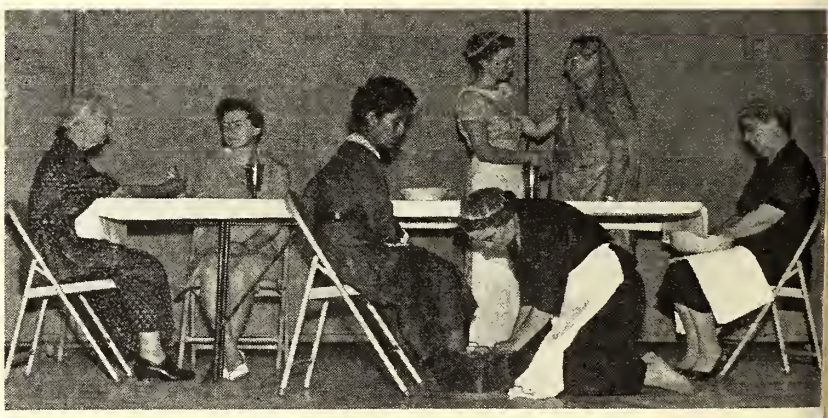
An important item not printed in the Conference Booklet but accepted as busi-

Continued on page 19

Past and Present at Conference



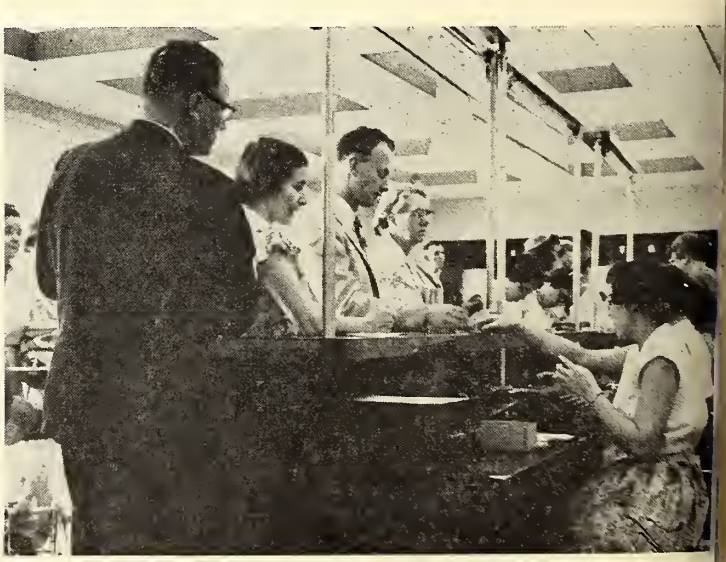
The eight at Schwarzenau seeking God's will before being baptized a scene from the pageant, Brethren in the Court of History



A scene from the pageant, As She Ministered Unto Them, given at th meeting of the women. Below left is also from the pageant

This scene from the pageant, As She Ministered Unto Them, shows Mrs. Becker answering a call for help for a sick person





Registering of Conference attendants was done by young peop



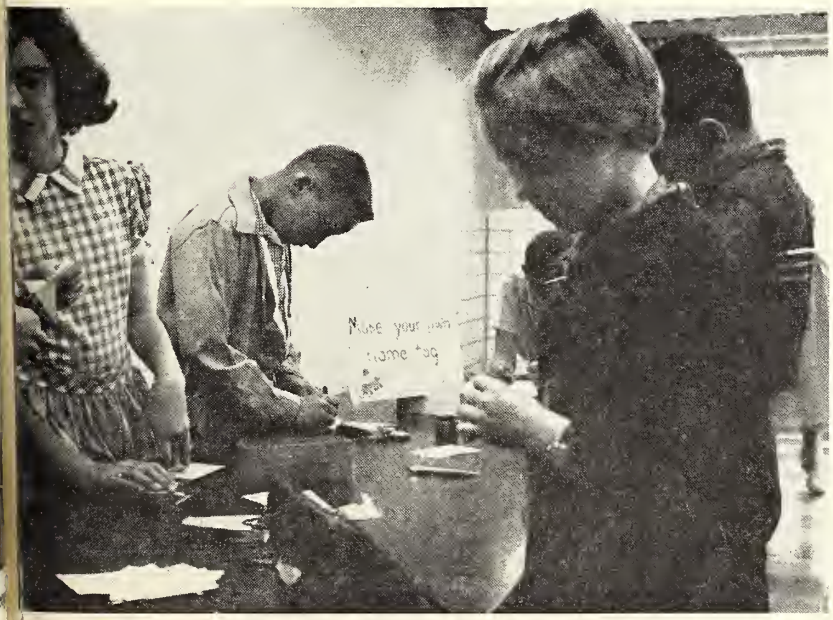
Dishes must be washed after being used, these two kindergartners tell each other



Conference or no Conference naptime and bedtime must be observed. And some older ones looked at him enviously



One of the junior high trips took them to the capitol and high up in the dome they see out over Des Moines (center, left)



Juniors try their hand at making their own name tags

Quotes From Conference Speakers



Harry K. Zeller, Jr.

Brethren and the Adventurous Future

LET us make a beginning toward this adventurous future by confessing that we do not yet know fully what it means to be Christian. We allow that God has more truth in store for us than we now know. We believe that the future may show us as much more about God as the past has revealed. Such reserve would take all of the strain of authoritarianism out of our doctrine. Such humility would bring into our pilgrimage the searching mood of yearning desire to know what Christ would have us to do. All our fixed positions, our final doctrines, our firm practices would be tempered with a reticence to assume that these are the final words from God. We would come to all matters of faith and practice in the awareness that we may not be doing or believing all that Christ would have us to do and believe.

Thus a new climate would surround our proclamation of truth. We would not believe our faith less helpfully, nor proclaim it with less vigor. We would embrace truth with our whole hearts and give our soul and strength to it, but knowing that his ways are not our ways and his thoughts are higher than our thoughts, we acknowledge that there can be more than we yet know or do which is the will of our Father in heaven.

In the adventurous future we shall find anew that the answer is Christ. The Church of the Brethren will come to its own in the family of God by "following Jesus." This represents no new trend, no change from the past, but the insistence of the church from the beginning.



Dan West

Brethren and the Modern State

THE state and the church should recognize each other as needed in a good society, for each can do something, but not everything. The more complex life becomes, the more the state needs the church to furnish motivation and standards. The core motive of the church is love, that of the state justice. Rather than the church and state seeking to be independent, they should develop a real interdependence, but the church is the prime mover in this.

The state needs to keep a tension on the church to furnish the motives and standards and examples of the good life far beyond schools, hospitals, mutual aid, etc. On the other hand, the church should keep a tension on the state for maintaining religious freedom as our controls have to increase and for taking in more and more of the welfare of the whole world. This includes food for every person on a basis that builds self-respect, health for every person within the limits of our knowledge, education to both privileges and responsibilities of world citizenship.

By example and precept we Brethren must do more than our share to teach the state that Christian brotherhood is the highest form of order. We have a long way to go ourselves but the possibilities are increasing. If we need extra motive the imminent threat of mutual annihilation by states can give the added drive. It is the task of the Brethren to keep at this until the kingdoms of the world are become the kingdoms of our Lord and of his Christ.

The Brethren and Modern Culture



Kermit Eby

THE Brethren contribution to the world can be measured in direct proportion to the conflict with its culture. From my experience I have concluded that social progress is stimulated when the dedicated man (the spark) strikes the social situation (the tinder) and ignites it.

Our ancestors' greatness lay in their uniqueness—in belief, character, and witness. The uniqueness of a Dunker at its best involved more than his mode of dress. It included as much the "queerness" of the man who lived in the world but by heavenly standards. Such men are always unique!

Conformity to the world's values and not uniqueness is more true of us today. We began by being convinced that the world was evil and ought to be avoided. Now we have evolved to the point where we feel that it is good—and with our help can be made better. We began with the Mennonites and ended with the Quakers!

The question to which we need to give our attention, therefore, is, What about this transition? The answer, of course, is that we have evolved from a group in conflict with its culture to one respected and relatively at peace with it.

The sectarian, if he is true to his vision, is both a creator and a creature of a kingdom of God. To put my thesis bluntly, there is no choice for the Brethren if they wish to survive other than to reverse the secular trend. We must emphasize the kingdom of God, not that of the world, and internalize the uniqueness which was so obviously externalized in my youth. To plead so is easy, for I am convinced that the internal is the product of the external.

Brethren and the Ecumenical Church



Kurtis F. Naylor

THE doctrine of the church is not a bit of ecclesiastical embroidery. The church is no appendage of the faith, but it is the heart of the faith. To be in the body of Christ is to be in fellowship with all whom he has accepted. This is the company whom God has chosen and called, and we do not segregate, for we must congregate to become the congregation of his people.

Final judgment belongs to God, and we have to be careful of judging and usurping the throne of God himself. Are we not in mortal danger if we refuse fellowship in Christ to any group of men and women who accept Jesus Christ as Lord and show the fruits of the spirit? It behooves us, therefore, to receive one another as Christ has received us. We stand with Ananias in being challenged to go to those who have met Christ and say, "Brother Saul, Fellow Christian."

The ecumenical vision of our day is rooted also in the mission to the world. We live in an age that has rediscovered the devil and the satanic power that corrodes the hearts of all men. We have had an epic of unprecedented revelation of evil, the war of sin, the power of the prince of this world. This discovery has meant the real end of a comfortable, casual age of humanitarian culture. We are in the kind of world crisis in which creeds are reborn for history.

When the church faces outward toward the wild and rampant world it knows that it exists only as the first fruits and the instrument of that reconciling work of Christ, and that divisions within its own life and structure are a violent contradiction of its essential nature. His reconciling work is one, and we cannot be his ambassadors, a royal priesthood, if we ourselves have not been reconciled to one another.

Brethren Under the Lordship of Christ



Paul M. Robinson

THE problem of our times has been that we have tried to build the brave new world of tomorrow on our own terms. Never before in history have we developed so many brilliant minds or unlocked so many of the secrets of the world around us. Never before have been provided such thrilling possibilities for richer, fuller living. Yet at this very moment when man seems to reach the pinnacle of his achievement, we stand in more tragic peril of the complete disintegration of the human race than at any time in the history of mankind. We know enough about the ethical and spiritual implications of sin to live better lives. We know enough about the cruelty and injustice of racial segregation to build bridges of brotherhood. We know enough about the causes and effects of war to abolish it forever from the face of the earth. But we have not the moral courage to live like the sons of God. In the words of Will Durant, we are spiritual pigmies in giant frames. Until we bring all that we know and all that we can do under the control and Lordship of Jesus Christ, we are lost. Our education is lost. Our industry is lost. Our social institutions are lost. Our nations are lost. Until all of life is touched and redeemed by the power of the living Lord, mankind is lost. To this the church must declare its witness upon a trumpet with no uncertain sound.

IN ITS ministry of reconciliation the church shows its true nature. On the one hand, the church in her preaching points to the coming kingdom; on the other, in her life the church is the beginning of the kingdom. A preaching church without lives of love and deeds of mercy has no winning power. She speaks of something she does not have and her only appeal is magic. But it also is impossible to imagine a church which is wholly given over to acts of service—it would not be a church! Our deeds of love are always partial and sinful. Our best efforts can never be the ultimate ground for peace and hope. We cannot save even ourselves—our lives are not sufficient—they only point to God in Jesus Christ whose love is infinitely greater than ours and who will restore this broken bleeding world and make it his kingdom.

The ministry of reconciliation—the destiny of the Brethren—is more than humanitarian and philanthropic service. . . . The church's service must be a witness to her saving Lord. The cup of cold water must be in the name of Christ. All our deeds are a witness to what God has done in Christ.

Brethren and Destiny



Calvert N. Ellis

A United Church in a Divided World



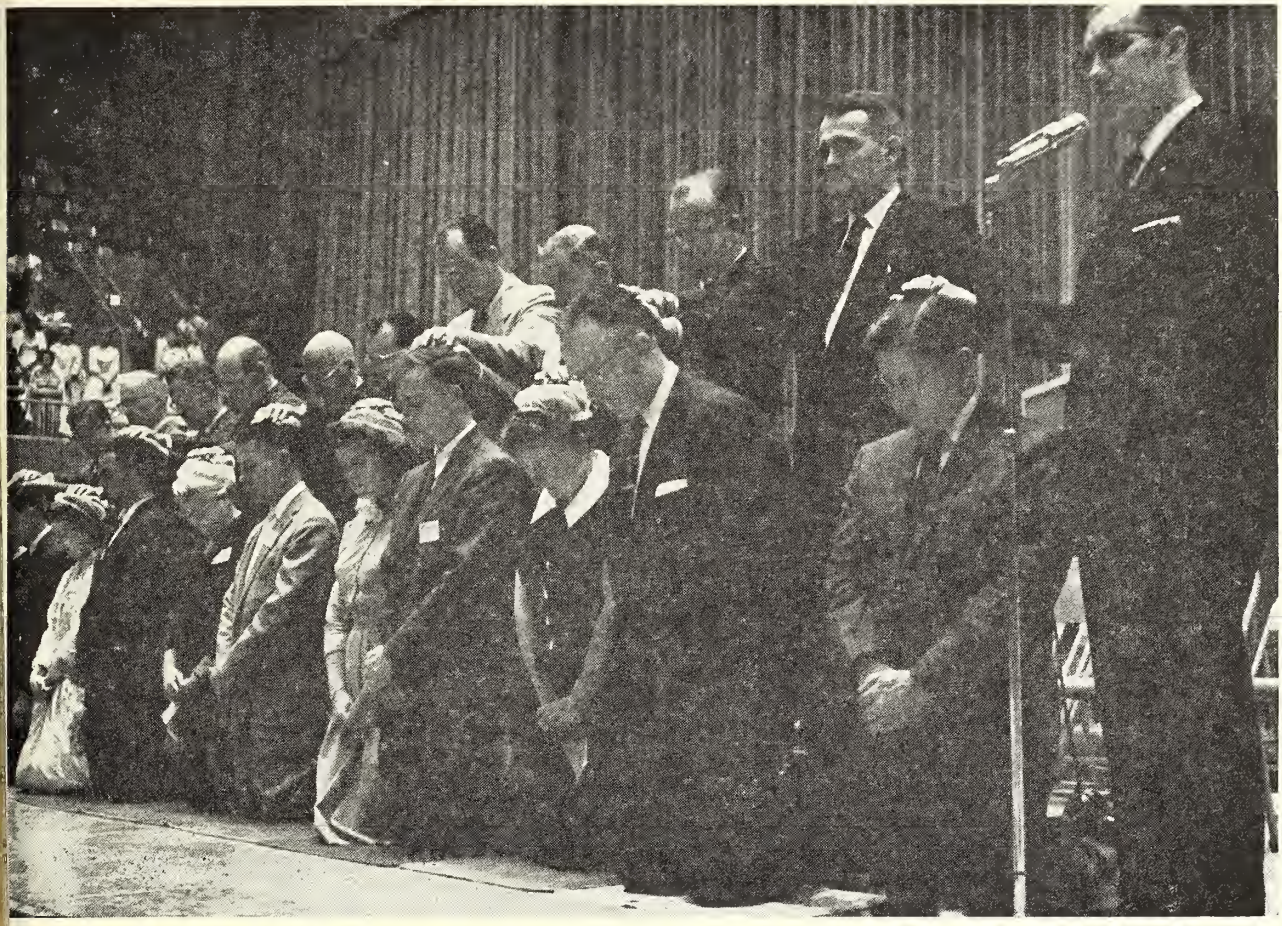
Edwin T. Dahlberg

THE Christian church has three major responsibilities to the 20th century man: (1) to relieve the world's hunger, (2) to bring an end to war, and (3) to bring the gospel of Christ to all nations.

The amount of hunger in the world today is beyond comprehension. While the poverty and misery in the slums of our American cities are in themselves a challenge to our conscience, they do not begin to compare with the abject destitution of the refugee areas of Europe, Africa, and Asia.

The city of Calcutta, India, is an example. Nearly 3,000 people have had the waiting room of one of the railway stations there as their only home for nearly seven years. Sanitary conditions are appalling. The smoke of charcoal fires every evening chokes the lungs. Yet these people are the fortunate ones. Outside the station are a million

Continued on page



The consecration of full-time workers concluded the evening service on Sunday. Kneeling, from the right are: William M. Beahm, moderator, Wendell and Frances Rolston, Merle and Martha Jean Crouse, Fred and Alta Mae Butterbaugh, Galen and Ruth Snell, and Clemens Rosenberger. Standing at right is D. W. Bittinger

CONVOCATION SUNDAY

ANNUAL CONFERENCE resembles a river composed of several channels that weave in and out along many shores and eventually converge in one mighty stream. Throughout the early days of Conference a number of activities engage the attention of delegates and visitors, of officials and spectators, of children, youth and adults. But on the final Sunday everyone leaves his special interest to join in a day of praise and thanksgiving, of fellowship, challenge and dedication.

The facilities of the Veterans Memorial Auditorium in Des Moines were adequate for the huge crowd that assembled early for the Sunday service. Throughout the morning there were sessions for preschool children in rooms in the Auditorium and during the church school and Bible hour there were classes for primary, junior-high, and youth groups as well as a special Bible hour message for adults in the main arena of the Auditorium.

John B. Grimley, missionary now on furlough from Africa, was the speaker at the Sunday morning Bible hour. His message on the Brethren and Biblical proclamation continued the theme developed in other Bible hour messages and served as a conclusion for the entire series.

The front of the auditorium had been so arranged that its setting was conducive to a genuine worship experience. The curtains that shut off part of the arena served as a splendid backdrop for the worship center. A huge cross was lifted high up over the central platform. On each side of the cross were symbols which had been

used in the pageant on the previous evening. These represented Alexander Mack's seal on one side and a new version which included a cross with Christ the Lord at the center and having four qualities of character represented on the four arms of the cross. These were kindness, courage, integrity, and faithfulness.

Although only about two thirds of the entire auditorium was used, there was plenty of room for the nearly 7,000 people who attended that morning. A little more than 3,000 of them were seated on the main floor; the remainder sat on seats in the balcony around three sides of the building.

The significance of music in congregational worship was emphasized through the services of the string ensemble, the trombone quartet from McPherson College, the Conference choir with around 200 voices, the Allen organ played by Nelda Ikenberry, and the piano played by Berwyn L. Oltman. Under the direction of Donald Frederick, the choir supported by these musical instruments presented their offertory anthem, O Church of Christ Count Well Your Charge. Although some congregations had found this anthem a little difficult for local choirs, it was heard to best advantage on this occasion. Many persons were impressed for the first time with the excellent quality of its music, its stirring call to discipleship and its appropriateness for this anniversary year.

This anthem together with the Hallelujah Chorus sung at the conclusion of the service, and the excellent choice of hymns sung by the congregation combined to provide a stirring accompaniment to the entire worship service. Russell G. West was worship leader. The morning prayer was offered by Edward K. Ziegler. The responsive reading from the Bible was composed of scriptural passages that emphasized the pre-eminence of Christ.

Paul M. Robinson, president of Bethany Biblical Seminary, was the speaker for the morning service, taking as his theme the Brotherhood and Anniversary theme, Brethren Under the Lordship of Christ. Brother Robinson set forth a stirring call to discipleship, urging all Brethren to accept today the Lordship of Christ just as first century disciples acknowledged him as Lord of their lives. He said, "True discipleship means simple but absolute obedience to Him whom we own as Master. We have faith enough to follow wherever he leads us."

Yet this obedience that is expected of Christians must go beyond the literal observance of outward symbols or commands. We must have the spirit of Jesus in our obedience. There is always danger that we may lose the meaning of that which is symbolized in our rites and ordinances. Accepting the Lordship of Christ becomes a highly personal concern. "Every Christian," said Brother Robinson, "must declare in his own life as well as in word that Jesus Christ is Lord."

Brother Robinson pointed out that there is no such thing as an inactive Christian, nor, said he, "is the church a refrigerator for the stored piety of the saints." He urged the church to call our congregations to penitence for the kind of casual response we have given to Christ's demands.

The speaker emphasized that Jesus must also be Lord of the fellowship of those who believe in his name. He is Lord of the church. In this regard he pointed out that "Christ has no unique lordship over the Church of the Brethren; he is the Lord of the whole church." He insisted that the doctrine that we emphasize in a unique manner cannot be regarded as only Brethren doctrines. If that is so then we had better soon forget them. However, if they are true in expression of Christian faith and order then they are valid not only for Brethren but for the whole family of Christ.



D. W. Bittinger (right), moderator of 1958 Conference, shows the new moderator, William M. Beahm, the gavel made by H. M. Fiel

Christians cannot withdraw from the world, as some good people want to do, or as the bad people want the good people to do. The Christian must learn how to be in the world but not of the world. This suggests that the church acting under the lordship of Jesus Christ must bear witness to the gospel of hope, recognizing that Christ is the Lord of history.

In conclusion, Brother Robinson declared that our heritage can become either a millstone around our necks or a springboard for action. He agreed with others who spoke at Conference that the anniversary occasion would actually become the springboard for new ventures into Christian witness and service as a means of meeting our responsibility in this day.

The afternoon session on Sunday provided an opportunity for greetings to be brought from many sources to the Annual Conference. The feature speaker of the afternoon was Dr. Edwin T. Dahlberg, president of the National Council of Churches.

Dr. Dahlberg pointed out that the Christian church in this day has three primary ministries: to relieve the world's hunger, to bring an end to war, and to bring the gospel of Christ to all nations. He indicated that in some respects, the Church of the Brethren had been among those who led out in helping to relieve hunger and in maintaining a testimony for peace. He emphasized that the Christian gospel knows nothing of retaliation but is filled rather with the spirit of reconciliation. He called special attention to the role that the historic peace churches should be taking in working for a program of massive reconciliation.

At the same time, he warned that the kingdom of God will never come by bread alone or disarmament alone. He said, "The final answer to man's need is in the dimension of religion and the realm of the spirit." Particularly he pointed out that many church members are "fifth amendment" Christians. They refuse to take opportunities to testify for their faith in Jesus Christ as Lord and Savior. He said, "We need Christian people who are ready to give their witness." His remarks concluded with a strong exhortation to intensify the evangelistic work of the church.

The litany of scripture led by Mrs. Ruth B. Statler of Johnstown set the mood for the convocation service which brought Conference to a close. Scriptures of penitence, dedication, and service, were followed by the hymn, Count the Cost.

Since speakers in previous addresses had considered Brethren in relation to the state, their culture, and the ecumenical movement, a pertinent question needed to be asked, What about the future? Do Brethren have a witness? Calvert Ellis, assigned the subject, Brethren and Destiny, maintained that we do have a compelling witness. It is the emphasis on living, on action rather than words, that we can contribute to the Christian witness.

Brother Ellis pointed out areas in which it is not likely the Brethren will excel—architecture, liturgy, theology, size. Rather the destiny of the Brethren, he asserted, will be a ministry of reconciliation—a ministry which has been implicit in all our activities.

This reconciling ministry of the church is service, but the speaker said it cannot stop with that. It must witness to the saving power of Jesus Christ.



The Conference offering

"All our deeds are a witness to what God has done in Christ."

Brother Ellis emphasized that this witness of the church must begin with those present. Let us ask ourselves whether our daily activities are a demonstration of reconciliation, whether we force our opinion on others, whether we compel the kind of obedience from our children that causes them to rebel, whether we refuse to cooperate when others disagree with us.

If we are to realize our destiny as a church, we need to reach out to the community, the nation, and the world with our ministry of reconciliation. We were told that tensions produced by rapid social change, the mobility of the population, and crowded areas offer opportunities for our witness.

Brother Ellis expressed the hope that we would work in fellowship with churches already established in other lands, that we would help with the places of greatest need under whatever Christian auspices, and that we would have a growing ministry of reconciliation in local communities. We should ask only for an opportunity to

Continued on page 18

KINGDOM GLEANINGS

In this issue is the report of Conference illustrated with a number of pictures. If your Gospel Messenger is late this week, it is because of this. Getting pictures printed and cuts made have delayed the press time. We are sorry for this but it was unavoidable if we wanted to get the Conference news to you at the earliest date possible on our schedule.

The fourth annual Conference of United Churchmen of Illinois will convene at East Bay Camp, Lake Bloomington, Sept. 27-28. The total cost is $10, and registrations should be made in advance.

The Nonresident Bulletin for spring, 1958, features articles on reconciliation in various areas of conflict. Additional copies may be obtained without cost from the Church of the Brethren General Offices, Elgin, Ill.

Marilla church, Michigan, having purchased the new Brethren Hymnal, has four dozen of the 1925 edition it wants to place in some church where they are needed. If you are interested, write: Mrs. Florence Lintula, R. 1, Copemish, Mich.

The third annual Congress on Balanced Living will be held at Earlham College, Aug. 29-31. The leaders announced include Dr. Arthur E. Morgan, Ralph Borsodi, and Dr. Landrum Boling. Dr. Boling recently became president of Earlham College.

Donald Durnbaugh received an award in the contest sponsored by the Colonial Society at the University of Pennsylvania. He wrote a paper on Christopher Sauer, which will be published in July by the Pennsylvania Magazine of History and Biography.

Dr. Willis J. Winn has been named dean of the Wharton School of Finance and Commerce of the University of Pennsylvania and vice-provost of the university. Dr. Winn is a grandnephew of James Sell and was raised in the Plattsburg community, attending the Church of the Brethren there.

The opening of a secondary school at Waka was approved at the June meeting of the Foreign Mission Commission, as soon as final approval of the Nigerian government is granted. The school will be financed by the government but operated by the Church of the Brethren. At the present time from 120 to 130 pupils each year complete their work in our primary schools. It is almost impossible for these youth to gain admittance to the three government schools or one Christian secondary school in our area of Nigeria. A Christian secondary school is highly important if the church is to have educated lay leaders and ministers.

Rufus B. King, director of men's work and adult work will be the speaker at the annual reunion of former CPS men at New Windsor, Md., on Sunday, Aug. 24.

In co-operation with the National Council of Churches, twenty-six national park areas provide summer pastoral services to vacationing Americans. Participating this year from the Church of the Brethren are Mr. and Mrs. Robert N. Fritter and Mr. and Mrs. Joel West, students at Bethany Biblical Seminary.

During August the following topics will be discussed on ABC's Pilgrimage, Turning Point: China and the World (Aug. 3), Philanthropy in the United States (Aug. 10), Expanding America (Aug. 17), Peaceful Uses of the Atom (Aug. 24), Womanpower in the United States (Aug. 31). This program is scheduled for 1:30–1:55 p.m., EDT.

A total of thirty American students have been accepted to participate in the 1958-59 International Christian Youth Exchange in Germany. These twenty-two girls and eight boys will arrive in Bremerhaven, Germany, on Aug. 5, then take part in an orientation program in Bremen sponsored by the Ecumenical Youth Department of Germany.

William M. Beahm and David J. Wieand will be the instructors at the Bethany Biblical Seminary extension school, held at Elizabethtown College, Pa., Aug. 4-9. Brother Beahm will teach the course, Winds of Doctrine, and Brother Wieand, the course, Study of First Peter. Those fulfilling the requirements may earn one quarter hour of credit per course. The Eastern Region board is sponsoring this school as part of its in-service training for ministers and church workers.

Bridgewater College

Eighty-three seniors received degrees at the seventy-eighth commencement held in Cole Hall on June 1. Eight others will receive their degrees at the end of the summer. Miss Ruth Elaine Bowman graduated summa cum laude, with an almost straight A average for the four years. Miss Shelva Dove and Miss Jean Mills ranked second and third in their class. All three are going into teaching.

Dr. William T. Sanger '09, chancellor of the Medical College of Virginia, was the commencement speaker, bringing the message, The College of Distinction. The baccalaureate sermon was given by President Warren D. Bowman on the theme, The Master's Minority, June 1, in the College Street church.

Almost twenty per cent of this year's graduating class are going on into graduate and professional study. Six are going to graduate school; two to medical school; three to dental school; and five to theological seminaries. Of this group, three received scholarships in the department of statistics of Virginia Polytechnic Institute; one received an assistantship in the department of chemistry at V. P. I.

Merlin Estes Garber and **S. Earl Mitchell** were honored by the college at the commencement with the honorary degree of Doctor of Divinity. Both are alumni of Bridgewater, pastors in the city of Roanoke

Va., and have distinguished themselves as outstanding churchmen.

Dr. John Walter Wayland '99 was honored at the annual alumni banquet, May 31, with the presentation of the Alumnus of the Year Award for his outstanding achievements as an educator, historian, writer, and poet. His latest book, Twenty-five Chapters on the Shenandoah Valley, was published in 1957, in his eighty-fourth year. Dr. John C. Myers, '00, retired county superintendent of schools, made the presentation on behalf of the Alumni Association.

Four additional appointments to the faculty have been announced. *David Winfrey*, Washington, D. C., will come to the department of English. He has his B.D. from Drew University, his M.S. from the University of Maryland, and completed his work for a doctorate in philosophy from the same institution. *Hugh Ackerman, Jr.*, Durham, N. C., comes to the department of history with an M.A. from the University of Florida and all course work completed at Duke University for his doctorate. *David G. Metzler*, Oklahoma City, Okla., comes to the department of Bible. Mr. Metzler has his B.A. from McPherson College, B.D. from Bethany Seminary, and S.T.M. from Harvard. *Thomas A. Davis*, McFarland, Calif., comes to the Bible department with a B.A. from La Verne College and B.D. from Bethany Seminary.

Several professors will be leaving the faculty this year. Dr. Minor C. Miller was recognized for his distinguished service upon his retirement. Dr. Warren F. Groff of the Bible department has been called to Bethany Biblical Seminary. Dr. Robert Newcomb is going to Ball State Teachers College in the department of English. Dr. Calvin C. Berlin has been called to the department of history of Wittenberg College.

Dr. Harry Jopson, head of the biology department, has been granted a fellowship for summer study at Oregon State College Summer Institute for College Teachers of Biological Sciences, located at Corvallis, Oregon.

Professor and Mrs. Galen L. Stinebaugh will travel to Europe this summer to attend the anniversary celebrations of the Church of the Brethren.

President Warren D. Bowman attended the workshop of the Virginia Foundation for Independent Colleges at Hot Springs, Va., June 15-17.

Newly elected officers of the national Alumni Association include John A. Derr, mayor of Frederick, Md., president; James W. Moyers, poultry feed businessman, president-elect; DeWitt L. Miller, Hagerstown pastor, vice-president; Miss Mattie V. Glick, secretary; Wilson Swartz, vocational director of Fishersville Rehabilitation Center, treasurer.

The Church Calendar

July 27

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Justice in Community Life. Lev. 19: 11-18; Deut. 15: 7-8; Rom. 13: 8-10; James 1: 1-24; 2: 1-13. Memory Selection: Love does no wrong to a neighbor; therefore love is the fulfilling of the law. Rom. 13: 10 (R.S.V.)

July 27—Aug. 1 Children's workers laboratory school, Manchester College, Ind.

July 27—Aug. 3 Peace workshop, Camp Mack, Ind.

July 28—Aug. 1 Ministers' seminar, Camp Mack, Ind.

Aug. 1-2 District meeting, Northern Virginia, Valley Pike

Aug. 3-9 Workshop and laboratory schools, Elizabethtown College, Pa.

Aug. 4-9 Bethany summer extension school, Elizabethtown college, Pa.

Aug. 6 World Convocation of Brethren, Schwarzenau, Germany

Aug. 7-9 District meeting, Middle Indiana, North Manchester

Aug. 7-9 District meeting, Eastern Virginia, Nokesville

Aug. 10-14 Regional family camp, Camp Mardela, Md.

Aug. 11-14 District meeting, Tennessee, Knob Creek

Aug. 12-14 District meeting, Southern Indiana

Aug. 14-16 District meeting, North and South Carolina, Mt. Carmel

Aug. 14-17 District meeting, Colorado, Rocky Ford

Aug. 15-17 District meeting, Northern Indiana, Camp Mack

Aug. 15-17 District meeting, Southern Illinois

Aug. 15-18 District meeting, Southern Missouri and Arkansas, New Hope, Ark.

Aug. 17-21 Southeastern Region family camp, Camp Mardela

Aug. 19-22 District meeting, Oklahoma, Oklahoma City

Aug. 20 District meeting, Mardela, Bethany

Aug. 20-24 District meeting, Michigan, Carson City

Aug. 22-23 District meeting, Second West Virginia, Junior

Aug. 22-24 District meeting, Northern Iowa, Minnesota, and South Dakota, Fredericksburg, Iowa

Aug. 22-24 District meeting, Nebraska, Beatrice

Aug. 23-29 UCYM General Council, Massanetta Springs, Va.

Aug. 25-29 National Youth Conference, Lake Junaluska, N. C.

Aug. 29—Sept. 1 District Meeting, Northeastern Ohio, Camp Zion

Aug. 31 Labor Sunday

Sept. 5-7 District meeting, First Virginia, Peters Creek

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William Longenecker of Mt. Joy, Pa., in the Maple Grove church, N. C., July 29—Aug. 3; in the Maiden Creek church, Pa., Aug. 5-17; in the Rocky Mount church, Va., Aug. 19-24.

Bro. Ross L. Noffsinger of Springfield, Ohio, in the Eagle Creek church, Williamstown, Ohio, Aug. 10-17.

Bro. David Wieand of Chicago, Ill., in the Middle River church, Va., Aug. 10-17.

Bro. Clarence Rosenberger of Huntingdon, Pa., in the Montgomery church, Pa., July 27—Aug. 3.

Bro. Russell G. West of Wiley, Colo., in the Richmond church, Ind., Aug. 31—Sept. 7; in the Brick church, Maysville, Va., Sept. 9-21.

Bro. McKinley Coffman of Middletown, Ohio, in the Old Furnace church, W. Va., Aug. 31—Sept. 14.

Convocation Sunday

Continued from page 15

serve our Lord and his people, he said.

Presented for consecration were Wendell and Frances Rolston for work in Poland under the Brethren Service Commission; Fred and Alta Mae Butterbaugh as teachers at Hillcrest School for missionary children in Nigeria and Merle and Martha Jean Crouse as agriculturalists for the mission in Ecuador, all under the Foreign Mission Commission; Mildred Myer and Galen and Ruth Snell for the Lybrook Indian mission, under the Ministry and Home Mission Commission. The Clemens Rosenbergers were also presented by this latter commission as representatives of the fifty-two ministers ordained during the previous year. Joining the group for consecration was William M. Beahm, moderator-elect. Desmond W. Bittinger, the moderator, commissioned each group in the name of the church and then called for youth, parents, and all others who wanted to dedicate themselves more fully to serving God to stand for the prayer of dedication.

Resources as well as life were dedicated. The Conference offering, including that sent directly to Elgin, was $229,195.

In the concluding event of Conference, William M. Beahm received the gavel from Desmond Bittinger. The former remarked that the gavel, in addition to being a symbol of authority, represented also the word and witness of the church, the fellowship we have as Brethren and Christians, our common concerns brought to the business sessions, and the call of Christ to come under his Lordship.

The Annual Conference Receives and Sends Greetings

ON ITS 250th Anniversary, the Church of the Brethren received many expressions of greetings from Christians around the world. Some of these came from various Brethren groups with which the church has maintained fraternal relations for years. Others came from Brethren workers stationed at distant points around the world, and for the first time, perhaps in the history of the church, a telegram of greeting came from the President of the United States.

Moderator Desmond W. Bittinger read the personal greetings that President Eisenhower sent to the Conference. His wire read in part, "To the members and friends of the Church of the Brethren assembled in their 250th Anniversary Conference, I send greetings. Inspired by a splendid heritage of faith and work, the Brethren communion has long served the nation in a constructive and creative way. I am sure this Anniversary will strengthen your dedication to the sacred objectives of peace, justice, truth and right."

Two other Brethren bodies that trace their origins to the beginnings at Schwarzenau 250 years ago were represented. The Reverend A. T. Ronk, of Waterloo, Iowa, spoke on behalf of the Brethren Church. He pointed out that the Brethren Church and the Church of the Brethren have a common heritage which dates back to the year 1708.

The Reverend Forrest Jackson, pastor of the Brethren Church at Dallas Center, Iowa, brought greetings on behalf of the National Fellowship of Brethren Churches. He noted that this denomination will be holding its Annual Conference in August at Winona Lake, Indiana, and its theme for the conference is "The Challenge of Our Heritage."

Although the Evangelical United Brethren Church has no direct ties to the Church of the Brethren, relationships have been friendly through the years between our two bodies. Bishop L. L. Baughman brought greetings on behalf of the Evangelical United Brethren Church.

Speaking on behalf of the Mennonite Church and the Mennonite World Conference, the Reverend A. J. Metzler of Scottdale, Pennsylvania, publishing agent of the Mennonite Church, brought greetings from various Mennonite groups and spoke of the concerns that Mennonites and Brethren have in common.

On Sunday afternoon, when Dr. Edwin Dahlberg, president of the National Council of Churches, was the main speaker, Norman Baugher indicated that a statement had been submitted to the Board of the National Council on behalf of our church and that a statement of greeting had been received also, from the National Council. This latter statement was read to the entire Conference. Both statements appeared in the July 14 issue of the Gospel Messenger. Dr. Dahlberg, also brought greetings from the National Council of Churches.

In the concluding moments of the business session of the conference, a statement addressed to the World Council of Churches was officially adopted by the delegates. This statement will be submitted to the Central Committee of the World Council at its meeting in Denmark in August.

It is customary for Annual Conference to hear letters of greetings from missionaries and

service workers stationed around the world. These included not only representatives of our various mission outposts and our service projects but also included words from the Waldensian Church in Italy, one of the oldest Protestant groups.

A committee headed by Dean Farringer studied carefully all of the various greetings that were received and summarized them in a manner that they could all be presented briefly to the entire Conference.

A New Goal and A New Call

A goal of $2,600,000 for an enlarged program of the church during the coming year was voted by delegates in a special session devoted to the Anniversary Call.

In presenting the Anniversary Call program and its latest developments to the Conference, Norman Baugher pointed out that this program of advance and extension had already been approved by earlier Conferences. In fact, the goal of $2,600,000, later adopted by the delegates was set in effect by the action of the Grand Rapids Conference, at which time the Standing Committee and later the Conference endorsed a new program of stewardship education and expressed the hope that by the time of the Anniversary year, the Brotherhood Fund of 1955, which then totaled $1,300,000 could be doubled as a climax of the Anniversary celebration.

Norman Baugher introduced to the Conference F. Willard Powers, who had been asked to serve as chairman of the Anniversary Call. Brother Powers called attention to the work that has already taken place in training regional and district and local missioners, who will help to tell the story of the church's activity to all members of the church, in the hope that a new commitment of time and effort and resources will be forthcoming.

Chairman Powers introduced his five regional chairmen, each of whom spoke briefly. They are Wayne Heiny from the Pacific Coast; Dale Hess from the Central Region; Dale Detweiler from the Eastern Region; Don Beachley from the Southeastern Region; and Robert Mohler from the Western Region. Donovan Beachley described the activities that had already taken place, disclosing that several thousand laymen are already promoting the Call. Then turning to the delegates, Mr. Beachley said, "Now it's up to you." In his presentation, Robert Mohler explained briefly why the Call is a particularly significant program in the life of our church at this time.

After the Call program had been described and had received the support of delegates, Norman Baugher, speaking on behalf of the General Brotherhood Board, pointed out that the stewardship effort this fall was only the first stage in the Call emphasis. The next step will be in the area of evangelism. Tentative plans have already been made to hold a denomination-wide evangelistic emphasis between Lent and Pentecost in 1959 with each church participating locally. It is expected that this effort will utilize the leaders already working in the Call program. Even this fall, around Thanksgiving, district training conferences for evangelism will begin.

Donald Rowe, who is serving as full-time secretary of the Anniversary Call program, expressed appreciation for the way in which local church leaders have accepted the challenge to work in this new endeavor.



The Vote Is Taken

Continued from page 7

ness was a query from the First District of Virginia asking that the church grant to women full and unrestricted rights in the ministry. Standing Committee recommended to the Conference that it grant the request of the query.

Following some discussion, a vote that was by a large majority but not quite unanimous approved the proposal. Heretofore, women ministers have exercised the privileges of the ministry but yet only on a functional and somewhat provincial basis. Now there are no distinctions between their rights and privileges and that of other ministers.

BRETHREN AND THE BIBLE

THE key to the Brethren approach to the Bible is "the believer's wholehearted love for Jesus Christ, his faith in him, and his lifelong joyous devotion to him," Chalmer E. Faw, teacher at Bethany Seminary, told those who had gathered for the first of the five Bible Hours at Annual Conference. The initial subject concerned the Brethren and their relation to the Book of books.

Brother Faw found in the writings of Mack and others of the early church their consuming desire to know the will of their Lord and to obey his every command. Three avenues were followed in searching for the mind of Christ: the simple word of the Scripture, which was to be taken in simplicity, humility, and all seriousness; a commentary on the written word as found in the life of Jesus, his followers, and the Christian community of the first two centuries; the inner word of the Spirit within the believer which verifies and validates the other two.

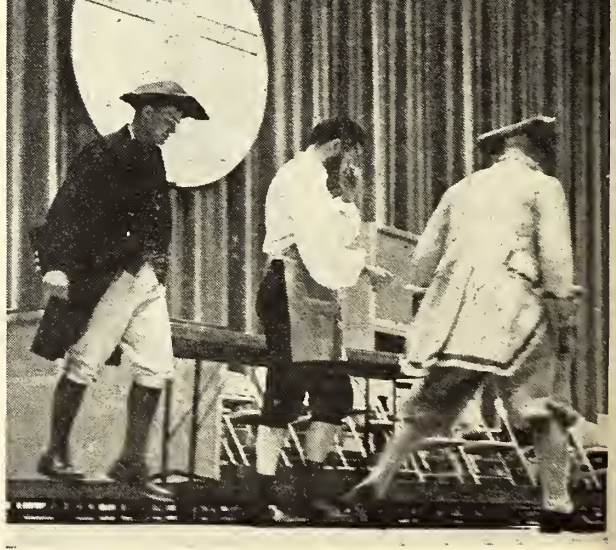
After enlarging upon the early Brethren method and spirit of Biblical interpretation, the speaker asked the question, "Are we still Brethren, the true spiritual heirs of those who gave birth to our fraternity?" He pointed out that the Bible is not a dominant factor in the life of even Christian people, and the early fire and zeal of the Brethren for obedience seems to have grown cold.

Brother Faw suggested that the lessons of the past might be summed up in three areas which point a direction for us. The first is an experience of the living Christ that would renew the zeal, enthusiasm, devotion and joy of the founding fathers. A second pointer is a spirit which is characterized by a radical break with the world; humble seeking for the mind of Christ; a sense of the unity of the Spirit in scripture, personal experience, and the church; a sense of the wholeness of spiritual truth; emphasis on doing; and an openness to new light. The method of Bible reading and study is a third area in which we can learn from the early Brethren. They refused to use proof texts and clichés, to be satisfied with anything less than the clearest possible understanding of the Bible, using church history for the light it throws on the mind of Christ.

In the second of the Bible Hours W. Harold Row, executive secretary of the Brethren Service Commission, asserted that there is a "Brethren way of life" within the larger concept of Christian conduct that can be defined and is desirable. The speaker maintained that Brethren ethics are Biblically centered, derive from our faith in God, and are more concerned with the question of what is right than with what is man's chief good. At the heart of the Brethren way is love—a love not primarily between man and man but between God and man-and-man. "We are to love our neighbor after the manner of God's love to us." "We do not love," said Brother Row, "in order to win friends or influence people; we love in order to 'fulfill the law of Christ.'"

The Brethren Service executive pointed out that for Brethren "righteousness is goodness, and goodness is the expression of the character of God." And this good life is lived in community, though sometimes our definition of community has been too narrow.

One of the weaknesses of Brethren social ethics mentioned by Brother Row is the failure to extend our ethics to social structures. Making the teachings of Jesus too simple and using them mechanically have tended to weaken our impact. But, though our ethics may be oversimple, "in this kind of a troubled world they are also long overdue." In con-



Christopher Sauer, who printed the first Bible in the colonies in an European language, was imprisoned during the Revolutionary War because he refused to take the oath of loyalty

clusion he reminded us that we are known by our way of life, for "by their fruits you shall know them."

In line with the theme of the Bible hours, Brethren and the Bible, on Friday morning T. Wayne Rieman, director of religious life at Manchester College, talked about the Biblical basis for reconciliation.

Brother Rieman declared that our world is a broken one and as evidence of this he noted the struggle for power among nations with increasing armaments of greater and greater destruction, the racial tensions within our own nation, and the dispossessed millions shut off from home and country, living in smoldering hatred. Even the church is broken into many competing fragments.

In such a world reconciliation is needed and "perhaps the Church of the Brethren was born for such a day as this," the speaker said, "for reconciliation has been a central doctrine of our faith and practice."

What is the Biblical basis of this doctrine? Brother Rieman told us that the Bible assumes that sin "separates God from man, man from man, and man from his own highest personal destiny." In our estrangement God seeks for us. He sent his Son into the world that we might be reconciled to him. And the New Testament is testimony to lives that were reconciled. And this ministry of reconciliation has been given to all who follow Christ. And the speaker pointed out that when we sin against our neighbor or are sinned against Jesus lays the initiation of reconciliation upon the offended, helped if necessary by a friend and the reconciling community. And these efforts are unlimited.

The writings of our founders, according to Brother Rieman, dealt primarily with a neglected part of the doctrine of reconciliation—man's relation with man. For them discipleship involved loving God and man, unlimited forgiveness, and religion that turned the other cheek. It meant also no force in religion, no litigation in pagan courts, and a willingness to suffer.

The speaker characterized a "bold, new program of massive reconciliation" as beginning with repentance, evangelistic in emphasis, costly in that it may involve suffering, lost prestige and property, giving up privileges we now enjoy, and sacrificial sharing. Putting an end to competitive denominationalism, the church will become a reconciling community. Furthermore, this program will be one of service. God calls the church to bring to a broken world the gospel of reconciliation.

For the fourth Bible period the question was posed, What about Brethren and their interpretation of history? Warren F. Groff, who has been the teacher of Bible at Bridgewater College, brought to the more than a thousand persons present for this hour, the answer.

Though our Brethren forefathers did not deal directly with this, the speaker told us that a pattern of interpretation is implied throughout their writings and their lives. For them, as for New Testament witnesses, Jesus Christ is the one who is the central clue to the meaning of history.

Because he is the primary clue, history then becomes personal, purposeful, and providential, Brother Groff told us. It is personal because historical events are not the result of blind fate, but rather "bound by the intention, ordering, and continuing activity of God." They are purposeful because in the center is Jesus Christ who reveals the pattern for all of life. Furthermore, history is not a cycle without beginning and end. As God was in the beginning, so he will bring history to its fulfillment. And the speaker quoted from the writings of Mack and others, showing that the early Brethren held this view of history.

The question for us today is whether we have faith in the God whose purpose for history was made clear in the coming of Jesus Christ and who will bring history to its fulfillment. Brother Groff noted we have often followed some alternative interpretation. And he mentioned faith in contemporary materialism—" 'we trade heaven for earth, God for gadgets, the coming of Christ in the life of the world for the coming of a salesman's paradise' "; fulfillment by the power and might of our own hands; self-righteousness and good works.

This year the adult Sunday school class was considered the final session in the Bible Hour series. Instead of the regular lesson, John Grimley, missionary on furlough from Africa, considered the last of the topics under Brethren and the Bible. This dealt with the proclamation of the gospel. Spreading the gospel has been primary in the life of Brethren, but Brother Grimley reminded

Loaf of Love

STELLA CRAFT TREMBLE

O keep us all from hate or war!
Men of the world are one:
Each bloom, though yellow,
black, or white,
Is nourished by the sun.

All men at God's own table sit
Where hungry heart is fed:
Oh, let us break the loaf of love
And share our daily bread!

us that it has not always gone beyond our own meetinghouses and homes.

In defining what makes men want to proclaim the good news of Christ, the speaker put first obedience to the Great Commission. Jesus' command to go and teach and baptize compels us to go.

Another motive emphasized by Brother Grimley is the concern for those who without Christ are lost. We often neglect to teach the judgment of God in our insistence on the mercy of God. But we were reminded that God's mercy can be effective only in the lives of those who have repented.

"Compassion is one of the great motivating forces in the proclamation of the gospel," asserted the speaker. The services of hospitals and schools, the agricultural programs "are not hooks to catch the unwary; they are expressions of the compassion of Christ."

All of these motives come to focus in Christ. Brother Grimley believes that one of the greatest threats to proclaiming the gospel today is the tendency to equate Christianity with all other religions, but "there is no other name under heaven given among men by which we must be saved."

Having ourselves experienced the living Christ we are then compelled to share this experience with the world. And the world, Brother Grimley pointed out, is not only the faraway places but the "skid rows, the Little Rocks, the sophisticated suburbias," of America.

Two aspects of a strategy for proclaiming the gospel were lifted up by the speaker: ecumenicity and mobility. The church in a spirit of co-operation must be ready to move quickly into every opportunity as it opens. The task is greater and more urgent than ever before.

In the worship of each morning the leader read passages of scripture pertaining to the particular theme to be presented. Lauree Hersch, Forrest S. Eisenbise, Jay J. Johnson, Robert O. Hess, and E. Wayne Gerdes served as chairmen for these sessions.

Annual Conference Exhibit

A SMALL German pipe organ belonging to Henry Kurtz, the man who revived interest in Brethren publishing a century ago, was one of the outstanding features of this year's Conference exhibit.

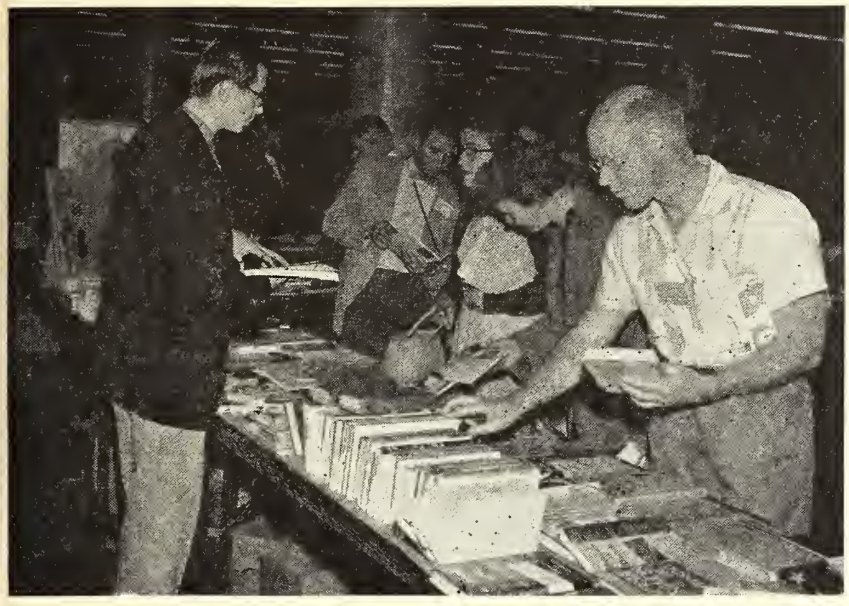
As a young man in his early twenties, Henry Kurtz came to this country from Germany and brought with him a pipe organ which must have been made near the beginning of the 19th century. It is an imposing piece of furniture and its keys bear witness that it must often have been played during the years that Henry Kurtz served first as a Lutheran minister and then later as a Brethren minister, as clerk of Annual Meeting and as editor of the Gospel Visitor, the predecessor of the present Gospel Messenger.

A close examination of the organ indicates that some of its pipes are constructed of metal and appear to be handmade. Most of them, however, are made of wood and although the organ has not yet been repaired so that it can be played, the sound of the pipes indicate that it must once have displayed a variety of voices on which the great music of the church could have been reproduced.

Throughout Henry Kurtz's



The pipe organ that belonged to Henry Kurtz was a feature of the Conference exhibit. It is shown here with L. P. Good, a great-grandson



life, in spite of the fact that he lived during a period when musical instruments were not in favor in Brethren churches, the pipe organ was his own cherished possession, and it was at this organ that he must often have sat down in moments of relaxation during the time that he worked so sacrificially to launch the first continuous publication for the Church of the Brethren.

It was on the second floor of a springhouse near Poland, Ohio, working at a hand press for laborious hours, that Henry Kurtz produced the first monthly issues of the Gospel Visitor, which began in 1851. It was while he was living here also that the organ was his constant companion.

Henry Kurtz was also interested in developing hymnals both for those accustomed to speaking German and those speaking English. These facts bear witness to the contribution that he made not only to Brethren literature but also to the development of Brethren songbooks and hymnals.

Many other items of historical interest were also featured in this year's Conference exhibit. Well protected in display cases were a number of important items, including Alexander Mack's personal Bible. Also present for examination were valuable copies of the German Bible printed by Christopher Sauer, including one of the 1743 edition, which was the first Bible printed in a foreign language in the United States, a Bible printed thirty-nine years before the first English Bible was printed in America.

Included were editions of the Sauer Bible of 1763 and 1776. Pages of the latter Bible were used by American soldiers when they confiscated the property of Christopher Sauer because of his refusal to take a loyalty oath in support of the new government.

A number of other items printed by Christopher Sauer appeared in the exhibit. One is a copy of The Christian Pattern, his first work to be printed in English. It is an arrangement of passages from The Imitation of Christ. Sauer's Almanac of 1748 was on exhibit, as were several of his German hymnals.

Other important volumes significant in Brethren history were included in the exhibit. One was a copy of the Brethren's Encyclopedia prepared by Henry Kurtz in 1867. Another was a copy of Peter Nead's Theological Writings, published in 1850.

The history of Brethren publications was well represented in copies of various periodicals that through the years have been combined in the present Gospel Messenger. Also included were examples of curriculum materials ranging from 1890 to the present, of Sunday school papers dating back as far as 1871, and an almost complete assortment of various Brethren songbooks.

The contemporary section of the exhibit emphasized the main aspects of the Anniversary Call. Drawings and pictures, charts and symbols were utilized to point out some of the ways in which an enlarged program of ministry and witness could enable the church to meet its opportunities in the present and in the near future.

There were three main areas of concern in this exhibit. One dealt with church extension in this country and abroad, quite vividly pictured in terms of the United States and especially the continents of South America and Africa. A second emphasis was upon advancing the cause of peace. A third lifted up the importance of life commitment and of leadership training in the work of the church.

A United Church

Continued from page 12

sidewalk dwellers who have no roof over their heads at all. In Hong Kong and refugee camps of North Africa and the Middle East conditions are the same.

It is a shortsighted foreign policy that gives only a pittance for the relief of poverty and hunger, while spending forty billions of dollars a year for military defense. Communism

thrives on the world's hunger. If we really want to defeat communism, we will attack the conditions that breed communism, rather than investing all our resources in explosives and military hardware.

The main threat of Russia today is not military. It is rather the economic and cultural penetration of impoverished nations by Russia's growing scientific and industrial might. If we are wise, we will begin working intelligently now to overcome the economic imbalance among nations which permits millions of people in Asia to earn only $50 a year per capita while the American people average over $2,000 a year per capita.

Let us not be deceived by the hue and cry about "give away programs." Actually a very small proportion of our foreign aid goes for economic subsidies or technical assistance. By far the larger proportion goes for military bases and military subsidies. Let us get back to honesty in language, distinguishing between military aid and economic aid, rather than lumping both together under the one title of foreign aid.

At the same time that we work on a program of mutual aid that will lift the level of industry, agriculture, education, and medical care among all nations, let us further the cause of disarmament and the elimination of bomb tests so that the cloud of fear may be lifted from the horizons of the earth. It is true that there are two schools of thought among scientists and others as to the danger of rodioactive fallout. But as long as we are still in uncertainty it would be good sense to suspend the tests, and work for disarmament all around. What we have been spending on massive retaliation, we should now begin to spend on massive reconciliation.

The Church of the Brethren is peculiarly called of God to take the lead in this. Your historic stand as one of the peace churches and your long and distinguished history in feeding and clothing the impoverished children of God wherever found qualify you in a remarkable way to step into the moral and spiritual leadership of our Christian forces. You have always stood ready to co-operate helpfully with the agencies of government. But you have never been content to be merely the echo of the State Department or the Pentagon.

When Christ told his followers to be the light of the world, he did not intend that they should be only the tail light, as Dr. Harold C. Phillips once expressed it. He meant us to lead the way. We do this supremely when we preach the gospel of a crucified and risen Savior, the message of a God who loves us and wants us.

The kingdom of God will never come by bread alone or disarmament alone. The final answer to man's need is the dimension of religion and the realm of the spirit. If the universe is only a vast automation system, then we can be satisfied with a philosophy of technology and materialism. But if at the heart of creation there is a God who is the loving heavenly Father of all his children, then we have the basis for a life of love and compassion toward all races and all nations.

The Conference Day Begins

THOUGH sectional conferences were not scheduled on Wednesday this year, age groups did meet for the postbreakfast hour on three mornings as in former years. In spite of the early hour and difficulty in getting the morning cup of coffee beforehand a surprising number of persons came out for these early sessions.

Children's Workers

The planners for the children's workers sessions thought it would be good in this anniversary year to help those interested in children to clarify their own fundamental beliefs. Accordingly, a panel of three—DeWitt L. Miller, pastor of the Hagerstown church, Maryland; Hazel Kennedy, children's editor; and Clyde E. Weaver, psychologist (Paul H. Bowman, Jr., substituted for Brother Weaver one morning)—talked together about God and the Bible, Jesus and the Church, Self and Others, and how to help the child develop right concepts of these.

The panel pointed out that we need to know the Bible, history, the universe about us, and people if our concept of God is to be adequate and large enough. In helping children to develop ideas of God, the psychologist reminded us that their experiences with persons and the world around them are more important than words. The lives and attitudes of their parents and teacher are developing their concept of God. For the child it is God who has planned for food, rain, sun, flowers, homes, and all the things he enjoys.

Jesus is the friend of little children, then the teacher, then hero and example, and finally the living Christ. It is necessary, the panel warned, to portray Jesus as a man, not as an effeminate person, if we want the child to identify himself with him. It is at this point care must be used in the selection of pictures. The paintings of Elsie Anna Wood and Jacques Barosin were cited as examples of portraying Jesus as a manly person.

In answering the question con-



Paul H. Bowman, Jr., Hazel Kennedy, DeWitt L. Miller, and Kent Naylor, moderator (from left to right), discussed basic beliefs at the sessions of children's workers. Mary Spessard, director of children's work, stands at the right

cerning the relation of Jesus to the life of the church the panel said that older children can understand that chureh is the place where followers of Jesus can get together to talk about him. For younger children church should be a happy place to which they are eager to come. That the child may not develop the idea that what we do at church on Sunday is sacred and what we do the rest of the week is not, Sunday activities should be only a supplement to the rest of the week.

One of the most important factors in building a peaceful world is the feeling each person has about himself, the panel asserted. If he respects himself as a child of God, then he will look upon others as children of God. Parents have a great responsibility to help children develop a sense of worth. Sunday school curriculum is designed to aid children toward a maturing feeling of who they are.

How can we impart these concepts to children? We can share in their world of fancy, we can relate the Bible stories, stories of Jesus to their experience and their world, we can answer their questions as honestly as we can and say "I don't know," when necessary, rather than give him an answer he cannot respect later.

Implied in all the panel said was the need of parents and teachers to sense the reality of God, to experience the living Christ, and to respect themselves as persons, before they can help children to develop adequate concepts of God and Jesus and self.

Kent Naylor, pastor of the Warrensburg church, Missouri, moderated the panel. Anna May Royer and Donna Kaser Stutzman led the group in meditations each of the three mornings.

Men's Work

A revision of the constitution of men's work reduces the size of national council from fifteen to seven, beginning June 1959. This change was voted at a meeting of men's work at a postbreakfast session.

Three new councilmen were elected, Ray S. Fyock for the Eastern Region; Mark Whiteside for the Pacific Coast Region; and J. C. Dell for Southeastern Region. Ray Petersime, Central Region, and Robert Stover, Western Region, were reelected.

At this same session Charles Zunkel presented the Church Extension Investment Notes plan and urged lay support. Rufus King reported briefly on men's work, naming as high points of the year the joint meeting of the men's work executive committee and the women's council and the launching of the Anniversary Call program.

In another session Virgil Marshall, a layman, and Robert Sherfy, a pastor, discussed pastor-laymen relationships. The layman charged that many pastors were not encouraging men's work. The pastor, said Brother Marshall, should serve as a resource person, promoting area meetings and giving suggestions for projects and programs.

The pastor's position needs to be interpreted by laymen in the church and community, said Brother Sherfy. The pastor and laymen must work together. The quality of the lay witness will determine the kind of church and the making of a pastor. Organized men's work should stimulate men to find their place in the total church program.

The fifteen councilmen present at Conference elected D. C. Gnagy of San Francisco, California, president; Ray Fyock of Harrisburg, Pennsylvania, first vice-president; W. W. Clannin of Denver, Colorado, second vice-president; Henry Gibbel of Lititz, Pennsylvania, third vice-president; and L. L. Jonas of Roanoke, Virginia, secretary. Serving as regional council chairmen for next year will be L. L. Jonas, Southeastern; Lester Rosenberger, Eastern; Ray Petersime, Central; Robert Stover, Western; and Jack Melhorn, Pacific Coast.

Projects adopted were support of the Anniversary Call and of our church colleges and daily Bible reading.

Women's Work

"The family should grow up together," Mrs. Irene Bittinger told the women at a postbreakfast Conference session. She was speaking about the Growing Family. Important in making a home where all can develop are sharing with one another and having a sense of being needed.

She went on to stress right attitudes, the desire to grow, and courtesy and understanding in dealing with other members of the family. "Do you," she asked, "get out your crystal for your children's friends and do your children feel free to use it?" How well the family grows depends on the foundation and the size of the walls.

Our dependence upon God and his Son will help the family working together and growing together to become the heart of the American home.

One meeting of the women at Annual Conference dealt with the

business of organized women's work. In discussing the national project it was brought out that no quotas are being set; instead there will be free-will love offerings to be designated "world-wide Call gift." The matter of change in name was brought to the group, and suggestions for a new name were requested by January 1, 1959.

Mrs. Matilde Benalcazar, who with her husband and three children is spending a year in the United States, brought greetings from the church in Ecuador.

Special recognition was given Mrs. Lynn Blickenstaff, whose term had expired. Mrs. Paul Hersch of La Verne, Calif., was elected to the council.

Heard About the Table

Medical Workers

About sixty doctors, nurses, medical technicians, and others interested in the healing arts heard John Grimley report on the progress of medical work in Nigeria, where he has been serving the church. He told the group that new drugs have changed the approach to the treatment of those suffering from leprosy. Instead of the large leprosarium into which thousands were gathered, small segregation villages are scattered throughout the area. In this way many more can be treated without separating them by a great distance from their families and tribes.

In the field of nursing, the speaker mentioned that advances are being made. Formerly the nurses were all missionaries; now a goodly number of Nigerian nurses have relieved the burden on missionaries and this has resulted in the extension of medical work.

Village health improvement is making slower progress.

Turning to the work of the church in Nigeria, Brother Grimley pointed out two problems confronting it. Though Nigeria has escaped the blighting conflict between white and black that marks other areas of the continent, tensions do exist. In Nigeria it is between those in south and those in north Nigeria. If the church is to be true to its calling it must offer a reconciling ministry.

The other problem noted by the speaker was clanism. A Nigerian's loyalty is not to Nigeria but to his clan. In the perpetuation of the clan the cultural pattern of putting aside a wife who does not bear children and taking another runs counter to the Christian teaching of monogamy and family life. The medical profession in giving help to the couple who seemingly cannot have children will help to break down this particular custom.

In the brief business session Dr. John Wagoner was elected vice-president of the Medical Workers Association and Mrs. Theodore Whitacre, secretary-treasurer. Dr. Charles Weaver is president.

Brethren Welfare Workers

Defining social welfare as helping persons to fare well wherever they are, Clyde Weaver, associate director of the department of social welfare of the Church Federation of Greater Chicago, declared that the motive of a welfare worker is to help persons without any strings attached, not to get church members.

He noted that Brethren have not been enthusiastic about certain areas of social work, the psychiatric and psychological, for example. Nor have they been interested in institutional work, that is, in jails, reformatories, detention homes, and the like. Much of our social work, Brother Weaver said, has been related to crisis situations.

Turning to existing problem areas, Brother Weaver urged the church to do for the aging what the state and other agencies cannot do—give them a feeling of belongingness. He noted several ways in which this can be done: foster homes in their own communities, golden age and recreation clubs, transportation to church and other events. If the church does have homes for the aged, they should be places to which they want to go and the home should offer various kinds of facilities.

One of the big problems of social work is the lack of trained workers. Here the colleges and seminary can help. The speaker suggested departments of social welfare in colleges or, at the least, pre-social work courses.

Welfare work is not only to those in institutions. Brother Weaver pointed to the many who live in our metropolitan areas but do not become a part of the community. We need, he said, to develop a strategy to the lower class in a large city that the Christian gospel might be shared with them. In doing this an open fellowship must be maintained.

Men's and Women's Fellowship

No longer is service to the church as an institution adequate for laymen, Norman Baugher told the several hundred gathered for the men's and women's fellowship luncheon. "The laity has a ministry to the world outside the church," and unless men's and women's work can challenge the laymen with more significant tasks they may bypass the organization, the speaker warned. The task of the laymen is not merely to help the pastor run the church but to take the church into the world.

What would this mean to men's and women's work? For one thing, the difference in the role of men and women becomes less important in their mutual concern for the Christian witness, said Brother Baugher. Their distinctiveness lies in being disciples of Christ. He went on to say that the pattern of their organization should reflect this increasing closeness in meeting the opportunities for witnessing. Most of all it will mean a new thrust in adult work. Every layman will be called to carry the gospel into whatever work he is doing.

The speaker noted that the first concern then of such an adult organization would not be a study of the program of the church but a study of techniques of Christian witnessing. Meetings would be more important than ever, the fellowship strengthening the individuals as they share their successes and failures in witnessing.

Brother Baugher challenged the group with the task of revitalizing and renewing the church's impact.

Mark Roller, outgoing president of Men's Work, presided. Special recognition was given to Mrs. Myrtle Porter for her work on the pageant,

And She Ministered Unto Them, which had been presented earlier in the day.

Higher Education Dinner

Four members of Brethren college faculties were cited for distinguished service on the occasion of the higher education dinner. Joseph L. Bowman had taught mathematics, physics and astronomy for thirty-two years at McPherson College; Jesse C. Brandt had served La Verne College for thirty-five years in a variety of capacities; for thirty-five years Fred R. Conkling taught English at Manchester College; and Minor C. Miller had been related to Bridgewater College for thirty-seven years in the field of religious education. In addition to these four, C. Ernest Davis was given a citation by the General Brotherhood Board for long and distinguished service to the church as a pastor, college president, and executive secretary of the Christian Education Commission.

In the few minutes left for his address after all the preliminaries, Paul H. Bowman, former president of Bridgewater College, reviewed the place of higher education in the Church of the Brethren. He charged that the church has never had and does not now have a Brotherhood-wide policy on higher education.

He noted that the Brethren for 150 years made no effort to establish any secondary schools or colleges, though other church bodies were founding such institutions. Not until 1837 did we make any attempt toward elementary education. Formal education was not a part of the strategy of our fathers.

Looking at the period between the Revolutionary and Civil Wars, Brother Bowman found suspicion and fear of and antagonism to education. Annual Meeting decisions give evidence to this; in 1831 and 1851 the Brethren were told it was not advisable to educate. In 1857 Annual Meeting decided it was not wrong to educate.

The first effort of the Brethren in higher education was Salem College founded in 1870 at Bourbon, Indiana. The speaker asserted that the Conference decision not to regard Salem College as under the church was the most damaging blow higher education ever received at the hands of the Brethren. All efforts since to establish a general educational policy have been stymied by that decision. All our colleges are local institutions, owned and controlled by districts. No agency has been empowered to develop a policy.

Brother Bowman set forth three steps the church could take to give higher education its rightful place in the life of the church: make it a major department of the work of the church, create a commission on higher education which could develop policy and strategy, and include it in the Brotherhood Fund on a par with missions and service.

Brethren Service

Lauren Soth, editor of the editorial pages of the Des Moines Register and Tribune, declared that we shall have to learn to get along with Russia and live in the same world with many who call themselves Communists. There is no other choice. He was addressing the several hundred at the Brethren Service dinner on the subject, Living With the Russians.

Each of the powers—Russia and the United States—believed that the other would collapse because of internal weaknesses. But time has proved that each can survive internal crises. The editor pointed out that Russia has built unity at home and increased its prestige in less developed areas. Furthermore, the leader of Russia has demonstrated an unexpected flexibility in internal affairs, shown most significantly in decentralizing the farm management system. And this decentralization is taking place in manufacturing and other industry as well.

Our policy of economic containment and pressure has not caused the Russian state to collapse. In view of this, Mr. Soth contended that such a policy was no longer realistic and needed to be changed. We cannot react negatively to every offer of the Russians to increased trade and communication.

Culture exchange and exchange in every field would give the lie to the Russian charge that we are holding out for isolation and barriers to communication. Our policy of holding back from all contacts gives the impression, the speaker said, that we believe the American people are more likely to be corrupted to communism than that the Russians may be attracted to a free society.

We should adjust our policy to stimulate every trend in Russia toward more liberal and humane attitudes. For our only hope for peace lies in the Soviet system becoming less warlike and, through people-to-people contacts, learning what we and our free society are like.

Monsignor Luguitti, head of the Catholic Rural Life Association, gave the invocation at the dinner. Also present were two Polish agricultural exchangees with their sponsoring families, the Lloyd Dadismans and the Walter Buchers.

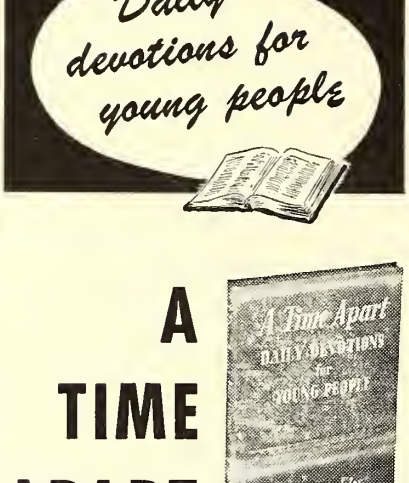
Home Missions

Following a year of evangelistic work among the churches of the Brotherhood, Harper S. Will summed up his observations and concerns in an address at the home missions dinner. He charged Brethren with neglecting the main business of the church—making Christian disciples of all men. When great forces are lined up against Christianity, Christians need more than ever to bear witness to their faith or the world will turn to communism or Islam.

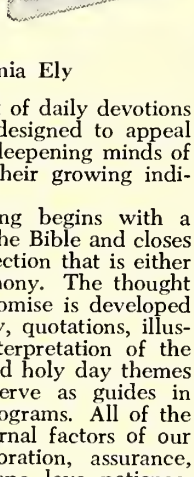
Our membership figure of only 200,000 in 250 years should "tor-



The Polish exchangees (center) with their sponsors, the Walter Buchers (left) and Lloyd Dadisman and a member of the committee



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by Virginia Ely

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ment the Brethren." Seeking for answers in history for our smallness, Brother Will cited the Revolutionary War which confronted the Brethren with the dilemma of giving up their peace witness or joining the rebelling colonists. They wound up in scattered settlements in the wilderness of America. "When they emerged," he said, "they were small in number, plain in dress, sectarian and legalistic in viewpoint, and peculiar in the eyes of their neighbors."

But more than this experience accounts for our slowness to evangelize. In the opinion of the speaker, our fathers saw more clearly the "few" in Jesus' teachings, "Many are called but few are chosen," and "The way is narrow, and few there be that find it," than the "all" in other teachings.

Leaving history aside, other factors must be considered also. Brother Will charged that we are novices in evangelism, that we have maneuvered ourselves into an almost antievangelistic mood by criticizing the ways others carry on their evangelistic endeavors, that we more eagerly "labor over quilts and in constructing sidewalks about the church" than we do in leading people to Christ.

If we are to give evangelism the emphasis it deserves, the speaker pointed out four directions for us to follow. He would have Brethren accept the ecumenical character of Christendom. He called to our attention the inconsistency of "holding membership in the National Council of Churches and the World Council and at the same time hesitating to accept those as Christian who have been nurtured in another evangelical communion." In the second place, Brother Will believes the seminary needs to "discover a training procedure and our ministry a preaching manner that will give added encouragement to evangelism." All preaching should be tested by the question, Are lives being changed?

Each church should become in reality a witnessing church was the third suggestion made by the speaker. He emphasized the visitation - fellowship - instruction approach as a way to involve the whole church.

The final pointer to a new era in evangelism given by the speaker was the starting of a new mission by the local congregation when it reaches a membership of 200 or more.

There is no reason, concluded Brother Will, for the Church of the Brethren to continue to number only 200,000 for no effort stimulates Christian growth as much as that of sharing one's faith in Christ with another.

Foreign Missions

Juan and Matilde Benalcazar and Jaime Redin, members of the church at Calderon, Ecuador, brought greetings to those at the foreign mission dinner. An added attraction was their singing a folksong in their own language, accompanied by the guitar.

Lillian Grisso, who is retiring this year after forty years of service, was given special recognition by the commission.

J. Henry Long, speaker for this occasion, drew upon his experiences in visiting "missions" in Indonesia, India, and Nigeria to support his thesis that the "new look" in the mission enterprise is Christian partnership. He pointed to two factors that have forced Protestant churches to reappraise the mission enterprise: nationalism, and the insistence of subject peoples on human rights and the dignity of man.

New techniques of world evangelism are called for if the church is to fulfill its call to witness. In new areas, where the church has never been known, there will need to be the relation of pupil to teacher, but Brother Long would have us remember that the pupil in time becomes a fellow seeker and cannot forever be held in the position of "student." For many missionaries this transition from superior to partner is difficult; some never do adjust to it.

But lest we make the missionary in faraway lands the scapegoat for our own failures, we should be reminded that the attitudes our representatives abroad hold have been

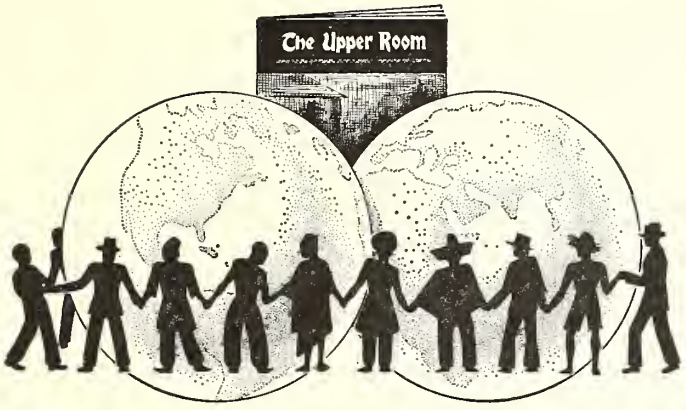


The Benalcazars (left) and Jaime Redin sing a folk song

acquired in their own home church.

Brother Long described the initial step being taken in Christian partnership. Workers are being sent to Indonesia to help the Protestant church there strengthen its service and its witness. This is necessary because missions in that area failed to train leadership for the growing church and when the foreign workers had to get out a vacuum was left.

One concern about the overseas program expressed by the speaker was that it might not remain static. We must be constantly learning from each experience how to improve our witness to other peoples. Brother Long warned that in our working as partners we must remain Brethren, that we must speak up for those Christian graces which have been given to us in a larger measure than to some. Only in this way can we have a true partnership.



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Youth Activities

IF A visitor to Annual Conference had looked in on the evening fellowship activities planned for young people each evening, and if he had observed only their enthusiastic participation in singing and playing together, he might have come to the conclusion that their interest in Annual Conference was superficial and related only to their own good time.

But if such a visitor could have had sufficient energy to follow youth activities throughout the entire Conference and share in all of them, he would have come to quite a different conclusion.

For example, the same young people who entered enthusiastically into their fellowship activity were up early every morning in order to take a preview of the day, calling on various church and Conference leaders to point out to them what was of unusual significance in the day's program. Jim Rose, the national CBYF chairman, presided at these conferences. Singing was lead by Byron Royer. Also during each hour, a drawing, illustrating some phase of Brethren Volunteer Service, was prepared by Kermon Thomason of the Southeastern Region. Later these



Preview of Conference activities, fellowship, singing, and speech contest were among the features of the youth program at Conference



250th Anniversary Medallion

A beautiful gift medallion made of antique bronze, $\frac{3}{16}$ inch thick, 2 inches in diameter, is now available. On the front of the medallion is a reproduction of the head of Christ and also the Anniversary theme, "Brethren Under the Lordship of Christ," with Church of the Brethren in the circle around the head of Christ. The reverse side of the medallion gives the dates 1708-1958 and symbols which have a special meaning for members of the Church of the Brethren. The medallion is available in a beautiful snap-clasp clear plastic case at **$5.00.** The other mounting is a $\frac{3}{4}$ x 3 x 3 inch block of crystal clear lucite, packed in a white gift box, **$9.00.**

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were displayed at the Conference registration desk.

On Wednesday morning, for example, the moderator of Annual Conference, accompanied by last year's moderator, discussed in general the items of business to come before the Conference. On Thursday morning, Harry K. Zeller, Jr., S. Loren Bowman, and Don Rowe were interviewed by Howard Royer. Each discussed some phase of the Conference program in which he was involved. Earle Fike, Don Snider, and Wayne Zunkel, three of the speakers at the National Youth Conference program in August, discussed the theme of that conference, after which Dick Livingston presented information concerning registering for the conference. On Thursday also, Kermit Eby, the evening speaker gave a preview of his address.

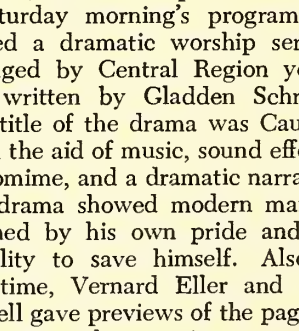
On Friday, Ralph Smeltzer presided over the speech contest finals. The theme for the oratorical contest this year was, Christ, the Church and Race. On this occasion the five regional winners delivered their original orations to a large audience of young people.

The result of the contest was that Susan Brubaker, of Walkerton, Indiana, representing the Central Region, received first prize, a $150 scholarship. Later Susan presented her oration before the entire Conference body.

Other winners were Daryl Standafer of Worthington, Minnesota, representing the Western Region, who received a $100 scholarship; Bobbie Rowe, of Jonesboro, Tennessee, representing the Southeastern Region, who received a $75 scholarship; Elaine Stern of Fresno, California, Pacific Region, and Allegra Yohe, of York, Pennsylvania, Eastern Region, both of whom received $50 scholarships.

Saturday morning's program included a dramatic worship service arranged by Central Region youth and written by Gladden Schrock. The title of the drama was Caught. With the aid of music, sound effects, pantomime, and a dramatic narration this drama showed modern man as chained by his own pride and his inability to save himself. Also at this time, Vernard Eller and Don Kindell gave previews of the pageant to be given that evening.

A survey taken of young people indicated that more than twenty of the youth were serving as official delegates to Annual Conference this year. All of them were encouraged to attend the business sessions and to participate as much as possible.



Susan Brubaker, Central Region, winner of speech contest

The serious character of a youth interest in Conference was illustrated by the prayer vigil which grew out of a discussion on evangelism at the National Youth Cabinet meeting

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 356. Wanted. To rent or buy on contract a farm 200 to 400 acres, in a Brethren community. We have our own farming equipment. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 357. Opening now available in John Deere implement firm for a man with a general knowledge of farm machinery. Work would involve uncrating and setting up machinery. Good wages and opportunities. Owner is member of the Church of the Brethren. Located in farm community. Do not apply unless interested in a permanent position. Contact Rev. Karl W. Baldner, Milledgeville, Ill.

Farm Work

No. 355. Married man with family desires farm work, dairy or beef preferably in southeastern Pennsylvania, Maryland, or Virginia. Good living conditions more important than high wages. Contact: Vernon D. Summy, Star Route, Mt. Pleasant, Pa.

No. 358. Wanted: Farm work during August for a 16-year-old fellow Contact: Frederick Dunn, 352 Sixtieth St., Brooklyn 20, N. Y.

Teaching Positions

No. 354. Openings: An elementary teacher, band director, and music teacher are needed at Rosepine High School, Rosepine, La. Opportunity for church work with all age groups Teacher's certificate helpful but not mandatory. Good wages. Contact: M L. Woodhatch, Rosepine, La.

early in the week. A continuous vigil was planned from the beginning to the end of Conference. Many young people participated in this. At their request, young people presented their concern to the entire group of Conference delegates on Saturday morning after the Anniversary Call had been presented. At that time the moderator suggested that all persons present observe a period of silent prayer for five minutes in keeping with the prayer vigil initiated by the young people.

Other youth activities included a youth hike and picnic on Saturday held at the Margo Franhel Woods. The picnic supper was served by the Middle Iowa District CBYF. On Sunday morning at the Bible study hour, young people of the Eastern Region were in charge. The morning lesson was brought by Joseph M. Long, a pastor in the region. He spoke on The Unique Function of Our Church Today. In addition to his presentation he included interviews with youth from the various regions, asking them what they thought the unique function of the Church of the Brethren is.

A postdinner meeting for those in Brethren Volunteer Service and former BVS'ers was held on Saturday. Discussion centered around the role of the BVS'er at home after his term of service. Dick Livingston led the discussion.

Robert S. Zigler, who serves on the staff of the Heifers for Relief organization was the featured speaker at the college student luncheon on Saturday noon. Observing that "people don't forget wars" he described his travel experiences in Western Europe, Russia, and the Near East. He called attention to Brethren who have made outstanding contributions to world brotherhood, mentioned Andrew Cordier, Howard Sollenberger, Ben Rhodes, Don Murray, John Trostle, and John Bowman. His theme for the address was Building World Peace and Brotherhood. He appealed for the youth to meet the opportunities available for work with local youth groups. He cited examples of projects that particularly are helpful in building world brotherhood. He concluded by saying, "A man doesn't like to die without being remembered," giving this as an explanation for the pyramids of Egypt, standing as a monument to the builders. His plea was that youth would "build a pyramid" in world peace and brotherhood.

The Story of the American Negro

by INA CORINNE BROWN

Covering a three-hundred-year period of history, this book takes the reader from an account of the glorious Negro civilizations of central Africa through the changing social and economic patterns experienced by the Negro in American life. The author, an anthropologist, attempts to highlight rather than to detail the story of the American Negro, emphasizing the facts and insights that help in an understanding of the race problem.

First published several years ago, the book has remained outstanding in its field and has now been revised to include recent developments and new facts. The status of the Negro today is authoritatively and probingly assessed in the final section of the volume. Paper, **$1.50**



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Hymns for Primary Worship

The purpose of this hymnal is to provide hymns that will help the children grow in their relationship to God, to Jesus, to the church, to the Bible, and to people. This book contains some of the great hymns of the church, selected because of their appeal to primary children. Sometimes both the words and the music have been used, but more often words written especially for the children have been set to well-known hymn tunes. The book includes 152 hymns, 33 musical responses, and 19 instrumental numbers. 10¼ x 7½ inches. Cloth binding.

Hymns for Junior Worship

An illustrated collection of hymns for eager, active juniors, graded especially for their use, with special comments, introduction, and supplementary information written from the junior's point of view. It contains 148 hymns, chants, and responses, as well as themes for worship services grouped into six sections that correlate hymns with Scripture readings. 10¼ inches x 7½ inches. Cloth binding.

$1.50 each, **$1.25** in quantities

CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

Obituaries

Bachman, Margaret E., died at her home March 27, 1958, at the age of thirty-five years. She was a faithful member of the Second church, York, Pa., and served the church with her husband in the office of deacon. Surviving are her husband, Walter M. Bachman, Jr., six children, her parents, paternal grandmother, three sisters, and one brother. Funeral services were conducted in the Second church by Brethren Linford Rotenberger and Jesse Jenkins. — Mrs. Robert Turner, York, Pa.

Barnhart, Jabie C., son of Stillwell and Mary Barnhart, was born June 22, 1890, at Warfordsburg, Pa., and died April 25, 1958. He was a faithful member of the Broadfording church, Md., and had twenty years perfect

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attendance at Sunday school. Surviving are his wife, one daughter, foster son, three grandchildren, four brothers, and five sisters. Funeral services were held in Broadfording church with Brethren J. Stanley Earhart and D. R. Petre officiating. Interment was in the church cemetery. — Mrs. Edith Myers, Hagerstown, Md.

Bonebrake, Howard A., son of Ananias and Sarah Bonebrake, died Dec. 14, 1957, at the age of eighty-six years. He was married to Ida Mae Wike, who preceded him in death. He was a long-time member of the Huntington church, Ind. He is survived by two daughters, one son, four grandchildren, and twelve great-grandchildren. Funeral services were held at the Bailey mortuary by Bro. E. R. Fisher. — Mrs. Wendell Hite, Huntington, Ind.

Burkholder, Christian K., son of Peter and Martha Burkholder, was born Aug. 25, 1877, and died May 12, 1958, in Fremont, Nebr. Surving are his wife, the former Lulu Canaga, three sons, and one daughter. Funeral services were held in the Ridge cemetery, Fremont, Nebr. — Mrs. Elmer Burkholder, Octavia, Nebr.

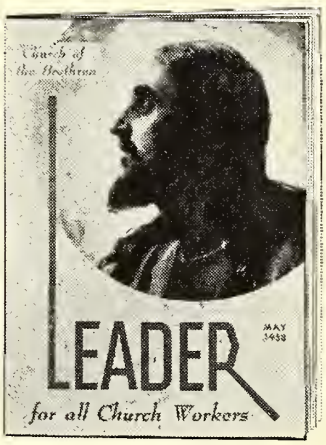
Crusey, George R., was born Aug. 8, 1881, and died April 20, 1958. He was a member of Huntsdale church, Pa. Surviving are his wife and two children. The services were conducted by Brethren Kenneth R. Blough and O. J. Hassinger at the Joseph W. Gibson funeral home. Interment was in the church cemetery. — Kenneth R. Blough, Carlisle, Pa.

Endsley, Otho L., son of William and Mary Lee Endsley, died Aug. 25, 1957, at the age of sixty-one years. He was united in marriage to Mary I. Lindley on Dec. 4, 1915. He served for forty years in the office of deacon. He is survived by his wife, a daughter, four sons, a sister, and four brothers. Funeral services were held at the Huntington church, Ind., with Bro. E. R. Fisher in charge. — Mrs. Wendell Hite, Huntington, Ind.

Hangey, Albert U., was born July 12, 1882, and died May 8, 1958. He was a member of the Quakertown church, Pa. Surviving are his wife, Blanche, three sons, three sisters, fourteen grandchildren, and ten great-grandchildren. Services were conducted at the Indian Creek church by the undersigned, with interment in the adjoining cemetery. — Luke H. Brandt, Quakertown, Pa.

Harper, Pearl Gough, was born Feb. 4, 1899, and died April 13, 1958. Funeral services were held in the Staunton church, Va., by her pastor, Bro. Roy K. Miller, assisted by Bro. J. C. Garber. Burial was in the Thornrose cemetery. — Mrs. William E. Cline, Staunton, Va.

Church of the Brethren



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Gospel MESSENGER

AUGUST 2, 1958



Return to Schwarzenau

THE village of Schwarzenau nestles close to the winding river that gives it an atmosphere of serenity and peace. During the 250 years since eight persons went down into that river to be baptized, the German community has not changed nearly so drastically as have the Brethren who left the village in the eighteenth century and who will be returning to it this week from all around the world. For a few days the peaceful valley will be a little less serene, as two or three hundred visitors arrive to look at hallowed spots, to review their associations with Schwarzenau, to pray and think together, and finally to go their several ways, refreshed and renewed by the vision that once came to the few seeking spirits who found refuge here. But Schwarzenau will not soon forget them, and they will not soon forget the birthplace of the Brethren. God has mysterious ways of using little things for significant purposes. He has so used this community by the Eder River. He will so use each community in which Christians dwell, if, like Alexander Mack and his friends, they keep their hearts and minds open for illumination from his eternal Word.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Opportunity for Evangelism

We Brethren have been talking much about evangelism, but there is a common type of opportunity which even the most evangelism-minded of us may be bypassing. We have made much of service, but there is a type of need which even the most service-minded of us may be paying no attention to.

When you speed past a hitchhiker have you ever considered how closely your action resembles that of certain unpraised travelers on the road from Jerusalem to Jericho?

"Pick up hitchhikers?" the prudent may say. "No one is against doing what the Good Samaritan did. But in the first place the hitchhiker doesn't need help desperately like that."

Does Christ then tell us that we are to help only those who are at the point of death, and not those who need our help in little ways? Certainly not. "Give to him that asketh of thee, and from him that would borrow of thee turn not thou away."

There the hitchhiker stands, asking a ride of you. Likely he is a college boy, traveling this way so as to save money for his education. Whoever he is, he needs a ride, or he would not be standing there. And in simple common decency you can give him a ride without loss to yourself. Your 200-horsepower engine can just as easily convey an extra person—and with less waste of horsepower.

But then, too, are you sure that hitchhiker does not need help desperately? Christians see that the most desperate need of man is the need for the mercy and fellowship of Jesus Christ. It is probable that the large majority of those with upraised thumbs along our highways are without Christ. College students, confused by the whirl of new ideas; GI's sinking into the immorality of the camps; aging derelicts; young wanderers—these are your neighbors that ask a ride of you.

Yours is the opportunity to give them much more than a ride. Perhaps you cannot speak fluently about Christ. But you could give tracts to your passengers or New Testaments to those without them. The printed word, plus some supporting word from you, plus the power of the Holy Spirit, can bring many of our roadside neighbors to faith in Christ.

There is some risk. But then there is risk in all living and especially in doing good. The Samaritan of the parable took a big risk. Maybe robbers were still lurking behind the hillside boulders. Perhaps they had left the beaten man there to get the next traveler off his guard. Or maybe this man was himself a robber, who, though beaten now by his gang, might when recovered enough rob a benefactor. The Samaritan took the risk. He even walked that another might ride.

We like to think that prayerful love has a fair chance of triumphing over malevolent violence. In the unlikely case of picking up someone who prefers robbery to thumbing, you would have an opportunity to test the power of love. Suppose that in a lifetime of picking up hitchhikers you have one car stolen from you. Would it not be worth it if you could through this long-continued neighborliness contribute significantly to winning five persons—or even one—to Christ? Or does a car top an eternal human personality in your scale of values?

When a family is out driving, or a woman by herself, the question is less clear-cut. But I think of the remark of an elderly widow, a former teacher of mine: "I just feel that it is the right thing to pick up hitchhikers and that the Lord will see that everything works out all right."

There is great need too that more Christian young men who do hitchhiking use the rides as opportunities to witness for Christ. The rider can pay his fare in eternal currency—some brotherly sharing with a Christian or an explanation of the gospel to the non-Christian. Once Christianity came to an entire nation through one short hitchhiking ride which God arranged. Philip qualifies as the patron saint of hitchhikers. The Ethiopian eunuch gave him a lift and received eternal life.

So be not forgetful to pick up that stranger; he may be for you a messenger from God, or one who needs you as God's messenger to him. — Dale Aukerman, Rodney, Mich.



Bill Powers (left) points out to Wilburn Lewallen, district executive secretary, some of the stewardship literature available for use in churches

What the Post Office Clerk Wanted

SOME twenty years ago, a clerk from the U.S. post office called on F. Willard Powers. The call occasioned no surprise to Bill Powers, as he is known to his friends. Even then in his daily work with a large Mt. Morris, Illinois, printing company, Bill had frequent contact with the post office. Today as traffic manager of the company his contacts with the post office are closer. Once or twice a year he may even have to go down to Washington to see the Postmaster General, or one of his assistants, on some particularly knotty mailing problem on which a top-level ruling is necessary.

But the emissary from the post office twenty years ago, it turned out, was not on official government business. He had come on a personal matter. The call made such an impression on Bill, and its significance to him has grown so with the years, that Bill still remembers every little detail.

That call, in fact, changed Bill's life, gave new force and meaning to it.

It was a simple, yet an important errand the post office clerk was on. He brought Bill the story of Christian stewardship. Of course, Bill knew something about stewardship before that, but had never seriously considered applying it to his own relationship to his church. His caller, however, pointed out the responsibility of every church member to support regularly the Lord's work by giving of his time and money through his church in accordance with his means. The post office man spoke of the great need the giver has to give, a need usually far greater than the need the donor's funds would help meet.

Bill, of course, asked the usual question: "How much do you think I ought to give?"

"Well, naturally, that's up to

you," was the reply. "That's something you'll have to decide for yourself. But since you asked the question, you could start with a dollar a week. Here are some of our weekly offering envelopes to get you started. You can just drop one in the collection each Sunday, putting in whatever you think is right."

Bill took the envelopes, and for a few days thought prayerfully about the postal clerk's suggestions. After all, had not God been good to him? Think of all the blessings the Lord had showered on him. Did not everything he had come from God? Was it not right then that he should return to God some first, honorable share in accordance with his means?

Bill decided he would do it. The next Sunday and every Sunday since Bill has tried to do his fair share for his church and the kingdom.

Bill is a reserved man, a modest man. It was difficult to get the story of the postal clerk out of him. Yet, once started, Bill said that having learned regularly to "honor the Lord with substance" he has grown, more and more over the years to realize the basic need each man has to give to the extent of his ability to the Lord's work.

Bill Powers has been active in the church for many years and says he gets more joy and satisfaction out of it than anything he knows, and he has held leadership posts in other fields for years: in the Boy Scouts of America on a local and national level, in the Parent Teachers Association, and in similar fields. But a great part of his volunteer work has been done for the Church of the Brethren. He is past president of our National Council of Men's Work, and past recording secretary of the National Council of Churches, United Church Men's Work and a member of the Board of Managers. He is a member of the board of the Mt. Morris Church of the Brethren, and teaches an adult Sunday school class there. He is also a member of the department of ministry and evangelism. For the past six years he has been moderator of the Mt. Morris church. Two years ago the church completed a $300,000 building project.

The new building, in addition to the sanctuary, includes educational facilities for the church school, meeting rooms, and a small chapel. Funds for the new church were partially raised through a campaign in which Bill took an active part. It was done more to raise the stewardship sights of the congregation, he says, than anything else.

In addition to his other activities Bill is heading the 250th Anniversary Call as general chairman. Despite the fact that there is much hard work connected with it, Bill says he is enjoying the job. It is the same thing with anything he does. He throws himself into it wholeheartedly, and while getting many important things accomplished has fun doing it. If he did not, he would quit, Bill says.

The Call, he believes, offers an opportunity to everyone in the church to participate in a real stewardship program on a regular basis, not only for this year but for many years to come. Brethren, Bill says, should give their support to the total Call program since it is interrelated and planned to expand the work of the church in three vital fields: church extension in North America and in our foreign mission fields; the advancement of the cause of peace; and our broad life and leadership programs. With it we will undergird the church to meet the challenge of our times. This, Bill points out, is something we cannot leave for others to do. It has to be done now.

The heart of the Call program is built around the dedicated, self-sacrificing men and women who will try to bring home to every church member the real meaning of stewardship. The Call will therefore have many plus values for the church and its members above and beyond those we reap as a result of the $2,600,000 raised to meet pressing needs.

Bill hopes to bring the joy of service — accomplished through stewardship — to the whole church. We need men and women we can develop as leaders, Bill says. He points out that Jesus did not look for ready-made leaders when he was gathering his disciples around him.

He chose fishermen and other quite ordinary men. It was the training, the inspiration, the spiritual guidance that Jesus gave them that made them into extraordinary men.

Continued on page 9

This feature article is the first of a series of six dealing with personalities and program interests related to the Anniversary Call. They have been prepared with the co-operation of the Call office. The next article in the series is entitled Step Up Person-to-Person Contacts and features ways in which Brethren today can advance the cause of peace. It will appear in the August 23 issue.

EDITORIAL

Prayer of Dedication for a New Sanctuary

IN THIS new tabernacle raised to thee, our Father, we stand in reverence before thee. Our hearts are overjoyed as we look upon the loveliness of the dwelling place that we would dedicate to thee. We rejoice that we have been able to bring our gifts, yes, even the work of our hands, as a witness of our faith in thee, as a fulfillment of the vows we have made to glorify thy name and to serve thee forever.

Not only do we seek to dedicate these walls and these rooms as a dwelling for thy church—we seek also to fill them with worshiping hearts. We seek to develop here an enlarging ministry in thy name. As we love and cherish our church, we ask for a new outpouring of thy Spirit upon us and a new infilling of our hearts with thy grace, that we may praise thee by loyal service, that we may honor thee through a courageous witness to thy truth, that we may glorify thy name through a greater ministry in this community and in the homes of our fellowship.

As the swallow finds a nest where she may lay her young, even thine altars, so we bring our restless hearts to this new home where they may find their rest in thee. As the years come and go, as new generations learn here to love and serve thee, may we be still praising thee. Even so does our cup of joy overflow.

To thee be the glory and honor this day, for only from thee has come this temple which now we present before thee. We ask that thou wilt hear and heed this prayer which we make in the name of Christ our Lord. Amen.—K.M.

The Editor in England

Excerpts From Letters

WHEN we (Rufus King and the editor) checked in at the airline office at Idlewild airport, we learned we were on a "stand-by" basis. . . . So we had visions of spending a day or so in New York. . . . We waited until ten minutes before departure time. Then we were called and given passes to board the plane. . . .

The ocean was extremely calm—or so it looked from 15,000 feet up. . . . About the time the sun was setting we were flying over a layer of clouds that looked exactly like snow drifts. Above all that it seemed as if we were motionless. As the sun went down below the clouds, it looked as if it were going down below a horizon of snow. . . .

It really seemed odd to see the sunrise beginning around midnight (New York time), but that was what I noticed after sleeping for a little while. I changed my watch realizing that we had lost some hours of time as well as sleep. . . .

About that time (7:30 a.m.) we started to pass over Ireland, but clouds were thick below. After a little while they cleared and we saw patches of green fields and small lakes far down below. Then we crossed the Irish Sea and finally came down about one-half hour late at Manchester, England.

Because we were late we missed the plane to London and were told that the airline would get us there by train. Rufus and I were not unhappy about a chance to see more of the English countryside. In our group were a mother and two sons booked for Karachi, Pakistan, where they will live for two years. The husband and father is a micro-paleontologist employed by an oil company. He studies fossil formations and works with geologists in determining the nature of the layers of soil. . . .

Rufus and I walked a short distance from our hotel to Hyde Park (London), which is famous as a place where anyone can get on a soap box and talk as long as he can get an audience. A few of the men were as entertaining, fully as witty as many who get paid for being funny on TV. A couple of others were preaching sermons in good street-corner style—without bothering to answer their hecklers. . . . One circle of people were on their knees reciting Catholic prayers, while nearby a man was criticizing the Catholic Church. We heard hardly any political comment. . . .

We took a bus to St. Paul's church, where an enormous crowd had gathered. It was an unusual service because all the Anglican bishops from all over the world were here for their Lambeth Conference. They were all present in their red, white, and black robes. The sermon was preached by the head of the church in India, Pakistan, Burma and Ceylon, Bishop Arabinda Nath Mukerjee. We stood during the long service, but enjoyed every minute of it.

St. Paul's is very large and lavishly beautiful. Its dome is remarkable, second only to St. Peter's in Rome.—K.M.



Religious News Service

Religion for Tomorrow

James H. Elrod

THERE never was a religion that was good enough for Paul and Silas, nor our fathers, and certainly not good enough for our children. The apostle Paul is first to remind us that, "I have not attained but press on toward the mark of the prize of the high calling of God in Christ Jesus."

What are some of the historical facts with regard to the religion of our fathers? First, the Christian church, for its first three hundred years was a persecuted church. In spite of this, or because of it, it probably came nearest being the church good enough for all future generations. There are certain great historical facts about this church with which we should be conversant.

There were no public meetings in the early church. To be known as a Christian in those days meant persecution, imprisonment, and many times death either by crucifixion, by being thrown to the lions, by gladiators, by being flayed alive, or burned at the stake.

There were no churches (buildings), no cathedrals, no schools, no seminaries, no great conferences, no conventions, no Billy Graham meetings. Such as these would have meant the end of the Christians. Within three hundred years, by meeting in the catacombs, in private homes, and in the great cathedrals of the out-of-doors, this faith permeated the Roman Empire so that Christianity became the religion of the state. How did they do it? They just followed Jesus Christ and used the evangelistic techniques which he used, and which we, if we are to be effective, must use.

Because of persecution, no one dared approach another publicly. So the Christians went about living so well, loving so much and dying so valiantly that people were attracted to them. Since one could not teach Christianity in the open, such teaching must begin by friendship.

The first step in making a convert was known as *listener:* he who was interested enough to listen without being sure the one teaching him was a Christian. The second step in the process was *learner.* If the listener had maintained interest long enough so the teacher could be sure he was sincere and would not expose him to the authorities, then he would advance to this second stage. This did not allow him, as yet, to meet with the fellowship.

After sufficient time as a

learner, there was a third step known as *observer*. This accorded the person the privilege of observing the fellowship up to the time of baptism or communion, either of which acts would identify the Christians. Then there was a fourth step, in which the applicant was initiated into the church as a *member*. This was a three-year process many times.

When we understand this, several things are plain so far as the early church was concerned: there were no small children in the church, no infant baptism, etc.

Following the battle of Maxentius, 313, in which the forces of Constantine of the West defeated the forces of Maniminus of the East, not only did the Christians of the West find tolerance but also those of the East. Much of the confiscated property of the Christians was restored to them.

This began a new era in the life of the Christian church. Even though Constantine did not officially at this time declare Christianity to be the state religion, his conversion came to mean that. So much was this true that his son Constantius in 356 made it a penalty of death to offer heathen sacrifice or to convert one to Judaism.

With this, that seemed to be triumph of the Christian religion, came many new and illustrious innovations. Some of these were good and some were evil. The evil seemed to prevail. Before many decades there was intolerance of new ideas; Sunday became a legal festival day; there was real competition among the bishops to establish great cathedrals as over against shepherding the flock; a great and increased pride in pomp and ceremony, which incorporated much of paganism, took over in the place of worship; Christianity became fashionable; the church was subjugated to the state; and in response to the demands of the pagan influences the churches were filled with images of the saints.

The domination of religion by the state resulted in what is known in church history as the Dark Ages. How dark were those days? Men of state appointed the bishops and many times, of course, these were their relatives. Many of them were appointed without regard to their educational or spiritual qualifications.

Great and powerful nobles (landholders) held great masses of the people as serfs. Many times this was more harsh than slavery. The attitude of the noble to the serf was appalling. Yet these so-called nobles were members of the church.

Do you wonder that the cry went up to high heaven against the inhumane, unchristian abuses in the church? For many years this cry arose from men like John Huss, Savanarola, the Anabaptists, and finally Luther. With the break of the Reformation a new day dawned. The church was to be faced with a new problem in evangelism. In Europe, of course, there continued to be, for many years, three state churches: Roman Catholic, Calvin, and Lutheran. More and more reform groups emerged and dissenters in-



A religion for tomorrow will help children everywhere to meet the problem of race relations and race hatreds

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creased, causing many to migrate to the new world. Two types of persons came to the new world: those seeking freedom of worship and those seeking freedom from religion. So much was this true that in the early 18th century in America, only eight persons of every hundred were officially affiliated with the church.

This was the perfect setting for the great revival preaching campaigns of the Wesleys, Jonathan Edwards, D. L. Moody, and Billy Sunday. Several things contributed to their great success. First, there were large numbers of unchurched people who attended the meetings. Second, the revival meeting was one of the greatest community attractions. Third, these evangelists developed a technique by which they were able to bring these unchurched people to the point of decision. Much of it was fear. Many of the techniques are still being used by revivalists.



Children will support the church with time and money if adults say it is important by participating in its program and sharing their resources

Religious News Service

We now live in a different world. Our children will live in a very different world from the one in which we live. Which of the expressions of religion that history reveals is good enough for our children?

There have been unbelievable changes in the life of the world in our time which has affected the attitudes of all people toward religion: scientific discoveries, telegraph, telephone, radio, television, automobile, airplane, atomic bomb, hydrogen bomb, liquid fire, germ warfare, rockets, satellites, etc.

Religion for our children's day must meet head on the world in which they will live. It must give the people, frustrated with fear, a sense of certainty. It must give to persons jaded with the humdrum of radio, television, sirens, hustle and bustle of industry, and the repressions of urban life a peace of mind and a quiet of spirit. It must give to all who know the uncertainties of a hydrogen age a sense of security and create a vision that will be more meaningful than this world has to offer.

If you think you live in a small world think of the little world in which our children will live. If I live out my allotted time I will not be surprised to see a rocket ship that will travel from one coast to the other in thirty minutes. We are now about that far from Russia so far as rockets are concerned. What we whisper in our innermost chambers is broadcast in the rest of the world within seconds. What will this mean tomorrow?

What will be the place of nationalism in the world in which our children will live—little nations in which people will be as close to each other as the two Kansas Cities? Religion for the next generation must meet this problem. Will it be so-called patriotism or humanity?

What place will race relations and race hatreds have in the next generation? The present-day attempt on the part of the so-called white race to delay the rise of the peoples with more color in their skin cannot long succeed. The march is on and cannot be stayed any more than one can stay the tide of the ocean. Will the religion we give our children be Christian enough to help the peoples of the world to live together? Any religion that does no more than teach that we ought to live and let live will not long survive. We must live and help live.

What place will the anthropomorphic concept of God

have in a world of space travel and expanding concepts of the universe? Will our children be interested in a God concept which limits God's interests and ultimate dealings with man to a little area of the earth known as Zion?

Will our children have any interest in religion when the greater majority of adults say, "It is not important," by refusing to participate in it or to support it with their time and means?

Will the religion we give our youth be able to meet the rising tide of the revival of other great living religions? Some of these are beginning to penetrate our own American life and culture.

What old-time religion is good enough for the next generation? Lest you turn from this article wholly frustrated and depressed, let me say: no religion of the past is good enough for the next generation, for not any has been good enough for the day in which it expressed itself.

I am not saying we need a new religion. I am not even intimating that Jesus Christ is not sufficient for the days of our children. We do not need another Savior. We do not need a new Bible. We do not need more church organization. We do need an undivided loyalty to Jesus Christ and a meaningful commitment to his church. We need to shed our Biblical and spiritual illiteracy. We need above all to review our methods and techniques and cast aside old clichés and outworn phraseology.

We are growing toward the method of the early church: personal witness, personal evangelism through indoctrination. Members of the Church of the Brethren have a background of tradition which sets us a long way in our witness, religion in terms of the good life.

THE GENTLE SPEAK

JEAN HOGAN DUDLEY

More timeless than the many-blazing suns
In galaxies or than the earth's deep stone,
They speak through time, these great and gentle ones,
Speak to the hearts that long for truth alone:
Wise Socrates, who sought the key to life,
The questing Buddha by the banyan tree,
St. Francis, who sowed peace where there was strife,
And Lincoln, who would have all peoples free.

These gentle speak: "Then did we live in vain?
You walk, O Man, bowed down by hate and war,
That hang about your neck, an iron chain
Which you must break, or you may walk no more . . ."
And Jesus from his cross cries out anew:
"Father, forgive! They know not what they do!"

The Mysterious Journey of Life

Kirby Page

Bildad the Shuhite
Said to ancient Job:
"Behold these are the
Outskirts of his way; and
How slight a whisper do we
Hear of him! But the
Thunder of his power, who
Could comprehend?"
Mystery enshrouds us; veil
After veil hangs between us
And the unsullied majesty
Of the Eternal. Of the
Full resonance of his Word
Our ears catch only remote
Reverberations. And about
The depth of his warm and
Compassionate love we know
Less than an infant, one
Hour from birth, grasps the
Meaning of motherhood.
Why, oh why should the
Spirit of mortal be proud?
And how like quicksand is
The foundation of human
Conceit and arrogance!
Least warranted of all is
Heated religious bigotry,
The illusion that our
Branch of the family of
Religion has monopoly, or at
Least ninety-nine and forty-
Four hundredths percent of
Truth. When with historical
Perspective we survey the
Desolation wrought by
Religious conflict, it is
Easy to understand why a
Humble and contrite heart
Is so pleasing to God. And
Let the reminder quickly
Be given that humility is
Not the same as flabby lack
Of conviction. One of the
Most glorious of utterances
Is the New Testament
Exultation, "Behold, how
These Christians love one
Another!" The requirement
Imposed by a loving Father
Upon his growing children
Is fidelity to the
Fragments of Truth they
Now hold, zealous search
For new insight,
And lovingkindness
To fellow-travelers
Along the mysterious
Journey of Life.

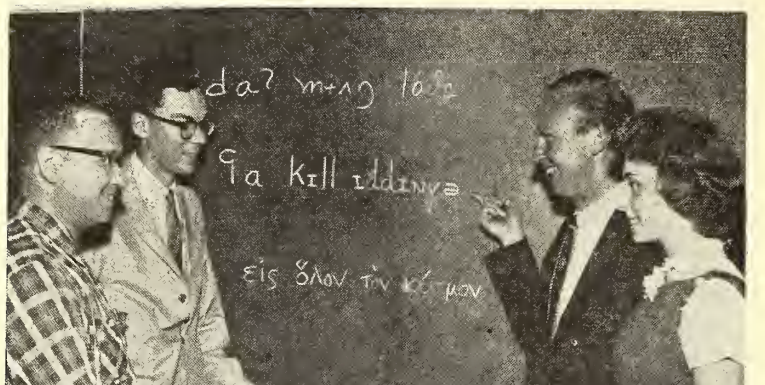
What the Post Office Clerk Wanted

Continued from page 4

The Lord still stands ready, Bill believes, to help those who will follow him. He says that stewardship, once understood and once embraced, becomes a part of you for evermore. It brings home to you the real need you have to give of yourself and whatever you have, that brotherhood, peace, and the spirit of God may be spread to the ends of the earth. The world will be a better place, Bill adds, when we are better stewards to serve him.

A Program for the Church

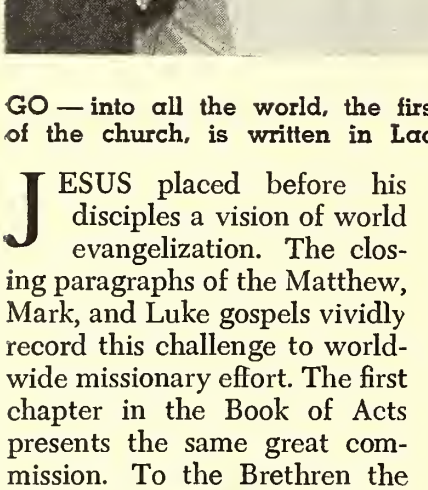
Clayton Gehman



Religious News Service

GO — into all the world, the first aspect of the program of the church, is written in Laos, Lebanese and Greek

JESUS placed before his disciples a vision of world evangelization. The closing paragraphs of the Matthew, Mark, and Luke gospels vividly record this challenge to world-wide missionary effort. The first chapter in the Book of Acts presents the same great commission. To the Brethren the account in Matthew 28: 19-20 is probably the most familiar. It contains both our baptismal formula and our missionary call.



Religious News Service

TEACH — by personal contacts, by the written word, by pictures

In order to see the real force of the great commission it is necessary to study it in its larger context. In the gospels and in the Book of Acts this tremendous missionary concept is associated with the postresurrection appearances of Jesus. For this reason a brief analysis of Matthew 28: 1-20 will be helpful.

The first paragraph deals with facts concerning the resurrection showing that God raised Jesus from the dead and sent an angel to give encouragement and guidance to his bewildered followers. They needed help to see that the crucifixion, burial, and Roman guard could not thwart the plan and purpose of God in Jesus Christ. The second part shows what the guards and the Jewish authorities did about the resurrection. They misconstrued the facts. The soldiers reported faithfully, but the rulers, rejecting the truth, bribed them to say that the body of Jesus was stolen while they slept and promised to protect them in the event of trouble with the governor.

It is in this cup of conflic that the great commission take on its marvelous meaning. Goc raised Jesus from the dead Men misrepresented the actio of God, and chose to obscur the facts and to proclaim a lie But the closing paragraph o the chapter portrays Jesus' fol lowers acting on what God ha done. They met Jesus at th mountain. Filled with astonish ment, reverence, and doub "they worshiped him." Jesu was alive! Our great commis sion rests squarely upon th fact of the risen Christ and hi final authority. To this day hi followers live and move by tha conviction.

Now let us take a closer loo at verses 19 and 20. "Go y therefore, and make disciple of all the nations, baptizin them into the name of th Father and of the Son and the Holy Spirit: teaching the to observe all things whats ever I commanded you: an lo, I am with you always, eve to the end of the world."

Brethren never faltered their appreciation of the tw

fold emphasis in these words of our Lord. All our histories and the writings of our early leaders clearly reveal that Alexander Mack and his followers centered their thought strongly upon the concept of baptism expressed here. Mack was the first in the group to be led into the water and immersed three times "In the name of the Father, and of the Son, and of the Holy Ghost." Then he baptized the others in the same way. And we are given to understand that they did not arrive at the idea of trine immersion by accident. It was the result of intensive study of New Testament Christianity.

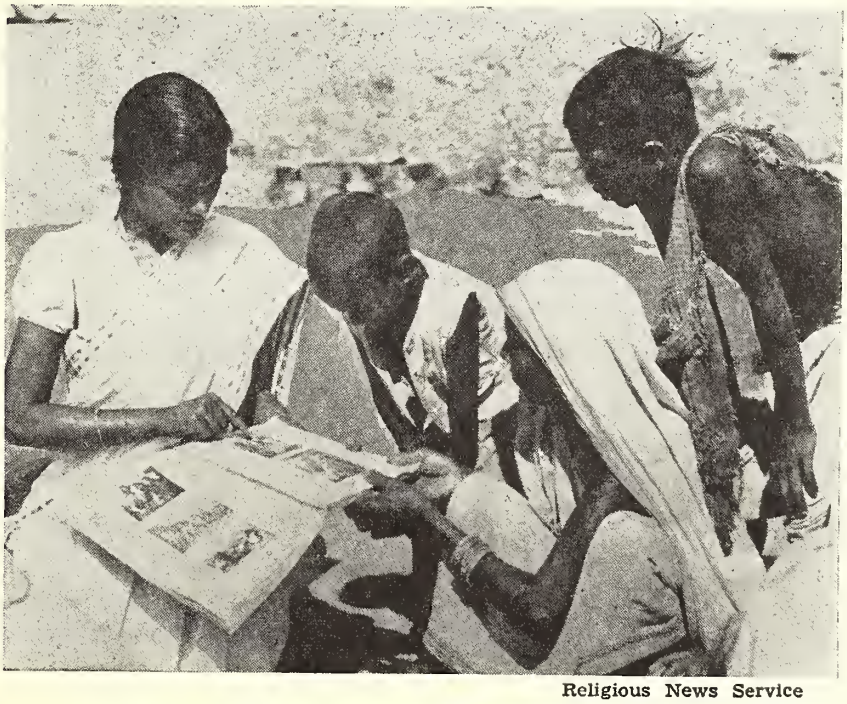
We know that Mack made a special study of Matthew 28: 19 and from it grew his belief in trine immersion. But at the same time he held that this text taught missions as well as baptism by trine immersion. He himself was an active missionary before he established our church. From our histories we learn that missionary zeal followed the early Brethren to this country. Later, however, it came to a low ebb, but by the middle of the nineteenth century it reappeared and continued to grow. In our time the missionary effort is as strong as our emphasis upon trine immersion, if not stronger.

The heart of the great commission may be stated in three words: *go, disciple all.* Everything else is explanatory. The goal, simply stated, is to reach all men everywhere so effectively with the gospel that they will want to learn from and live for Jesus. "Baptizing them into the name of the Father and of the Son and of the Holy Spirit" is an essential part of the process. This calls for a complete surrender to and a total immersion into the full essence of God. Trine immersion is a symbol of such a total self-giving into the personality, will, and mind of God. The Apostle Paul used stronger terms. In Rom. 6:5-11 we read, "For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man was crucified with him, that the body of sin might be done away. . . . Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." In Colossians there is much of the same kind of reasoning: "If ye died with Christ, . . . if then ye were raised together with Christ . . . set your mind on the things that are above, not on the things that are upon the earth." All this vividly portrays a choice to die to self and to live unto God.

"Teaching them to observe all things whatsoever I have commanded you" involves a twofold responsibility, namely, a clear understanding of what he commanded, and a method of communicating to others "All that Jesus began to do and to teach." This, indeed, includes everything we can do in our colleges and seminary to train men and women for the various responsibilities of full-time Christian service.

"And lo, I am with you always, even unto the end of the world" is a promise that the great, living Christ will be present with his people as they work at the assignment he gave to them. The "end" in view is not a breaking off, not a failure of the program, but a fulfillment, a consummation, an accomplishment. The term translated *world* can mean any of the following: an age, a period of time, a lifetime, a system of relationships, the present order of nature, of illimitable duration. Considering these various meanings we can be sure that what is meant here is not a span of time equal to a person's life, or any particular system of relationships.

The Christian church has already withstood many such ages or worlds. The present or-



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MAKE DISCIPLES — who in turn will go and teach

der of nature may be meant. In that case Jesus is saying that he will be with his people in this work as long as the world —this present order of nature— stands, trying to win all. If one chooses to take the word translated *world* to mean *illimitable duration*, then it would mean that Jesus said to his disciples, "And lo, I am with you always, even to the consummation of eternity," or "I am with you always, even forever."

Undoubtedly, these words of the great commission express a command that Jesus gave to his disciples with instructions for carrying it out and with a promise that he would remain vitally present to direct the work to completion. It was characteristic of Jesus not to turn back. He set his face toward Jerusalem. He had "a baptism to be baptized with." He prayed, "Not my will, but thine be done." For him there was no turning back—just a pressing on in God's will and love for mankind.

This, as I see it, is the program of the church—to press on toward all men everywhere with the love of God in Christ Jesus. This was the passion that drove the Apostle Paul on in his missionary journeys. This was the passion that drove our missionaries to Sweden, to India, to China, to Africa, to South America, to Puerto Rico, to the American Indian, and let's hope it will drive us to the American Negro, to our lost people in the deep cities, and to the lonely ones on the quiet hillsides.

As a pastor I rejoice in the opportunity of helping to double our missionary outreach. The people of the congregations where I minister can do the same. Most of them must stay at home on their farms, in their shops, mills, and stores, keeping house from day to day. But in prayerful, Spirit-led giving we can do our part to strengthen the Brotherhood Fund in its work of carrying out Christ's great commission to "Go, disciple all." Is there any better way of celebrating the 250th Anniversary of our church?

Attitude of Mutual Trust

James L. Houff

I HAVE been concerned about the attitudes some persons reveal regarding church extension. Surely they have not stood in the midst of great cities as did St. Paul at Athens (Acts 17) and seen the millions of lost youth and adults. If we are consecrated Christians our hearts of love and compassion would cry out as did Jesus' when he wept over the metropolis of Jerusalem (Luke 19: 4).

Jesus did not argue on points of form of baptism or the law. This was the Pharisee's way of passing the time of day and a psychological escapism (passing the buck) from the spiritual purpose of law and life as created by the Lord. By such the Pharisees evaded their responsibility to their fellow men. They were honest and they tithed, but they were shallow minded in ways of salvation; correctly keeping the law merited salvation for them as the Roman Church still teaches today.

We Brethren, as far as I see in our history, never held to this. In fact, the opposite has been true as a church. We have held high the right of a man to be led and guided by the power of the Holy Spirit and not by every "jot" and "tittle" of the law. Yes, Jesus pointed out also (John 4: 23) that it is the spirit that is most important.

Paul, first missionary to the Gentiles, on the question of cleansing, baptism, or circumcision as it was plainly referred to, broke with the Jewish church to take the "good news" to the Gentiles. In the New Testament he is justified in his action. It is by grace and through faith that salvation comes to men. Let us remember this as the first and real purpose of Christianity. The symbol only represents a truth or value. And changing times may change the symbols and worship values. This was true with Paul's teaching regarding cleansing and circumcision (Gal. 5).

We Brethren have more formal ritual and symbolism than many other Protestant or sectarian churches. Let us beware that our formalisms of baptism anointing, consecrations, love feasts, child dedications, etc (all of which I believe in) do not cause us to fail in the greatest of all commissions, "Go ye into all the world and teach" (Matt. 28: 19-20).

Could it be that history wil



Church extension, one of the phases of the Call, was portrayed in the program exhibit at Conference

show that the Brethren argued among themselves on forms and modes, on rites and ordinances while the world suffered for the gospel which we would not give because of our Phariseeism? The Lord forbid! I pray, Brethren, for church extension in the spirit of Christ and our early Brethren leaders who held the motto, "To the glory of God and for my neighbor's good."

If there are differences, let us remember there is only one Lord. Let us give our differences over to him. Let us as Brethren be Brethren and live and serve in mutual trust. Trusting Jesus and one another is the only way for Brethren to move and serve and live for Christ. "Brethren win men to Christ," is a Brethren theme. Church extension is Christlike; it is New Testament Christianity and it is seen very clearly at Pentecost (Acts 2). Why not read about it again now and pray that the Lord send forth his people into the harvest of souls (Luke 10: 2)?

Mission Work in the Cotton Camps

Opal Pittenger

A FEW years ago the Lord made it very plain that he wanted us to give a part of our time and money in helping the people who live in the cotton camps. These camps are one hundred miles from where we live, near Huron, California.

They tell us there are fifty camps within a few miles around the little town of Huron. The city of Fresno is about thirty-five miles away. In these camps there are from fifty to one hundred fifty cabins; those who live in them have free rent and utilities. The cabins are small but many of the families living in them number from seven to ten.

There are no lawns around the cabins, although around a few we see a few flowers or a little garden planted, but summer and winter the children have only the dirt and dust to play in. When it rains the camps are very muddy; we find the children as a rule are very dirty from playing under these conditions.

The Spanish people are nearly all Catholic but their church has done little to help them. The remainder of the workers in the camps, Negro and white, are mostly Protestant. Some of the adults have had Christian parents and in years past have attended church.

In these years we have been in only six camps; in three of them we have a class each week. There are many drunks and prostitutes, but there are a few Christians who love to hear the Bible stories and sing Christian songs. Even in the cotton camps of California we had the opportunity to tell the Christmas story to children who had never heard it before.

A very fine consecrated Christian girl and I stop at our place of prayer as we always want to be sure that our heavenly Father is leading and guiding us in every step we take. We desire that the Holy Spirit leads us in all that we do. We also know that it is the Spirit that pierces the heart and convicts of sin.

As we deal with these people our greatest desire is to get every one interested in reading the Bible. Before we give Bibles or Testaments out we try to make sure they are going to be read. The children must promise to read the Bible daily.

Count Well the Cost

(Ueberschlag die Kost)

ALEXANDER MACK, SR.

Christ Jesus says, "Count well the cost
When you lay the foundation."
Are you resolved, though all seem lost,
To risk your reputation,
Your self, your wealth, for Christ the Lord
As you now give your solemn word?

Into Christ's death you're buried now
Through baptism's joyous union.
No claim of self dare you allow
If you desire communion
With Christ's true church, his willing bride,
Which, through His Word, He has supplied.

When from the heart all sin you loathe,
Then you will be succeeding
Yourself with righteousness to clothe.
The struggle still proceeding,
Your righteousness can hold at bay
This world's false god, athwart your way.

Within the church's warm embrace
The child of God is molded,
God's Spirit lighting up his face
And by His grace enfolded.

His childlike steps trace out Christ's plan
And he becomes a godly man.

In Christian growth he is matured,
Of fruitful vines a token.
That this good growth may be assured,
Ofttimes to him is broken
The bread of fellowship replete
When Christ's redeemed together meet.

Within the church's sheltering fold
God is His truth revealing;
Through Christ, His Son, all men are told
To heed His warm appealing,
For all the truth through Him made known
Is sealed with blood that is His own.

His testimony is as true
As when the church received it
Long years ago, while it was new,
And with glad hearts believed it.
Through signs that dare not be denied,
The new has pushed the old aside.

By means of wonder and of sign
God brought the old to being.
As later years brought its decline
There was no need of seeing.
When Joshua had heard it read,
His faith required no sign, he said.

He who has faith in God's sure Word
Will not demand a token.
When Christ rebuked the evil horde,
Their unbelief plain spoken,
He showed a sign, at their request,
But they remained quite unimpressed.

Consider well what Abraham said
When the rich man suggested,
From that realm of the tortured dead,
That Lazarus be requested
To warn his brothers of hell's pain
While in this world they yet remain.

That boon by Abraham was denied.
From all that is deceiving
The heart must be made right inside
Ere there can be believing;
The Law and the prophetic Word
Project faith's light upon our Lord.

Against false teaching guard your heart.
Some practice at deceiving
And make it seem, by sinful art,
As if to Christ they're cleaving.
If from Christ's Word one does not teach,
His words are but deceptive speech.

Up, sons of men! The time is right
To ward off ills impending,
For Christ himself joins in the fight,
His righteous realm defending.
To do this, have the mind of Christ;
His Word at all times has sufficed.

—Translated by Ora W. Garber

We conduct our services in front of an interested friend's cabin or maybe under a tree, if there are any trees in the camp. If the weather does not permit an open-air service, there may be a vacant cabin or we may go into a friend's cabin. In one camp there is a building they call the church; this has a rough wooden cross on top and an old out-of-tune piano inside.

We use in our work a little portable organ willed to me by a missionary who gave most of her life in the foreign land and came back to our town and passed away. Then I did not quite understand why the portable organ had been willed to me, but now it is very plain, and the little organ has been remodeled and dedicated to the Lord's service.

We have not kept account of the number who have accepted the Lord in this work. We leave that all with the Lord as he knows the heart. However, I do want to tell you about one Spanish family who accepted the Lord as their personal Savior.

Mr. and Mrs. Garcia became interested in the things of God, reading the Bible every day to their children and to anyone that would listen. They continued to come to our service and would try to get others to come; they loved to help sing the Christian songs.

About six months ago we were made very happy, for as the invitation song was sung Mr. Garcia accepted the Lord, and before the song was finished Mrs. Garcia also accepted the Lord as her personal Savior, and now they are out and out for the Lord.

They have cleaned up inside and out. Joe Garcia does not drink anymore, and he is interested now that others may know Him who saved him.

One day we called on the Garcias, and they told us that they would like to get their family out of the camp. We told them to pray about it and that we would pray. If God wanted them to move out he would work it out somehow, that as we pray we must only desire God's will and plan.

One day we had an opportunity to pick up an old property that could be made livable for a small down payment and a nominal payment each month. We prayed about it and asked the Garcias if they would be interested and they said they would. Now the Garcia family is living comfortably; Mr. Garcia has a year-round job on a strawberry farm. We have helped enroll the children in school, and they have a car paid for to take their children to a good church and Sunday school.

The same transforming power that made such a change in Joe Garcia's life has changed others in the cotton camp. If nothing else has been accomplished in these

years than the wonderful change that has come into the Garcia family, our efforts have certainly been worthwhile.

To our dear Brethren not too far from the cotton camps, the fields are "white unto the harvest," the laborers are few. Let us send missionaries across the sea, but do not let us forget the cotton fields.

Although we have been on our own, God has very definitely been our guide; he has led us, and we have had his wonderful protection in these years.

One church in our town has given gifts and filled socks at Christmas time for the children at the cotton camps. Many bring us clothing, furniture, beds, bedding, and dishes. We have a dear Christian friend who has a truck and she has taken many truckloads to the cotton camps.

Pray for our work in the cotton camps, and, if God leads you, come over and help us.

Music at Annual Conference

CONGREGATIONAL singing at Annual Conference this year was strengthened by the assistance of a string ensemble, as well as the help of a quartet of brass instruments.

At the request of the Conference moderator and the Conference music directors, Professor Vernon Stinebaugh of Manchester College was asked to assemble a group of string players from all over the Brotherhood to accompany the congregational singing during the week end. The Manchester string symphony composed about one third of the total group but other musicians also participated. Players came from churches in Indiana, Illinois, Michigan, Iowa, Kansas, Pennsylvania, Ohio, and Washington.

Their services were especially helpful in the Sunday morning service when the choir supported by piano, organ, and instruments, sang the Hallelujah chorus from Handel's "Messiah" as a climax to the morning worship service.

The Conference choir throughout the week presented many special numbers, including at least two original compositions by Donald Frederick, professor of music at McPherson College, who directed the choir. The congregational singing was directed by Alvin F. Brightbill. Special emphasis was given to anniversary hymns, including many old hymns that were here presented for the first time. In addition to these hymns by Alexander Mack and others of the early Brethren leaders, there were hymn texts offered by contemporary writers and set to familiar tunes.

On Saturday afternoon, a children's choir that numbered around 100 voices offered three numbers at the beginning of the afternoon business session. The choir was directed by Mildred Etter, administrative assistant in the office of the Christian Education Commission.

The Des Moines Annual Conference provided the opportunity to introduce for the first time the significant hymn which Alexander Mack had written based upon the theme of counting the cost, a theme so important in the early life of the Church of the Brethren. On the first evening of Annual Conference the entire congregation joined in singing the words of his hymn, Count Well the Cost. Although Brethren historians had known of the existence of this particular hymn for many years, it was not until recently that the original words were discovered. They were translated into English by Ora W. Garber and in the Conference Booklet the words appear with an appropriate tune which might have been used by early Brethren congregations. Although the tune was unfamiliar and even the words were as yet new, the congregation assembled on the first evening of Conference joined enthusiastically in singing a hymn that is fully as old as the church.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

One Way of Living. George M. Docherty. Harpers, 1958. 173 pages. $3.00.

This is a book written to deal with some of the main questions about the Christian faith, but, with the well recognized skill of this preacher, it is in a language that is practical and understandable by the person untrained in theology. He deals with such questions as: What is conversion? What do preachers mean when they describe the converted Christian as being a "new creature"? Happily, the preacher relates the Christian faith to the lives of individuals as persons and in community. A book well worth reading.—*Stewart B. Kauffman.*

More Power to You. John and Dorothea Crawford. Muhlenberg Press, 1957. 144 pages. $2.50.

Here is a teen guide to self-understanding. The authors have done a remarkable job helping teenagers, step by step, to analyze their needs, problems and concerns for self-understanding.

There is a real power in a Christian way when you begin to understand your own feelings and motivations. One very helpful insight is the balance between self-interests and other interests. Some people are too self-centered to fully appreciate life. On the other hand, many well-meaning church people get so involved in worthwhile activities that they lose sight of their self-interests and end up feeling mean toward themselves, the church, and all who solicit their services or help.

This book is written for senior high youth to take a good look at themselves. Youth leaders will gain some keen insight into the nature of teen-age personality.—*Ed Crill.*

Conscience on Campus. Waldo Beach. Association, 1958. 124 pages. $2.50.

This book, an interpretation of Christian ethics for college life, is an unusually thorough and helpful treatment of the matter of Christianity on the campus. It is approached from the angle of the student rather than the professor or the director of religious life. Mr. Beach does not shy away from any problem but rather faces them frankly and head-on. He discusses the social whirl, exam panics, cheating, sex standards, college isolationism, racial and group discrimination. He not only clarifies the problems but seeks to help the student discover answers. The book is to be recommended for students, teachers, pastors, parents.—*D. W. Bittinger, McPherson, Kansas.*

KINGDOM GLEANINGS

Walter Daggett, Brethren Service volunteer in Austria, had his appendix removed and underwent stomach surgery in a Linz hospital on June 24. Plans were made for him to return to the States by plane, arriving on July 14.

The television program, Frontiers of Faith, will deal with life situations of a retired adult for the Sundays in September. The series is entitled The Rainy Season. This is a National Broadcasting Company program. Check your local newspapers for the time and station.

Brethren living in **St. Petersburg,** Fla., have been meeting for Sunday worship for about four months. Each week forty to fifty persons gather at the Gaudy Trailer Park recreation hall at 5150 Fourth Street, N. The group is now looking for a possible future church site.

Dr. A. R. Cottrell died suddenly on July 13, just as he began to teach his Sunday school class in the Sebring church, Fla. Dr. Cottrell had served as a missionary in India from 1913 to 1950 and since his retirement from active service has been living in Sebring.

Former CPS men in the eastern area will hold their annual reunion at the Brethren Service center in New Windsor, Md., on Sunday, Aug. 24. Rufus King, director of adult and men's work, is scheduled to speak. Dinner will be served to those requesting it. For dinner reservations write the service center.

The group of twenty-six French agricultural students and two professors whose exchange visit to the States is being sponsored by the Brethren Service Commission arrived in New York on July 1 and worked during the first part of July in the cherry harvest in Pennsylvania. Their plans include school bus trips in the eastern and midwestern parts of the United States and work in vegetable fields and canneries before returning to France in September.

Anniversaries and Home-comings

Pipe Creek church, near New Windsor, Eastern Maryland, home-coming, Sunday, Aug. 17, as part of its 200th anniversary celebration. Samuel A. Harley, former pastor and now executive secretary of Middle Indiana, will speak at the morning service at 11:00 and at the afternoon service at 2:30 (EDT). At 8:00 p.m. there will be an old-fashioned hymn sing. All friends and past and present members are invited to attend.

Pleasant View church, First Virginia, home-coming, all day, Sunday, Aug. 17. Guy Wampler, Southeastern Region secretary, is scheduled to speak.

Beaver Creek, Second Virginia, home-coming, Sunday, Sept. 7. At the morning service at 11:00, Simon D. Glick will preach; at the afternoon service at 2:30, Jacob Replogle will bring the message.

Spring Run church, Middle Pennsylvania, home-coming and anniversary, all day, Sunday, Sept. 14.

A report entitled That the World May Know covering five years of the Brotherhood program was presented to the delegates and others attending the Des Moines Annual Conference. Single copies of this report are still available to interested persons. For your copy write to the Church of the Brethren General Offices, 22 S. State St., Elgin, Ill.

Convocation Service at Schwarzenau

In Schwarzenau, Germany, on Aug. 6, many Brethren will join in the celebration of the 250th anniversary of the founding of the Church of the Brethren in an all-day convocation. Approximately three hundred members of the Church of the Brethren are expected to attend. Among them are the official representatives appointed by Annual Conference, our workers in Europe, other Brethren stationed in Europe, as well as many who are making this an occasion for travel in Europe. Representatives of other Brethren bodies will be present and participate in the program. People from Schwarzenau and surrounding communities plan to share in the program which will be in both German and English. M. R. Zigler will be the Convocation director. An outline of the program follows.

Forenoon Service

Invocation, Freeman Ankrum (Brethren Church)
Address, W. A. Visser't Hooft, General Secretary World Council of Churches, The Church Facing the Future
Greetings and Presentations from the Pastor and the Mayor of Schwarzenau
Response and Presentation of Memorial Volume Norman J. Baugher
Address, Desmond W. Bittinger, The Brethren and Schwarzenau
Worship, Kenneth Morse

Afternoon Service

Worship, Delbert Flora (Brethren Church)
Presentation of Guests and Visitors
Greetings and Address, Ernst Wilm, Bishop Evangelical Church, State Westphalia, Ecumenical Spirit and Ecumenical Action
Address, Paul H. Bowman, Changeless Principles in a Changing World
Benedictory Prayer, S. Loren Bowman

A service of dedication for those Brethren present will be held on the banks of the Eder River following the general sessions.

On the day following the Schwarzenau Convocation, the Brethren have been invited to nearby Berleburg on the occasion of the 700th anniversary of the founding of that city. It was the Prince of Berleburg who permitted religious freedom to those who in the time of Alexander Mack sought refuge in his province.

On the Sunday morning preceding the Schwarzenau Convocation, a number of Brethren ministers will speak in the churches of Kassel. That evening there will be an ecumenical service in Martin's church in Kassel. Brief addresses will be given by representatives of the State Church and of the Free Churches of Germany and by Norman J. Baugher, representing the Church of the Brethren.

More detailed accounts of these events will be provided at a later time.

Brotherhood Theme: Brethren Under the Lordship of Christ

Changes of Address

Galen K. Walker has returned to his La Verne home at 2434 E St., after an interim pastorate at Phoenix, Ariz.

Dale Ferris, from Elkhart, Iowa, to 327 Topeka Ave., Topeka, Kansas. Brother Ferris is now state director for Kansas for the Christian Rural Overseas Program.

C. Reynolds Simmons, Jr., from Linwood, Md., to 200 E. Middle St., Gettysburg, Pa. Brother Simmons, formerly pastor of the Pipe Creek church, Md., is now serving the Marsh Creek church, Gettysburg, Pa.

Concerning Conference Slides

The following slides of the 250th Anniversary Conference at Des Moines are available at 45c each. Please send requests to the Audio-Visual Education Department, Church of the Brethren General Offices, Elgin, Ill., by Aug. 12. You will be billed when your order is filled. Do not expect delivery before the end of the month. Slides available are:

Moderator Bittinger; Moderator-elect Beahm with Bittinger holding gavel; Harry Fields giving the Schwarzenau gavel to Bittinger; women's work officers; men's work officers; junior highs at the John Deere plant; auditorium outside; auditorium inside; youth preview of the day; youth speech contestants; 250th Anniversary exhibit (3 slides); Palmyra meetinghouse exhibit; Henry Kurtz organ; old Bibles exhibit; National Youth Cabinet meeting; National Council of Men's Work; children's work panel; registration desk; Conference organist; Conference pianist; Conference officers; delegates voting; Conference choir; children's choir; children's activities; from pageant, She Ministered Unto Them, five slides: quilting, Mrs. Murphy at desk, feet washing, candlelighting, reader; from pageant, Brethren in the Court of History: cross building; passing the gavel; convocation; junior high Sunday morning panel; front of auditorium at an evening service; personalities (slide of each): Kurtis Naylor, Kermit Eby, Paul Miller, Paul Robinson, Calvert Ellis, Raymond R. Peters, W. Harold Row, Dan West, Norman Baugher, Stewart Kauffman, Anna Warstler, Donald Stern, Loren Bowman, Chalmer Faw, Wayne Rieman, Harper S. Will, Edwin Dahlberg, Bill Powers, Reuel Pritchett, Alvin Brightbill, Donald Frederick, Mary Spessard.

The Church Calendar

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

August 3

Sunday School Lesson: Guarding Our Freedoms. Amos 7: 10-17; John 8: 31-38; Acts 4: 15-20; 5: 27-32; Gal. 3: 23-28; 5: 1-25; Col. 4: 1, 7-9; Philemon. Memory Selection: If you continue in my word, you are my disciples, and you will know the truth, and the truth will make you free. John 8: 31-32 (R.S.V.)

August 10

Sunday School Lesson: Justice in Government. Deut. 16: 18-20; 17: 14-20; 2 Sam. 23: 1-8; 1 Kings 2: 1-4; 3: 1-14; Amos 5: 11-15; Rom. 13: 1-8. Memory Selection: When one rules justly over men ruling in the fear of God, he dawns on them like the morning light, like the sun shining forth upon a cloudless morning. 2 Sam. 23: 3-4 (R.S.V.)

August 17

Sunday School Lesson: Justice to Minorities. Lev. 19: 33-37; Deut. 23: 7-8; 24: 14-15; Matt. 9: 9-13; John 4: 7-9, 39-41; Gal. 3: 26-28. Memory Selection: Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares. Heb. 13: 1-2 (R.S.V.)

Aug. 3-9 Workshop and laboratory schools, Elizabethtown College, Pa.

Aug. 4-9 Bethany summer extension school, Elizabethtown College, Pa.

Aug. 6 World Convocation of Brethren, Schwarzenau, Germany

Aug. 7-9 District meeting, Middle Indiana, North Manchester

Aug. 7-9 District meeting, Eastern Virginia, Nokesville

Aug. 10-14 Regional family camp, Camp Mardela, Md.

Aug. 11-14 District meeting, Tennessee, Knob Creek

Aug. 12-14 District meeting, Southern Indiana

Aug. 14-16 District meeting, North and South Carolina, Mt. Carmel

Aug. 14-17 District meeting, Colorado, Rocky Ford

Aug. 15-17 District meeting, Northern Indiana, Camp Mack

Aug. 15-17 District meeting, Southern Illinois

Aug. 15-18 District meeting, Southern Missouri and Arkansas, New Hope, Ark.

Aug. 17-21 Southeastern Region family camp, Camp Mardela

Aug. 19-22 District meeting, Oklahoma, Oklahoma City

Aug. 20 District meeting, Mardela, Bethany

Aug. 20-24 District meeting, Michigan, Carson City

Aug. 22-23 District meeting, Second West Virginia, Junior

Aug. 22-24 District meeting, Northern Iowa, Minnesota, and South Dakota, Fredericksburg, Iowa

Aug. 22-24 District meeting, Nebraska, Beatrice

Aug. 23-29 UCYM General Council, Massanetta Springs, Va.

Aug. 25-29 National Youth Conference, Lake Junaluska, N. C.

Aug. 29—Sept. 1 District Meeting, Northeastern Ohio, Camp Zion

Aug. 31 Labor Sunday

Sept. 5-7 District meeting, First Virginia, Peters Creek

Sept. 12-14 District meeting, Northern Missouri, Wakenda

Sept. 13-14 Southeastern Region men's work week-end camp

Sept. 18-21 District meeting, Northeastern Kansas, Washington Creek

Sept. 21 Achievement Offering

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Howard Kreider of Milford, Ind., in the Portland church, Ind., Aug. 11-17.

Bro. Wilmer Crummett of Bassett, Va., in the Smith Creek church, Va., Aug. 17-24.

Bro. Harold Martin of Hanover, Pa., in the Monocacy church, Md., Aug. 24-31.

Bro. Wendell Flory of Bridgewater, Va., in the Bush Creek church, Monrovia, Md., Sept. 14-21.

News and Comment From Around the World

Churches Urged to Join in Over-all Fight Against Disease

American religious groups were urged by a prominent physician to join hands with government and private welfare agencies in a concentrated effort to fight disease around the world.

The physician was Dr. Peter D. Comanduras, secretary general of the Medical International Co-operation, a new division of the International Rescue Committee. He based his plea on observations during a four-month survey of American health projects in twenty African and Asian countries. He said he inspected a number of religious institutions and found them doing a fine job.

American missionaries and doctors, he said, are faced with a threefold problem in their fight to win the confidence of the people in the underdeveloped regions. First, they have to eliminate infectious diseases, almost unknown in the West for the past twenty-five years. Next, they must help the people satisfy their desire for the minimal necessities of life. And finally, "they must help win the universal struggle for their hearts and souls."

National Council Cites Ethical Goals for Agricultural Policy

Seven ethical goals for this country's agricultural policy were cited in a statement adopted recently by the National Council of Churches' General Board.

The goals include national programs designed to assist farmers to higher levels of living, preservation of the integrity and enrichment of the rural family, the encouragement of voluntary co-operative and mutual aid associations among farmers, also the conservation of nature's resources, adequate and healthful diets for the world's growing populations, fair and reasonably stable levels of income for farm producers, and recognition of human interdependence on a national and world scale.

The board also learned that the Council's Division of Home Missions is developing a two-year plan to meet the nation-wide need for better church planning and comity. The project calls for establishment of an advisory service on interchurch planning which will be available to the National Council's denominations.

The chairman of the council's National Migrant Committee reported that many encouraging developments are taking place on a legislative front which will help migrant workers.

The board sent a telegram to President Eisenhower expressing its deep concern for his efforts to bring about international control and limitations of all armaments including nuclear weapons and tests. The statement adopted by the board expressed, "grave apprehension that decisions have been taken and programs initiated without due regard to the necessity for public understanding." The statement referred to the need for a full-scale government public information program to explain what nuclear tests are regarded as essential and why.

The three-faith compilation was based on a survey by the National Council Outlook, a publication of the National Council of Churches. Representing in the total annual outlay are the value of food, clothing, medicines, agricultural implements, and other goods and rehabilitation services furnished to needy people by the religious agencies.

Overseas Report ...

by Wilbur Mullen

from Central Europe

■ Hungarian Christians received $373,000 aid last year and 129 railway carloads of material aid from fellow Christians throughout the world. The Ecumenical Council in Hungary advised the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches that $300,000 can be usefully employed in Hungary in the next eighteen months.

The churches of the Ecumenical Council in Hungary are: the Baptist, the Lutheran, the Methodist, and the Reformed. They have a combined membership of 2,502,000. There are 2,054 ministers, pastors and church workers.

The Standing Committee of Voluntary Agencies working for refugees announced in Geneva that 18,000 Hungarian refugees remain in Austria today and of this number almost 50% desire resettlement in some country outside Austria. All Hungarian refugees who fled to Yugoslavia during the past two years have been resettled in Yugoslavia or other countries.

■ Polish Christians through its Ecumenical Council have requested $137,000 aid for the next eighteen months through the World Council of Churches. The Council comprises the following churches: the Baptist, the Lutheran, the Mariavite, the Methodist, the Polish (National Catholic), the Reformed, United Evangelical with a total membership of 296,000 and 318 pastors and church workers.

■ The East Zone German government has refused to recognize Propst Heinrich Grueber as the representative of the German churches to its government. This action was taken in late May against Grueber after he reportedly criticized the government in several speeches. Grueber has been the church representative to the government during the postwar period.

Bishop Dibelius is still not permitted to visit his churches in the Eastern Zone of Germany.

Reliable church officials report that thirty-five per cent of the youth participated in the government sponsored Youth Dedication Day at Eastertime, contrary to the desires of the church.

Fifty per cent of the "late resettlers" arriving at Camp Friedland near Goettingen are Catholic. The Eastern areas like Silesia are predominantly Catholic.

Organized transports of "late resettlers" from Pomerania have stopped. Individuals from the area are still permitted to enter the Federal Republic of West Germany as "late resettlers."

One hears reports that 30,000 German people are expected from the Soviet Union via organized transports beginning this fall. It is impossible to confirm such reports.

All Major Ball Clubs Sell Brewers Broadcasting Rights

Every one of the sixteen major league baseball clubs has sold radio and television broadcasting rights to its games to brewers this season, according to the Methodist Board of Temperance.

The board noted that the radio and TV rights to major league games go to the highest bidder and that brewers bid high because of the many children and young adults who listen to sports broadcasts. The Temperance Board said that the complete tie-up of the major leagues with the brewing interests climaxes a trend that has been growing in the last fifteen years.

Kentucky Wesleyan College Returns $1,000 Check

A check for $1,000 was returned by Kentucky Wesleyan College to the Keeneland Foundation, which is financed in part by race track proceeds. The college also declined its share of a $2,500 brewing company gift to the Kentucky Independent College Foundation. Recently, Brandeis University declined two bequests totaling $225,000 on the grounds that the bequests were contrary to the nonsectarian policy of the university.

Plan Lutheran Council of Venezuela

Plans for a Lutheran Council of Venezuela were mapped by representatives of five independent churches there. The churchmen will submit the proposal to their congregations for approval. The main function of the new council is to provide a single channel for all contacts with the Venezuelan government as well as with the Lutheran World Federation and other church bodies.

American Scripture Exports Totaled $1,247,428 in 1957

American exports of Bibles and New Testaments totaled more than $1,240,000 in 1957. This was almost equal to the amount which the United States imported from foreign countries. A year earlier imports were much larger than exports.

Canada purchased fifty-eight per cent of the Bibles, while eleven per cent went to Great Britain. Eight per cent went to the Philippines and the remaining exports were scattered among a number of countries taking less than one per cent each. America's imports of Bibles came almost entirely from England.

Federal Funds Sought for Alcohol, Tobacco Education

Senator Richard L. Neuberger of Oregon has introduced legislation in Congress to give grants-in-aid to the states to "educate children with respect to the harmful effects of tobacco and alcohol." The bill was referred to the Senate Committee on Labor and Public Welfare.

Senator Neuberger told his colleagues that he had been disturbed over the constant torrent of skillful advertising which seeks to persuade young people to embark upon the cigarette and liquor habit. He said this advertising saturates many publications and, so far as tobacco is concerned, dominates much of our radio and television programming. He said that the cigarette advertising is "specifically aimed at making the habit attractive to young people."

The Oregon senator also denounced current advertising practices of brewers and distillers. He said, "Young people are constantly urged to commence drinking liquor. The billions of dollars invested in advertising are spent by very shrewd individuals with sensitive pocket nerves. They seek to make drinking as attractive as possible, not to mature people who either do or do not drink, but to the next generation of American consumers, our youth."

New Presbyterian Church Planned for Capital

Plans are under way to build a new National Presbyterian church in the nation's capital to represent the new United Presbyterian Church in the U.S.A. President Eisenhower is a member of the present church, as are Secretary of State John Foster Dulles, FBI Director J. Edgar Hoover, and many other government officials.

The new edifice will be one of the largest ever erected by a Protestant denomination. The present National Presbyterian Church was erected as the Covenant Presbyterian church seventy years ago. In 1947 the church was renamed the National Presbyterian church to serve as the national church of the former Presbyterian U.S.A. combination.

Pacifist Group Denied Russian Visas

Five American pacifists who tried to get into the Soviet Union to plead for an unconditional ban on A-bomb tests gave up their trip after they failed to get Russian entry visas. In protesting to Soviet Premier Khruschev, they wrote, "It is obvious that neither the Soviet Union nor the United States is seriously prepared to encourage the examination of a new course of international relations." The five also sent letters of protest to 150 government leaders, intellectuals, and universities in Russia.



Religious News Service

This giant traffic safety poster was displayed on outdoor poster panels throughout the nation during March and April. Designed to emphasize the efforts of churches of all denominations to make the motorist aware of the moral aspects of safe driving, it is part of a traffic safety program developed by the Outdoor Advertising Association of America in cooperation with the National Safety Council

INDIA

My Dream Came True

Lula M. Netzley

YES! I dreamed a dream—one of those "awake" dreams as the children say. It started when missionaries on furlough talked about India and her people at the college. After my daughter and family came to India as missionaries, my dream became more real and circumstances made it seem as if it might come true.

As the time drew near for my retirement, I began to make plans. With God's help the way really opened up and in June 1956 I had an interesting and enjoyable ocean voyage with the Amsey Bollingers arriving in Bombay on June 21.

When I came, I had only a three months' visa, with the promise for a renewal for another three months. So it really seemed like a miracle when I got a residential permit for one year. To have it renewed for another year seemed almost beyond belief.



Mrs. Lulu Netzley (left) with Lillian Grisso in India

Travels Through India

I have traveled and have seen several parts of India. My trip into South India, with my daughter, Lois, was a good experience. We traveled through the beautiful mountains, saw wonderful waterfalls, stopped at many stations along the way. The people are colorful: the women in their bright saris, most of the men in white—so white that it really sparkled in the sunlight. There are many, many babies and children.

I have traveled in many ways in India but there is nothing like a trip up or down the mountains in a "dandy." These are built like a chair with long poles on each side which four men carry on their shoulders. Riding in a dandy is at once a pleasure and a dread, a pleasure because of the beautiful scenery as you look up and up at the mountains and down into the valleys. The dread comes that one of the men might slip and fall and all go tumbling down the mountainside. After a while we forget the dread and just enjoy the scenery.

The trip we made to Bulsar in a jeep soon after the monsoon was one I will long remember. The water in the rivers had not gone down much and we had three rivers to cross and no bridges. (Bridges were being built and are now finished.) The water was so high it came into the bed of the jeep, and at one of the rivers the current was so swift we nearly slipped into deep water from the roadway that had been built through the river. It is much better now that bridges have been built, roads improved, and we do not have much mud in wet season and dust in the dry season. We can now make the trip to Bulsar in three hours, which would take us all day by train.

Visits to Other Missions

On our trip into North India to the border of Pakistan we visited a missionary family of the United Church of Canada mission. We went with them into a village of Christian refugees from Pakistan. We had tea with the people and found them very earnest and sincere. We went to their church on Sunday morning, witnessed a baptismal service, and enjoyed communion with them.

We visited the Indian Village Service project. The workers in this group are all well-trained Indian men and women. They stress sani-

tation, better methods of agriculture, handicrafts, and health. We visited with them in the villages and found their work quite successful. We were interested to find that they take no gifts, not even a cup of tea, and no gifts are ever given.

On this trip we saw many historical places in and around Delhi and Agra. No trip to India would be complete without seeing the beautiful and impressive Taj Mahal at Agra. This we saw both in the daytime and by moonlight. The Taj Mahal is a tomb built in 1648 by Emperor Shah Jehan as a memorial to his wife.

Our Own Church Work

Visiting our own mission stations has been very much a part of "my dream come true." As I stood under the banyan tree at Bulsar planted by Brother Stover, saw its great branches spreading to bring shade and coolness, I thought the mission must bring the influence of the gospel of Christ to all of life. This was truly the dream of the early missionaries as they made their plans under this great tree.

These plans are coming true in a very significant way among the village people. I have visited and had tea with them in their homes. I have worshiped with them in their churches and even if I could not understand the language I have found a fellowship that I will always cherish. I have attended several weddings and engagements and these I find truly interesting.

I have seen their keen anxiety as they plan and work to keep their children in school, their earnestness in trying to make their churches self-supporting and independent. I have seen the joy that shines in their faces as they sing about the love of Christ and what the message means to them. Of course, they have some problems and difficulties, but in their way they are earnestly trying to solve them. The fellowship of sharing their joys as well as their problems brings great happiness.

It is with mingled feelings of joy and sadness that I leave the shores of India; joy because I have had this wonderful opportunity, and sadness that farewells must be said. I have a deep love for these people who are struggling to find the true way of life in the face of many difficulties. May the love of Christ help them find the way!

Christian Education Week

Christian Education Week is not an "extra," crowding its way into the calendar of the church school year. Unlike some of the special days or special weeks proposed to us for recognition, this has to do with the church's essential program —as much so as the celebration of Christmas or Easter, as much so as the observance of Loyalty Sunday before the every-member canvass.

These are the words of John Leslie Lobingier, writing in the stimulating handbook for Christian Education Week, 1958, *The Christian Worker and His Calling*. With them he puts Christian Education Week into proper perspective with the church school calendar and the over-all teaching mission of the church.

You will find the 1958 handbook an exciting new departure in planning help for this important observance. First of all, the sixteen-page booklet was designed with a rare degree of flexibility, so that the local church, regardless of size, can tailor the suggestions to meet its own needs.

Secondly, the handbook was prepared to the specifications of the Committee on Leadership Education of the National Council of Churches in the hope that it would thus best meet the needs of the local church. It is for use by the pastor, the director of Christian education, the church school superintendent, or the Christian education committee—anyone who has the responsibility of planning for Christian Education Week. The price is an economical 10c a copy. Order from the Church of the Brethren General Offices, Elgin, Ill.

Public Affairs Pamphlets

YOU may secure a free copy of the Summer 1958 Listing of Public Affairs Pamphlets from the General Brotherhood Board, Attention: Christian Education Commission, 22 S. State St., Elgin, Ill. Over one hundred titles of pamphlets are listed under four headings —Social Problems, Family Relations, Health and Science, and Intergroup Relations. Many have found these small 25c booklets quite helpful.

The Public Affairs Committee is a nonpartisan, nonprofit, educational organization founded in 1935 "to develop new techniques to issue concise and interesting pamphlets dealing with such problems, derived wherever possible from the long-time studies of leading research institutions."

For twenty-two years Public Affairs Pamphlets have stood for the best in public service pamphlets. They meet the need of those who want authoritative information on important topics of the time, in lively, readable form—and at a modest price.

Public Affairs Pamphlets have an established reputation for high editorial standards, accuracy, and objectivity. Individual and group leaders, students and teachers, libraries, business firms, and labor groups use these pamphlets.

Women Observe Anniversary

IN ORDER to emphasize the 250th anniversary of the Church of the Brethren the Markle, Ind., women's work group gathered in the church fellowship hall on June 4 at 2:00 p. m. for a period of fellowship and a program.

There was an exhibit of old quilts, coverlets, and comforters at one end of the hall, showing exquisite needlework. Old pieces of clothing (many garments over 100 years old) were displayed, as well as old dishes, pictures, Bibles, women's magazines, a Philadelphia newspaper of 1798, and Markle newspapers. Other articles were: a doll chest-of-drawers made before the Civil War, a ninety-two year-old high chair, pieces of homespun cloth, a pair of wool cards, a doctor's tool kit used in 1820.

The pastor's wife, dressed in bonnet-and-shawl costume, part of which was 100 years old, welcomed the "sisters."

Dessert of cake and strawberries was served. Then pictures of many of the women were passed and each was to identify as many as possible.

To climax the event the committee planned devotions and the reading of excerpts from the book, Anna Elizabeth, by Lucile Long Strayer.

It was an enjoyable afternoon.—*Olive B. Stinebaugh.*

Hans de Jonge, Dutch conscientious objector and director of the unit, is seen with a group of native children in front of one of their huts. He is a member of the Dutch Reformed Church



Ben Fox, Brethren I-W serving in the unit, sits with a native farmer in front of his tent



MOROCCO

First Project of International Christian Service for Peace

The unit members sit on a carpet in the shade and eat a lamb roast with the farmer for whom they have built a cattle shelter



THE dream of a program through which conscientious objectors from all countries could serve and witness to their governments of their sincerity has finally been realized. International Christian Service for Peace, popularly called *Eirene* (Greek word for peace), was formed late in 1957 through the co-operation of pacifist leaders in several countries. M. R. Zigler, who was instrumental in its formation, was chosen as chairman of the board. Morocco was selected as the first project.

The Moroccan Situation

Under the French protectorate in Morocco, many French immigrants had built beautiful cities in this country during the past forty years. About two years ago a revolution ended the protectorate and many of the French were killed or chased out of the country. This left many farms and businesses desolate and the natives unemployed, for there are very few natives well enough educated to run a business.

The newly organized Moroccan government has been making an attempt to educate the people and raise the standard of living. As soon as they have enough teachers and

facilities for schools, they want to require all the children to go as far as the third grade. Because of the amount of unemployment and with an average wage of approximately eighty cents a day, this seems very difficult to accomplish.

A Future in Agriculture

Morocco is a country with a future in agriculture. There is much fertile land which will produce abundant crops if properly managed. The government has several experimental farms which are usually managed by French agricultural specialists. It is on such a farm at Oulmes that the first project of International Christian Service for Peace was begun.

The farm at Oulmes has a four point program: (1) to help the natives build cattle shelters, (2) to seed hay and pasture and to irrigate it when possible, (3) to give the farmers good cattle as soon as they have feed for them, and (4) to organize a co-operative to buy and sell the farmers' products.

The volunteers on the project work with the natives to build cattle shelters and help in other ways in the development program. They also plan to try raising poultry, to organize a gardening club for the youth of the village, and to start other educational and recreational clubs. The co-operation of the local people and government officials has been good.

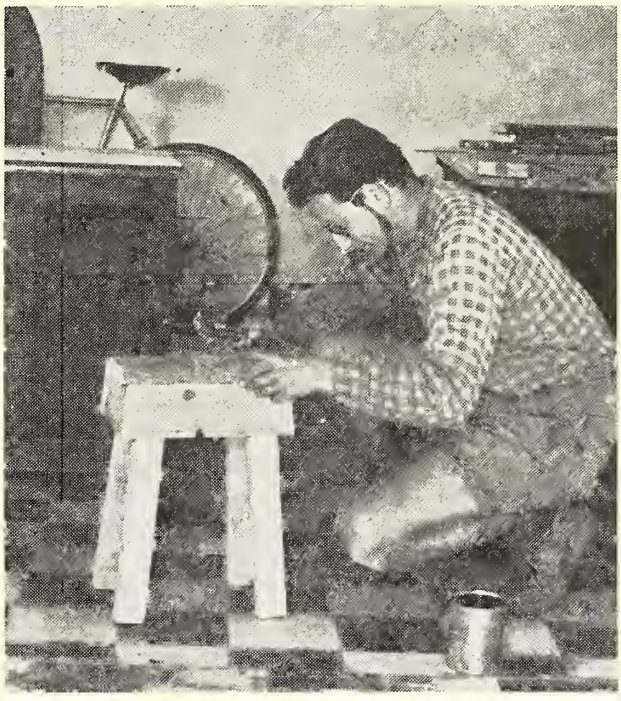
The team members have made a beginning in learning the Arabic language. Progress in learning the language is made more difficult by the fact that the local spoken language differs from the written classical Arabic.

A Link Between Continents

Hans de Jonge, director of the unit, who has served in public civilian camps in Holland, has practiced law for several years, and speaks five languages, writes as follows concerning Morocco as a field of activity for *Eirene:*

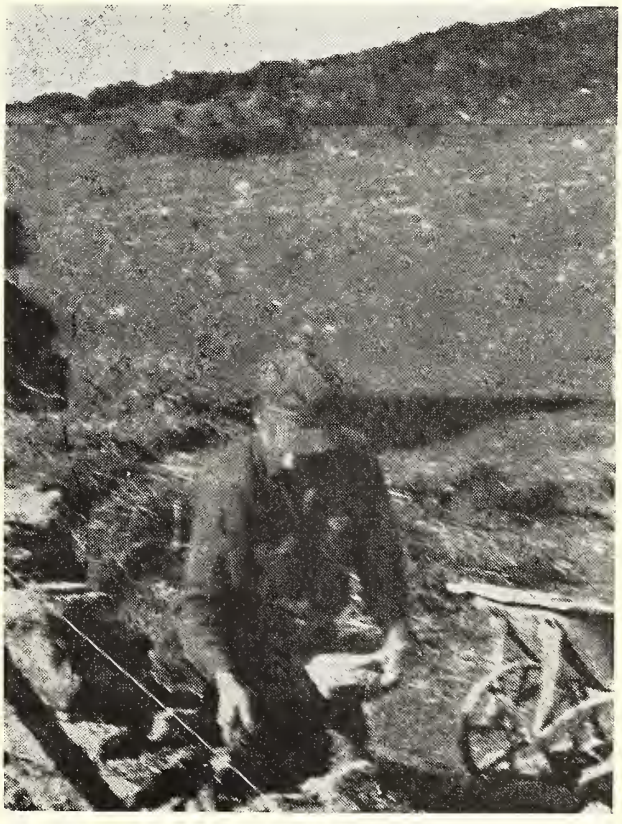
"Through her geographical situation and her history Morocco can be a link between Africa and Europe, a bridge between the Orient and the Atlantic world. King Mohammed V seems to be aware of this vocation of his country and pursues a policy of peace and good relationships. Nevertheless, Morocco is still an area of tensions. The feelings of the population toward France will be irritated as long as the war in Algeria goes on and as long as the Sahara is an issue between the two countries. The trouble in Southern Morocco has an unfavorable influence on the relations with Spain. For these reasons, the choice of Morocco as the first field for this service of reconciliation seems to have been a very good one."

Reporting on administrative committee visit to the project from April 26 to May 3, Milton Harder, executive secretary of *Eirene*, writes: "Our team has won favorable community reaction. Even though our small team of four men had worked at Oulmes only for four months at the time of our visit, it was surprising to see the goodwill, friendship, and confidence which our team had succeeded in building up toward itself. A critical time for our team was the local political shake-up which took place in the community soon after our team arrived. They managed to stay clear of any political entanglements and keep the friendship of both sides of the struggle."



Paul Andre, French conscientious objector and member of the Roman Catholic Church, makes a piece of furniture for the unit living quarters. He is serving in this project while his wife teaches school to support him and their child in order that he can show his government the way he chooses to serve. Unless the draft law of France changes to recognize C.O.'s, he will probably be put into prison when he returns to France

Mast Stoltzfus, Mennonite I-W from the United States, builds a stone wall for a cattle shelter





The teacher's visit in the home means Bible stories and pictures to enjoy

HOME MISSIONS

Missionary in Her Own Country

Naomi Moyer

MORE than seven years ago, Hilda Stauffer of Vernfield, Pa., left her position as a teacher of religious education in the schools of Virginia to become a missionary in her own country. Those she chose to help were the Chinese people living in the Chicago area. Working through the Chinese Sunday school of the First church, Chicago, she has ministered to the varied needs of these people and become to them an understanding and trustworthy friend.

Opportunities to minister to the Chinese people in this area have increased in recent years. After World War II, young Chinese women, G.I. brides, began coming in great numbers. At the same time changes in immigration laws made it possible for more Chinese people to come from Hong Kong. From friends or relatives many of these learned of the Brethren interest in their problems, and began to look to the Brethren Chinese Sunday school for guidance.

The work which Miss Stauffer has done and continues to do comprises many and diverse services and meets many needs. Each week she visits in Chinese homes. The children welcome her with beaming eyes and happy voices, asking, "Do you have some Bible story books today?" They soon learn to know that she carries some of these books in her bag and that she usually takes time to read some of the books with them. The children love stories and pictures and look forward to the time when *the teacher* comes to see them. Many children have thus been interested in going to Sunday school. And they can sometimes influence their parents to take them to Sunday school.

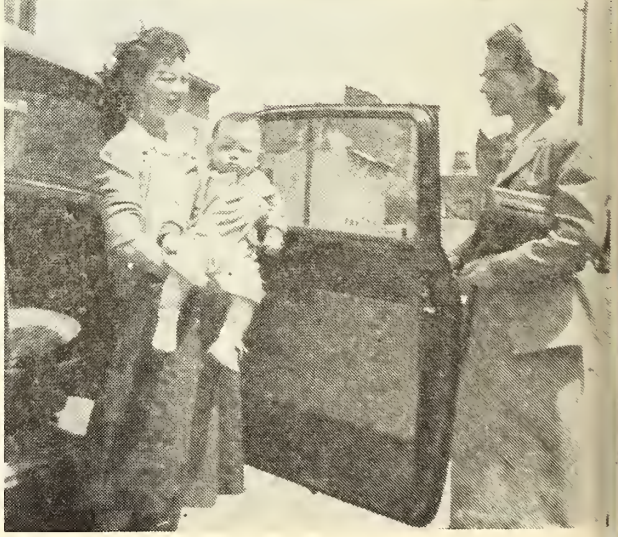


Teacher and friend, Miss Stauffer helps a young Chinese mother with English studies

Some of the children have been introduced by the teacher to local Sunday schools where they are welcomed and made to feel at home; others come to the Brethren Chinese Sunday school. Most Chinese parents prefer to have their children attend Sunday school where there are other Chinese people. This helps to build our Brethren Chinese Sunday school.

Perhaps one of the services which the Chinese appreciate most is that of having someone with whom they can feel free to share their concerns. These concerns may relate to the health of the family, domestic affairs, financial problems, educational needs, or spiritual matters. It is not unusual for Miss Stauffer to work with them for hours or even days on some of these problems.

They consider her a source of information on varied and sundry matters—going to the bank or post office to transact business, recommending a good doctor or dentist, finding a welfare station, getting information on immigration, obtaining citizenship lesson materials and applying for citizenship. Some of this work is done by telephone,



Miss Stauffer returns from a visit to the doctor with a young woman whose husband was hospitalized

and the pressing needs often occasion the ringing of her phone any time from early in the morning until late at night.

When citizenship lesson materials have been supplied and when the Chinese women are ready for their citizenship tests, it is frequently Miss Stauffer's privilege to serve as one of the two witnesses before the immigration authorities. Since witnesses must have known the applicant from three to five years, many of the women do not have friends who are United States citizens and who can qualify as witnesses. Thus Miss Stauffer is often called upon to render this service.

Teaching the Chinese mothers is another important task of Miss Stauffer's. Sometimes the lessons are English; sometimes they are Bible; but always her purpose is to give them the message of Christ and to interest them in attending church services. Many times after learning some English a woman will be ready and willing to study some simple Bible lessons.

One of the most important contributions that Miss Stauffer has made to the Brethren Chinese Sunday school has been her work in building up the children's department. For the first five months of this year there has been an average attendance of twenty-six in the Sunday school. Sunday school is now followed by junior church, directed by Miss Stauffer, during the adult worship service.

Burdened with concern for the Chinese children in our church area who were not attending Sunday school, Miss Stauffer began going out in the early days of her work and bringing the children and their mothers to Sunday school. Often it was necessary for her to make two trips to bring all the children. Now the church bus is used to bring the children whose parents cannot bring them.

To those who have worked with the Chinese in Chicago for many years, it seems that the church's greatest opportunity to win the Chinese to Christ lies ahead. Miss Stauffer has given years of unstinting and devoted service; Brethren volunteer young women, the writer, and others have given of their time and devotion to befriend the Chinese throughout Chicago and its suburbs. They have built such a confidence and interest in the church that many of the Chinese refer to the Church of the Brethren as their church. The doors of the Chinese homes are open to the Church of the Brethren because of the love, concern, and interest which people like Miss Stauffer have manifested in them.



In a junior church service, singing is led by one of the Chinese children



Telephone calls bring problems to be solved from those who feel free to share their concerns



Miss Stauffer and the author are welcomed into a Chinese home for a visit

Elgin to Have Second Church

At an April meeting the Northern Illinois district board of administration approved the launching of a second Church of the Brethren in Elgin. This church will serve a new housing development in northeast Elgin known as Blackhawk Manor. The new headquarters building is now under construction adjacent to this area.

William H. Garner has accepted the call to direct this new development and to become the first pastor of the new fellowship. Harold is presently Minister of Christian Education at First church in Chicago, where he has served for two years.

Brother Garner will assume his new duties on September 1, beginning the work with a thorough survey and cultivation of a fellowship group. When meetinghouse facilities are needed, a nearby schoolhouse is available for rent.

The Family Counselor

Paul Hersch H. K. Zeller, Jr. Jesse Ziegler
Clyde Weaver Leah Zuck Katherine Weaver

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I have become disturbed of late because of unpleasant dreams in which I am doing harm to my children. I can't understand these feelings since both my husband and I are quite devoted to our children. In fact, we never leave them alone. We do not believe in baby sitters.

We have four children and expect another in eight months. I had felt that we should not have any more children, but I did not have the full co-operation of my husband at this point.

Besides these nightmarish dreams I have been suffering from fatigue and periods of the blues.

What should I do?

A Depressed Mother.

Dear Depressed Mother,

Whenever fatigue and depression become a crippling force in one's life, one should seek professional help, just as surely as one seeks the help of a physician for appendicitis.

There are a few general observations that one can make about dreams. Man's psychological nature has been so constructed that dreams serve the purpose of relieving anxiety. In other words, dreams often take care of anxious feelings that one is not able to face or think about in his waking hours. A nightmare is a dream that didn't work. The person has accumulated more anxiety than can be relieved through an ordinary dream. When one has not been able to face the unpleasant thoughts and feelings that arise in his relationships such unpleasantness is pushed out of sight and returns in the form of dreams or symptoms.

For example: fatigue and depression are two symptoms that arise when one is not able to think about his feelings of resentment and anger. The refusal to face our resentments may lead us to play an overprotective role toward our children. That is, we are forced to work harder and harder to prove to ourselves that we are really good parents. It is a step in the direction of mental health when we learn that children do not need perfect parents. To have anxiety is to be human!

Paul S. Hersch.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Coin Collecting

WHILE TRAVELING to and from a recent Annual Conference we found that a simplified form of coin collecting can be very entertaining for children eight years of age and older. Here is how we worked it.

Before leaving home we purchased a complete set of Dansco penny albums. (Nickles, dimes, quarters or half-dollars can be used if you can afford it.) At the appropriate time in the trip, when some completely new and different activity seemed urgently needed, we suggested that everyone keep a sharp eye out for the first bank. Of course, we were careful to introduce the program during banking hours lest a premature announcement of the plan create additional problems of tension.

At the first bank we secured five or ten dollars' work of pennies which are always available in convenient rolls. Children, coins, and coin cards were deposited together with one parent to introduce the collection methods in the back seat of the car. An almost endless process had begun.

When the first batch of pennies had been carefully examined the children rerolled the unneeded ones and again the family was alerted to watch for the next bank where the "useless" coins could be exchanged for a new "gold mine" of pennies with new dates and minting marks.

We experienced no difficulty in exchanging the pennies after describing the process. In fact we never found a banker who recounted the pennies which the children had counted and rolled.

If you decide to try this activity with your children we predict that several things will happen. (1) You'll soon buy an introductory book on coin collecting. (2) You, as parents, will, if not careful, take too active a part in the pastime. (3) You will probably decide to collect more than pennies. (4) If you decide to collect dimes or quarters, you will also decide to cancel the collection just before Christmas.—*Millie and Henry Long.*

Anniversaries

Mr. and Mrs. Joseph B. Hostetter of Mount Joy, Pa., observed their sixty-first wedding anniversary on May 11, 1958. They have one daughter and five sons.—Florence B. Geib, Mt. Joy, Pa.

Mr. and Mrs. Joseph D. Schwartz of Berne, Ind., celebrated their golden wedding anniversary on April 5, 1958. They held open house April 13 in their home, where they have lived since 1911. They have one daughter and three grandchildren.—Mrs. Goldie Crosswhite, Bluffton, Ind.

Mr. and Mrs. E. F. Sherfy of Roanoke, Va., celebrated their golden wedding anniversary on May 20, 1958, with open house. They have two children, and three grandchildren.—E. F. Sherfy, Roanoke, Va.

Obituaries

Finley, Newell W., died Nov. 29, 1957, at the age of eighty years. He was married to Margaret D. Starbuck on Feb. 1, 1898. He was a member of the Huntington church, Ind. He is survived by his wife, four daughters, fourteen grandchildren, twenty-nine great-grandchildren, and one brother. Funeral services were held at the Bailey mortuary by Bro. E. R. Fisher.—Mrs. Wendell Hite, Huntington, Ind.

Forsyth, Mary Gilbert, was born Feb. 24, 1918, and died Feb. 9, 1958. Funeral services were held in Staunton church, Va., by Bro. Roy K. Miller, assisted by Bro. J. C. Garber. Burial was in the Thornrose cemetery, Staunton, Va.—Mrs. William E. Cline, Staunton, Va.

Garber, Michael Peebler, was born

Nov. 8, 1866, and died March 7, 1958. He was married to Lillian Jackson, who preceded him in death. He was a charter member and a deacon of the Stover Memorial church, Des Moines, Iowa. Surviving are two daughters, three sons, one brother, and one sister. Funeral services were conducted by the undersigned. Interment was in the Masonic cemetery. — Kenneth S. Frantz, Des Moines, Iowa.

Graybill, Aaron, was born April 7, 1866, and died March 22, 1958. He was a member of the White Oak church, Pa. He and his wife, the former Ella Charles, were married for sixty-five years. Besides his wife, he is survived by nine children, nineteen grandchildren, and sixteen great-grandchildren. Funeral services were held at the Longenecker church. Interment was in the adjoining cemetery. — Mrs. Mabel F. Diffenderfer, Manheim, Pa.

Graybill, Mary, daughter of Abram and Anna Masterson Shelly, was born April 8, 1872, and died April 3, 1958. She was a member of the White Oak church, Pa. Her husband, Bro. Israel Graybill, died in 1936. She is survived by seven children, nine grandchildren, and fifteen great-grandchildren, a brother, and a sister. Funeral services were held at Graybill church. Interment was in the adjoining cemetery. — Mrs. Mabel F. Diffenderfer, Manheim, Pa.

Helser, Charles F., son of Levi and Catherine Helser, was born July 8, 1871, and died May 25, 1958. He was a long-time member of the Olivet church, Ohio. He is survived by one daughter, one son, one brother, one sister, eight grandchildren, thirteen great-grandchildren, and three great-great-grandchildren. Funeral services were held at the Boring funeral home in Thornville, Ohio, by Bro. Paul Getz and the undersigned. Burial was in the mausoleum in Thornville, Ohio. — Kenneth W. Hollinger, New Paris, Ind.

Hyden, Lloyd Alexander, was born Sept. 21, 1914, and died April 5, 1958. Services were conducted in the Staunton, Va., church by Bro. J. C. Garber, assisted by Bro. Roy K. Miller. Burial was in the Thornrose cemetery. — Mrs. William E. Cline, Staunton, Va.

James, Cora M., was born Oct. 28, 1884, and died April 26, 1958. She was a member of the Zion church, Mich. Surviving is one sister. Funeral services were held in the Troxel funeral home, North Webster, Ind., by the undersigned. Burial was in the North Webster cemetery. — Lovan Symensma, Syracuse, Ind.

Kell, James William, son of Elta Hollinger Kell McCleary and John Kell, was born Nov. 25, 1913, and died May 15, 1958. He was a member of the Waynesboro church, Pa. Surviving are his mother, stepfather, son, two sisters, four brothers, one stepbrother, and three stepsisters. Funeral services were held at the Minnich funeral home, Greencastle, Pa., in charge of Bro. George L. Detweiler. Burial was in Hade's church cemetery. — Lillian R. Good, Waynesboro, Pa.

Landes, Samuel K., son of Benjamin and Margaret Kindig Landes, was born Aug. 20, 1882, in Orvilla, Pa., and died May 6, 1958, in Norristown, Pa. He is survived by his wife, the former Alverda Springer. He was a member of the Hatfield congregation. Funeral services were conducted at the Hatfield church by his pastor, Ralph H. Jones. Interment was in the adjoining cemetery. — Mrs. William G. Nyce, Lansdale, Pa.

Leaman, James Patterson, son of Samuel and Elizabeth Newcomer Leaman, was born in Ashland County, Ohio, Nov. 12, 1872, and died Feb. 26, 1958. In 1893 he was married to Magdalena Shaum, who preceded him in death. Surviving are two sons, two daughters, fourteen grandchildren, and eighteen grandchildren. He was a member of the Paradise church, where the funeral services were conducted by Bro. C. C. Louder, assisted by Brethren C. H. Deardorff and T. E. Shoemaker. — Mrs. Paul Yoder, Smithville, Ohio.

Lokey, Charles Edward, son of Abraham and Lillie Will Lokey, was born Jan. 25, 1888, and died Jan. 31, 1958. He was united in marriage to Lillie Spitzer in 1907. He was a long-time member of the Timberville church, Va. Surviving are his wife, one daughter, two grandchildren, three sisters, and one brother. Funeral services were held from the Timberville church by Bro. Joseph Mason and Rev. W. E. Orndorff. — Mrs. Marguerite T. Crist, Timberville, Va.

Marshall, Walter J., son of Joseph and Hattie Marshall, was born March 30, 1910, and died May 1, 1958, at Greenville, Ohio. On Nov. 24, 1937, he was married to Lillian Chambers. On Nov. 26, 1939, he was baptized into the Beech Grove church. He is survived by his wife, two daughters, and one half sister. A memorial service was held at the Beech Grove church by the undersigned. Burial was in the Hollansburg cemetery. — Pius Gibble, Hollansburg, Ohio.

Michael, Mattie Mozelle, was born Feb. 14, 1896, and died March 31, 1958. Funeral services were held in the Staunton church, Va., by the pastor, Bro. Roy K. Miller. Burial was in the Salem Lutheran church cemetery, Mt. Sidney, Va. — Mrs. William E. Cline, Staunton, Va.

Myers, Beulah M., daughter of Will H. and Sadie Maust Lichty, was born May 23, 1884, in Orange Township, Iowa, and died May 11, 1958. On Sept. 6, 1904, she was married to Daniel Myers who preceded her in death. She was a member of the South Waterloo church. Surviving are a son, a daughter, two brothers, three sisters, four grandchildren, and three great-grandchildren. Funeral services were conducted in the South Waterloo church by her pastor. Interment was in the Orange Township cemetery. — Clarence D. Sink, Waterloo, Iowa.

Myers, James Emory, was born June 16, 1885, and died May 2, 1958, at Chambersburg, Pa. Surviving are his wife, Anna S. Bivens Myers, three sons, and two daughters. Funeral services were held at the Barbour funeral home in Chambersburg. Services were conducted by Brethren Charles Martin and Edward Wingert. Interment was in the St. Thomas cemetery. — Mrs. Milton H. Baldner, St. Thomas, Pa.

Ruthrauff, Gertrude, daughter of John B. and M. Catharine Ruthrauff, was born in Waynesboro, Pa., July 8, 1886, and died April 24, 1958. She was a member of the Always Willing Sunday school class of the Waynesboro church. She is survived by a sister and a brother. Funeral services were held from the Poe funeral home in Waynesboro by Bro. George L. Detweiler. Burial was in the Green Hill cemetery. —Lillian R. Good, Waynesboro, Pa.

Sanger, Kathryn, daughter of Martin S. and Cathryn Bobst Sanger, was born at Fayetteville, W. Va., July 6, 1896, and died Feb. 26, 1958, at Atchison, Kansas. She became a member of the Church of the Brethren at Pleasant View, W. Va. She is survived by two sisters and one brother. Funeral services were conducted by Rev. Anthony Reilman, with burial in the Mt. Calvary cemetery.—Anna F. Zigler, Mexico, Ind.

Spreuse, Grantville, son of William and Matilda Spreuse, was born Aug. 28, 1888, and died April 21, 1958. He is survived by his wife, Liddie, one son, one daughter, three grandchildren, three brothers, and three sisters. Services were held in the Little River church, Va., by Edgar Stauffer, assisted by W. H. Zigler and Richard Haynes. —Edgar Stauffer, Bridgewater, Va.

Swadley, Laura, daughter of Jacob Gwin, was born in 1884, in Washington, and died March 26, 1958. Called to the Christian ministry, she attended Bethany Seminary and received her degree from Northwestern University. She was outstanding in her teaching and storytelling ability and wrote often for our children's publications. She was a member of the first National Council of Women's Work. She was united in marriage to William Swadley. She is survived by three daughters and five grandchildren. Funeral services were conducted at the First church, Johnson City, Tenn., by the undersigned. Interment was in the Monte Vista burial park.—B. J. Wampler, Jr., Johnson City, Tenn.

Vander Bie, Charles, was born May 11, 1881, and died April 1, 1958. Surviving are two daughters, two brothers, one sister, six grandchildren, and two great-grandchildren. Funeral services were held at the Brethren church at Prairie Queen by Bro. W. Hoover, assisted by Rev. B. T. Vander Woude, Jr. Interment was in the adjoining cemetery.—Mae Fishbaugher, Preston, Minn.

Weimer, Rosa Mary, daughter of Otis and Louisa Weimer, was born at Buchanan, N. Mex., Aug. 19, 1910, and died Feb. 8, 1957. She was a member of the Beech Grove church, Ohio. She is survived by her mother, two sisters, and one brother. Memorial services were held at the Beech Grove church by Bro. Dolar Ritchey, assisted by Lester Fike. Burial was in the Beech Grove cemetery.—Louisa Weimer, New Madison, Ohio.

Wertenberger, Myrtle Mae, died Feb. 15, 1958 at the age of sixty-eight years. She was a member of the Center church, Ohio. She is survived by her husband, Edmon Wertenberger, a foster daughter, and a foster son. Services were held in Center church.

Fiction for older teens and young adults

Ring Around Her Finger



by James L. Summers

A sparkling and perceptive story of two young people in love and eager to be married. After their marriage troubles begin almost immediately. The young couple risk a move from their small home town to a large city and here their love goes through continuing growth and change. At the close of the story Jack and Lucy have reached a firm and mature decision on their future.

With discerning characterization of Jack and Lucy and those who become part of their new life, the author shows marriage to be a sacrament and a worthy way of life, giving young people a realistic picture of marriage without discouraging or frightening them. Mr. Summers has the refreshing knack of presenting life as it appears to the eyes of young people, with all the buoyant humor and sensitivity of their natures. The depth of true wisdom shown growing in the lives of this courageous young couple gives added significance and stature to the book. $2.75

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Interment was in the Forest Hill cemetery.—Harlan C. Grubb, Louisville, Ohio.

Wible, Anna M., died April 19, 1958, at the age of eighty-six years. She was a member of the Greensburg church, Pa. Her husband, John R. Wible, preceded her in death. Surviving are two daughters, one son, eighteen grandchildren, thirty great-grandchildren. Funeral services were held at the Seeman funeral home by her pastor, Bro. Wilfred N. Staufer. Interment was in the Hillview cemetery.—Mrs. Galen Bittner, Greensburg, Pa.

Wingert, Frank Edward, son of Marcus and Lydia Eicholtz Wingert, was born Sept. 14, 1874, and died April 26, 1958. On Feb. 8, 1899, he was married to Florence Gaffin, who preceded him in death in 1927. On Dec. 21, 1929, he was married to Mamie Hildebridle who also preceded him in death. He served as a deacon, and then as a free minister and elder. Surviving are three daughters, five grandchildren, thirteen great-grandchildren, and one brother. Funeral services were held at the Hicks funeral home in Franklin Grove by the undersigned, assisted by O. D. Buck. Burial was in the Emmert cemetery.—R. C. Wenger, Franklin Grove, Ill.

Yoder, Hazel May, daughter of Frank and Nellie Paulener, was born in Elkhart, Ind., May 31, 1889, and died Feb. 17, 1958, at Fresno, Calif. She united with the Church of the Brethren at an early age. She was married to Clarence H. Yoder in 1912. Surviving are her husband, one sister, two sons, one daughter, and eight grandchildren. Funeral services were conducted by Brethren Forest Eisenbise, Vernon Miller, and Theodore Kummerfeld. Interment was in the Fowler cemetery.—Forest Eisenbise, Fresno, Calif.

Church News

Southern California and Arizona

Covina—Bro. Don Thralls had a two-day planning and training workshop with emphasis on Christian education, ministry and worship, evangelism and personnel, fellowship and recreation, property and finance. One of our leaders was Bro. Jeff Mathis, regional executive secretary. During National Youth Week our young people had charge of the morning service. Bro. Robert Mays, pastor at Santa Ana, directed our thoughts for our love feast in January. On La Verne College day in February, Brethren H. L. Ruthrauff and Onis Leonard were with us and presented three of their international students. On the first Sunday in March we began a children's church under the sponsorship of our newly organized young adults. In April we enjoyed a week's music and preaching mission under the leadership of Bro. W. David Albright, pastor at Nampa, Idaho. Don West, who is with the church federation in Los Angeles, spoke to us in March telling of meeting the shipload of Japanese being relocated in Brazil. They are given Testaments and gift packages before sailing again. Several of our ladies went by chartered bus to San Diego to the district women's work rally in April.—Elma M. Overholtzer, Covina, Calif.

Pomona—The deacons and others joined in a visitation program preceding Easter. Nincteen were baptized and eleven received by letter. The groundbreaking for our new sanctuary and additional rooms will be held this fall. I. V. Funderburgh gave the college Sunday message on Feb. 16. Bro. A. O. Brubaker was honored on May 25 and was presented a large-type New Testament. Ron and Els Van Damme, Dutch-Indonesian repatriates, sponsored by our church were given a shower and reception on May 25. Following the children's day program presented by the children's department, Rev. and Mrs. Harry Thomas were remarried on June 8 in celebration of their twenty-fifth anniversary. Brother Thomas is a former pastor and presently the moderator of the church. Ralph Minnich and Al Couch and their wives were installed into the deacon's office on May 25. Our delegates to Annual Conference were our pastor and his wife, Brother and Sister Arthur Keim, and Herbert Ruthrauff.—Church Office, Pomona, Calif.

Canada

Irricana—Dr. Lotta Hitechmanova was guest speaker for the Willing Worker's meeting. She had just completed a round-the-world trip and told of the many orphaned and crippled children in Korea. In our recent drive we have collected forty-nine tons of clothing to be sent to Korea.—Mrs. Fred Wade, Lyatta, Alberta, Canada.

Oregon

Myrtle Point—We are having an increase in attendance at Sunday school and church and also a good attendance at Bible study and prayer meeting in the homes. We have added a youth meeting, with fellowship, recreation, and worship. We had our spring love feast and holy communion on Easter evening, using the order of service of the anniversary love feast at Germantown, Pa. Myrtle Point church was host to the state youth rally, April 18 to 20. Twelve women from our church attended the district women's rally in Eugene, April 25-26. Four representatives, Mr. and Mrs. W. C. Stevens and Brother and Sister H. D. Michaels, went to the tri-district school of evangelism at Portland, Oregon. Vacation Bible school sponsored by the interchurch fellowship was held June 9-20. Bro. Glenn Montz, tri-district secretary, recently presented the evangelistic phase of the 250th Anniversary celebration. Bro. Herbert Ruthrauff spent one evening presenting the highlights of the past college year at La Verne. On June 14 we combined the mother-daughter and father-son banquet into one. We also honored the birthday and graduation of Sibille Knappe, the German exchange student, who resides in the Orlin Lett home. Three BVS'ers

visited us on April 30. They are touring the state of Oregon.—Barbara Barklow, Myrtle Point, Oregon.

Washington

Seattle, Olympic View—Mr. Herbert Ruthrauff was the speaker for La Verne College Sunday, April 27 and pictures of the La Verne campus were shown. A very interesting program was presented at the women's rally held in Tacoma this year on May 14-15. The women of the Lakewood church sponsored a play on May 21, They Fashioned the Torch. It was a story of the beginning of the Brethren church and was written by Mrs. Lee Newman. Many of our girls and boys attended junior camp at Quaker Grove, beginning July 19.—Mrs. Calder Muirhead, Seattle, Wash.

Tacoma—We had Bro. Harper S. Will as our guest speaker for our new church dedication and love feast. The men and women of the church have given much to the needs of the new church. We have also bought a parsonage and one acre of land next to the church. We had our spring love feast after Palm Sunday. We have forty-five new members.—Stella L. Snowberger, Tacoma, Wash.

Colorado

Colorado Springs—Our organ was dedicated on Feb. 23. A school of missions was held in January, closing with a Japanese dinner. Our pastor held a class for membership during Lent at the Sunday school hour. Bro. Wilbur Hoover of Rocky Ford held meetings, March 16-23. On April 8 Everett and Joy Fasnacht, missionaries to India, were with us for a service. On Easter morning the choraliers gave the pageant, God's Candles, by Shannon, at the sunrise service. Our pastor recently held a week's meeting at Pampa, Texas. He gave Moments of Meditation over KRDO on June 20. We have recently had a course in flannelgraph on the Bible beginning with creation and closing with beginning of the early church. The choraliers held their annual outing at Manitou Lake, June 6, and the mother-daughter banquet was held on May 9.—Florence B. Reed, Manitou Springs, Colo.

Middle Iowa

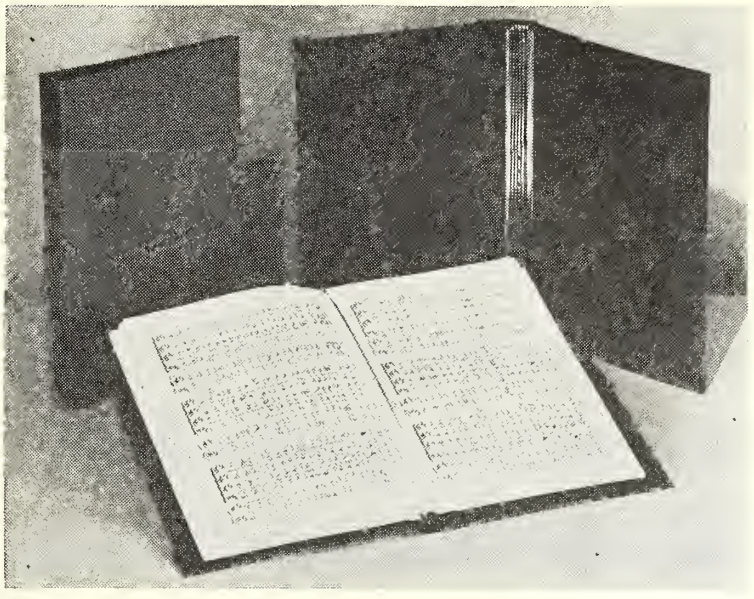
Brooklyn—Our church participated with the other churches in the World Day of Prayer and pre-Easter meetings. We have received four new members by baptism and one by letter. The women's work has sewed eight garments for African missions and made two comforters for relief. On May 25 we had a family night meeting in honor of Brother and Sister Deardorff, who are retiring to their home in Panora, Iowa. Bro. Leslie Rogers and his family moved into the parsonage, and he began his duties as pastor on June 1. —Mrs. Leo Rhinehart, Brooklyn, Iowa.

Northern Iowa, Minnesota, and South Dakota

Barnum—Brethren Earl Snader and Vernon Powell were with us for council meeting on Feb. 20. A representative from the Gideons was with us for the morning service on Feb. 16. Our missionary society has been able to send money for partial support of Miss Emma Ziegler, our missionary in India, one hunderd fifty pounds of clothing, and some quilts for relief, and also some sewing for the Bethany Hospital. Our young people were hosts to the young people of the Mahtowa Mission Covenant church on March 19 for an evening of recreation ending with a campfire service conducted by Bro. Bruce Lake. Twelve of the young people on March 12 went to Duluth to hear Leighton Ford, who was conducting evangelistic services. Bro. David Cave, a student at Bethany, has been coming twice each month during the school year to conduct services in our church. He held several pre-Easter night services ending with the celebration of our 250th Anniversary love feast, April 5. Our young people sponsored a family night on May 18 in honor of two of our young people who graduated from high school this year; Mr. W. B. Krohg, music instructor at Barnum high school, was guest speaker. Bro. David Cave is serving as our summer pastor.—Hattie C. Neil, Barnum, Minn.

Western Kansas

Salem—Our school of missions consisted of a program by Dr. and Mrs. Marvin Blough, the film, Empty Shoes, and the play, A House for Marvin, by the Hutchinson CBYF. The women's work group has been studying women of the Bible. Our CBYF was host to members of the district cabinet and they also sang at Broadacres on Easter. Our church participated in the community Good Friday program held at the Christian church in Nickerson. An Easter sunrise service was held in the sanctuary for the youth of the community. Baptismal service for three preceded the communion service. An Easter cantata was presented under the direction of Orval Spears. On May 25 the 4-H Club assisted the pastor with the service. May 26 to June 6 were the dates for vacation Bible school conducted by Nena Rose. Both men and women attended the Western District rally held on April 13. Ten persons attended the evangelism workshop in Hutchinson. Our pastor, Elmer Dadisman, attended a meeting of the division of Christian Education of the National Council of Churches in Omaha, Nebr. Our church co-operated in Community World Day of Prayer held in Midland. Several from the church attended the observation training school session at Garden City. The



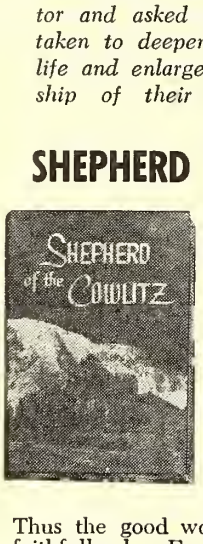
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Church of the Brethren
General Offices
Elgin, Ill.

church responded to the One Great Hour of Sharing. J. M. Corney represented our church at Annual Conference.—Mrs. Glen Seitz, Nickerson, Kansas.

Middle Missouri

Warrensburg—Our youth have been meeting with the Leeton youth group, and studying the church doctrines under the leadership of Bro. Kent Naylor. Stewart Kauffman conducted a one-day evangelism workshop. On Race Relations Sunday, a number from the colored Methodist church met with our church people in an evening of fellowship. Our women's work group was hostess to an international day banquet at which several foreign students from our local college were present. Our women entertained the spring women's work rally. The local group gave the play, Through the Years, in the afternoon. The McPherson a cappella choir sang at our church on March 31. Five new members have been baptized since Easter and four received by letter. Our pastor recently conducted morning devotions on the local radio station, and gave the invocation for commencement exercises for the state teachers college in our town.—Mrs. George R. Scott, Warrensburg, Mo.

Southern Missouri and Arkansas

Mountain Grove—A revival meeting was conducted at Peace Valley by our pastor, Bro. Ramie Gass, March 17. Pre-Easter services for Greenwood, Cabool and our church were held in Cabool; Bro. Lee Kendall of Cabool and Ramie Gass of Mountain Grove alternated in delivering the sermons. Sister Anna Warstler, national director of women's work, was with us on April 20. We had adult instruction classes in Sunday school. J. H. Long, executive secretary of the Foreign Mission Commission, and Rufus King, national director of men's work were speakers at the 250th Anniversary Call held on May 13. The children gave a program for Mother's Day.—Lois Hurlburt, Mountain Grove, Mo.

Nebraska

Enders—Bro. Wilmer Lehman became our full-time pastor on March 1. Bro. Jim Sloan gave us a temperance lecture on March 30. Two young people and their sponsor attended the youth conference at McPherson. Four of the young people attended the conference at Lincoln, Nebr. Five junior youth and two sponsors attended the junior CBYF held at South Beatrice on April 19-20. A ladies' trio from McPherson College brought a message in music on April 19-20. Bro. Edward Duncan was with us on April 6-7 for an evangelism seminar. The men, with Gerald Wine as foreman, gave the church and parsonage a double coat of paint this spring. Brother Lehman was our delegate to Annual Conference. Bible school was held June 25-27. It was a day camp with morning and afternoon programs for four-year-olds through junior high.—Mrs. Albert Applegarth, Wauneta, Nebr.

North Atlantic

Calvary—At our annual home-coming day on Feb. 22, we honored Miss Laura Moyer, our missionary, for her faithful and loving service to our Italian church these past twenty-seven years. Our pastor, James D'Amico, had prepared a surprise program patterned after This Is Your Life. The regional secretary, Bro. Harold Bomberger, and his wife were present. Brother Bomberger gave a short message on the work of the Eastern Region. Miss Moyer, unaware of our closely guarded secret, was bustling about seeing that all were being served and keeping children happy and quiet. Our pastor finally turned to her, saying, "Miss Moyer, This is Your Life." Telegrams of congratulations were read, testimonials were given, gifts and flowers from various individuals were presented to her. At the close the pastor unveiled a set of brass offering plates and a gold-covered cross to adorn the communion table, inscribed and dedicated in honor of her faithful service. After singing Blest Be the Tie we departed rejoicing and giving thanks to the Lord for the memorable meeting.—Yolanda Reichert, Brooklyn, N. Y.

Western Pennsylvania

Connellsville — Bro. Ralph W. Schlosser of Elizabethtown, Pa., was our evangelist. Nine were baptized and two received by letter. Our church had a special anniversary communion on the first Sunday of January and we have entered into the full anniversary program of the church. Special services were held each Wednesday evening during Lent and Holy Week with lov

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 357. Opening now available in John Deere implement firm for a man with a general knowledge of farm machinery. Work would involve uncrating and setting up machinery. Good wages and opportunities. Owner is member of the Church of the Brethren. Located in farm community. Do not apply unless interested in a permanent position. Contact Rev. Karl W. Baldner, Milledgeville, Ill.

No. 359. Bethany Hospital is in need of a capable woman as afternoon supervisor in the dietary department. This requires a general knowledge of cooking and the ability to direct the activities of other workers. Contact: Miss Olga Bendsen, Personnel, Bethany Hospital, 3420 W. Van Buren St., Chicago, Ill.

Farm Work

No. 358. Wanted: Farm work during August for a 16-year-old fellow. Contact: Frederick Dunn, 352 Sixtieth St., Brooklyn 20, N. Y.

feast on Thursday evening. The Builders class presented the play, Mine Eyes Have Seen Him, for the evening service on Easter. Three deacons, R. R. Laraway, J. W. Ridgway, and Henry U. Blair, and their wives, were installed permanently on April 27 by G. E. Yoder, Windber, Pa. Our children's church is very successful under the direction of the pastor's wife, Mrs. E. M. Hertzler, and our children's choir has sung for the adult church several times. Plans for a nursery are near completion and a soundproof room for the main auditorium is also to be constructed. Women's work made a quilt for the Brethren Home at Windber, Pa. Bro. E. M. Hertzler was elected by council as delegate to Annual Conference. The men's brotherhood of our church is raising money for the Camp Harmony debt. Bro. Calvert Ellis of Juniata was the speaker for college day. — Charles R. Filburn, Connellsville, Pa.

Hooversville — Bro. Harry Bassett is our moderator. Since our pastor left last fall, our pulpit has been filled with the following guest ministers: Maude Shaffer, John Hopkins, Leon Hironimus, Fred Shaffer, Kenneth Koontz, and Edward Cauffield. Our pre-Easter service was conducted by Kenneth Koontz and Alfred Replogle. On Easter morning Dorsey Seese preached, and in the evening one was baptized. Our elder, Daniel Haldeman, was in charge. Clair Rosey, one of the members of our church, and Jacqueline Hironimus, who attended our Sunday school, have entered BVS. Our youth chorus, directed by Leah Shaffer, sang at the regional conference in Johnstown. — Blanche Hershberger, Hooversville, Pa.

Mt. Pleasant — Guest ministers during the Holy Week pulpit exchange were Brethren J. E. Daughtry, W. N. Staufer, and D. C. Haldeman. Our communion was held on Thursday evening of Holy Week. Four babies were dedicated on Easter. The young people presented the play, Symbols of the Cross, on Easter evening. Ellis Shenk showed slides and told us of his work with Brethren Service. Thirteen have been baptized. New furnishings have been added to our nursery, the women's work having contributed $50 to this project. The district men's work banquet was served in our church on May 2. The young people had charge of the program following the family supper during Family Week. Our pastor, Carl E. Yoder, was a delegate to Annual Conference. — Mrs. Carl E. Yoder, Mt. Pleasant, Pa.

Eastern Virginia

Midland — A large gold cross was presented to the church for the communion table purchased by the offerings of last year's vacation Bible school. Three young people finished the amount out of their tithing money. Four dozen new hymnals have been bought. The CBYF gave a new oak Sunday school register and the young adult Bible class, an outside church bulletin board. In January our pastor preached a series of sermons on the 50th Anniversary of our church. Our spring revival was held by Bro. I. L. Bennett of Ruckersville. Ten were baptized and five received by letter. The Call meeting was held in our church on April 14. Brethren William Smith of Bridgewater, Earl Mitchell of Roanoke, and Harl Russell of Elgin were guests of this meeting. Five of our women attended the women's work rally in the Evergreen church. Our pastor, Brother Dettra, represented us at Annual Conference. We decided at council to hold our vacation Bible school in the evenings this year so that we can have more young people, teachers, and adults to attend. Several families in the community lost everything they had by fire this winter and our ladies' aid supplied quilts and groceries to these families. The past year the Upper Room has been supplied to each home of the congregation by the Sunday school. Our attendance for Sunday school and worship service has been steadily increasing; especially at the Sunday evening services. — Mrs. Thelma L. Dettra, Midland, Va.

First Virginia

Oak Grove — Our church was well represented at the Spiritual Life Institute at Bridgewater in February. Feb. 26 — March 9 was the time of our evangelistic meeting. Seven were baptized and six received by letter. This was followed by love feast on March 27. Our choir introduces a new hymn each month; in this way the congregation learns the hymn. On the fifth Sunday of each quarter instead of having an evening service, we visit inactive, lonely, or new persons, in the name of the church. Our pastor, Bro. John Sayre, held an evangelistic meeting in Norfolk, Va., the week of April 27. — Mrs. Amelia M. Nicar, Roanoke, Va.

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Second Virginia

Summit — We sent Sigrid Leuders, a German exchange student who is living in the congregation, to the youth seminar, and Mrs. John I. Glick represented us at the adult seminar. Bro. James Renz was a guest speaker in January. Our pastor and four delegates participated in the district love feast at the Middle River church on Jan. 1, commemorating our 250th Anniversary. Our church joined with other churches of the community in observing the World Day of Prayer. Pre-Easter services were conducted by our pastor, and the love feast was held on Thursday evening of Holy Week. Mrs. Geneva Shue, a teacher of weekday religion in our county schools, met with our Sunday school teachers and officers at a covered dish supper and gave an interesting and helpful talk on Teaching the Bible to Children, using slides made on the life of Paul by a junior class. A group of BVS'ers from New Windsor presented a program at our church; one of our members is with the group now in training. Our pastor served as delegate to Annual Conference. The Eppley Sisters of York, Pa., gave a program of sacred music recently. A dedication service for infants was held on Mother's Day. A vacation Bible school was held from June 30 — July 7. Our new church is nearing completion and dedication services have been tentatively set for early fall.— Mrs. Roy C. Wright, Mt. Crawford, Va.

Southern Virginia

Boones Mill — Paul LaPrad has been appointed Call director for the church. Plans have been completed for our vacation Bible school the last week of June. In observance of Home and Family week, we had a fellowship meal at the church following services on Mother's Day. A service of dedication for babies also took place during church worship. Plans are being made for the district conference to be held at our church, July 22-24. Remodeling work in the basement by the men of the church is nearing completion with men working every Tuesday evening. We had Good Friday and Easter sunrise services at the church. Our communion was observed the third Sunday evening of April. The women and youth have presented worship services for the church on Sunday evenings. Our pastor held evangelistic services at the Poages Mill church in a simultaneous evangelistic campaign in First Virginia. — Mrs. E. W. Wright, Boones Mill, Va.

Jones Chapel — On March 2, we had a fellowship supper and viewed the filmstrip, Come Up Higher. Beginning March 30 we had pre-Easter services ending with the love feast on April 3. Our pastor, W. C. Eicher, was in charge. On April 13 our council elected our pastor delegate to Annual Conference. Fifteen members attended the district men's and women's meeting on April 16 at the Spray church, N. C. Families of the church and of the community enjoyed a fellowship supper together, followed by a well-planned program on home and family life at which Reverend Barber spoke. Six babies were dedicated on Mother's Day. — Lula B. Nolen, Martinsville, Va.

First West Virginia

Tear Coat — Eleven sewing kits were packed by the women of the church and four comforters were made for relief. Two were given to families whose homes burned and two were sent to New Windsor. Seventy-five pounds of used clothing was donated. The main project of the CBYF is to raise money to send two members to the National Youth Conference. We held our love feast on April 13. — Doretha Richman, Augusta, W. Va.

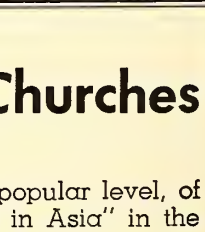
Letters to the Seven Churches

by William Barclay

An authoritative study, written on the popular level, of the letters to "the seven churches that are in Asia" in the second and third chapters of Revelation.

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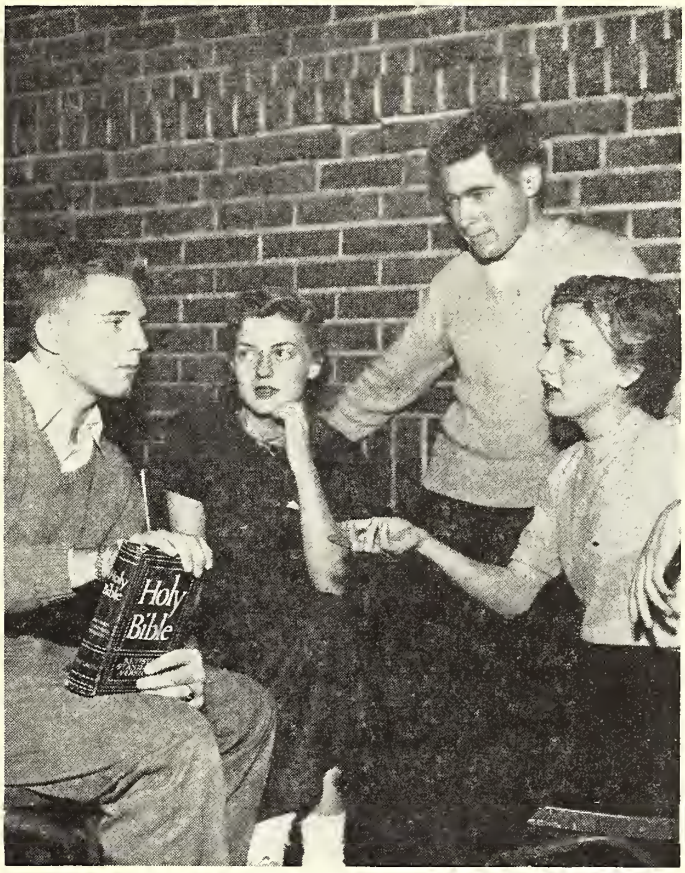
$2.00

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

AUGUST 23, 1958

The Spirit of Youth



Lucma

THESE are youth. Doubt and purpose, fun and seriousness are all expressed upon their faces. They are alert and growing. They must examine before they can accept, but when they do accept they have that "first, fine, careless rapture" that can give itself fully without bogging down in worries, criticisms, and excuses. Youth prefer making mistakes to a safe inactivity.

The spirit of youth seems to typify the Christian church at its best. This attitude, however, is often lost in our involved organization and adult security. Then it becomes easy to say of youth, "They are but young; let them play while they can." But youth are not just the church of tomorrow. They are an important part of the church right now.

This week at Lake Junaluska, North Carolina, two thousand Brethren youth are gathering to consider Our Faith Tremendous. Great things can take place there. As these youth from all over the Brotherhood assemble may the prayers of the entire church be with them. As they return from the conference may they be encouraged in both their homes and local churches by our interest, enthusiasm, and active support.

—Richard A. Livingston, Youth Associate

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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Our Contributors

John C. Middlekauff, pastor of the Stone church, Huntingdon, Pennsylvania.

Roland G. Lutz, second-year student at Bethany Biblical Seminary, Chicago, Illinois.

Ora W. Garber, book editor, General Brotherhood Board.

Stanley Sutphin, pastor of the Fruitland church, Idaho.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Changes Good and Bad

So we are celebrating our 250th Year. Well, I have seen many changes in my eighty-seven years. . . . I was born a Catholic, but denounced it when I was about nine years old. I had one of the greatest mothers. She was never tired of teaching us the New Testament on the church that Jesus established. She taught us against cards, liquor, dancing, tobacco, secret lodges. I was taught the church that Jesus established was the greatest organization in the world, and always would be, and we would never need anything else. . . .

As I read the history of Alexander Mack, then follow the church down to today, I think some changes have been for the good, but most of them are not so good. . . .

I wonder sometimes just what good the church is doing to the betterment of the world. War, war, without end and the third war is starting right with Israel and the Arabs. . . .

Now do not misunderstand me that all are bad. There has always been a remnant, and always will be—W. D. Romine, Newton, Kansas.

Helping Negroes

Our Gospel Messenger, May 10, contained an article written by Garnett Phibbs in regard to the church's helping the Negroes. The state and counties have provided schools for them just like the white schools. They have good high schools and colleges. They have county agents and 4-H just like the white Demonstration Club. . . .

The city of Florence started to get rid of old slum houses. An old Negro musician had some land and old houses where he and his fathers were raised. He bought more and gave money to build sixty home units—all brick, landscaped, water, lights, gas pipes, electric stoves, and metal cabinets. Some had more rooms but all were the same standard type. The old house is to be a museum. He had a nice high school built. I never heard of him saying anything about integration. They now have sixty-eight more new houses. This seems to me the right way for them to get on together.

God made everything. He said when he made the trees to let them have seed and increase. He told Noah to take two of every kind in the Ark. He made all the nations to dwell on the earth. And so we have all understood. The Good Father made the black race to dwell in Africa. Like other bad things, sinful man brought them here. But we should not mix the races. Leave them as he made them.—Mrs. Kate Caster, Tuscumbia, Ala.

Requirements for Membership

This is somewhat of a comment on Bro. Galen T. Lehman's article, "Trends in Church Growth," May 17, 1958.

There seems to be quite a bit of concern among the Brethren concerning the numerical growth of our church. It is very true that other Protestant denominations are surpassing us by leaps and bounds, but we should not let this disturb us unduly. The manner and methods being used to swell membership very often are destroying the very basis of the church. It is simple to understand this increase when we see how it is being done. Lowering requirements for membership, such as "optional baptism," acceptance on "confession of faith," or "the right hand of fellowship," certainly will get members, but I ask you if these means are according to the Word of God. They are not. If we as members of the Church of the Brethren begin to apply these ways of increasing in number, just how long will it be until we are just another name?

Do not misunderstand me in this; I do not mean we should exert little or no effort in trying to gain souls for the kingdom. Every brother and sister should continually strive to win the unsaved souls they come in contact with in everyday life and not leave this matter of evangelism to the preacher and evangelist alone—Clarence W. Whitmer, Greencastle, Pa.

Distinguishing Marks

If I could agree with the writers of the letter to the editor in the May 10 Messenger in asking, "What else do we have to offer that is distinctive from any other denomination?" (other than the Brethren

Continued on page 23



They Also Serve

Religious News Service

Christian service is a matter of doing here and now all we can to help others

John C. Middlekauff

SOME of us who attend Annual Conference from year to year will never forget an incident that occurred in Colorado Springs in 1948. The war was over, and the church was facing the problem of building a peaceful world. In the midst of the discussion, a group of young people appeared before the Conference and challenged the church to set up a program whereby they could give a year of their lives to the church of Christ, and through service in his name, start to build the foundations on which a peaceful world must eventually rest.

Ten years have passed since Brethren Volunteer Service was started, and the record is almost incredible. More than 1,000 Brethren young people have given the church a year of their time in order to serve Christ, and in his name, they have helped to build a peaceful world. They have literally gone to the ends of the earth on missions of helpfulness, and only eternity will tell what they have accomplished for the kingdom and for a world of peace, brotherhood, and righteousness.

In offering a year of their lives to serve Christ and the church, the young people were coming to the very heart of Christianity, for Christ has called his followers to a life of helpfulness. Very frequently, you will see along our highways a service station with this sign: "Service is our business." The owner is saying that he will be glad to care for the needs of your automobile; if you need

gas, he will fill the tank; if your tires are soft, he will inflate them; if your windshield is dirty, he will clean it. But in one way or another, he expects to be paid for his service. Perhaps it would not be dignified, but it would be profoundly true if every Christian church called itself a service station and erected a large sign over the doorway, "Service is our business."

As far as the record goes, we have no indication that Jesus ever said that to be a disciple you had to subscribe to a particular creed. And when it comes to rites and ceremonies, he did not have too much to say. He did call on men to be baptized, and here his instructions were somewhat vague. He did not specifically spell out the mode; he did not say how old a person would have to be; he did not say whether baptism should be administered outside in a running stream or indoors in a heated baptistry. And just before his death on the cross, he instituted the communion service. Again, he was vague about some of the details, so that his followers have been debating ever since what the service actually means and how it should be observed.

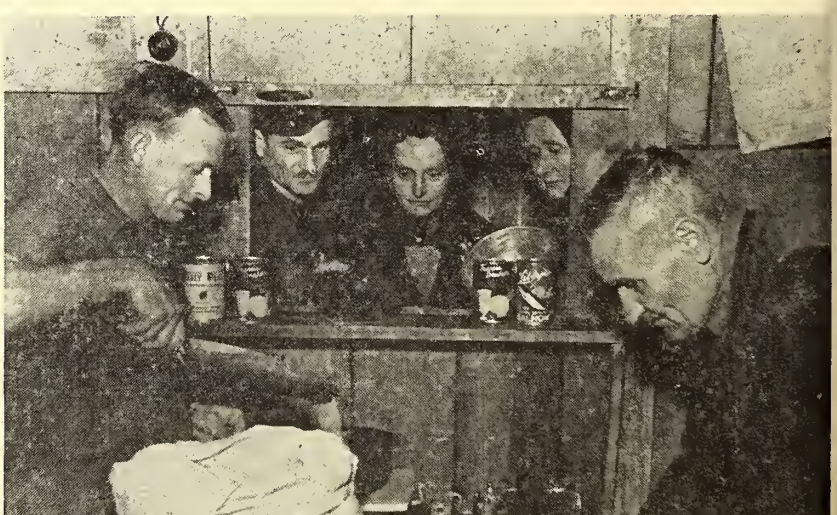
But more than a dozen times Jesus laid emphasis upon Christianity as a way of life, a life of service, of helpfulness, of doing good for his sake and in his name. "And he sat down and called the twelve; and he said to them, 'If any one would be first, he must be last of all and servant of all'" (Mark 9: 35). "And he said to all, 'If any man would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it; but whoever loses his life for my sake he will save it'" (Luke 9: 23-24).

According to Luke's Gospel, just prior to the Last Supper the disciples were disputing among themselves as to who would be the greatest. Jesus turned to them and said, "But not so with you; rather let the greatest among you become as the youngest, and the leader as one who serves. For which is the greater, one who sits at table, or one who serves? Is it not the one who sits at table? But I am among you as one who serves" (Luke 22: 26-27). "Not so shall it be among you; but whoever would be great among you must be your servant [literally *deacon*], and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many" (Matt. 20: 26-28). "For the Son of man also came not to be served but to serve, and to give his life as a ransom for many" (Mark 10: 45).

"And he who does not take his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake will find it" (Matt. 10: 38). "Then Jesus told his disciples, 'If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake will find it. For what will it profit a man, if he gains the whole world and forfeits his life? Or what shall a man give in return for his life?'" (Matt. 16: 24-26).

And what Jesus taught others to do, he did himself, and his life is the best illustration of what he meant by a willingness to serve. When he began his public ministry, he said that God had sent him into the world "to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4: 18-19).

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Religious News Service

Brethren Volunteer Service workers have gone to many places, helping to distribute food and clothing, to show better methods of raising and preserving food, to serve those ill and lonely

EDITORIAL

Barbed Wire and Refugees

Excerpt From a Letter

THE historic peace church conference includes three British Quakers, a German Quaker, five Mennonites from Canada and the U.S., a Catholic Protestant from Austria, a Dutch Reformed pastor from Amsterdam and several others.

On Friday afternoon we had an unusual experience, which was certainly the high point of the trip for me so far. We drove first to the border between the East and West zones of Germany, the iron curtain in other words. We drove close to the barbed wire. Just across the barrier were some East German farmers who were making hay. On the top of a hill nearby was a watchtower, and we knew that we were being watched through field glasses.

Just before we got there some guards had passed by. We talked to the German guard on our side of the barbed-wire fence. A woman who lived near by had just tried to throw a small package in the hope it would get to relatives who lived just across in East Germany. But the guards had picked it up and taken it with them.

We then went to Camp Friedland, not far along the railroad. This is a camp for persons of German ancestry who have been living for many years in the part of Germany occupied by Poland. Under arrangements through the Red Cross these persons are permitted to return to Germany. Each day a train from Poland arrives bearing four to five hundred of these displaced persons. All they can bring is just about what they can carry. The camp offers them clothing and food, care for babies and the sick, and helps them get in touch with relatives in Germany. They also get some money to start out with.

We met the Protestant pastor, who explained how the camp operates. It was all very efficient. There is a beautiful Catholic church and a small Protestant church.

At 4:45 p.m. the church bells rang, and everybody went to the railroad siding to see the transport arrive. It was a moment I shall never forget. We stood by as hundreds of persons, of all ages, jumped off the railway cars and headed for the camp. They had been riding for around forty hours.

Then we went to the barracks where they all assembled. They were greeted by the head of the camp, by a woman representing the Red Cross, and by the Protestant pastor. While they sat quietly, a recorder played some music by Haydn, including the German national anthem (Glorious Things of Thee Are Spoken). This was very moving. The Protestant pastor, who took turns with the Catholic priest in extending the welcome, spoke to them, pointing out to them that this could be the beginning of a new life, but this would still depend on their willingness to work and to adapt to new situations. He reminded them that there were good and bad persons in all countries. At the end of his talk (which was translated for me during the time by Richard Ullman, who, I learned later, had spent three years in concentration camps in Germany) everyone stood and together joined in the Lord's prayer. We also sang a hymn that I did not recognize.

It was amazing to see how efficiently the camp was organized to take care of several hundred persons and to receive five hundred new ones every day. Each morning, early, there are services in the two churches and these are well attended. The Protestant pastor is an unusual person. We have a work camp in the village this summer and one volunteer works there the year around. You can read more about this camp in the January 4 Anniversary issue of the Gospel Messenger.—K.M.

Scale of Values

A COLLEGE in California could not find enough parents interested in studying parent-child relationships to form an evening school class. But ninety-five persons in the same community signed up for an obedience training course for dogs.

This incident was reported on the editorial page of another church paper with the comment that "maybe we have here an example of why American family life is going to the dogs. We seem to have time for just about everything else except our families."

No reflection on dog lovers is intended, but such comparisons do remind us how easily we can confuse our values. Jesus made his priorities clear to everyone. "Of how much more value is a man than a sheep!" and "Fear not; you are of more value than many sparrows."—K.M.

Person-to-Person Step Up

This feature article is the second of a series of six dealing with personalities and program interests related to the Anniversary Call. They have been prepared with the co-operation of the Call office. Last week's article centered around the Call chairman and his interest in stewardship. The next article in the series is entitled Growing With the Community and deals with church extension. It will appear in the August 30 issue.

IF WE are really interested in achieving peace and brotherhood throughout the world, we should step up our person-to-person Christian contacts with the people of other nations, Wendell Rolston of Hampshire, Illinois, believes.

Brother Rolston, who speaks from years of firsthand experience in Indo-China and Germany, admits that the governments of different countries can help if they will forget politics and attack the problem from the human point of view, at the level where it reaches the ordinary citizens of the country as well as its officials.

He adds, however, that the real solution to tension, misunderstanding, ill will, and hot and cold wars will come only through a real fellowship and brotherhood built up through person-to-person contacts between the ordinary citizens. He points out that they must come to understand one another, to respect human dignity and each other's point of view. Many millions of the people of foreign countries have still to be converted to Christianity, Brother Rolston emphasized. In our service to them as human beings, he said, we cannot expect immediate Christian fellowship, but we can expect that by following the Golden Rule and other teachings of Jesus we can win them to peace and understanding and also lead them toward Christianity.

For this reason, Wendell said, he is particularly happy that the 250th Anniversary Call program is providing funds to step up Brethren service activities, advancing the cause of peace, through this person-to-person form of service.

Brother Rolston and his wife, Frances, live on a one hundred-acre farm at Hampshire, Illinois. His brother, who is married to Wendell's wife's sister, and who occupies the original family farm across the road, operates both farms when brother Wendell is away. It looks like a steady job, since Wendell and Frances Rolston have already gone to Poland for the Brethren for a two-year stay. One of their main concerns will be the Brethren Service program whereby Polish students are brought to America on exchange fellowships, such as the agricultural exchangees now here, while a similar group of Americans go to Poland.

This is one example, Brother Rolston says, of how peace, understanding, and brotherhood can be promoted between people at the common or non-government level, and how some of the steam can be taken out of Russian propaganda. People like other people after they get to know them, especially as they begin to apply the Golden Rule to their relationships and dealings with each other.

The Rolstons got interested in the promotion of peace through Brethren Service projects partly because their son Rodrick was interested enough in it to go through our BVS training school at New Windsor, Maryland, and follow up with two years of service in Germany and Austria.

The Rolstons visited Rodrick while he was at New

Person Contacts

Windsor and later followed him to Germany, Mrs. Rolston becoming hostess of the BVS service center at Kassel, Germany, while her husband was in charge of the heifer project. A number of other denominations have joined in this heifer project since its origin with the Brethren, and since 1944 some 10,000 head of cattle have been sent to 34 countries.

The New Windsor center turned out more than 6,000 "seagoing cowboys" who accompanied the heifers and a small percentage of horses sent abroad. During the war shipping space was so scarce that special arrangements had to be made with UNRRA for ships to take the cattle to needy people abroad.

Brother Rolston was ideally suited to manage the heifer project. He has held many official positions in agricultural organizations and is an acknowledged authority on livestock raising and soil conservation, as well as on a number of other practical aspects of farm operation and management.

The German people who benefited with their neighbors from the heifer project were warm in their praise of this practical form of American aid. Never, the Germans said, had they known of a nation which had just won a war to turn around and lend such a warm, helping hand to those who had lost the war and who needed help so badly.

This is the kind of thing, Brother Rolston says, which helps to promote lasting peace and brotherhood among the peoples of the world.

Wendell attended Mt. Morris College and Bridgewater College, and after graduation from the latter taught social sciences and coached athletics at Oswego in Illinois. He is an active churchman, having been the first lay moderator of his local church and a member of its committee on displaced persons and refugees. In this latter capacity he has helped with the settlement of several families of refugees from Europe, taking two of the refugee families to his own farm. He later got them started in new homes and businesses of their own.

While the Rolstons were away for a two-year stretch abroad on one of their "person-to-person" projects, Wendell arranged with the refugee family then living on his farm to operate it on a tenant-farmer sharing basis, and financed the operation through his local bank, authorizing his banker to advance funds the refugee family found necessary for running expenses. It proved a successful venture and Wendell speaks highly of this refugee family, now gone on to their own house and farm.

What Wendell does not say,



Wendell and Frances Rolston at their farm near Hampshire, Illinois



United States Information Service

A practical demonstration of the difference fertilizer and good seed make is given to the Laotian farmers by the IVS personnel

because he is essentially a modest man, is that this was another practical example of building brotherhood and understanding through person-to-person contact and service to people who needed help.

Another outstanding example of person-to-person service in accord with Brethren ideals was the two years the Rolstons put in at Laos, the northernmost country of Indo-China. It is a young democracy, surrounded by Communists. Most of the time the Rolstons spent in a small village, Phonsavan. Here at the same time were five other members of the Church of the Brethren serving in the volunteer unit. One of them, Wallace Brown, is still there. Officially they were members of the International Voluntary Services Community Rehabilitation team on a contract for community development. Wendell Rolston was officially an agricultural expert for ICA, and was head of the mission.

He and Mrs. Rolston, as well as other members of the team, did many things to help the Laotians, for example, aiding in the distribution of surplus commodities, especially in the dramatic rice drops. Here millions of pounds of rice, a staple of the Laotian diet, were dropped from airplanes to the starving people, especially those hedged in by Communists in the north.

Working in close harmony with the Laotian government, Mr. and Mrs. Rolston started from scratch at Phonsavan, making over an unused shack, intended for a post office. Their home became a headquarters for Christian fellowship, not only with members of a Protestant church eighteen miles away, but with every visitor, official or unofficial, who came to this plateau village by air or other transportation.

The Laotians are a primitive people in a rugged and undeveloped country. There is but one physician and no dentists for an estimated population of two and one half to three million people, who are thinly settled over the country's 90,000 square miles. Only ten per cent of the people are literate. They are related to both the Mongolians and the Chinese from the north and the Malayans from the south, and have different languages, dialects, and cultures.

The rainy season lasts seven months, but irrigation becomes particularly important to agriculture in the other five months. Brother Rolston, accompanied by his official interpreter, went into the fields among the farmers and showed them how to raise better and larger crops through irrigation and the proper use of fertilizer chemicals. When yields increased two to four times many of the farmers had to be restrained from doubling the quantity of fertilizer chemicals on the theory that this would probably increase their crop yield eightfold. They were disappointed to hear it would only burn the crops out.

Seeds were distributed, not only through farmers, but through schools in 157 rural centers, where experimental gardens were set up. Vegetables grown included cabbage, Kentucky pole beans, and the huge Idaho potato. The potatoes were grown from some obtained by air lift from the U. S. navy at Bangkok. Other things grown from seeds were a variety of fruits, etc., from California, including oranges and grapefruit, and walnuts.

From the Laotian army, Brother Rolston obtained some eight miles of barbed-wire to fence in the hogs, chickens, and cattle, which were brought into the country at his request as part of the agricultural expansion program he was directing.

There were many things, of

course, that the Rolstons did which were not part of the official program, bringing to these underprivileged people a living illustration of brotherhood and Christianity in action.

The Laotian people are not given to emotional outbursts. No matter how deep their feelings they maintain a stoic control of themselves. Yet, when it came time for the Rolstons to bid farewell to Laos and the people with whom they had lived and worked for two years, there was a tearful scene at the airport. It was the children who wept the loudest, clinging to Mrs. Rolston's skirt. The elder Laotians all seemed to have difficulty in putting their thanks into words. The lumps in their throats were too big. But the Rolstons' person-to-person service will forever be enshrined in their hearts.

They Also Serve

Continued from page 4

When Peter wanted to describe the ministry of Jesus to the Gentile Cornelius and his friends, he said: "God anointed Jesus of Nazareth with the Holy Spirit and with power; . . . He went about doing good . . ." (Acts 10: 38). When Paul wanted to teach the Philippian Christians humility, he wrote to them: "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men" (Phil. 2: 5-7).

Of course, the climax of the matter is the incident which happened in the upper room just prior to the crucifixion. 'Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin, began to wash the disciples' feet, and to wipe them with the towel with which he was girded. When he had washed their feet, and had taken his garments on and resumed his place, he said to them, 'Do you know what I have done to you? You call me Teacher and Lord; and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you. Truly, truly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. If you know these things, blessed are you if you do them'" (John 13: 3-5, 12-17).

I think these scriptures conclusively prove that Christianity is a matter of service and that every man who is sincere in his desire to follow Jesus will feel constrained to live a life of goodness and helpfulness. All thoughtful people, reading the New Testament and especially the life of Christ in the Gospels, are impressed by its emphasis on service rather than on creeds. H. G. Wells, the famous British author, in one of his earliest books wrote of his dissatisfaction with the creeds and proposed a new one which he said would be infinitely superior to the old ones. This new creed would begin with the words, "I serve" and not with the traditional words, "I believe."

Now let us recognize the fact that Wells had an insight into the heart of Christianity, but he also had a blind spot. For you see, what you do ultimately rests upon what you believe. And if a man is to serve in the spirit of Christ and follow his example, he must have certain beliefs about Christ and the obligations of a Christian to obey his teachings. But to stop with belief is to fail. It is like cooking a nourishing dinner and then throwing it away, or taking a roll of pictures and never having the film developed. Believing and serving must go hand in hand.

Whenever we talk about service, there are always some who think solely in terms of the ministry, missions, or some other form of full-time Christian work. But when Jesus talked about serving, he meant ministering to people who are all around you here and now. We must not make the mistake of thinking that Christian service is a matter of the future or some other place. Rather, it is doing here and now all that we can to help others.

Each day, dozens, even hundreds, of people come in contact with us, and each one offers possibilities of helpfulness. We do not need to travel 10,000 miles to help people; there are needy people on our doorsteps, and, if we will, we can minister to their needs in the spirit of Christ. The place to start serving is where you are, and the way to do it is to use the means at your disposal. You may not have much to give, but Jesus said that even a cup of cold water given in his name and in his spirit would not lose its reward.

The great Negro scientist and teacher, George Washington Carver, used to say, "Take what you have and make something out of it." Christ does not necessarily call us to leave home in order to serve. We are to serve where we are and with what we have.

The Future?

Roland G. Lutz

If the church is to advance in the future it must have creative leadership



H. Armstrong Roberts

THIS is the 250th anniversary of the Church of the Brethren. Through the years we have come a long way, and we have a very rich past. Yet there is one aspect of our celebration that may be greatly overlooked—the future. What is to become of the church in the next 250 years? Will we continue to use the same methods of worship and social action that we have in the past, or will we launch out from the past and attempt to make our worship, social action, and church relevant to each new situation? Perhaps then we should try to discover what it takes for us to become a foundation for progress as our fathers were to us.

It seems to me that the church should begin now a plan of evaluation of its program to find out her present weaknesses and attempt to mend her shortcomings. At the same time a parallel study of the family structure and function should be carried on in every home.

There is one weakness of the home and family structure that ought to be brought out into the open. If the church is to advance in the next 250 years it must have creative leadership. How can we make the gospel relevant to a changing world unless we have leadership that can think, understand, and see through the fog that covers many of our paths?

The ability for creativity starts at the dawning of life. It lies as a factor in the basic formation of attitudes, outlook on life, and our attempt to meet each new challenge. If our home life is one of strict parental domination and authority, creativity is usually killed. If our church system is rigid and set, and only certain attitudes and actions are accepted as being "Godlike" then those who would provide creative leadership for the church are forced to create outside the church. Look at the world situation and you will see the result of the separation of science and Christianity. Creativity will always be expressed, but where and how?

To build a strong foundation for the future years we must have free expression of creativity from within the church. When we realize that we do not have all the answers, the door for creativity will be opened. Men and women will venture

out into an honest intellectual and spiritual inquest into the relation of God and man.

In order for us to feel free to create in our church, at least two things are necessary. First, we must have an atmosphere of acceptance. By acceptance I mean that the church must be open to new ideas; rather than squelch new ideas, encourage the creative search for truth. The search for truth was a basic factor in our formation as a church and one reason why we do not have a creed. However, this basic factor seems to be covered over by many years of complacency.

Secondly, we need a minister who can be a resource person and not a domineering tyrant. It has been found that ministers make the worst discussion leaders because they talk too much. What I would desire of the church is a demand for a creative ministry!

Most of our ministers come from Bethany Seminary. Yet how many of you know what is going on at 3435 West Van Buren Street? Because the church has failed to demand the best, it has not taken an active interest in the seminary. By active interest, I mean more than just giving money for its operation. If the church were to demand the very best, I would say that a real challenge would present itself at the seminary and in each local church.

Has it not bothered you each June to see the best of the high school and college seniors going into fields of science and industry? I am not antiscience or anti-industry. However, I think we should concern ourselves with the question: why do these students go into science and industry? They offer a great challenge.

There is much to be done for the welfare of mankind. There is the possibility for advancement.

All these positions offer the person a real chance for self-expansion, and self-expression in a creative way. Do you suppose if the church were really to open her doors in the search for truth and offer help along the way, young people of today could see the challenge? The church not only offers a challenge, but also a vision of eternity.

Industry offers financial help to those who are interested in obtaining higher education and then work in industry. Many here at the seminary lament the fact that students have to work so many hours that they do not have time to be students. What can the church do to relieve this problem? Are we, both students and congregations, willing to pay the price for a creative ministry?

Unless we have the demand from you for creative leadership we will have but a mediocre future. If we do not encourage creative expression then we force upon the world the situation we have today.

Brethren, we must have creative leadership, full of intellectual and spiritual inquiry. We need men who can provide an atmosphere in which each person may think and discuss together problems of ultimacy.

If we are to go forward in the next 250 years we must allow creativity and we must be allowed to be creative. God calls us to be creative, as was he who created us in His own image.

COMRADESHIPS

ORA W. GARBER

I would sleep where streams are flowing,
Singing as they glide along;
Though my senses seem unknowing
I shall hear their lilting song.

I would sleep where flowers are nodding,
Spreading color and perfume.
As I rest from life's slow plodding
I would like the flowers abloom.

I would sleep where trees are standing
In full majesty and grace,
Hill and plain at once commanding.
Peaceful then my resting place.

I would sleep where birds are singing
Carols gay with cadence light,
Out of joyous spirits bringing
Gladness to me day and night.

I would sleep where stars are shining—
Flaming symbols of the One
Who, man's forward course designing,
Grants him rest when day is done.

While God's eons are a-making
May these comradeships be deep.
I have loved them in my waking;
I shall love them in my sleep.



The Spirit of the Lord is upon me,
because he has anointed me to
preach the good news to the
poor.
He has sent me to proclaim re-
lease to the captives
and recovering of sight to the
blind,
to set at liberty those who are
oppressed,
to proclaim the acceptable year
of the Lord.

—Luke 4: 18-19.

Stanley Sutphin

THE WAY OF JESUS

TO THOSE of us who live 1,900 years after the "event" of Christ, the scorn and hostility which were directed at our Lord are not always apparent. We often find ourselves lulled into the feeling that surely the social pressures which were exerted upon the Son of man were not too great. Surely, the "Man of God's own choosing" would not encounter too much opposition from the family of God's chosen people—the Jews.

Of course, we realize that Christ's earthly career was consummated in a cross; but, even then, we often fail to see the events which led to that ultimate rejection by his society. Often we fail to sense the climate of jealousy and resentment, hatred and anger which actually culminated in the drama of the crucifixion. We fail often to understand that it was "God's chosen people" whose hearts were most set against our Savior, whose eyes were most blind to the truth that makes men free.

There were times during the three short years of Jesus' ministry when the hostility, the jealousy, the hatred of his people reached definite peaks. Such was the occasion about which we read in John 8, when his own people hurled at him this accusation: "Are we not right in saying that you are a Samaritan and have a demon?" (John 8: 48, RSV).

Once before the leaders of the temple had accused Jesus of casting out demons by Beelzebub, the prince of demons. However, they realized that this accusation, alone, would not sufficiently arouse the hatred and the animosity of the Jewish crowd. They knew that the way truly to incite a Jewish crowd was to bring the

element of race prejudice into play.

Consequently, the thrust of these words, "Are we not right in saying that you are a Samaritan . . . ?" was like waving a red flag before a bull. It was a sure fire method of turning the crowd into a vicious, violent mob—simply to wave the flag of Samaritanism before them.

Undoubtedly, as this mob of angry people advanced upon Jesus, they hurled at him many terms of racial hatred. They most certainly called him a "Samaritan lover," a scum-of-the-earth creature, and every other ugly term they could command.

We of the Western world cannot fully appreciate the situation in which Jesus found himself as a lover of all men. I suppose we could approximate the intensity of the Jewish hatred for the Samaritan in the hatred of many Americans toward the Negroes in our country. However, even so, the prejudice against Negroes is primarily racial and economic, whereas the prejudice against the Samaritans was political, religious, social, and racial in make-up.

Nevertheless, if Jesus were living in some areas of the South today, or indeed in many cities in other sections of the United States, he most certainly would be called a "Nigger lover" with all the customary inflections of hatred and bigotry. He most certainly would be one of the first to be lynched by a hooded mob, or blown to bits by a homemade bomb. He most certainly would be the first to say that all men are free and equal in the eyes of God, that no race is superior to another race, that all men are brothers, and that God is their father. This was the way of Jesus.

Probably the classic Biblical example of the way in which Jesus championed the cause of brotherhood is found in Luke 4. Jesus must have read with great emotion the passage from Isaiah: "The spirit of the Lord is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, . . ." (Luke 4: 18, RSV).

Again Jesus waved the flag of racial equality before the pious Jews assembled in the synagogue. When he extolled the virtue of the Sidonian widow and the faith of Naaman, the Syrian, the Jews rose up with anger and hatred. When he proclaimed from their own history how God used other races of men they rose up with intent to kill. They were ready to throw him to his destruction because Jesus had dared to champion the cause of brotherhood and racial equality.

In many respects, the Protestant church in America has taken the role of the "pious

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Our minister drives his car in such a way that I'm afraid to ride with him, and I know of others who have expressed the same concern. This doesn't seem right to me. Should I just grin and bear it?

Disturbed Parishioner,

Dear Friend,

We feel that anything that kills 40,000 people yearly, which the automobile does, should not be ignored or taken lightly. Many more Americans are killed in automobile accidents than perish in wartime. Some place we have read words to the effect that more people have had their lives snuffed out in this way than in all the wars of recent times combined.

This seems fantastic, does it not? Why are people so apparently apathetic? Perhaps this is so because each driver feels it will not happen to him, or that he is a better driver than the average. The figures belie such reasoning.

For Christians who believe that war and its carnage is wrong, it is especially important not to take our feelings of hostility out on the road. How often do we use our horns to curse people in what we falsely believe to be an acceptable manner? How often do we shove our way ahead of some other car to show our power, or express our anger? What if someone does get ahead of us and leave us in the dust? It is he who is expressing his childish emotional needs, and we should at least attempt to show our maturity by not doing the same. Treat cars as you would people who come into your home. Even if they are rude, we should try to be courteous.

This is not only a problem of ministers, but of many drivers, hence the horrifyingly high figures of accident deaths. Most fatalities are caused by excessive speed and drinking. The majority of us would not err in the latter way, but what about the former?

This is a ticklish problem for you, but so often in churches we bicker and complain about petty things in regard to our ministers that it might be well to leave insignificant details behind and see how tactfully we can present a real problem. It might be helpful to see that in some way he gets the book, He Rides Beside You, an excellent booklet on the religious approach to driving. You can obtain this book for $1.00 by writing to the National Safety Council in Chicago, Illinois. Perhaps if it is suggested that this might be food for thought for his parishioners, or a subject for a sermon, he himself may give some real thought to this problem of driving.

Clyde and Kathy Weaver.

Jew" of Jesus' day in the matters of race. Though many of the Protestants of our land have denied the guilt of racial prejudice, many of these same people still cling to their cherished biases of segregation—the "they are all right in their place" attitude.

Recent reports by the National Council of Churches show that about ninety per cent of the churches in America are segregated. Certainly we, as followers of Jesus, cannot be proud of these facts but how often have we supported a segregated church by our attitudes concerning other races? How many of us would rise up and stone Jesus if he were with us in the flesh, stone him for his condemnation of race prejudice, stone him for his teachings of the brotherhood of man?

Do we cast stones? Do we tend to call people of other races by derogatory nicknames? If we do these things we are both racially bigoted and spiritually wrong. We are admitting that down deep we feel that we are racially superior to other people. We are admitting that we have no respect for the feelings and personalities of other races.

However, even more subtle ways exist in which we express racial hypocrisy. If we are overly conscious of the differences between races we are admitting that we, too, look through colored glasses at the world of men. Christ has taught us that we should look not upon the outer man, but upon the inner man, the man in the image of God. God pity us if, as we look at people of other racial groups, we see only slanted eyes, kinky hair, or red skin. God pity us if we cannot obtain sufficient Christlikeness to look upon men as men, as creatures of God, and not as Japanese, Negroes, or Indians.

When Jesus was asked to give the greatest commandment he replied, "You shall love the Lord your God with all your heart, with all your mind, and with all your soul. And you shall love your neighbor as yourself." To love one's neighbor as one loves himself is to protect his life as one protects his own, to protect his health as one protects his own, to protect his reputation and his property, and to promote his welfare as he protects and promotes his own. The standard of brotherhood is rigid. One cannot possibly get into harmony with God, the Father, unless his love and concern extend to all his brothers—regardless of their race.

Paul was expressing the true Christian spirit when he wrote, "There is neither Jew nor Greek, there is neither slave nor free, . . . for you are all one in Christ Jesus" (Gal. 3: 28, RSV). But how painful and how long is the way to brotherhood. How great are the casualties to a full understanding of Christ's spirit! How frequent are the crosses that line the road to moral, economic, social, educational and spiritual equality among men! How physically costly, how economically dangerous is the way of Jesus!

A brief look at Koinonia Farm, near the little village of Americus, Georgia, can show us some of the dangers which confront those who try to follow the way of Jesus. Koinonia is a fellowship of Christians who live on a 1,100-acre farm. The farm was organized as a living witness to the authentic meaning and spirit of the New Testament fellowship of believers—a living witness to the way of Jesus.

Racial distinctions are not maintained at Koinonia. Negroes and whites live together in a spirit of brotherhood, sharing in the common pursuits of worship, work, and play.

A few years ago a blow was struck to Koinonia by a local Baptist church of which several Koinonia residents were members. The congregation voted to strike from the rolls the names of the members from the farm. Why? Because Koinonia believed in the brotherhood of man and equal opportunity for all races! Those who thought themselves God's people thought differently.

More recently Koinonia has known almost constant persecution since its leader endorsed the application of two Negro youth to a state school. A legal injunction against the operation of an interracial youth camp was the first organized opposition. It was followed by the dynamiting of the roadside market, the destruction of advertising signs, and gunshots fired into the sleeping community at night.

An economic boycott further increased the hardships of Koinonia. Local oil and gas dealers discontinued delivery

Our Greatest Artist

MRS. CALDER MUIRHEAD

We heard a gentle tapping.
God wanted us to see
All the colors he had blended
Without frost.
We opened up the window;
The sun a spotlight made
Upon our mountain ash;
Leaves danced and tossed.
Corsages of red berries
Were scattered here and there;
Dewdrops in each center
Sparkled in the crisp fall air.
No palette had been used,
No brush had touched
This work of art.
In the blending of the colors
Man's hand had had no part.
Eagerly each year we waited;
God again our tree had painted.

for the trucks and tractors on the farm. A crop dusting firm refused to dust the cotton crop, and no local company would gin the cotton. Dealers in animal and poultry feeds would no longer supply the farm. Retailers, once friendly, refused to buy or sell the farm's produce. Insurance companies canceled their policies, and no local firm would negotiate a new policy with Koinonia.

The local law offers little protection and the courts little justice. The community is being persecuted systematically and ruthlessly with a view to driving the people from the state. Only the $50 pledges of some 2,000 people across the nation have enabled the community to weather the economic boycott.

However, intimidation and violence will not defeat the loyalty of this group bent upon the practice of brotherhood and racial equality. Unarmed, they continue their struggle for the dignity of every man. They are prepared to follow the way of Jesus, even if that way means a personal cross.

In years gone by, many Christians have failed to follow the way of Jesus. They have failed to recognize the theme of brotherhood which undergirded the whole message of Christ. They have failed to recognize that the true test of our love for God is whether or not we love our brothers.

The way of Jesus will often be a difficult way. Many times it is the way of sorrow and suffering—the way of disappointment and grief. Sometimes it is the way of economic privation. Frequently it is the least popular way. It is always the right way.

In faith we must take the hands of our brothers of every race and set our faces, if need be, toward the cross, and follow in the way of Jesus.

Annual Conference Resolutions, 1958

THE beginning of 1958 announced loudly the dawning of the space era with its fateful possibilities of weal and woe. Our nervous and anxious world, fearfully watching the circling satellites, is beset more by dismay and fright than by healing and hope. In a more quiet manner, the Church of the Brethren in the same year turned into her second quarter-millenium. Her look back to 1708 is balanced by a forward look to 2208 in a perspective of five centuries. At this fateful turning point, alike for the church and the world, our theme, *Brethren Under the Lordship of Christ,* appropriately roots our life in the enduring New Testament affirmation that

JESUS CHRIST IS LORD.

He is Lord by virtue of who he is: one who is from the bosom of the Father, one who is in the form of God, one who is the Word made flesh. He is Lord by virtue of what he did: he emptied himself in self-effacing service, and for our sake became poor, that we from his poverty might become rich.

He is Lord of the passing centuries. Whether we think of our own two and one-half centuries, or of the twenty centuries of Christian history, or of the open centuries of the future, Jesus Christ is the same yesterday, today and forever. He is Lord of this swift-moving segment of history, and he will be Lord of the end of history. In life and in death he is our hope, and our destiny is in his hand. Our little systems and the centuries of which we are a part are wholly within the stream of that history of which he is the ever-present regnant Lord; they find their meaning in him alone. Many tokens and memorials tie our years together—the Eder River and Wissahickon Creek, the tomb of Alexander Mack, the Sauer Bible, the rites and ordinances. But the real thread which gives unity to our history is the Lordship of Christ over the passing centuries.

He is Lord over change and continuity. We may be disturbed or intrigued by contrasts between 1708 and 1958. The language we speak, the clothes we wear, the forms of architecture and worship, the means of communication and travel, the nature of our church program—all these vary with the years. But in them all we must continue to hear and heed the voice of the same Jesus Christ our Lord.

He is Lord of the Church and of the churches. The Church, in the New Testament and through the centuries, finds her unity in him. The Church is his body and he is the head. The multitude of local churches and congregations should find their life and unity in him. The varied groupings and bodies of Christians should find their truth, their life, and their warrant only in him. Our Brethren heritage and mission are valid and commanding only as they are under his Lordship.

BRETHREN UNDER THE LORDSHIP OF CHRIST

Acknowledging the supreme Lordship of Christ over us, we, the members of the Church of the Brethren, assembled in the 172nd recorded Annual Conference at Des Moines, Iowa, on June 17-22, 1958, make the following resolutions:

1. *To commit ourselves afresh in full discipleship to Jesus Christ our Lord.* In the privacy of our individual lives we ask him to enlighten our consciences, to quicken our wills, and to lay his holy claims upon us. Speaking for ourselves and for the thousands of Brethren we represent, we rededicate our fellowship and our corporate concerns to his purposes.

2. *To be faithful and cheerful in the stewardship of our possessions.* Our time is not our own and we seek to buy up the fleeting moments in the service of his Kingdom. Our talents we accept as gifts of his grace and we intend to develop them fully and use them in his work. Our treasure is a trust which we shall neither squander nor withhold. We shall spend wisely and share generously to express his compassionate love and to fulfill his purposes in our time. Our tradition as Christians and as Brethren is a rich heritage for which we are grateful. We are stewards of the open mystery of his grace and of the light of his truth. We resolve to be worthy of our heritage and to witness to its mandates in our day. We are not our own for we have been bought with a price. It is required of stewards that they be found faithful.

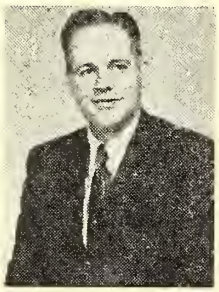
Continued on page 24

KINGDOM GLEANINGS

Brotherhood Fund Giving

Oct. 1, 1957 through Aug. 8, 1958 ....$1,050,561.25
Oct. 1, 1956 through Aug. 8, 1957 ....$ 996,108.47
Balance to receive by Sept. 30, 1958 ...$ 699,438.75
Brotherhood Fund Goal—1958 .....$1,750,000.00

We Can! We Will!



All have heard of the little engine that, in facing a steep hill, kept saying to himself, "I think I can." His self-confidence put to work the power he possessed. Soon he could chug out, "I knew I could."

The Achievement Goal ahead may seem insurmountable, but since "God did not give us a spirit of timidity, but a spirit of power" we, too, can say, "We can, we will," then, "We did!"

Clyde L. Carter, Pastor of Walnut Grove church, Johnstown, Pa.

The **project house** of the West Side Christian Parish in Chicago was partially destroyed by fire on June 23. No one was injured and much of the personal property was saved.

Miss Grace Gish of Roanoke, Va., regrets that she cannot answer the many letters she has received in response to the letter, My Pines, which appeared in the June 21 issue of the Gospel Messenger. She appreciates all of them.

Mission to Paradise, one of four playettes included in a booklet published by the Friendship Press, was written by Mary Beck Ecker, a member of the Elgin church, Ill., and daughter of former Evangelical and Reformed missionaries to China.

The Foreign Mission Commission regrets to announce that for personal reasons Mr. and Mrs. William Bhagat have found it necessary to cancel their plans to come to the United States at this time for a year of study at Bethany Biblical Seminary.

Jerry Royer completed his exchange program at the Japan International Christian University in March and is at present returning to the States by way of India, Russia, and Western Europe. He has visited the Brethren missions in India and is visiting the Brethren Service program in Europe.

Lois Snavely, daughter of Baxter and Anna Mow, and her children were on the first plane that evacuated Americans from Baghdad, Iraq, after the recent revolution in that country. Lois' husband, Ernest, has been teaching in the American University in Baghdad. Lois and the children are with her parents in Roanoke, Va.

Glenn H. Bowlby, pastor of the Pittsburgh church, Pa., has been called by the District of Western Pennsylvania to serve as full-time executive secretary, beginning Sept. 1. Western Pennsylvania is the first district in the Eastern Region to have a district executive. The residence and office will be in Johnstown, Pa.

The eighth National Assembly of United Church Women is being held in Denver, Colo., on Oct. 29 and 30. Will the Brethren women (or men) who plan to attend this meeting, please submit before Sept. 15 their names and addresses to the Women's Work Office, Church of the Brethren General Offices, Elgin, Ill.

Harry K. Zeller, Jr., pastor of the McPherson church, Kansas, was awarded the honorary degree, Doctor of Sacred Theology, at the recent commencement at Ripon College in Wisconsin. The honor was given in recognition of outstanding achievements in the pulpit ministry. Brother Zeller delivered the baccalaureate sermon.

Changes of Address

Carl H. Welch of Lansing, Mich., has changed his street address to 726 W. Lenawee, Lansing 15.

Eli S. Keeny of Greensburg, Pa., has moved to another location in the city. He should be addressed at 317 John St.

Wayne H. Dick, from New Enterprise, Pa., to Oaks, Pa., after Sept. 22. Brother Dick becomes pastor of the Green Tree church in the North Atlantic District at that time, succeeding Ivan Fetterman, who goes to Hollidaysburg, Pa.

Church Takes Action on Call

Dale Detwiler, Eastern Region Call chairman, received the following letter from William L. Gould, pastor of the Pleasant Hill church in Western Pennsylvania, in which Brother Gould relates the action of the church council regarding the Call budget.

At our recent council meeting the finance board proposed an increase of $1,000 above last year, feeling perhaps that was all they could dare to hope for. However, it took an additional $1,000 to double the giving of 1955.

On the night of the council meeting our missioners from our church who have been going out to "tell the story" really did a fine job of convincing the congregation that nothing less than doubling the budget would do. Nothing had been planned that way. They just were enthusiastic and sincere about doing that which was right. The result was twofold: We had a wholesome discussion of all the phases of the Call program and our responsibility in it and we had a 100% standing vote in favor of going all the way in doing our share.

Two great values were apparent: (1) The budget was doubled, and (2) our laymen carried the ball. And, as you know, this comes in a year when our congregation has the largest indebtedness it has ever had with the completion of our new educational building. I feel certain that if anything comparative to this happens across our Brotherhood it will result in a revival of the finest sort.

Brotherhood Theme: Brethren Under the Lordship of Christ

North Atlantic District has prepared a slide set on work in the district; it is titled One Lord, One Church, One District, and is designed to be used at a worship service, with choral music interspersed among the slides and meditation and worship at the close. The three sections of the presentation are concerned with local church histories; with the college, the region, the camp and the Brotherhood office; and with a challenge for the future.

Radio Programs

The final programs in the radio series, Conversations With Mary Margaret McBride, are: Sept. 6, The Family Next Door; Sept. 13, In-Laws; Sept. 20, Mixed Marriages; Sept. 27, The Later Years. The series is broadcast over the Mutual network at 1:15, EDT, and is produced in co-operation with the United Church Women.

Anniversary, Dedication, and Home-comings

Castine church, Southern Ohio, service of dedication for new parsonage, Sunday, Aug. 24, at 2:30 p.m. The first full-time pastor, John Good of West Alexandria, Ohio, will begin work at the Castine church on Sept. 1.

La Place church, Southern Illinois, dedication, Sunday, Aug. 31, all day. A new sanctuary and fellowship hall has been completed and the old building has been remodeled for educational purposes. A. Blair Helman, president of Manchester College, will preach at the morning worship and deliver the dedicatory address in the afternoon.

Front Royal church, Northern Virginia, homecoming, Sunday, Aug. 24. The speaker will be Fenton Platter, pastor of the Selma church, Salem, Va.

Berkey church, Western Pennsylvania, homecoming services, Friday and Saturday evenings, Aug. 29 and 30, and all day Sunday, Aug. 31. David J. Wieand, teacher at Bethany Biblical Seminary, Chicago, Ill., will speak. Mrs. Mary Brougher will be in charge of the music.

West Goshen church, Northern Indiana, harvest meeting, Sunday, Aug. 31, at 10:30 a.m. and 2:30 p.m. The guest speaker will be Chalmer E. Faw, teacher at Bethany Biblical Seminary, Chicago, Ill.

Northview church, Indianapolis, Southern Indiana, will observe Indiana day, Sunday, Sept. 14. Galen T. Lehman, Central Region executive secretary, will speak at the 11:00 a.m. service. Bringing messages at the afternoon service, beginning at two o'clock, will be the executive secretaries of the three Indiana districts: Mark Schrock of Northern Indiana, Samuel Harley of Middle Indiana, and Calvin Bright of Southern Indiana.

Lower Deer Creek church, Middle Indiana, homecoming, Sunday, Sept. 21.

Maitland church, Middle Pennsylvania, homecoming in observance of its ninety-ninth anniversary, Sunday, Sept. 21. Paul Yoder of Huntingdon, Pa., will speak.

Richland church, Northeastern Ohio, will have a special love feast service in observance of the congregation's one-hundredth anniversary, Sept. 27 and 28. Floyd Mallott, teacher at Bethany Biblical Seminary, Chicago, Ill., will be the guest minister.

Licensed and Ordained

Thomas W. Deal, licensed to the ministry in the Onekama church, Michigan.

Merrill Branson, ordained in the Muncie church, Southern Indiana.

The Church Calendar

August 24

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Justice Among Nations. Isa. 30: 1-5, 15-18; 31: 1-3; Micah 4: 1-7; Mal. 2: 10; Acts 10: 1-35; Eph. 2: 13—3: 21. Memory Selection:

> Great and wonderful are thy deeds,
> O Lord God the Almighty!
> Just and true are thy ways,
> O King of the ages!
> Who shall not fear and glorify thy name, O Lord?
> For thou alone art holy.
> All nations shall come and worship thee,
> for thy judgments have been revealed.
> Rev. 15: 3-4 (R.S.V.)

Aug. 23-29 UCYM General Council, Massanetta Springs, Va.
Aug. 25-29 National Youth Conference, Lake Junaluska, N. C.
Aug. 29—Sept. 1 District Meeting, Northeastern Ohio, Camp Zion
Aug. 31 Labor Sunday
Sept. 5-7 District meeting, First Virginia, Peters Creek
Sept. 12-14 District meeting, Northern Missouri, Wakenda
Sept. 13-14 Southeastern Region men's work week-end camp
Sept. 18-21 District meeting, Northeastern Kansas, Washington Creek
Sept. 19-21 Eastern Region men and women, Camp Harmony
Sept. 19-22 Southeastern Region CBYF, Camp Bethel
Sept. 26-28 District meeting, Eastern Maryland, Pipe Creek
Sept. 27-29 District meeting, Middle Missouri, Deepwater
Sept. 28—Oct. 5 Christian Education Week

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Howard J. Kreider of Milford, Ind., in the Raven Run church, Pa., Sept. 8-21.

Bro. Ray Showalter of Bridgewater, Va., in the Poages Mill church, Va., Sept. 17-28.

Bro. Russell G. West of Wiley, Colo., in the Allegheny church, Mount Storm, W. Va., Sept. 23—Oct. 5.

Bro. Cecil O. Showalter of Woodstock, Va., in the Maitland church, Pa., Sept. 22.

Bro. G. L. Baker of Hillsville, Va., in the Mt. Hermon church, Va., Sept. 1-14.

Sister Elizabeth Broughman of Roanoke, Va., in the Oakvale church, W. Va., Aug. 25-31.

Bro. William Longenecker, Jr., of Mt. Joy, Pa., in the evangelistic crusade of the Woodland community, Mich., Aug. 31—Sept. 14; in the Mechanicsburg church, Pa., Sept. 14-21.

News and Comment From Around the World

Rules University May Exclude Objectors to Compulsory ROTC

The Maryland Court of Appeals has ruled that the University of Maryland may refuse admission to students who object on conscientious grounds to taking military training in compulsory ROTC courses. The ruling may pave the way to take a constitutional test of the issue to the U. S. Supreme Court.

As a land-grant college receiving federal funds the University of Maryland must offer military training to its students, and the college's regulations make the military courses a requirement for all male students, except veterans.

Two students have been classified as conscientious objectors by their draft boards. They performed two years of alternative service and contended that this satisfied their military obligation to the United States. They had asked to be treated the same as veterans.

Presbyterians Asked to Invite Negroes Into White Neighborhoods

Members of the new United Presbyterian Church in the USA were called on to invite Negro families into white neighborhoods in order to help parishes become integrated. The report presented at their church's General Assembly, disclosed that segregated housing patterns are the principal factors in keeping many Presbyterian churches from opening their doors to all Christians regardless of color.

A long-range nation-wide program of evangelism was approved by the newly formed church at its first General Assembly in Pittsburgh. The aim of the program is to make every congregation in the denomination "a witnessing fellowship vitally aware of the mission of the church and a reflector of the proclamation of God's redemptive act in human history."

The Presbyterians also called on this country and all foreign nations to halt the armaments race.

Noted Theologians Back Protestant Radio Station

Two noted Swiss theologians have given their support to plans for the first international Protestant radio station in Europe. They are Dr. Karl Barth, of the University of Basle, and Dr. Emil Brunner of Zurich. Plans for the station are being formulated by a recently organized study committee composed of members of various denominations.

The committee plans to place the station at the disposal of churches throughout the continent. Its sole purpose will be the proclamation of the gospel. The idea was first presented to the 1957 general assembly of the Federation of Swiss Protestant Churches.

Italian Methodists to Co-operate Fully With Waldensians

The annual synod of the Methodist Church in Italy has unanimously endorsed the carrying out of a plan to integrate pastoral work and evangelism in local areas with parallel activities of the Waldensian Church in the same fields.

The plan will avoid overlapping. It is based on a recognition of the validity of both churches' ministries and on full intercommunion, and will mean that local pastors can serve both Methodists and Waldensians.

Reports indicate growth in membership and in contributions in the seven circuits of the Methodist Church in Italy with a total of fifty-five local churches. Ninety-eight former Roman Catholics were reported to have become Methodists. A resolution of the synod condemned experiments with nuclear weapons and called for more intensive work for peace.

Christian Aid Week Launched in Britain

A hut from a European refugee camp was authentically reconstructed inside and out and placed in the court of the Church of St. Martin's-in-the-Fields facing Trafalgar Square in London during Christian Aid Week, May 12-17.

The hut is a central feature in a drive to encourage the people of England, Scotland, Wales, and Ireland to help refugees and people in need through the programs of Inter-Church Aid and Refugee Service of the British Council of Churches and through the World Council of Churches.

Survey Finds Low Salaries Plunging Clergymen Into Debt

Poor salaries have plunged many of America's Protestant clergymen in debt and have forced their wives to get jobs to supplement the family income, according to a national survey. Conducted by a study group



Sponsored by the National Conference of Christians and Jews, these five religious leaders are on a six-week visit to Russia and other European countries to confer with church and political officials on problems affecting religious groups throughout the world. Members of the team are: left to right, seated: Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian church, New York City; Dean Leonidas C. Contos of St. Sophia Greek Orthodox cathedral, Los Angeles; Dr. Samuel L. Gandy, dean of chapel, Dillard University, New Orleans. Standing are Dr. Irving Lehrman of Temple Emanu-El, Miami Beach; and Roy J. McCorkel, director of the NCCJ's Commission on Religious Organizations

Religious News Service

f the Department of the Church nd Economic Life of the National Council of Churches, the poll revealed that the average cash income f clergymen totals $4,432 annually or a sixty- to eighty-hour work veek. The findings were based on uestionnaires sent to clergymen f nine major Protestant denominations. According to the salary poll, he lowest paid clergymen are New England ministers. Southwestern churches give the highest compensation. The North Atlantic ranks second. Third are North Central congregations. Many congregations are under the mistaken impression that the pay of the clergy is substantially augmented by such extras as car allowance, housing and gratuities. Although these average about $1,600 a year, professional expenses usually run heavily into the pastor's cash income over and above the allowance. In many cases the ministers receive no extras regardless of expenses. Compared to a similar study five years ago the increase in total income is around twenty-five per cent. But sharply increased costs of living have substantially affected any net gains.

Overseas Report ...

from Japan

by Albert Huston

DURING the latter part of this ummer three international meetings ire being held in Tokyo which will e of special interest to Brethren. ■ The Fourteenth World Convenion on Christian Education, sponored by the World Council of Christian Education and the Sunday School Association, of which the Church of the Brethren is a member, was held the week of Aug. 6-13. Set against a backdrop of teeming unrest and tension, particularly in Asia, some 5,000 delegates from 63 different countries came together to look afresh at the educational task of the church.

Such leaders as Bishop Otto Dibelius of Germany and Bishop K. Mondol of India sought to relate the convention theme, Christ Is the Way, the Truth and the Life, to the basic goals and problems of Christian education. The delegates tackled concerns relating to (1) children's work, (2) youth work, (3) adult work and the Christian home, (4) general Christian education, and (5) the Christian responsibility of the layman. There was also a large number of exhibits, among them one on peace which was promoted by several Japanese peace groups and the three historic peace churches.

Although the centennial of Protestant missions in Japan will not be celebrated until next year, the convention will play an important preliminary role. It is expected to enhance considerably the evangelistic efforts of the Japanese church. ■ On August 14, the day following the convention, an International Meeting of Christians for Peace was held, sponsored individually by a large number of Japanese Christian leaders, such as Dr. Toyohiko Kagawa. All foreign delegates were invited to join with their Japanese brethren in considering the church's role of reconciliation amid the world's tension. Japanese Christians also hoped to share their concerns over nuclear bomb tests and to consider what international measures might be taken to aid the remaining victims of Hiroshima and Nagasaki. ■ The third conference of interest, the fourth World Conference Against A- and H-Bombs and for Disarmament, was held the following week. This was not a Christian gathering, but rather a secular movement which, nevertheless, had the support of all Japanese Christian peace groups. It is the most active national, and one of the most active international, organizations pressing for the cessation of nuclear tests and for disarmament.

Western Christians have been reluctant to lend their support because of the active participation of the Communists in the organization. Knowing, however, that the concern which the organization represents is not Communist-inspired, but only Communist-exploited, a number of Western Christians decided to help in the preliminary planning and also to attend the conference itself, using it to share their convictions of peace.

To the embarrassment of Christians, large groups of people honestly think that the church has no vital concern of its own for peace, but only rubber-stamps the military policies of the West. These few Western Christians, along with their Japanese brethren, are hoping to do their small part to change this misconception of the church's peace witness.

Orthodox Presbyterians Report Gains

A record membership of nearly 10,000 in the Orthodox Presbyterian Church was reported at its 25th annual General Assembly. The figure represents an increase of about 750 over the previous year. The denomination now has 83 churches and a number of chapels served by 130 ministers. The assembly adopted a budget of more than $144,000 for home missions and $81,000 for foreign missions.

Protestants Begin Program to Aid Needy in Poland

American Protestant churches began a continuing program of assistance to needy persons in Poland with a shipment of $25,000 worth of relief supplies which left Baltimore early in June. This first shipment was composed of six tons of clothing and bedding, approximately a ton of multipurpose vitamins, and miscellaneous sewing, school, and general health materials.

The renewal of assistance to Poland will be financed largely through funds derived from the One Great Hour of Sharing and Share-Our-Surplus appeals of the churches.

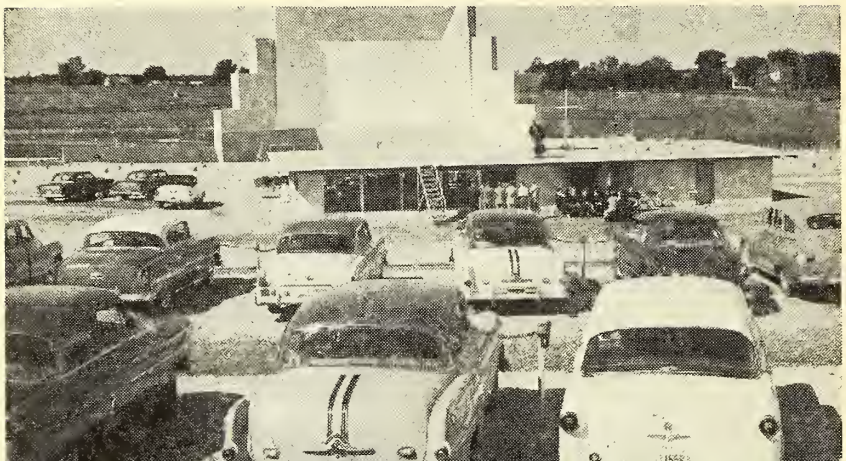
VELKD Bishops Warn Against Mixed Marriages

A declaration warning young people against the "heavy burden of a divided faith" involved in mixed marriages was issued by the Bishops' Conference of the United Evangelical Lutheran Church in Germany (VELKD).

The statement was ordered to be read in all churches of the denomination on June 15. It specifically warned Protestants about to marry Roman Catholics not to make promises to bring up their children in the Catholic religion. The statement noted that there had been a great increase in mixed marriages as a result of postwar confessional shifts in Germany.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Randazzo and Morrison

Overland Park's drive-in services provide a worship experience for a large number of persons not reached by the traditional Sunday morning worship

Preaching From the Housetop

Leland Wilson

RESPONDING literally to the Master's admonition to preach the gospel "upon the housetop," the Cherokee Hills Community fellowship is co-operating this summer with the Overland Park Christian church to provide drive-in worship services. The "housetop" is the roof of a concession stand at the New 50 Drive-in Theater west of Overland Park, Kansas. On Sunday mornings during the summer months, the roof undergoes a transformation to become a chancel for the outdoor religious services. A speaker's stand, a microphone, a large wooden cross, and two folding chairs comprise the chancel furniture.

Sunday mornings bring a host of people to this, the only drive-in church service in Greater Kansas City. The number present are usually counted in the four and five hundreds.

A few laymen and the minister arrive shortly after seven o'clock to make physical arrangements for the service. Twenty minutes later the cars begin to arrive, reaching the point of near congestion between 7:45 and 8:00 o'clock. At the gate car occupants receive worship programs and attendance cards to be filled in and returned during the offertory. Worshipers are greeted by the pastor a short distance beyond the entrance gate.

In such a service some may experience the feeling of a "stranger in a strange land." The sense of corporate worship is missing; there is no opportunity for congregational response with the use of a litany, or for unison praying and reading. Singing becomes an individual and family matter rather than congregational. The use of a choir or small ensemble with an organ accompaniment does, however, enhance the beauty of the service and encourage participation. A strong feeling of fellowship is absent—for, in most cases, people are no closer than bumper to bumper. But in spite of these limitations, those who come out under the hot early morning Kansas sun find something that is meaningful.

Those who find themselves taking the speaker from its stand represent myriad backgrounds. There are picnickers, attending in sports clothes, who wish to get out of the city early. There are invalids who cannot easily enter buildings. There are those who wish to remain anonymous and to avoid the personal contact they encounter at church. There are regular, active church members who wish to attend an early service. There are others. They are the kind of people you meet at church on any Sunday, and you hope you will in the near future.

Drive-in services began in the Kansas City area in 1954 under the sponsorship of the Overland Park Christian church, at that time a home mission church just beginning a pastoral program. Their pastor, the Rev. Forrest Haggard, believes that the almost phenomenal rate of growth of their church is attributable in large part to the drive-in services, for at the close of the summer, many of those who attended found their way into the church.

In a true spirit of ecumenicity, the Christian church this year offered to share responsibility for these services. The Cherokee Hills Community fellowship, less than a year old and still meeting in a basement, believed that this was a unique opportunity for an expanded ministry and service. Members believe that a number of those who attend will eventually find their way into a fuller relationship with the church. It is true that "the fields are white unto harvest," and the message from the theater "housetop" is given to a significant number who are seeking and searching.

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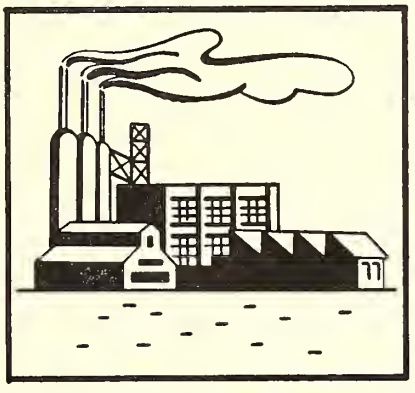
On Pentecost Sunday, May 25, the Brookpark church, Cleveland, Ohio, observed the first anniversary of its chartering. An evening of community visitation marked the beginning of the week-end observance. "It is becoming increasingly clear to those in responsible positions in the church," writes Pastor Charles Anderson, "that the outreach of the church of the future will depend on a strong, concentrated program of visitation. Our people are being challenged to greater faith, sacrifice, and service that we may point the way to Christ for others."

"A Fair Day's Work—What More?"

The Social Responsibility of Christians in Daily Work

The Theme for Social Education During 1958-1959









Why Start With Daily Work?

*We are thinking of the lay member of the church not as a worker in the congregation, but as one living and working in the wider community. The question to be faced here is this: How can members of the church be enabled to see the bearing of their Christian faith on their life in their occupations?**

"What can I do right where I live and work to forward the mission of the church?" This is a question for every member of every church! The church is made up ninety-nine per cent of lay people. As a member of a church, a layman belongs to the people of God called through Jesus Christ to transform the world. The world of the layman extends beyond the church building and the church program!

- You, Mr. (or Mrs.) Layman, live in an economic world. You are a farmer, merchant, machinist, stenographer, banker, lawyer, home-manager, teacher—in any case a worker whose way of earning a living influences the whole of your life!
- You in your daily work are a force in society. Your actions and decisions influence the lives of other people—your fellow workers, the people who buy what you make or sell, those who invest their money in your company, people you will never know and never see.
- You are called to act in behalf of Christ and his church in this larger world of human relationships in which your occupation involves you. This is the arena in which you as a Christian must act in response to God's call and exercise your social responsibility!

What Is Christian Social Responsibility?

The commandment is that men should love God and their neighbors. In the call to responsible social action, the promise and the commandment of the righteous and loving God require us to recognize that in every human being Christ himself comes to claim our service.†

To accept social responsibility is to act in response to this larger world of human relationships. It is to be guided by the consequences of our actions and their effect upon other people. The world in which we live demands more of us than concern for ourselves, our family, or our friends. The life of each person is interwoven with the life and destiny of every other human being. We as Christians recognize this because God cares and Christ died for all people!

- Personality develops through the exercise of social responsibility. We cannot become creative and mature persons without living in a widening circle of interaction with our fellowmen.
- In Christ all people become neighbors to one another. In today's world "neighbors" include among others buyers and sellers, investors and borrowers, workers and bosses. As followers of Christ we recognize that every human being has a claim upon us.
- We are called to fulfill this claim in the everyday world in which we live and work. As the churchmen assembled at Evanston declared: "The church is concerned with economic life because of God's concern for human beings who work to produce goods and services, who use them, and for whom business exists."

The real battles of the faith today are being fought in factories, shops, offices, and farms, in political parties and government agencies, in countless homes, in the press, radio, and television. . . . Very often it is said that the church should "go into these spheres"; but the fact is that the church is already in these spheres in the persons of its laity.†

What Can We Do in Economic Life?

. . . It is through the laity that the church has the greatest and most natural opportunity to show in and

* The First Assembly of the World Council of Churches, Amsterdam, 1958

† The Second Assembly of the World Council of Churches, at Evanston, 1954

to the world that the message of the Bible and all that the church is committed to be in obedience to its Lord are relevant to the real needs of man in every age, and not least in our own.°

Most of us have a job. It is here that we have our major contact with the world. Whatever our occupation, it is the source of important influences upon the decisions we make. It is in these economic decisions that we as Christian laymen exercise our ethical obligations.

How can this be illustrated?

- A teachers' organization is seeking a salary increase for its members. Because of tax problems in the local community, there have been no salary increases in recent years for the teachers and the tax situation continues to be difficult. What does Christian social responsibility involve for a teacher in these circumstances?
- A local union is under investigation for suspected corrupt practices among its officers. What is the Christian social responsibility of a union member in this situation?
- A trade association claims that proposed legislation to lower tariffs in the national interest through world trade will hurt wages and profits in its industry. What is the social responsibility of Christian executives or wage earners in a company in that industry?
- A group of real estate agents in a northern city decide that they will not sell houses in white neighborhoods to Negroes because "the owners are afraid it will force prices down and disturb the community." Many of these realtors are active in their local churches. What does Christian social responsibility mean in their daily work?
- Inflation can be a threat to our economy. The board of directors of an industrial corporation are weighing various reasons for a further price increase for their products, even though their recent profits are the highest in the history of the firm. What does Christian social responsibility require of a director on this board?
- Farmers provide the food that feeds the people in cities. A denomination proposes a study program on farm problems which is rejected by city church members because "this doesn't concern us" and "it is all politics anyway." What does their Christian social responsibility call for?

These are typical of the countless situations that confront us as Christians either in our work or because we live in our economy. How laymen deal with these situations is the issue in meeting their Christian responsibility in their work.

How does the message of Jesus Christ apply to the issues we laymen face in today's economic life?

How can we fit ourselves to live responsibly as Christians in our occupations?

How can our local church through its worship, fellowship, and program help us find and apply a workable faith for our work-a-day life?

Questions such as these are the core of the social education emphasis for 1958-1959.

They seek to answer for the Christian "A Fair Day's Work—What More?"

Program Resources

A list of program resources and suggestions for developing the theme, "The Social Responsibility of Christians in Daily Work," were sent to all pastors and Brethren Service representatives in May.

The September issue of the Church of the Brethren Leader will contain more detailed outlines for planning a Sunday evening school of Christian daily work, a thirteen-session elective unit for Sunday morning, a Sunday evening forum, a women's work or a men's work program.

It is not too early to plan now for this study emphasis in the 1958-59 church program and to order materials from the Church of the Brethren General Offices, Elgin, Ill.

Out of the Mailbag

WE HAVE been eating, sleeping (a little), and breathing camp all week. Last Saturday evening Ralph Royer and Chuck Kraft came in on their motorcycles and we talked camp, making plans and schedules. Sunday afternoon and night saw us at it again until late hours. Charles, Iris, and I began Monday night to cut out the sixty billfolds to be made in crafts class. There were 180 pieces to cut out of goatskins we had bought for the purpose, plus 220 strips for lacing them. This went on all through the week as we had the time to do it.

I finished buying up 100 pans of guinea corn which our church women so graciously ground into flour by hand on their grinding stones. I also rounded up the sixty pans of rice, 1,440 peanut sticks, the containers of beans and onions.

On Friday afternoon I had a big tea here in the front yard for the women who ground the flour. I do appreciate our women so much. It was a real job for them to grind all of the corn, but they did it willingly and gladly, so we felt a nice tea for them was the least we could do.

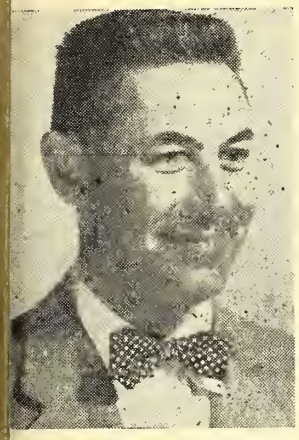
Saturday morning early Charles and Iris with five of our African workers gathered up axes, shovels, and hoes and headed out to prepare the camp site. Ralph met them there. They really put in a day's work. They dug latrines, cut stakes and set them for all of the sixty or seventy beds, and cut firewood for the first day.

Yesterday afternoon we started gathering together everything to pack in the jeep and trailer. The seventeen campers from our Chibuk area were here about 6:15 a.m. with all of their dishes and bed rolls to go in the trailer. Then they went on foot. They will walk the seventeen miles to camp. By 7:15 Charles, Iris, the four workers, one of the camp cooks, and one of the African camp leaders with the loaded trailer and jeep headed out. I wish you could have seen them. There were three forty-gallon water drums, two half drums, twenty bed rolls, six large garwas, bags of rice and grain, twelve-foot boards for tables, rope, thermos jugs, one and a half dozen canteens of boiled water, suitcases, guns, tilley lamps, kerosene, etc.

We pray for an inspirational camp for everyone. Charles will be teaching Bible class and crafts class. Iris is camp nurse and general handy man. Ralph is camp manager. Chuck Kraft is teaching a class each morning; the rest are African leaders. There are ten leaders in all, I believe and five cooks.—*Naomi Baldwin, Chibuk, Nigeria.*

Meet Your Missionaries

Fred and Alta Mae Butterbaugh





FRED W. BUTTERBAUGH was born to Willard A. and E. Lila Spencer Butterbaugh on Jan. 12, 1912, near Lanark, Ill. It was while worshiping with his family in the West Branch congregation that Fred, as a small boy, decided that the ministry would be his future work.

When Fred was ten years old his family moved to La Verne, Calif. It was here that he was baptized by Bro. R. H. Miller. In 1931 he was licensed to the ministry.

As a student at La Verne College Fred was active in the Student Volunteer Movement, Christian Endeavor, and YMCA. During his senior year he was editor of the Campus Times and president of his class. He also participated in deputation work and did some preaching.

One year after his graduation from La Verne in 1935 with a B.A. degree in education and social science Fred was married to Alta Mae Teter.

Alta Mae, the daughter of the late Mr. and Mrs. Jesse Ray Teter of Santa Ana, Calif., was born in Carleton, Neb., and moved to Southern California at the age of seven. She grew up in Tustin, Calif., and became a member of the Santa Ana church.

Following their marriage Fred taught school and operated his own grocery store in La Verne. He pursued graduate work at La Verne College and at the University of Southern California. During these years he was a willing worker in the Christian education program of the La Verne church. He was elevated to the office of elder in that congregation.

In 1940 the Butterbaughs moved to Chicago, where Fred enrolled in Bethany Seminary and Alta Mae in the Bible Training School. During one summer they served in the summer pastoral program in the Shepherd church in Michigan.

In 1943 Fred received his B.D. degree from Bethany. Alta Mae had completed the Bible Training School course. The Butterbaughs then returned to La Verne College, where Fred served as director of public relations for six years. During those years he was district youth adviser for several years and regional youth adviser for one year. For the last year of his service with the college Fred and his family lived in Washington. Here he gave part-time service to church survey work for the district board.

For the past nine years Fred taught in the Paradise and Chico city schools in California. He served the Chico, Live Oak, and Paradise churches as elder. For three years he was part-time pastor of the Chico church.

In 1952 he represented his district on Standing Committee.

Fred was active in the camping program at Camp La Verne and Camp Peaceful Pines, serving on the camp committee and as camp superintendent.

Alta Mae has been an able helper to her husband and a valuable church worker. She has been active in church school and women's work, and has also used her vocal musical talent to serve the Lord.

Her college education was interrupted by marriage and family responsibilities but in 1957 she received her B.A. degree in education from Chico State College. She had earlier attended La Verne College as well as Bethany Bible Training School. During the past year she taught in a rural elementary school near Chico.

The Butterbaughs have two daughters. Brenda is a junior at La Verne College. Beverly will accompany her parents to Nigeria and will begin her high school work there by correspondence.

Fred, who has just completed requirements for the administrative credential at Chico State College, will serve as principal of Hillcrest School for missionary children in Nigeria. Alta Mae will serve as a member of the faculty there. With their wide experience in public education and church activities they are well prepared for this service.

Readers Write

Continued from page 2

versions of the rite of baptism and the traditional love feast), I, too, would hang tenaciously to an unfaltering observance of these. On the other hand, if I felt that these were our only distinguishing contributions as Brethren, I could never say to another, "Come—join us—experience our way of life."

However, it seems to me that we have much more than these ordinances to offer to our fellow men—things that are quite different from many denominations, yet very similar to others. We are a pietistic church, taking only the New Testament as our rule and creed and allow for individual guidance of the Holy Spirit in the interpretation of this. From this springs the singleness of purpose of the simple life which is a vital distinguishing mark of our church, it seems to me. The way of peace and love is another. Also, the basic spirit of friendliness and common concern within our fellowship, by its own nature one that radiates in service to our fellow men, is another mark of Brethrenism—plus many more that could be mentioned. The booklet, The Way, the Truth and the Life, is excellent in discussing our basic beliefs and

purposes. This booklet is available, I believe, through the Church of the Brethren offices and is well worth either individual or group study.

Never would I suggest discarding or taking lightly the ordinances that have been such a beloved and meaningful part of our past. Yet may God forgive us if we ever allow these particular interpretations (or others) to stand in the way of our sharing the good news of a full and meaningful way of life in Christ. Ours must be a message to the world that God loves man and is constantly seeking him out—whoever, wherever, and whatever he is. Our heritage is particularly rich and full and well-equipped, it seems to me, to share this central message of Christianity. As a church fellowship, let us not lose sight of our basic goal and reason for being.—Joyce Snyder McFadden, Flint, Mich.

Conference Resolutions

Continued from page 15

3. *To discern and fulfill our special vocation today as the Church of the Brethren.* God has greatly blessed our two hundred fifty years of history in spite of our waywardness and lack of vision. In all the good ways we have grown we can only say, "Hitherto hath the Lord helped us." Our fathers felt called to the life of discipleship in the ways the Lord laid it on their consciences. Many of their emphases and values were shared by others. Some of their emphases were peculiar to themselves. The way they lived and the witness they bore were in answer to the calling of their Lord. We in our time resolve to fulfill our special vocation. In all our endeavors we acknowledge fellowship and unity with the whole Church of Christ. The special tasks which are set before us we shall accept as our own calling under the Lordship of Christ.

4. *To urge all men and institutions to acknowledge the full Lordship of Christ.* It is not ours to make Christ Lord of all. "God has highly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11). Since this is the intention of God, we gladly resolve to hold that he is Lord of all nations, though by many unacknowledged. We engage in our tasks of witnessing and service out of the compulsion and compassion inherent in our knowledge that all men are our brothers for whom Christ died. We cannot rest until his longing for the last and least and lost among his brethren is satisfied.

Therefore we set ourselves in this anniversary year of our church to the continuing supreme task of evangelism that all men may recognize, accept, and loyally serve Christ as Savior and Lord. We set ourselves to the establishment of churches around the world that the fruits of evangelism may be fully conserved, and that all who through our witness come under the Lordship of Christ may be nurtured and continued in the same. We set ourselves to an increasing ministry of reconciliation, that in all areas of international, racial, and class tension and strife, Christ may become Lord of all. And, finally, we set ourselves to the practice of the personal Christian disciplines of Bible study, prayer, common worship, and stewardship. It is our purpose that Christ's eternal Lordship be acknowledged over each of us and over our church, until his kingdom come and his will be done on earth as it is in heaven.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Ghost

THIS GAME is played by all the occupants in a car, each taking his turn. The first player starts out by giving a letter to a word which he has in mind. The second player adds a second letter, keeping a word in mind, and likewise a third person adds a third letter, keeping a word in mind, and so the game is played by each player continuing around the circle; each one adding an additional letter to the word.

The object of the game after you have passed three letters is to keep from finishing a word. Naturally, in time someone will be forced to finish the word and he accepts the charge of a "g." He immediately begins the spelling of the second word by giving a letter and three more letters are added as before, each keeping in mind the word which he wants to spell. The game is continued until a player is caught enough times that he has a *g-h-o-s-t.* At this point, this person becomes a ghost and drops out of the game. Only words of four letters or more are counted against you. At any point in the game, a person may challenge the person who has added the last letter to see if that person has a word in mind that is being spelled correctly. If the challenged person is correct, the challenger is the one that receives the penalty of a *g, h, o, s,* or *t.* However, if the challenged person does not have a word in mind, then the penalty falls upon that individual.

It is well for all players to refrain from giving suggestions, thus giving equal opportunity to everyone who participates. In a family where younger members are competing against older members, some rules may be established to help the younger members without giving away the word that you have in mind. For example, you might give the person certain hints as to what the word might be like. Likewise, it may be necessary to put a time limit on the person that is responsible for adding the next letter to the word. A person who goes over the time limit will naturally be charged with the penalty.—*Submitted by Walter Miller.*

Obituaries

Brumbaugh, David H., son of David and Mary Hoover Brumbaugh, was born in Marklesburg, Pa., on July 23, 1869, and died in Williamsburg, Pa., at the age of eighty-nine years. He was a long-time member of the Church of the Brethren. Funeral services were held at the Bechtel funeral home by Bro. John D. Ebersole. Interment was in the Union cemetery.—Elizabeth Sollenberger, Williamsburg, Pa.

Conner, Josephine, daughter of Benjamin L. and Anna Frick Hartleroad, was born Oct. 25, 1889, and died May 25, 1958. On Dec. 19, 1906, she was married to Ora C. Conner. She was a member of the Peru church, Ind., for many years. Surviving with the husband are three daughters, two brothers, two sisters, eight grandchildren, and seven great-grandchildren. Funeral services were held in the Drake-Flowers funeral home with Bro. Howard H. Keim officiating. Interment was in the Santa Fe cemetery.—Mrs. Lamoin Lawson, Peru, Ind.

Fesler, Dean A., son of Samuel and Jeanette Fesler, was born in Longmont, Colo., Dec. 28, 1890, and died at Covina, Calif., April 19, 1958. On March 14, 1912, he was united in marriage to Margaret Brandt. He joined the Church of the Brethren at the age of eleven and served in many capacities. He is survived by his wife, one daughter, four grandchildren, and two sisters. Funeral services were held in the Covina church by Bro. Paul Hersch, with Don Thralls assisting. Interment was in the Oakdale cemetery.—Elma Overholtzer, Covina, Calif.

Freeze, Saminia Garman, was born Aug. 3, 1882, and died in Springfield, Ohio, April 13, 1958. She was an active member in the Springfield church. Survivors are a daughter and one granddaughter. Funeral services were held in the Richards Memorial home in Springfield by Bro. Otis Landis. Burial was in the Ferncliff cemetery.—Mrs Florence Offenbacher, Springfield, Ohio.

Gehb, R. Clark, died April 5, 1958. He was a member of the Shrewsbury church, Pa. Surviving are his wife, Beulah Redding Gehb, one sister, and two brothers. Services were held in the Hartenstein funeral home by Bro. Joseph Baugher, with Bro. Samuel Lerew assisting. Burial was in Shrewsbury Lutheran cemetery.—Esther Keeny, New Freedom, Pa.

Griffiths, Thomas, son of John and Nancy Brenneman Griffiths, was born near Elida, Ohio, July 3, 1881, and died Feb. 10, 1958. He was married to Elizabeth Berger on Sept. 20, 1906. He was a member of the Pleasant Dale church, Ind. Surviving are his wife, three sons, one daughter, thirteen grandchildren, one great-grandchild, three half brothers, and four half sisters. Funeral services were conducted at the Pleasant Dale church by Bro. John Mishler. Burial was in the Pleasant Dale cemetery.—Mrs. Goldie Crosswhite, Bluffton, Ind.

Hawbecker, Aaron, son of David and Mary Myers Hawbecker, was born Nov. 4, 1873, in Welsh Run, Pa., and died May 9, 1958. He was married to Addie Rowland on Dec. 10, 1903, at Lanark. Survivors are his wife, one daughter, one son, four brothers, two sisters, and eight grandchildren. Services were held in the Church of the Brethren by Bro. Carl Zigler, assisted by Rev. Ben White, pastor of the Methodist church. Burial was in the Lanark cemetery.—Mrs. Maynard Wisner, Polo, Ill.

Hemmerick, Harry M., son of John and Blanche Routzong Hemmerick, was born Jan. 26, 1899, in Preble County, Ohio, and died on April 23, 1958. He was married to Daisy E. Small on April 15, 1922. He united with the church on April 10, 1920, at Pitsburg, Ohio. Surviving are his wife, five sons, fourteen grandchildren, three brothers, and four sisters. Funeral services were held in the Brookville church with Bro. Fred Hollingshead officiating.—Mrs. W. Russell Miller, Brookville, Ohio.

Kaser, John H., born Nov. 4, 1887, and died March 26, 1958. Funeral services were held at the Green Tree church, Pa., by Brethren Abram Eshelman and Walter Shank, and Rev. K. R. Weaver. Interment was at the Green Tree church cemetery.—Mrs. Paris P. Ober, Elizabethtown, Pa.

Michael, Peter Miller, son of James and Myrtle Moyers Michael, was born March 7, 1897, and died March 1, 1958, at Mt. Solon, Va. On June 10, 1930, he was married to Bernice Bodkin. He was a member of the Mt. Olivet United Brethren church but he attended the Emmanuel Brethren church near his home. Survivors are his wife, two sons, one grandson, two sisters, and four brothers. Funeral services were held at the Emmanuel church by Bro. I. J. Garber, assisted by Bro. Ernest Coffman. Burial was in the church cemetery.—Reada Zimmerman, Mt. Solon, Va.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Last Book of the Bible. Hanns Lilje. Muhlenberg Press, 1957. 286 pages. $4.50.

We are gradually getting a fairly adequate body of usable literature on that most puzzling yet richly rewarding book of the New Testament, the Book of Revelation. This particular volume, written by one of the leading churchmen of Germany, is a most valuable addition to the minister's inspirational literature on the Apocalypse. Warmly written, skillfully translated, the book begins with a helpful introduction and then follows in chapter and verse order the text of the scripture. Here is a volume of theological depth and challenge to read alongside the valuable works of Summers, Wernecke, and John W. Bowman already published. Every minister ought to own these books, and it can no longer be said that the modern church leader is without adequate guidance through this "last book of the Bible."—*Chalmer E. Faw, Chicago, Ill.*

With Hearts Uplifted. Clifford Ansgar Nelson. Augustana Press, 1956. 200 pages. $2.75.

Another splendid devotional book is presented to the spiritually questing public in this book. There are sixty messages each preceded with an appropriate scriptural reference and a skillfully chosen title. Approximately five minutes is required for reading each message. The material is clearly and convincingly written. There is evidence that the author is well versed in spiritual matters and sees clearly the implication for today in the many truths of the selected passages of scripture. The meditations follow in general the pattern of the church year from Advent to the Trinity Season. With such a book at hand laymen will find it inviting and rewarding to meditate daily. Pastors will find it inviting and rewarding to meditate daily. Pastors will find arresting sermon subjects with message content that can easily be expanded into a full-grown sermon of substance.—*Rufus B. King.*

***Young Minds Need Something to Grow On.** Muriel Ward. Peterson Row, 1957. 192 pages. $2.40.

This is a book which should be read by every parent, schoolteacher, and church school teacher. It is written especially with the nursery and kindergarten child in mind, but any of the suggestions can be applied to any age group.

Graphic illustrations of actual experiences help us to see the child grow step by step. It is delightfully written and very thought-provoking. One is really challenged with the idea that "young minds need something to grow on." The purpose of the book is stated in these sentences: "We, as teachers, need continuously to grow if the children whom we teach are to have extending opportunities to grow. It is our task—no matter at what stage our own training, experience, and growth—to seek greater understanding of the young child's potentialities, and to find ways of helping the young child develop to the fullest possible measure those capacities that he possesses."—*Glee Yoder, McPherson, Kansas.*

Moyers, Henry Lee, son of Henry and Francelia Sager Moyers, was born June 12, 1891, and died Oct. 14, 1957. On Dec. 27, 1916, he was married to Beulah Funkhouser. He was a long-time member of the Crab Run church, Va., and a deacon for many years. He is survived by his wife, three sons, six grandchildren, three sisters, and one brother. Funeral services were conducted in the Crab Run church by Brethren Max Fisher, Harold Turner, and Joseph Miller. Interment was in the cemetery near the church.—Verdie M. Harpine, Harrisonburg, Va.

Nace, Robert L., son of Mr. and Mrs. Robert G. Nace, was born in Carlisle, Pa., Dec. 23, 1937, and died May 18, 1958. He was a member of the Ridge church, Pa. He is survived by his parents, three sisters, four brothers, and his paternal grandmother. Funeral services were conducted by Brethren James A. Heckman and Elmer C. Hall in the Shulenberger and Roth funeral home in Carlisle, and interment was made in the Waggoner Brick church cemetery. —Mrs. John Booz, Shippensburg, Pa.

Neiderhiser, Keturah, daughter of W. S. and Rebecca Martin Hays, died May 20, 1958, at the age of eighty-five years. She was a faithful member of the Greensburg church, Pa. She was married to Norman E. Neiderhiser, who preceded her in death in 1942. Surviving are nine daughters, three sons, one brother, twenty-eight grandchildren, and twenty great-grandchildren. Funeral services were conducted at the Seeman funeral home by Bro. Wilfred N. Staufer. Interment was in the Mt. Joy cemetery.—Mrs. Galen Bittner, Greensburg, Pa.

Netzley, J. Harvey, son of George and Jane Fourman Netzley, was born on Jan. 11, 1894, in Darke County, Ohio, and died May 6, 1958. He was united in marriage with Inez Martin on Nov. 30, 1922. He was a member of the Oakland church, Ohio. Surviving are his wife, Inez, two sons, three grandchildren, two brothers, and two sisters. Funeral services were held at the Oakland church by the undersigned, and burial was in the Harris Creek cemetery. — J. Earl Hostetter, Gettysburg, Ohio.

Newcomer, Mary Mae, daughter of Jacob and Hattie Hazen, died May 28, 1958, at the age of eighty-seven years. Her husband, Clinton, preceded her in death. She was a member of the Progressive Brethren Church. Memorial services were held by the undersigned, and interment was in the Fountain cemetery.—Paul B. Haworth, Fostoria, Ohio.

Overholtzer, Virginia Finch, widow of Isaac Overholtzer, was born May 8, 1873, and died April 3, 1958, in Covina, Calif. She was among the first to be baptized into the Covina congregation joining the church on Jan. 8, 1888. She is survived by one daughter, one granddaughter, and two great-granddaughters, and one brother.—Elma Overholtzer, Covina, Calif.

Oyler, John H., son of Orren and Lucy Robinson Oyler, was born in Franklin County, Va., May 8, 1876, and died May 11, 1958. On Dec. 20, 1896, he was married to Mannie Alston Bousman, who died in 1918. Later he was married to Esther Rodkey. He is survived by seven sons, four daughters, thirty grandchildren, and two brothers. Services were held in the Lower Deer Creek church by Brethren Dolar Ritchey and Clement Skiles. Burial was in the Musselman cemetery. —Mrs. Carey Oyler, Camden, Ind.

Petrie, Mary A., daughter of Alfred and Catherine King Brown, was born Oct. 4, 1878, and died May 10, 1958. She was a member of the Waynesboro church, Pa. She is survived by her husband, Frank M. Petrie, three children, one brother, and two sisters. Funeral services were in charge of Bro. George L. Detweiler, and were held at the Grove funeral home. Interment was in Green Hill cemetery. — Lillian R. Good, Waynesboro, Pa.

Price, Mayme G., daughter of John S. and Katie Godshall Keller, was born July 14, 1889, in Morwood, Pa., and died May 5, 1958, in Souderton, Pa. She was a member of the Hatfield congregation. In addition to her husband, Horace A. Price, she is survived by four daughters, one son, ten grandchildren, and one sister. Funeral services were conducted in the Hatfield church, by her pastor, Ralph H. Jones, assisted by Norman S. Frederick. Interment was in the adjoining cemetery.—Mrs. William G. Nyce, Lansdale, Pa.

Reed, Walter S., son of Paris and Druzila Reed, was born Jan. 7, 1895, and died Oct. 6, 1957. He united with the Church of the Brethren on May 29, 1917. He was married to Manda Keith on Oct. 22, 1919. Surviving are his wife, four daughters, two sons, and twelve grandchildren. Funeral services were held at Beaver Creek church, Va., by Bro. Archie Naff. Burial was in the church cemetery. — Mrs. Ellis Thomas, Floyd, Va.

Reid, Austin R., died April 16, 1958, at the age of forty-six years. He was a member of the Newville church, Pa. Surviving are his wife, Sarah Munson Reid, five children, his parents, two sisters, and six brothers. Funeral services were held from the Newville church by Bro. Robert Cocklin, assisted by Bro. David Wilson. — Mrs. Austin Reid, Newville, Pa.

Rieley, Eugene E., son of Julius C. and Cassie Kinzie Rieley, was born March 3, 1877, and died March 17, 1958. On Oct. 16, 1905, he was united in marriage to Delia Crumpacker, who preceded him in death in 1948. Surviving are two sons, one daughter, and six grandchildren. He was a member of the Blue Ridge church and had served as a deacon for a number of years. Funeral services were held in the Blue Ridge church by the pastor, Alvery B. Parr, assisted by Paul Fike of the Cloverdale church. Burial was in the Daleville cemetery.—Hallie M. Foster, Blue Ridge, Va.

Sell, Cyrus H., son of John S. and Susanne Holsinger Sell, was born Aug. 10, 1871, and died April 21, 1958. He was twice married, first to Sara Mae Knisely and then to Bertha Hoover. He was a member of the Woodbury church, Pa. Surviving are four daughters, twelve grandchildren, and twenty-two great-grandchildren. Funeral services were held at the Byers funeral home by Brethren D. I. Pepple and Levi Ziegler. Interment was in the Dry Hill cemetery. — Rena R. Stayer, Martinsburg, Pa.

Shafer, Dora Gertrude, was born March 3, 1873, in Walton, Ind., and died May 8, 1958. In 1899 she was united in marriage to Jonathan Grant Shafer. On Nov. 30, 1952, she united with the Church of the Brethren. Surviving are six children, nine grandchildren, nineteen great-grandchildren, one brother, one sister, and one foster son. Funeral services were conducted by the pastor, Bro. Ellis Guthrie. — Mrs. Cyrus Kiracofe. Eaton, Ohio.

Shaffer, Annie E. Miller, died May 1, 1958, at York, Pa. She was a member of Shrewsbury church, Pa. Surviving are her husband, Paul R. Shaffer, three children, fifteen grandchildren, one great-grandson, one sister, and five brothers. Services were held at Shrewsbury church with Brethren Joseph Baugher and Samuel Lerew officiating. Burial was in the Bowers cemetery.—Esther Keeny, New Freedom, Pa.

Shirk, Jennie B., was born Sept. 8, 1888, in Great Village, Nova Scotia, Canada, and died May 7, 1958, in Pomona, Calif. Her husband, Dr. F. M. Shirk, preceded her in death on Jan. 22, 1951. She is survived by one brother, two stepdaughters and two stepsons. Funeral services were held in the La Verne church by the pastor, the undersigned. Interment was made in Evergreen cemetery. — Galen B. Ogden, La Verne, Calif.

Shorter, Grace Louise, daughter of Wilbur and Sara Smith Lincoln, was born Nov. 15, 1898, and died May 17, 1958. On Nov. 8, 1920, she was baptized. On Dec. 24, 1925, she was united in marriage to Hazen Shorter. Surviving are her husband, one daughter, and three grandchildren. Funeral services were held at the New Paris church, Ind., by the undersigned, assisted by Bro. Virgil Mock. Burial was in the New Paris cemetery. — Kenneth W. Hollinger, New Paris, Ind.

Simmons, William Harvey, died Jan. 13, 1958, at the age of eighty-eight years. He was a member of the Beaver Creek church, Va. He was married to Sarah Elizabeth Boothe, who died in 1951. Surviving are one daughter and four sons. Funeral services were held in the Beaver Creek church by Brethren Archie Naff and H. W. Spangler. Burial was in the church cemetery. — Mrs. Ellis Thomas, Floyd, Va.

Smith, Paul Douglas, son of Mr. and Mrs. Philip Smith, was born Dec. 21, 1905, and died April 24, 1958. He became a member of the Church of the Brethren early in life. He is survived by two brothers and one sister. Funeral services were conducted by the writer from the Cairns funeral home in Reedley. Interment was made in Reedley cemetery. — Harvey R. Hostetler, Reedley, Calif.

Staley, Florence Leanna daughter of Henry and Sarah Greenwalt, was born March 17, 1875, and died May 6, 1958. She had been a member of the Church of the Brethren for seventy years. Her husband, Robert Staley, preceded her in death. She is survived by one daugh-

er, one brother, and one sister. Fueral services were held in the County Line church by the undersigned, and nterment was in the Lafayette cemetery. — J. Oliver Dearing, Lafayette, Ohio.

Starner, Broda, son of Harrison and Anna May Yeazel Starner, was born April 5, 1881, near Talma, Ind., and died April 29, 1958. He was united n marriage to Francis Pearl Rohrbaugh Aug. 13, 1918. He was a member of the Walnut church, Ind. Surviving are his wife, three sons, one daughter, four grandchildren, one great-grandchild, and three half sisters. One son preceded him in death. Funeral services were held in the Walnut church by the undersigned. Burial was in the cemetery adjoining the church. —Eldon Evans, Argos, Ind.

Stoffer, Ada L., daughter of Eli and Lucinda Weaver Stroup, was born Feb. 11, 1880, and died May 13, 1958. She was married to Albert L. Stoffer on March 29, 1900. She was a member of the Reading church, Ohio. Surviving are her husband, one daughter, three grandchildren, eight great-grandchildren, and two sisters. Funeral services were conducted by the undersigned in the Cassaday Turkle funeral home, and interment was in the Fairmont Memorial park.—Willis Bosserman, Homeworth, Ohio.

Stuart, Clifford Perl, son of Samuel and Chloe Stuart, was born Sept. 12, 1881, in Wilsonville, Nebr., and died March 15, 1958, in Lamar, Colo. In 1909 he was married to Maude Miller of Wiley, Colo. He was a member of the Wiley church, Colo. Surviving are his wife, two sons, four daughters, three brothers, one sister, twenty-one grandchildren, and seven great-grandchildren.—Nellie L. Miller, Wiley, Colo.

Thomas, Rena, was born Sept. 16, 1870, and died April 12, 1958. She was married to David W. Thomas, who preceded her in death. She was a member of the Reading church, Ohio. She is survived by three sons, one daughter, one sister, and one brother. Services were conducted by the undersigned at the Walton-Shrader funeral home with interment in the Fairmont Memorial park. — Willis Bosserman, Homeworth, Ohio.

VanSickle, Lavina, daughter of Jacob and Mary Sliger, was born Nov. 6, 1888, and died May 24, 1958. On Feb. 25, 1905, she was united in marriage to Lloyd VanSickle, who preceded her in death. Surviving are two daughters, two sons, nine grandchildren, four brothers. A memorial service was conducted in the Blooming Rose church, with interment in the adjoining cemetery.—Ross Speicher, Accident, Md.

Varner, Elizabeth Frances, daughter of Samuel T. and Elizabeth Hockman Miller, was born Jan. 3, 1877, near Bridgewater, Va., and died June 20, 1957, at Harrisonburg, Va. She was united in marriage to William C. Varner, Oct. 28, 1913. Funeral services were held at the Elk Run church by Bro. Eugene Smith, assisted by Brethren J. T. Glick and Frank Goodman. Burial was in the Summit cemetery. — Eva C. Bowman, Bridgewater, Va.

Vogee, Beata, was born at Molde, Norway, Feb. 4, 1872, and died May 20, 1957. She was a member of the Community church, Olympia, Wash. Surviving are five daughters, one sister, fourteen grandchildren, and twelve great-grandchildren. Funeral services were conducted by Bro. Homer D. Kimmel. Burial was in the Odd Fellows cemetery.—Mrs. Ada Giese, Olympia, Wash.

Wampler, Bertie, daughter of Samuel and Mary Jane Sanger, was born on April 21, 1875, and died June 14, 1958. On Nov. 25, 1905, she was married to Walter B. Wampler, who preceded her in death. She was a member of the Pleasant Valley church, Va. She is survived by one daughter, one son, a twin brother, three grandchildren, and one great-grandchild. Funeral services were conducted in the Pleasant Valley church by Bro. W. Donald Clague, assisted by Bro. Jerold Shetler. Interment was in the adjacent cemetery.—Mrs. Frank L. Garber, Weyers Cave, Va.

Washburn, Lena K. Kitchen, was born Oct. 16, 1885, and died at the family home in Akron, Ohio, March 31, 1958. She is survived by her husband, C. C. Washburn, and a sister. Funeral services were conducted in the Eckard-Baldwin funeral home by Brethren W. A. Petry, J. G. Dodds, and the undersigned. Interment was in the Rose Hill cemetery.—A. H. Miller, Akron, Ohio.

Whitehead, Carl Clifford, was born July 17, 1878, and died June 6, 1858. On Feb. 19, 1898, he was united in marriage to Della Stuny. He was a member of the Church of the Brethren for many years. Surviving are his wife, two sons, two daughters, twelve grandchildren, and seventeen great-grandchildren. Services were conducted at the Turkey Creek church, Ind., by the undersigned, assisted by Arvin Kilmer. Interment was in the Union Center cemetery.—Leroy Fisher, Milford, Ind.

Witmoyer, Amanda, was born Oct. 15, 1883, and died May 9, 1958. She was the widow of Harry L. Witmoyer. She was a member of the Quakertown church, Pa. Services were conducted by the undersigned from the Strunk funeral home. Interment was in the Lincoln cemetery, Lancaster County, Pa. — Luke H. Brandt, Quakertown, Pa.

Winand, Emily Marie, wife of George R. Winand, died at her home near Melrose, Md., on May 11, 1958. She was a member of the Black Rock church. Surviving besides her husband are her mother, two children, three grandchildren, and two sisters. Funeral services were conducted by Brethren N. S. Sellers and Henry E. Miller in the Black Rock church. Burial was in the adjoining cemetery. — Lydia M. Resser, Manchester, Md.

Woodward, Annie Elizabeth, daughter of Joel and Mary Easton, was born near Greene, Iowa, July 30, 1878, and died June 1, 1958, at Quinter, Kansas. She was united in marriage to Calvin Woodward on Dec. 27, 1916. Surviving are her husband, one daughter, two grandchildren, one sister, and two brothers. Funeral services were conducted by Brethren Glenn J. Fruth and D. Floyd Crist in the Quinter church. Interment was in the Quinter cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Yager, Lucinda Ellen, daughter of Samuel and Rachel Cline Hocker, was born July 17, 1865, near Decatur, Ind., and died March 6, 1958, at Bluffton, Ind. On Sept. 12, 1896, she was united in marriage to William M. Yager, who preceded her in death. Surviving are four sons, one daughter, seventeen grandchildren, and thirteen great-grandchildren. Funeral services were conducted at the Pleasant Dale church by Bro. John Mishler. Burial was in a mausoleum at the Fairview cemetery.—Mrs. Goldie Crosswhite, Bluffton, Ind.

Yearout, Mary Esther Polly, daughter of Henry and Martha Reed, was born Jan. 7, 1888, and died Oct. 30, 1957. On Jan. 7, 1906, she was married to James Yearout, who preceded her in death. She was a member of the Beaver Creek church, Va. She is survived by one daughter, one son, six grandchildren, and one great-grandson. Funeral services were held at the Beaver Creek church by Bro. Archie Naff, assisted by Bro. N. S. Mannon. Interment was in the church cemetery. — Mrs. Ellis Thomas, Floyd, Va.

Church News

Western Kansas

Quinter—A love feast in celebration of our 250th Anniversary was held on Jan. 5. We had a school of missions on Japan each Sunday evening during January. An evangelism workshop was held on Jan. 26. Bro. Stewart Kauffman, Brotherhood director of ministry and evangelism, and Bro. G. A. Zook, were with us at this meeting. Race Relations Sunday was observed with union services in the evening with the Methodist church; the film, We Hold These Truths, was shown. The women's work group made layettes for the Flat Creek mission, Ky. World Day of Prayer was observed and an offering was taken for Indian missions. Elsie Lucore, Arriba, Colo., last year's exchange student in Germany, brought the message one Sunday morning. Many of our young people attended the regional youth conference held at McPherson, Kansas, at which Bob Richards was guest speaker. The women's work had a shower for The Cedars home at McPherson.—Mrs. Melvin Reinecker, Quinter, Kansas.

Southern Illinois

Champaign—Our young people were hosts on April 24 to the junior high youth rally in this district. David Waas, who has been interim pastor here since last October, will be leaving with his family to take a teaching position at the university at Gunnison, Colo. Donald Fogelsanger, who is a student at Bethany, will be our summer pastor. We have purchased a new parsonage; the property adjoins our church on the south.—Mrs. Mary Slade, Savoy, Ill.



Just published

For

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by KERMIT EBY

Described by its author as a "mood piece," this new book is a series of stimulating reflections concerning the Brethren expression of the Christian way of life

- Steeped in his Brethren-Mennonite background, and profoundly grateful for it, the author looks at the Church of the Brethren of yesterday, today, and tomorrow.
- He is pleased with a part of what he sees, and he tells us why. He is not pleased with some of what he sees, and he tells us why. Basic New Testament concepts are kept in focus.
- His widely known intimate pictures of life in his boyhood Baugo are employed with skill and insight. So also are his related experiences from his varied adult-world contacts.
- Throughout he pleads for a church committed anew to the basic Christian principles of devotion to God as revealed in Christ and to human brotherhood and justice.
- The author is an ordained Church of the Brethren minister, currently a professor in the department of social sciences of the University of Chicago; formerly a public schoolteacher, the secretary of the Chicago Teachers Union, and the educational director of the CIO.

$3.00

Church of the Brethren
General Offices
Elgin, Illinois

Decatur—Installation services for our new pastor, Bro. E. Stanley Smith, on June 1, were conducted by Bro. Eldo Henricks. Communion was held on Jan. 5 and on April 4. Sunday evening services during January were devoted to study of Japan. The church choir rendered the cantata, Childe Jesus. Verena Shively left in March for two years' work in Japan. A mother-daughter banquet was held on May 12, and the men of the church did the serving. Several from the church group attended the mass meeting at Camp Emmanuel on May 11. A vacation Bible school was held June 3-13.—H. P. Clannin, Decatur, Ill.

Romine—We met in council on June 2, with William H. Bray as moderator; Bro. Ralph Thomas was relicensed to the ministry. The church also voted to relicense Bro. Glen Prosise. Two persons were baptized recently. The young people have CBYF meetings twice a month. Our revival meeting conducted by Bro. John C. Hurst of Union City, Ind., began on July 21 and continued through Aug. 3. Our love feast closed the meeting.—Blanche Cripps, Salem, Ill.

Oak Grove—Our pastor for the summer is Bro. Albert Sauls. On Sept. 1 Bro. Durward Hays of Seymour, Ind., will be our pastor. One has been baptized recently. We are holding our vacation church school in Washburn in co-operation with the three churches there. Bro. Sauls is the dean.—Mrs. M. A. Whisler, Lowpoint, Ill.

Middle Indiana

Flora—Our pastor, Bro. Charles Dumond, taught a class on How to Read and Study the Bible. The picture, I Beheld His Glory, was shown in January. Lenten services were conducted each Wednesday evening preceding Easter and services each evening during the week before Easter. Ten have been baptized and two received by letter. A workers' conference was held the evening of April 10 with Bro. E. Paul Weaver of Mexico as guest leader; he introduced the new lesson series for adults. On April 20 the men's work sponsored a breakfast for all the men with Carroll Stout as guest speaker. The graduates of our church were honored at our family night service on May 25. A Bible was presented to each of them. A welcome was also given the new members of our church. Seventeen of our juniors and three leaders plan to attend Camp Mack. Our pastor was our delegate to the Annual Conference at Des Moines, Iowa. Mrs. Laura Brim has presented the church with a pulpit Bible.—Esther Stinebaugh, Flora, Ind.

Mexico—Since our last report eight have been baptized, and five children have been dedicated. Our spring love feast was held on the Thursday preceding Easter. The women's spring rally was held at Mexico. We had a vacation Bible school, July 7-11, and also day camping. We had a reception for Sister Lillian Grisso, returned home after forty years' service in India. We are now supporting Sister Elsie Hall in Nigeria. Our pastor, Bro. E. Paul Weaver, and his family are on a three months' tour of the Holy Land and many points of interest in the East. They will attend the 250th Anniversary Convocation in Germany. During his absence the pulpit will be filled by Don Royer, Roy Valencourt, and T. Wayne Rieman.—Nellie Musselman, Peru, Ind.

Pleasant Dale—Bro. George Phillips was with us for a week's meeting in March, and two came forward for baptism. The music committee arranged a program of sacred music for the dedication of a new piano purchased recently. One Sunday evening the Lancaster high school chorus presented a program of sacred music. Several of our women attended the women's rally held at the Mexico church. Corry Van Der Sys, a member of the family of displaced persons from Holland, won third place in the district peace contest, and Pat Mann won first place in the district speech contest at the youth conference. Family night was observed with a potluck supper at the parish hall and a program at the church later. Mr. John Worthman of Fort Wayne presented pictures and spoke on life today in Russia. Six babies were dedicated on Mother's Day.—Mrs. Goldie Crosswhite, Bluffton, Ind.

Roann—In January we had studies on the history and background of the Church of the Brethren for three Sunday evenings and home missions on one Sunday evening. On Feb. 23 the film, Which Way Peace? was shown. At our council meeting on March 4 our minister, Howard Breneman, resigned. The ladies' aid made kits and comforters for relief. The deputation team from Manchester College presented the play, The Thief and the Hangman, on April 13. Communion was on Thursday evening preceding Easter; we also had a union Easter sunrise service. On June 1 was the dedication service for the babies and parents. Our new pastor will be Joe West.—Edith Hoppes, Wabash, Ind.

Sugar Creek—A deputation team from Manchester College was with us one Sunday and taught classes; Bro. John Hoffman brought the message. Several young people from our church attended the district meeting at Liberty Mills on April 12. Bro. Walter Stinebaugh will be our evangelist, Aug. 11-17. Our family night, a community affair, was held June 1.—Ruth Harwood, South Whitley, Ind.

West Manchester—On the first Sunday in January we observed the 250th Anniversary year with a love feast. January was the month of missions with a mission study each Sunday evening. We closed with a varied program and birthday offering for missions. Our yearly communion was held on April 8. Seven have been received by baptism and seven by letter. Our pastor Brother Deardorff, was our delegate to Annual Conference. For our mother and daughter meeting early in May the committee prepared a program of songs and poems. We had visitors day at the Mexico home with a carry-in dinner. Evangelistic meetings will be held Sept. 14-21 by Opal Pence.—Mrs. Frank Wolfe, North Manchester, Ind.

Michigan

Midland—A new part of our worship service is a choir directed by Stan

trycker. In January Bro. Dean Rohrer howed slides of the mission work at ie Flat Creek mission in Kentucky. Ve were host to the leaders' confer- nce of the young people of the dis- rict, Jan. 17-19. Lenten Meditations, vas the theme of the Sunday night rvices preceding Easter. Our minis- r also conducted a series of church iembership classes. Bro. David J. Vieand spoke at special services from Iarch 30 to April 6. Our love feast vas observed on April 3. Children and nfants were dedicated on Palm Sun- ay. At an Easter sunrise service seven ere baptized. We were host to the ctional young people's meeting on Iay 3-4. Seventy-five of our mothers nd daughters enjoyed a banquet at ie Midland community center on May 6. Men's work planted 1,500 ever- reen trees for the church. Recent rojects of the young people have een an Easter sunrise breakfast and smorgasbord.—Mrs Russell L. Palzin, aginaw, Mich.

Northeastern Ohio

Baltic—On the Third Day, an Easter ageant, was presented by our young eople. Two babies were dedicated on Iother's Day. One has been baptized nd seven have been received by let- r. Family night has been observed ach quarter and on May 22 we en- yed a family banquet. Our ladies' id has collected and sent relief cloth- g. Bro. Robert Fryman has ac- pted the call to serve our church. acation Bible school was held June -20.—Mrs. Edith Fair, Baltic, Ohio.

Cleveland, First—Our ladies' circle as had many work periods and relief rojects. We are participating in the olish exchange program. Our first udent is Mr. George Skierkowski, a niversity graduate and specialist at rowing vegetables under glass. On Iarch 23, Dr. Rolland Wolfe gave his lustrated lecture on the Dead Sea crolls. Special worship and commun- n services were held during Holy Veek. Four were baptized and eight eceived by letter. In recognition of ur 250th Anniversary celebration and ve feast, our pastor is preaching a eries of sermons on the history, doc- ines, aims, and activities of the hurch of the Brethren.—Henry P. Iarley, Cleveland Heights, Ohio.

Eden—Two new deacons have been alled to serve in the church. Eleven ave been baptized and two received y letter. Our love feasts were held an. 5 and April 13. Bro. Harold)eeter had charge of services during ie absence of our pastor, Brother auder, in February. He also conduct- d our pre-Easter services. Arthur)uncan, one of our new deacons, spoke t our sunrise Easter service. The iother-daughter banquet was held Iay 23, and a very inspiring program ollowed.—Mrs. Maud Dayton, Can- n, Ohio.

New Philadelphia—The women's ork group sponsored the Seeds of Iope project. Our church took part in ie clothing for relief project in Feb- uary and May. In observance of outh week, the CBYF had charge of orship services. Bro. John D. Eber- le was our evangelist for a week of services, March 16-23. Ten were baptized on Easter. During the month of April our church worship services were broadcast over our local radio station. A number of our young people attended the spring youth rally at the Springfield church. Our mother-daughter fellowship was held on May 15. The film, Invitation to the Wedding, was shown. Bro. Harlan Grubb presided at our business meeting held May 19.—Marjorie H. Landes, New Philadelphia, Ohio.



WHO GOES THERE

What and Where Is God?

J. Wallace Hamilton

The primitive, childish approach to God, which so many men and women are still pursuing, is becoming increasingly and alarmingly inadequate for our modern atomic world, J. Wallace Hamilton warns in his new book. He dares the citizens of this new age to open their eyes and to see how they still cling to a variety of loyalties—to admit that they are still polytheists in practice and behavior. From this recognition of the basic facts of much religion today, the author leads the reader on toward a mature understanding of the nature of God and of man which alone can give real meaning to the mystery of life.

With compassion, humility, and wisdom, Reverend Hamilton meets the most searching questions man has ever asked about God—about his power, his love, his providence, his silence—and clearly marks the way to the great truth without which nothing else will come right. **$2.50**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Northwestern Ohio

Silver Creek—In January we had mission study classes on race relations. Women's work made comforters for relief; linen and men's packets were taken to spring rally at Lima church. Mrs. Lyle Klotz was guest speaker at our mother and daughter fellowship supper. On May 4 we had our love feast and one was received by baptism. Our pastor, Bro. Robert Fryman, was our delegate to Annual Conference.—Mrs. Bertha Marks, Fayette, Ohio.

Swan Creek—Our Sunday school and church attendance has doubled in the last three years. Our adult choir presented the cantata, Song of Easter, at the Fairview and Adrian churches, in addition to the home church. Bro. Leonard Carlisle is our elder. The fathers and sons had a speaker on temperance for their program. A varied program of local talent made up the program at the mother-daughter banquet. A two-week Bible school was held in June. Our pastor, Bro. Delbert Hanlin, served as our delegate to Annual Conference.—Mrs. Mabel Hardy, Swanton, Ohio.

Tiffin—Our pastor and his wife, R. Earl Zimmerman, Lela Miller, and George Bock, attended the lectures given by Don Durnbaugh in Chicago. We had our love feast during Holy Week. The women's work has been busy quilting and making dresses for relief. Sister Zimmerman started a choir in the junoir class which has been bringing us messages in song.—Mrs. Elias Eberly, Fremont, Ohio.

Southern Ohio

Brookville—Nine persons were baptized the Friday after Easter at the Trotwood church. All three choirs combined for our Easter anthem. At our April women's work meeting, Mrs. Hazel Bruno of Dayton showed slides and talked on migrant work in Ohio. Our church was represented at the Greater Dayton Church Federation annual meeting by our pastor and his wife, Mr. and Mrs. Hollingshead, and by Mrs. Russell Helstern. Four babies were dedicated on Mother's Day. Our stewardship education program on April 28 was directed by Bro. Don Robinson. We had the stewardship program explained at our loyalty dinner. Twenty attended the dedication of heifers for Schwarzenau at Beech Grove. Our local men's work gave money toward shipment costs and three of the heifers. Guest speaker at our mother-daughter banquet was Mrs. Nathan Scharff, wife of a converted Jew. Brother and Sister Hollingshead, Vern Dull, and Darrell Delk were the delegates to the Annual Conference.—Mrs. W. Russell Miller, Brookville, Ohio.

Cincinnati—We had for the pre-

Group Socials for Every Month

by Jane Kirk

This collection of plans for socials such as churches, clubs, or other similar groups undertake, is a real boon to the person responsible for planning and executing such entertainments. Seventy complete socials, most of them seasonal, are described in the first section, arranged under the headings of each month of the year. The plans are step-by-step, with everything clearly explained, from how to break the ice to how the social can be tactfully brought to a close. Directions are given for organization, decorations, games, contests, food, etc.—all novel and fun.

Part II deals with large-scale group socials, and Part III is a section on food service, favors, and decorations to make. Of particular value is the chapter on cooking with large quantity recipes. $2.95

Church of the Brethren
General Offices
Elgin, Illinois

Easter services Brother H. H. Helman of New Carlisle, Ohio. Our pastor gave the morning message over radio station WCKY, The Cathedral Hour, on April 20. We held a service at the Greenville Home on April 20. Bro. Don Mikula of New Carlisle, Ohio, was our guest speaker for the morning services on May 4. In the evening we held an all church party to inaugurate family week.—Mrs. James R. Replogle, Cincinnati, Ohio.

Donnels Creek—Our home director used the 250th Anniversary for the theme for the decorations and program of the mother and daughter banquet. Bro. Jacob Dick held our evangelistic meetings. The Bible study group studied the Sermon on the Mount. Our missionary society conducted a school of missions which confronted us with the Christian's attitude toward race and religious tolerance. They showed the film, My Neighbor, and used the play, Roger Williams and Mary. Each May Day our missionary society prepares baskets of fruits, cookies, and candies to be presented to the shut-ins and older people of the church. Our women took part in the World Day of Prayer program sponsored by the churches of the community. Our local Council of Churches is working to introduce week-day religious education into our schools. This group of which we are a part also sponsored a week of evangelistic meetings. Our church took a very active part in the community vacation Bible school. The junior highs visited a Lutheran church as a part of their study, When We Worship. They also gave an Easter pageant for the Easter sunrise service. The junior highs made a three-day trip to Elgin to visit the church headquarters and the publishing house and to Chicago to visit Bethany Seminary, to Nappanee to see the Brethren service center and to North Manchester to visit Manchester College. One of our CBYF members attended the national youth seminar in Washington, D. C. The film, Split Level Family, was shown at one of our quarterly birthday suppers. The aid did relief sewing, and mended for Bethany Hospital. Our pastor, Ross Noffsinger, has resigned to accept a call to Union Center near Nappanee, Ind. The church has called Robert Hoover to be our pastor.—Mrs. Eloise Barnhart, Springfield, Ohio.

Eastern Pennsylvania

East Fairview—Mrs. Herbert Miller spoke at the mother-daughter fellowship. Bro. Robert Turner officiated at the love feast services in May. The women rolled bandages for relief and sewed at a Lancaster hospital. Their June project was food for relief. Our senior choir sang at the Shamokin church. Various teachers taught the combined young adult and adult classes the 250th Anniversary lessons. Robert Buckwalter, Howard Merkey, Wilbur Lehman, and Charles Weaver attended a training meeting for the 250th Anniversary Call held in the Elizabethtown church. The Gospel Four rendered a program recently. Young people of our church and four other churches went on a hike on May 31. High school graduates were honored at the morning service of June 1.—Mrs. Anna Graybill, Manheim, Pa.

Florin—Some recent guest speakers have been Bro. Earl Lehman, who spoke on Draft and Your Influence; Brother Tobias, who spoke on Personal Evangelism; and Bro. James Berkebile, who held our Bible institute. Bro. Elmer Hoover was the evangelist for our pre-Easter services. Bro. Howard Merkey and Bro. Becker Ginder were visiting ministers at our love feast, and Bro. Nevin Zuck spoke at the Wednesday night meetings concerning the Sunday school lessons. Two musical programs were given—one by the Chiques male chorus and one by the Annville and Midway combined choirs. Women's work had a bandage-wrapping evening and also sewed at the Lancaster General hospital and mended at the Neffsville orphanage. Bro. Bil Longenecker spoke on four Wednesda nights. Rachael Zug showed picture of her trip to Europe. Two member were received by baptism and one b letter. Ground-breaking for our nev church house was held on May 11. Bro Paul Rummel was speaker for ou family night on May 15.—Florence E Geib, Mount Joy, Pa.

Lancaster—Our church has been fol lowing the plans and programs out lined by the General Brotherhoo Board for the 250th Anniversary yea Our school of missions theme was Ja pan. Dr. Fred Wampler reviewe the book, Cross and Crisis in Japar Dr. A. G. Breidenstine spoke on th University of Japan and the Relation ship of the Church of the Brethrer Ken Kreider gave an illustrated lec ture of three years of Brethren Servic work in Germany. During Lent we ha as speakers Guy West, Duane Ram sey, James Beahm, Harry Zeller, Jr and Russel West. Overseas gifts i February included 156 pounds of cloth

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 359. Bethany Hospital is in need of a capable woman as afternoon supervisor in the dietary department. This requires a general knowledge of cooking and the ability to direct the activities of other workers. Contact: Miss Olga Bendsen, Personnel, Bethany Hospital, 3420 W. Van Buren St., Chicago, Ill.

No. 360. Needed: A woman to act as supervisor of the kitchen work. Others do the heavier work and get some of the meals. A Christian atmosphere in which to work. Contact: G. E Drushal, Lost Creek, Ky.

Farm Work

No. 358. Wanted: Farm work during August for a 16-year-old fellow Contact: Frederick Dunn, 352 Sixtieth St., Brooklyn 20, N. Y.

ing, 25 pounds leprosy items, and 30 pounds grease. Our women's work gave the play, White Unto Harvest, in a joint fellowship with Mountville women's work. The order of service used at our anniversary love feast was the same as that used at Germantown. A pageant, Footprints of Yesteryear, written by our local church women depicting the highpoints of the Church of the Brethren in its 250 years was presented in costume at our mother-daughter banquet with portions telecast on regional news over WGAL-TV. On May 10 fifty-five of our women joined the newly organized ladies auxiliary of the Brethren home, Neffsville, Pa.—Orpha B. Rettew, Lancaster, Pa.

Spring Creek—On Feb. 2, Dr. Jose Fernandez led a discussion at a covered dish fellowship for junior and senior high youth. He spoke and showed a film in the evening service and then held a question and answer period. A special 250th Anniversary sermon series was featured by the pastor in the morning services during February and March. These sermons were based on the scriptural foundations of our Brethren faith. Bro. Robert Faus, a minister of the Chiques church and a student at Bethany Biblical Seminary, was our guest speaker during Holy Week. As a result of these meetings eight persons were baptized and six persons were received by letter. On Easter morning we had an Easter sunrise service sponsored by the youth fellowship of Annville, Big Swatara, Conewago, Palmyra, and Spring Creek with the message being brought by Bro. J. Henry Long, executive secretary of the Foreign Mission Commission. Bro. Norman Patrick from Big Swatara and Bro. Robert Young from Conewago were the speakers on April 27. In the evening, Bro. Frank Carper officiated at the love feast. At our mother-daughter banquet on May 10 a play entitled Footprints From Yesteryear was featured. On May 18 we had a 250th Anniversary music service of hymns by Brethren composers. Youth Sunday was observed on May 25 with recognition of our high school graduates.—Tola G. Kreiser, Palmyra, Pa.

Middle Pennsylvania

Altoona, Twenty-Eighth Street—The spring love feast was held on May 4. Guest speakers for the past months were Brethren T. F. Henry, Morley Mays, and Paul Yoder. A school of missions was held on Sunday evenings for six weeks. We studied Japan and India under the guidance of Dr. Donald Fauth and Mabel Claypool. Morley Mays was the speaker for the father-son banquet, and Mrs. Beulah Replogle for the mother-daughter banquet. Our church co-operated with the sixth ward in the World Day of Prayer for women and children and vacation Bible school. One Great Hour of Sharing was observed in March. Earl Dibert, a student at Juniata College, gave a discussion and showed slides on his alternative service experience in Africa. The Call program is getting under way and we have used the Anniversary lessons during the quarter. The CBYF had a very good group at the Tyrone circuit meeting. Other groups attended a workshop of audio-visual aids, the church finance institute, the men's and women's work banquets, and the regional conference at Johnstown. The CBYF started the Easter morning with a sunrise service and closed the day with an Easter play and cantata.—Martha Mentzer, Altoona, Pa.

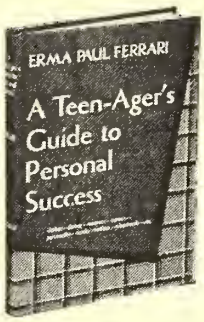
Aughwick—Our pastor, Bro. Albert Haught has recovered from injuries received in an automobile accident. Spring council was held in the Germany Valley house. Two weeks of evangelistic meetings were conducted by the pastor. Our love feast was held at the close of these meetings. An Easter play, The Shadow of Peter, was presented by the Sugar Run CBYF. Bro. Ellis Shenk showed slides and shared his experience in Brethren Service in Europe. Some of our men attended the men's brotherhood banquet in Everett and the ladies attended the women's work banquet in New Enterprise; CBYF members and adult advisers attended the CBYF banquet in Hollidaysburg. Twenty-five of our womens' work group became members of the Morrison Cove home auxiliary. They also made a contribution to the Camp Harmony improvement fund and women's work project. Our Bible school was held in co-operation with the neighboring church. Work is progressing on the remodeling of the Sugar Run church basement; we shall have more Sunday school rooms to take care of increased attendance. Our pastor took part in the 250th Anniversary celebration in Lewistown. We are using the quarterlies on the study of our church history and used the Anniversary hymns in a special service to commemorate this event. Our mother-daughter banquet was held on May 9. On June 8 Bro. E. M. Detwiler was our speaker, representing Juniata College.—Helen Garver, Mount Union, Pa.

Burnham—Bro. Clarence Quay of Parker Ford, Pa., has been installed as our new full-time pastor. Bro. Morley Mays was with us to conduct a vote on the ordination of Bro. Jack Havice by the McPherson church, Kansas. Miss Mildred Myer was with us on Jan. 5 and spoke about the history of Brethren Volunteer Service and her experience in Europe. A special program in observance of the 50th anniversary of our church was held in March. Miss Nancy Bradley left for New Windsor, Md., for one year in Brethren Volunteer Service. Bro. Bill Longenecker conducted evangelistic services, Feb. 27—March 2. Five were baptized and one was received by letter.—Mrs. Tolbert Filson, Lewistown, Pa.

Southern Pennsylvania

Chambersburg—One of our young men, James Picking, has entered the alternative service program of our church and is assigned to the BVS project near Rapid City, S. Dak. Eight persons have been baptized. The youth of our church conducted the morning worship service on youth day. Mrs. Roy Brechbill, Mrs. Thelma Garland, and our pastor, Bro. Joseph M. Long, represented our church at Annual Conference. Bro. C. W. Foust has been

A Teen-Ager's Guide to Personal Success



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• etc. •

by Erma Paul Ferrari

Here are answers to the basic problems that young people face today—how to be popular, how to act on a date, how to make important decisions about college, vocation and religion.

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named Anniversary Call chairman for our congregation. We decided to employ a part-time secretary for our pastor beginning Oct. 1. Our family life committee sponsored a talent night. Our women's work sponsored the play entitled The House on the Sand. Our pastor has presented a series of programs on church history. The filmstrip, A Mural History of the Church of the Brethren, was shown. We have added new books on church history to our church library. Our vacation Bible school used the new co-operative series on the life of Jesus. Both the Elizabethtown and Juniata College choirs have been with us for worship services. Guest speakers have been Brethren Curtis Dubble, M. Guy West, Earl H. Kurtz, Everett Fasnacht, and J. Henry Long. Our local fiftieth anniversary will be held on Oct. 12, with Bro. Norman J. Baugher as guest speaker.—Mrs. Frank Hull, Chambersburg, Pa.

Greencastle—The congregation united with the city churches in the annual Week of Prayer in January. Elizabethtown College day was observed on Jan. 12 with Bro. Earl H. Kurtz as guest speaker. The pastor and his wife have moved into the newly decorated parsonage. Bro. John L. Fisher supplied the pulpit for the pastor in his absence at the regional conference. The pastor gave the church his report of the regional conference, stressing present population trends which will likely change the church to an urban one. Bro. Albert Snyder was guest speaker for April 27. The recent communion attendance was the highest in the history of the church. The district missioners, H. L. Berkey and Edwin Eigenbrode, presented an interpretation of the Anniversary Call at a Sunday evening service. A special service was recently held at the graveside of Johannes Mack, son of Alexander Mack, with Bro. Freeman Ankrum, author of Alexander Mack the Tunker and Descendants, as guest speaker. The sponsoring congregation plans to erect a suitable marker at this grave. Annual Conference delegates were Brother S. D. Lindsay, and Wayne Nicary. Guest speaker for our preaching mission this year was Bro. Nevin H. Zuck, Elizabethtown, Pa.—Wm. Kinsey, Greencastle, Pa.

Upper Codorus—On Jan. 5 we held our 250th Anniversary services. Our annual Bible institute was conducted by Bro. James Berkebile of Elizabethtown College on Feb. 1-2. On Easter evening a musical program was presented. A male quartet from Juniata College presented a musical program on the evening of April 27. The student deputation from Elizabethtown College conducted a morning service. Our revival meetings were held May 12-24 by Bro. D. I. Pepple of Woodbury, Pa., closing with the love feast on May 25. Five have been baptized since January.—Lydia M. Ressner, Manchester, Md.

Western Pennsylvania

Center Hill—The ladies' Sunday school Bible class presented a Mother's Day program. On May 25 the Sunday school gave a Bible to each of the ten high school graduates and a Bible and a briefcase to the two college graduates. We had one week of evangelistic meetings and closed with the love feast. Brother Thomas, of the Natrona Heights church, was our evangelist. Six were added to the church by letter. A number of our young people gave a program at the Old Folks' Home at Windber. Our pastor was guest speaker for morning devotions over radio station WACB, and music was furnished by different groups from our church. Our pastor, Wm. B. Gaunt, and his wife, and three lay members represented our church at Annual Conference. Daily vacation Bible school closed on May 13. On June 15 the evening service was in the form of a musical program directed by the young married people's class of the Sunday school.—Flaura Bowser, Kittanning, Pa.

Minister's Book of the Month selection for SEPTEMBER

Stride Toward Freedom

Martin Luther King's own story just off the press

They strode to freedom—and all over the world but especially in America new hope was born for a peaceful solution to the crisis of desegregation.

Though reported in outline, Stride Toward Freedom has never been told from the inside. And it is a story to move the most stolid, the most pessimistic. Basing their actions on Scripture ("Love your enemy," etc.) disciplined and well rehearsed, this heretofore voiceless minority of 50,000 persons set a city government at naught, unsettled a whole region and its customs, and successfully reached the Supreme Court of the United States. Here is Dr. King's full account, related with humility and humor, dotted with anecdotes, and informed with a towering conviction and a sense of history.

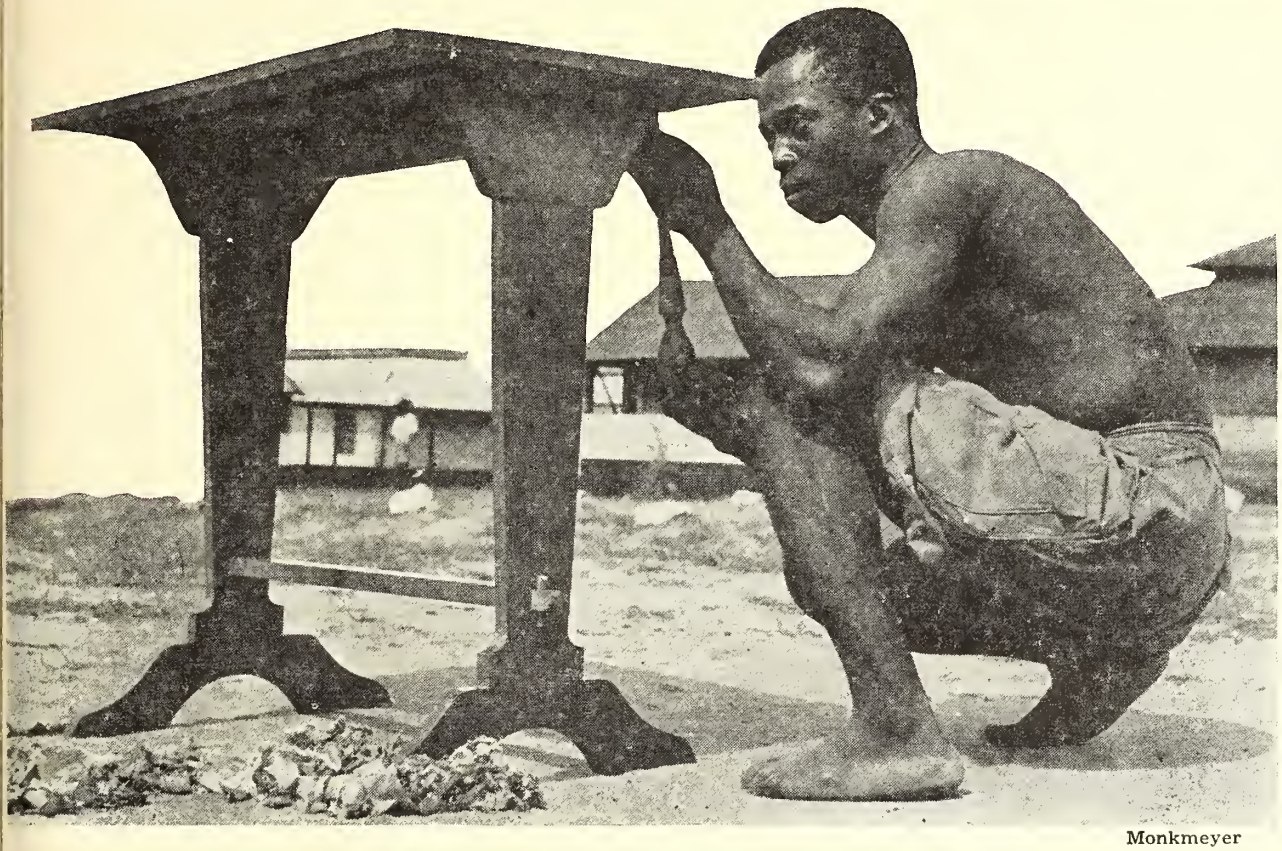
Regular price, $2.95; to members, $2.06 plus postage and handling

Copies will be mailed to members of the Book of the Month Club about September 10.

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER

AUGUST 30, 1958



Monkmeyer

Labor Day in Ghana

ALMOST every day is labor day for able-bodied men in many parts of the world. The situation is no different in the young nation of Ghana, where a carpenter puts his finishing touches on a simple but graceful table. Whether he has been privileged to create an object of usefulness and beauty, or only to assemble what others have prepared for him, his labor can have real significance because he works at a task which he enjoys and because there is real satisfaction in helping to fashion something that is serviceable and necessary. Unfortunately not all workmen can see so readily the end result toward which they strive. Or their daily tasks may actually serve no constructive purpose, even if they are amply paid for their time. Every workman deserves a chance to tackle a job that carries a measure of importance in the kingdom of God. Surely a man has as much right to pray, Give us this day our daily work, as to ask for daily bread. Only as a man discovers what work God has for him to do will he become a co-worker with God.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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About Our Contributors . . .

Donald E. Miller, a 1958 graduate of Bethany Biblical Seminary.

Kenneth R. Walker, associate professor of history and political science and assistant to the dean, Arkansas Polytechnic College, Russellville, Arkansas.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Program of Action

For some time I've been thinking that our church should have a very definite church-wide program of action, one in which every congregation would be given a problem to act for or against with suggestions of action. At present, we are acting as the spirit stirs us and in such a disorganized method that very little power is felt.

At various times the Messenger has an article which touches on such a program—but still nothing is done. Possibly a last-minute page could be mailed with the Messenger to implement such. There would be problems involved but I feel this could be as, or more, effective than some things we now work at.

Before me, I have a letter or bulletin from the American Friends Service Committee. In this they suggest committees of correspondence with some instructions. This, if done by some group in every congregation, could be a very powerful force on any problem. Our staggering nation needs some help. Let's make democracy work.—J. D. Cosner, Waterford, Calif.

Reasons Why

I read a secular magazine that is featuring several articles of letters from readers on the subject of Why I Love My Husband and Why I Love My Wife. I have found them very interesting and think that during this 250th Anniversary year is a good time to say Why I Am a Brethren.

I believe in God, the Father, Son, and Holy Ghost. Although the church does not say as much as I would like on this subject, I believe they back me in my belief that God is the Creator and without him we would be nothing. I believe that Jesus Christ is the divine Son of God, that his blood was shed on the cross for the forgiveness of my sins. If this were not so I should still be making sacrifices as the Jews do. I believe that he has ascended to heaven and will make a visible and material return and that he has left his Spirit to guide and lead us today.

I am a pacifist. I believe that war is wrong according to the Scriptures and that anyone who really reads the Bible seeking the truth with an open heart will believe the same. My denomination does not destroy this belief. I do not say that anyone who goes to war is lost because I think we are judged according to the light we have received and many go to war who have never seen or looked for this light.

I am temperate and by this I mean I am a total abstainer. I believe drinking and smoking are wrong. Some say that these should not be taught together, maybe not, but they can in the respect that they are both unnecessary things that are habit forming and eventually destroy the temple of God, which is our body.

I am a tither. I believe that all that we own and receive belongs to God and that one tenth of what we receive is what we owe for rent. I don't believe we give an offering until we have first paid our tithes.

I believe in a Spirit-filled life; by this I think we still make mistakes but that we have a continued growth in his love. We make mistakes of the body and grow by them, but they are never planned in the heart. The mistakes we see in others are forgiven in a spirit of love. I believe we are still free moral agents and can lose our experience any time we so will.

There are many more reasons such as our anointing service, love feast, baptism, BVS, etc., but I think other denominations accept these to a degree.

To sum it all up I may not always have complete fellowship with the person next to me in the pew but I don't feel that the leaders of my denomination would try to explain away my beliefs; they most likely would strengthen them.

What would I like to see different in the Church of the Brethren? I would like to see her become more evangelistic and I feel that now we have come through a struggle of man-made laws we are on our way back to the more important fundamental ones. I would also like to see people in the pews become more alive for God and the church. — Mrs. Lowell Sharpes, Jr., Broadway, Va.

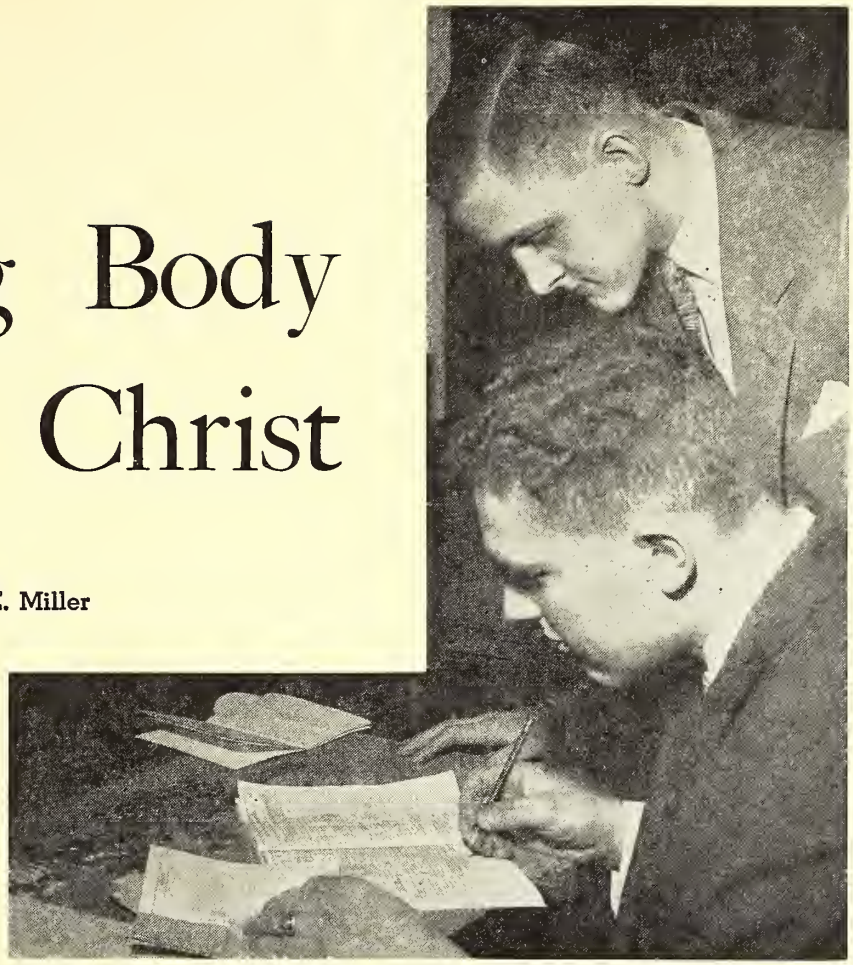
Bulletin Service

This note is one of appreciation for the splendid bulletin service we have. Occasionally we find it wel

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The Living Body of Christ

Donald E. Miller



Luoma

The church depends not upon the talents of any one person, but upon those of every member

KATHY is a little ten-year-old refugee girl with two artificial legs. I met no one else during two years in Europe who so impressed me with the importance of our legs. Since Kathy's parents were refugees, they were forced to live in an abandoned army barracks near the railroad yard of Linz, Austria. One day Kathy slipped on the tracks while at play. The oncoming locomotive severed both of her legs just below the knees. Often we would visit her with gifts from Brethren Service. As we watched her walk mechanically on her artificial legs, we were intensely aware of how important these members of her body were to its proper functioning.

It is this relation of the members to the body that Paul discusses in First Corinthians, the 12th chapter. His comparison is made with this word picture: "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (1 Cor. 12: 12). When we are acutely aware as Kathy made us of the dependence of the body upon its members, then we see the power of Paul's figure of speech. Not only was this true of Kathy's body, but it is true of the church, for the

The church is one body of many members. Now Paul assists us in seeing that the church, though one, has many parts by saying, "Suppose that all were a single organ, where would the body be?" (1 Cor. 12: 19). He even carries the caricature further by saying, "After all, if the body were all one eye, where would be the sense of hearing? If it were all one ear, where would be the sense of smell?" (1 Cor. 12:17). Knowledge of bodily mechanisms was meager in Paul's day. No one actually knew the many parts which actually make up the body. They knew not of the hundreds of organs with differing functions or of the millions of cells, each with its specialization—the nerve cell carrying electro-chemical energy, the muscle cell contracting, the bond marrow cell producing hemoglobin for the blood. The functions are almost endless.

Paul pointed out that these differences are a model of the church. I can imagine that Paul would say today, "Suppose all the body were made of only one kind of cell, where would the body be?" We do not need

to imagine where the body would be because medical science recognizes a disease in which a single type of cell multiplies so rapidly that it attempts to replace the body. This disease is cancer. A cancerous body is being taken over by one kind of cell.

The body of Christ does not wholly depend upon the talents of any one person, but it is made up of thousands that are found in the church. A church in which all covet the same position or desire the same talents is full of cancer. Later in this chapter Paul says, "God has set some in the church first as apostles, secondly as prophets, thirdly as teachers, after that workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret?" (1 Cor. 12: 28-30).

In the Corinthian church there were many who desired to speak in tongues. Paul rightly recognized that this envy of one member for the talents of another is as deadly as cancer is to the body.

Congregations commonly have a number of persons competing for positions of leadership. Nor is this limited to congregations. It is to be found in every aspect of daily living. This situation is a result of a failure to recognize that God has appointed various gifts to us and that every gift is necessary to the church.

Can we all be academically inclined? Can we all preach with fluency? Can we all assist others with equal skill? God has appointed a variety of gifts to his sons, and the body of Christ does not depend solely upon the talents of one person, but of many. Just as the body is one and has many members, so it is with Christ.

But the reverse of this is also true. Not only is the church a body of many members, but also these many members of the church are one body. Our text says, "All the members of that one body, being many, are one body." We cannot be content at noticing the multiplicity in the body of Christ without recognizing its unity.

Since the many members of the body are one, every member suffers when one suffers. An attack on the throat by a cold virus causes an increase in the white blood cell count, an increase in the rate of metabolism, a redistribution of the blood supply, and many other changes. God has so made the body that the whole suffers whenever any member suffers. So it is with Christ.

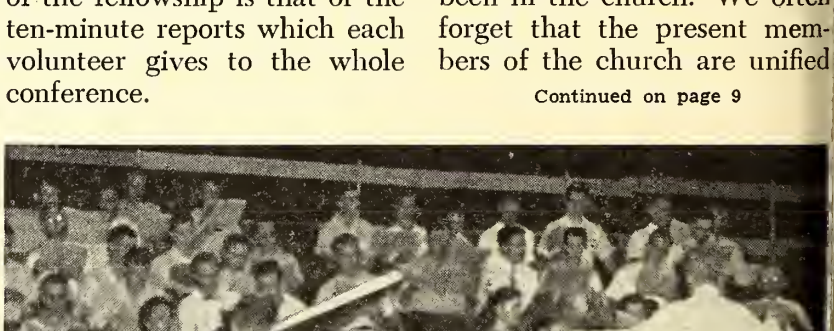
It is the practice of Brethren Service in Europe to hold a conference every year. Upon these occasions the volunteers come together from all over Europe to share their joys and sorrows with one another. Part of the fellowship is that of the ten-minute reports which each volunteer gives to the whole conference.

Several years ago at Wagrain, Austria, each of us listened with rapt attention to these reports. One volunteer told of the discouragements of the farm work in Turkey. Another told about the joy of working with children in an orphanage in Germany. Another spoke of the difficulties in dealing with the problems of refugees fleeing from the Communist zone. As we listened we felt within our hearts the encouragements and discouragements of each report. We felt lonesomeness and pain, heartache and love. I have never been a member of any other group that was so much aware of what each of the others was doing and feeling. A loss to any of the volunteers was a personal loss to each of us.

This is a true picture of the unity in the body of Christ. The many members are so united that joy or sorrow to any member is shared by all. When we are in the body of Christ we are always affected by what happens to any other member.

This sympathetic understanding is shared by all who are now in the church, and it is also shared by all who have been in the church. We often forget that the present members of the church are unified

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F. Wayne Lawson

The musician—pianist, choir leader, or choir member—contributes to the life of the church

EDITORIAL

Many Ways of Worship (I)

AT EXACTLY 10:15 on a Sunday morning the great west door of St. Paul's Cathedral in London opened and a colorful but stately procession began. All the bishops of the Anglican communions around the world—more than 300 of them—were joining in a service of high worship that would officially open their Lambeth conference.

Normally the great church of London is hardly more than half full but on this Sunday morning every seat was taken and hundreds were standing. They strained their necks to catch a glimpse of the bishops, robed in red and white, as the procession continued. After the verger and the cross-bearer came the bishops of missionary dioceses, followed by the bishops of provinces. They came from every corner of the world, and they included men of many colors and races. Then came the bishops of Britain, the choir, and finally the primates and metropolitans who preceded the Archbishop of Canterbury attended by his chaplains.

The bishops took their places at the front of the nave, the primates in the choir, and the archbishop at the high altar. With solemnity and dignity the service proceeded. The opening litany was followed by silence. A kneeling congregation joined in a hymn invoking the presence of the Holy Spirit. The prayers were said, the selections from the epistle and the gospel read, and a short sermon by the Bishop of Calcutta preceded the communion service in which the assembled bishops received the elements from the Archbishop of Canterbury. After the benediction came a profound silence, followed by the thrilling sound of trumpets and a closing hymn.

Here in London on July 6 a worshiper could easily feel himself a part of a Christian movement that reached around the world. The lofty dome of St. Paul's, its richly woven symbolism in glass and stone, in wood and metal, the classic beauty of plainsong and chant as well as the sonorities of organ accompaniment—all these contributed to a sense of awe, an awareness of the church as an instrument upon which the music of God can be played. No worshiper could leave such a service unmoved or unimpressed.

On the walls of the cathedral were the names of the bishops of London, going back in almost unbroken succession to the fourth century. The church had somehow, by the grace of God, been privileged to continue through eras in which empires were smashed and kingdoms often shaken. Also in St. Paul's that morning a worshiper could meditate before Holman Hunt's great painting of Jesus Christ as the Light of the World, as one who stands before the door of the human heart awaiting an invitation to enter and dwell within.

Yet the churchmen who met that Sunday and the faithful who joined them in worship were not permitted to ignore the world outside. The preacher, representing some of the younger churches in a part of the world undergoing revolution and rapid change, asked them to consider the role of the church in such parts of the world as India, Burma, Pakistan, and Ceylon. There, as in London or in a thousand American communities, the church faces new challenges every day but still it is called to fulfill its vocation of proclaiming the gospel of God and of building up the body of Christ.

Seldom, even in a church like St. Paul's, is one privileged to participate in a service so rich in symbolism and meaning as the one which opened a conference representing forty-five million Christians. We would be mistaken to expect every experience of worship to demand so much by the way of liturgy and panoply, by means of music and art. But such high moments, though not all of worship, are still a part of worship. Brethren experience them at Annual Conference and on other occasions. There are many ways of worship, many means of glorifying our Father in heaven.—K.M.

Come By Here, Lord

IN THE words of the African song, Kum Ba Yah, the minister reminded us that wherever there is crying or praying or singing God is there. It was well to be reassured of this in the face of the week's tragedies. Twenty persons known to many of us had been lost in a plane wreck that took the lives of seventy-nine others, and Mrs. M. R. Zigler had been killed and Brother M. R. seriously injured in an accident in Sweden. Many asked why this had to happen when we know that God wants us to have life. But machines fail, men err in judgment, and disasters come. God "comes by here" to comfort and sustain.—E.W.



The kindergarten class of the Larchmont church meets in a home of one of the members

Growing With the Community

CHURCH extension, one of the main forward thrusts of our 250th Anniversary Call, is also one of the most important parts of our church's ongoing program. If we are to "go into all the world and preach the gospel to the whole creation," we must provide churches where people are. That is why $1,375,000 has been tentatively earmarked for church extension in the Call program, subject, of course, to review and final decision by the General Brotherhood Board before the funds are allocated.

Within the framework of church extension in the Call program are included the purchase of seven to twelve new church sites each year in new and growing areas where comity approval has been given for Brethren development; helping with supplemental pastoral salaries at the rate of about five new programs each year; the making of perhaps ten or twelve token grants of $5,000 each to help new churches get started, and assisting others with larger interest-bearing loans; plus the building up of a General Brotherhood Board revolving loan for church extension on a noninterest basis.

It is pointed out that aside from the great spiritual benefits a new church brings to the people of the area, churches of this type usually become self-supporting in about five years and then begin to help support foreign missions, Brethren Service, church extension, and all of the other ongoing work of the church.

The church extension funds in the Call program will also provide for expanded witness in Nigeria, a high school in Nigeria for missionary children, the opening of a new rural resettlement project on the west

coast of Ecuador; the opening of a new Brethren mission at a point still to be selected; and the stepping up of our program for Christian literature for missions.

The church extension program is thus on a world-wide basis, including the home field. In fact, it is pointed out that it is in North America that we should make our greatest effort, since our population is growing and shifting so fast. The need for new churches is acute in new suburban areas or other communities which have seemingly sprung up almost overnight in what were formerly purely rural sections.

One of the sections of the country where population is growing the fastest and spreading out into suburban and rural areas is California. In fact, the rate of growth is so large and the new territory being opened so vast that there is pressing need for many new churches. Our Pacific Coast Region and our District of Northern California executives are aware of the need and are doing all they can to meet it, but they require the help which can be provided by the Call funds to meet the many opportunities existing, and others which will be developing shortly.

An example of what is now being done to help people who move into a new community and find no church in the immediate area is our Larchmont Community church now being developed in North Highlands, California, nine miles northeast of California's state capital at Sacramento.

Originally part of an old Spanish land grant known as *Rancho Del Paso* the land on which Larchmont Village is built was used for farming until recent years, as was the larger tract of 4,500 acres on which the unincorporated village of North Highlands is located. Larchmont Village is a subdivision of North Highlands.

The whole area is in a state of development and has been since August 1950, when a developer purchased a large acreage of land northeast of McClellen air force base, and built 189 homes in one section, called The Highlands and later 364 homes, calling the development North Haven. From these two names the name of North Highlands was selected.

In October 1953, Milton J. Brock, a Brethren developer of Los Angeles, purchased 751 acres with the intention of building 3,000 homes in North

Responsive reading during a worship service held in a Larchmont community home



Highlands over a 10-year period. Brother Brock later donated six lots in this tract to the Church of the Brethren.

In August 1954 the first house in Larchmont Village development was built. Now well over 1,000 are completed. The community of North Highlands has grown rapidly. In 1951 when the post office was established the population was 150. The present population exceeds 17,000. Recent surveys made by specialists indicate a population of 80,000 by 1980.

In the spring of 1955 formal application was made to the State Council of Churches by our District of Northern California, which had been exploring the situation for six months or so, for comity clearance for Larchmont Village. Clearance was given to the Church of the Brethren in October 1955.

Early in the spring of last year Bro. Richard C. Wenger, the present pastor of the Larchmont church, was approached with the challenge of developing a church to serve this new expanding community. The thing that presented the greatest challenge was the awareness that here was a community, largely military, for which the Brethren, a peace church, had assumed the responsibility of providing a spiritual ministry.

The first major task in beginning the work at Larchmont was securing the co-operation of the secular press and producing material informing the community of our plans. After various publicity pieces had been distributed to more than 1,000 homes, a careful survey was made of these same homes. The results helped us in developing a ministry to serve the spiritual needs of the community.

Of the major thrusts decided upon for the new church three were launched simultaneously on Sunday, October 20, 1957. These were: the opening of a Sunday school; the start of church services; and the beginning of youth fellowship activities.

The Sunday school was a necessity because of the large number of children in Larchmont. However, owing to lack of other facilities it became home-centered, being operated in nine different homes, largely on one street. With a teaching staff of seventeen, classes were begun for three-year-olds through adults. The initial attendance was eighty.

Since the beginning of the Sunday school operation it has become necessary to consolidate the classes into three homes. With an enrollment of 120, attendance fluctuates between fifty and eighty.

Because church services were badly needed and because we did not wish the movement to be known as a Sunday school movement alone, it was decided by the interested nucleus of lay people who met to plan the church beginnings that we should also have a church service.

A nearby hall was rented and used for the church service for the first two and a half months. The hall, however, had no heating facilities other than a fireplace, so the double garage of the parsonage at 3713 Plymouth Drive was converted into a church office and chapel. In this improvised chapel fifty-four participated in a communion service on January 5, 1958.

Other thrusts lay in the areas of fellowship activities. There were potluck suppers and family fun nights held in a school auditorium in the

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Making a Seed Picture

ONE VERY INTERESTING family project which I observed recently was making a seed picture. Each member of the family assists in collecting the seeds of wild flowers and weeds, sunflowers, cucumbers, squash, watermelon, radish, turnip, beets, and tomatoes, plus a number of the seeds sown in the fields such as corn, wheat, clover, oats, maize, crop corn, flax. Collection of the seeds is the first step in the procedure.

Next, on a heavy cardboard, sketch a design. It may be a design of flowers, an ocean scene, a house, a landscape, an oriental mosaic, or some other design. Next examine the seeds for their natural coloring and their use. To get more color into the picture the seeds may be dyed the color that you desire. However, many of the seeds will have their natural colors which will blend into the pictures which you have designed. The next procedure is to spread glue onto your design (preferably airplane cement) and sprinkle the seeds onto the design at the places which are outlined.

After the picture is finished and the seeds are glued in place it is set aside to dry and examine. Oftentimes touch-ups can be made and a third dimensional effect can be obtained by piling the seeds upon each other or by using the seed pods of some of the materials used. When the picture is finished to suit the taste of the person or the family making it, spray over lightly with clear shellac and you have a lovely picture to hang on the wall in one of your rooms. You will be surprised to see how the different sizes and shapes of seeds and their colors will make striking contrast. Try it some time.—*Eula Mae Murrey*

community. We studied the development of a women's organization, a commission plan of church organization and a future church building.

When weekly contributions averaged $80 the group felt it was time to make application to the General Brotherhood Board for a loan of $25,000 for the construction of the first unit of the local church plant. This was in December 1957, and the following month was set aside for intensive study of a building program. This included touring other church plants more or less nearby, which had had similar beginnings, and after considering carefully our needs in Christian education, worship, and fellowship, we submitted the data to the Brotherhood building counseling office.

Preliminary plans were prepared for a master plan by our Brotherhood office, and the services of Forrest Groff were secured to do the actual working drawings and supervise the construction of the first unit, a 5,000 square feet fellowship hall and educational building. The cost is estimated at $30,000, the 10-year $25,000 loan having been approved by the GBB, with $15,000 interest free for the first 5 years, and then 5% for the balance of the term. The other $10,000 will bear 5% interest for the full period.

The master plan projects for later construction a sanctuary, an administrative wing, and additional classrooms for the Sunday school. Construction of the first unit is now under way.

Very early in the course of development the fellowship voted to tithe its offerings for District and Brotherhood Board needs.

In the charter membership period from January 5 through Easter thirty-four members joined the new church, with sixteen member family units. There are thirteen other families attending services, some spasmodically, and forty other families who have only a Sunday school constituency relationship to the church.

Very early in the development, the pastor, Brother Wenger, pointed out that things were to be decided as a church group and not solely by the pastor. Laymen have since assumed active leadership as chairmen of the various phases of the church program. The vision of some of this leadership was evident in the planning for the future Christian needs. There were eyebrows lifted, when a study revealed that an attendance of 350 is a realistic figure within a four-year period. It may prove too low.

The church has adopted the slogan "Growing With the Community" and that is what it is doing in order to meet the spiritual needs of the people.

The Living Body

Continued from page 4

with the past members of the church. The writer of Hebrews gives one of the most panoramic views of the church universal that is to be found in the Bible. Starting with Abraham he moves through the Old Testament patriarchs, Isaac, Jacob, Joseph, and Moses (Heb. 11). He finds that time is too short to enumerate them all, but concludes by saying that there are a great cloud of witnesses about us.

Since the time that Hebrews was written the great cloud of witnesses has increased. There are the unnamed who were burned in Nero's garden, the saints of the Middle Ages, Martin Luther and the Reformation martyrs, John Kline, and many others in our own church who by faith opposed slavery, bloodshed, and warfare, when their fellow men were furiously at one another's throats. They have joined the great cloud of witnesses who are pressed about us as we run the race that is set before us. The universal body of Christ remains unified and undiminished by the assaults of time.

But two thousand years have not completely revealed the unity of the body of Christ. Some criticize the church by saying that this unity has been proved to be mythical by such a long period of disunity. The Bible has never given the assurance that we would see the complete revelation of the body of Christ in our time. On the contrary, this age is painted as one that is straining to reveal the sons of God (Rom. 8: 22).

In the next chapter of Corinthians Paul tells us that the unity of the body of Christ will be completely revealed to us eventually. "Now we see as in a mirror dimly, then face to face. Now we understand in part, then I shall understand fully even as I am understood" (1 Cor. 13: 12). Later Paul proclaims in a most brilliant passage, "We shall be changed in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet shall sound and the dead will be raised imperishable, and we shall all be changed." The unity of the body of Christ is yet to be completed (1 Cor. 15: 52).

Paul gives us a glorious picture of the unity that is in Christ. By comparing the church to a human body we perceive both its diversity and its unity. "For as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (1 Cor. 12: 12).

The Influence of a Rural Setting on Christianity



Kenneth R. Walker

DID you ever consider why the Bible is so full of rural concepts, imagery, illusions, similes, and metaphors? The answer is simple. Judaism and Christianity grew to fruition in a rural atmosphere. In general, it seems that the rural setting is more conducive to the development of religions than the urban.

The plant of religion may flourish in the city if carefully nurtured, but only in the solitude of the countryside where man has time and opportunity for introspection and profound meditation does the seed of religion truly germinate. Judaism and Christianity bear out the truth of this proposition.

Both the Old and New Testaments reflect this rural influence. Even in the Garden of Eden story, the ancient Hebrews display their love of the outdoors. Paradise was a well-watered, luxuriant garden where Adam and Eve could live comfortable, peaceful lives among the plants and animals. This scene, portraying an abundant hunting, fishing, collecting economy, seemed like a paradise to a people who were accustomed to living on the edge of a desert where water and vegetation were almost nonexistent.

However, in the Old Testament one soon discovers that the ancient Hebrews were partial to a pastoral (herdsman) existence. As early as the Cain and Abel story, this bias is displayed in the fact that Cain, the farmer, was the villain, and Abel, the herdsman, the hero. In the story of Isaac's sons, Jacob, the herdsman, was placed over Esau, the hunter. The sheep or goat (and later the lamb) was adopted by the Hebrews in Egypt in the thirteenth century B.C. as the symbol of the Passover, a festival commemorating their deliverance from the last Egyptian plague (the death of the first born) and their release from bondage.

In their forty years on the desert after their escape from Egypt, the Hebrews were undoubtedly largely dependent on their herds and flocks of animals for food and clothing. The great King David spent his childhood as a shepherd boy. His Twenty-Third Psalm illustrates the application of the analogy of the pastoral to the spiritual life. In the Book of Job it is again made clear that Job and his tribe were herdsmen.



Religious News Service

Although the ancient Hebrews had a bias against rural economies other than pastoralism, it was mild compared to the prejudice they felt toward cities and urban life. Wherever people crowded together in urban pursuits, the ancient Jews were certain that great sin would ensue.

One receives the feeling that Lot lost much of his spirituality and morality because he left Abraham and the rural life and moved to the city on the plain. Similarly, the impression is given that the reason the two tribes of Judah were able to remain independent 136 years longer than the ten tribes of Israel was because the former had a rural life disassociated with strange people and strange gods, and because they were situated inaccessibly.

After the Hebrews conquered all of the Palestine area, about the time of David, the rural setting remained, but it became more diversified. Agriculture and fishing assumed greater importance. When the Hebrews were living on the edge of the desert, pastoralism was the only economy that they could engage in because of lack of water. In Palestine they had lakes and seas which contained fish, and they had more watered land capable of supporting agriculture.

Of the five disciples of Christ whose vocations are given in the New Testament, four were fishermen and one was a tax-gatherer. In calling the four fishermen, Christ entreated them to become fishers of men. Several of Christ's miracles involved fishing. In Christ's parables, the economy most used to illustrate spiritual truths was agriculture. The parables of the sower, the tares, the mustard seed, the laborers in the vineyard, the seed growing secretly, and the barren fig tree are examples.

However, pastoralism still remained an important backdrop for the New Testament. Christ was born in a stable at Bethlehem. In the nativity scene, the angels proclaimed the birth of Christ to shepherds watching their flocks in the hills, and the shepherds were among the first people to view Jesus in the manger. That the economic scene was changing was vividly illustrated by the fact that Joseph was a carpenter.

Responsibilities in Daily Work

A Labor Sunday Message

ALL useful work has a divine sanction, and should serve the eternal purpose of God. Our churches look upon the daily work of each of their members as not merely a secular job, but rather as a Christian vocation—whether they are self-employed or employees or employers.

Our churches therefore have an increasing concern with the effect of economic institutions and practices on the life and work of the people of every community. Do they effectively promote the common welfare, provide equality of opportunity, and reflect a sense of social responsibility?

WORKER'S RESPONSIBILITY IN THE WORK SITUATION

There are more than sixty million persons in the United States who are listed as "gainfully employed." About a third of them belong to labor unions. Many others belong to other occupational or professional groups which are likewise concerned with the rights and welfare of their members. Employers also have their organizations, as representative of management or stockholders.

These various economic organizations, in protecting the rights and promoting the welfare of their members, cannot justly ignore their corresponding responsibility to society. The worker is called not merely to give a fair day's work to his employer, but to work with a sense of vocation—of responsibility to God for work well done. The union member is called not merely to pay his dues, but also to participate in the activities and decisions of his union. The union leader is responsible not merely for securing benefits for his union, but also for maintaining fair and democratic practices within his union. And leaders of both labor and management are called, not merely to achieve a mutually satisfactory relationship, but also to exercise responsibility for the impact of their wage and price policies upon the consuming public and the whole economy.

ORGANIZATIONAL RESPONSIBILITY FOR ETHICAL PRACTICES

The co-operation of management and labor, acting through collective bargaining, has been an important factor in the vast changes in industry during the past fifty years. In labor-management disputes or other economic tensions church people should guard against hasty judgments and move toward informed and thoughtful weighing of the rights and responsibilities of all involved.

In this connection, the National Council of Churches welcomes the continued and recently increased efforts made by the AFL-CIO leadership in opposition to racketeering, featherbedding, and other corrupt and unethical practices shown to exist in several unions. We commend these leaders for this evidence of a sense of responsibility and for the progress already made in that direction. We support them in their resolve to find ways, within

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However, in much of his teaching, Christ still used many pastoral examples. His parable of the lost sheep, his admonition to Peter to "feed my lambs," his likening himself to the good shepherd who gives his life for his sheep were all references to the pastoral life. Even later the fact that Paul was a tent maker gave emphasis to the reality that the nomadic and pastoral life was still much in vogue.

As this essay has suggested, when a rural environment provides the seedbed for the growth of a religion, it is inevitable that it should leave an indelible imprint on the stories, the imagery, and the concepts of the religion's literature. Since religions began as fledgling institutions and man had to search for his God, the materials for his beliefs had to be gathered from his physical and spiritual environment. Because he felt all the vices he deplored were to be found, available and open, among the agglomerations of humans in the cities, his antiurban bias developed.

That the growth of population and technology has forced many people into cities is evident. Thus the religions brought to fruition in the desert have been carried into the cities, and while the moral impetus that created the religion sprang from the country, it is probably in the city that the numerical strength of religions is greatest today. And although the imagery and illusions of the Bible, developed in an ancient rural clime, seem foreign to the present urban dweller, the moral and spiritual values of these ancient religions are as true for him now and in the future as for those who first conceived and practiced them centuries ago.

the ranks of organized labor itself, to complete the task of eliminating such practices at all levels. We call upon organized business groups also to subject themselves to similar self-analysis and corrective action.

RESPONSIBILITY OF ALL FOR PROTECTION AGAINST UNEMPLOYMENT

Our churches in recent months have been deeply concerned with the difficulties and hardships suffered by a vast number of workers as a result of depressed economic conditions. Among church people there should be a special awareness of the narrow margins between "plenty" and poverty which exist even in our economy of relative abundance—becoming obvious whenever the employment level drops. Back of the impersonal statistics of the news columns are the needs of individual men, women, and children, which should stir us to such remedial action as may be required on the part of individuals, communities, states, and the nation.

The basic right of everyone "to protection against unemployment," as incorporated in the Universal Declaration of Human Rights was adopted and proclaimed by the General Assembly of the United Nations ten years ago. This is an admirable aim, but still to be attained and maintained in this country or other countries throughout the world. Our churches through both the World and the National Council of Churches, labor unions around the world, and many other groups have given the declaration their support. We cannot recall too often its concern for presumption of innocence until proof of guilt; for freedom of thought, conscience, and religion, and freedom of expression; for the right to association and peaceful assembly; for social security; for educational opportunity; and for "a standard of living adequate for health and well-being."

FOR CREATIVE TRANSFORMATION IN LIGHT OF THE GOSPEL

While zealously working for the realization of such immediate goals as are set forth in the declaration, all Christians and their churches in the United States must constantly strive to bring all of economic life under critical analysis and creative transformation in the light of the gospel. Christians are called upon to use their influence as citizens, owners, workers, and consumers to seek adherence to higher moral standards in our national economy.

Thus motivated, we can, through the Grace of God, achieve a higher level of economic justice, social progress, and democratic community life.

BRIEF MEDITATION ON THE TRAGEDY OF UNEMPLOYMENT

The deepest tragedy of unemployment is that work ceases for millions when there is so much work to be done. To conserve and improve our nation at home and to better the situation of people of other nations urgently requires the co-operative energies and the intelligence of all who are able and willing to work. Perhaps the most urgent summons involved in unemployment is the call it sounds to Christian people to recover the vision of man as a worker together with God at the unfinished task of creation and redemption.

O Eternal One, who didst fashion the universe with thy hands, keep us aware of the power of daily work faithfully done. Save us from the blasphemy of dealing with human workers as though they were parts of a machine or mere numbers or commodities to be bought and sold. Keep us ever mindful of the tragic lot of those who are denied opportunity for employment and ever alert to our responsibility to help lift the blight of unemployment wherever it occurs across the nation. Grant to leaders in our work life keenness of vision, breadth of spirit and concern for the good of all, that all who work may receive a just share of the fruits of their toil, and lasting satisfaction in the process of work itself. Hasten the day, O God, when partisanship may give way to partnership, between those who direct by the power of their minds and those who labor by the strength and skill of their hands. Thus may we glorify the master Workman of the race, even Christ our Lord. Amen

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Issued through the Department of the Church and Economic Life, National Council of Churches

The Burden Sharers

LOUISE N. GRAY

They wear the yoke of kinship.
They bear the signs of love.
The simple gift,
The little deed of kindness.
Strong hands, warm laughter,
Prayers for strength and patience.
The face-lines marking common toil.
These are earthly balm
For broken minds and bodies.

O Children of Light
Seek out your brothers' burdens.
Bear his lonely load.
For your walk shall be unweary
And your yoke as eagle's wings.

Chaplain in Industry



A heavy attendance of plant personnel at the lunch-hour service indicates its popularity

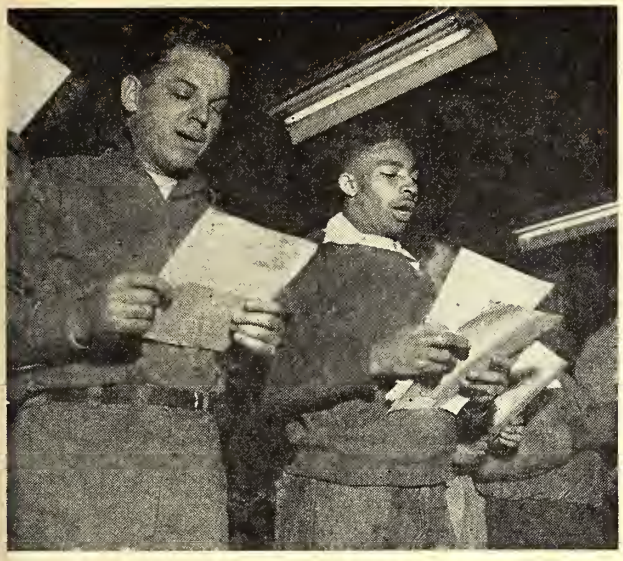
Though business and pleasure do not mix, religion and business do. A testimonial to this new grouping is given by Reverend Anthony A. Monteiro, St. Paul's Presbyterian church, Newark, New Jersey. The Reverend Monteiro is head of an industrial chaplains' committee that serves ten plants in the Jersey industrial area. These chaplains deliver lunch-hour sermons and conduct short services during which workers sing hymns. Before and after the service the chaplains walk through the plant stopping here and there, counseling, consoling, aiding wherever they can.

The Reverend Monteiro, once a foundry worker, studied at the seminary during the evenings while holding his factory job. When he visits his old foundry, he can greet many of the workers as old friends.

The Reverend Monteiro's services at the factory began during World War II when heavy work schedules kept a full production force working on Sundays. He asked and was granted permission to hold a service. Now the industrial services are held on weekdays.

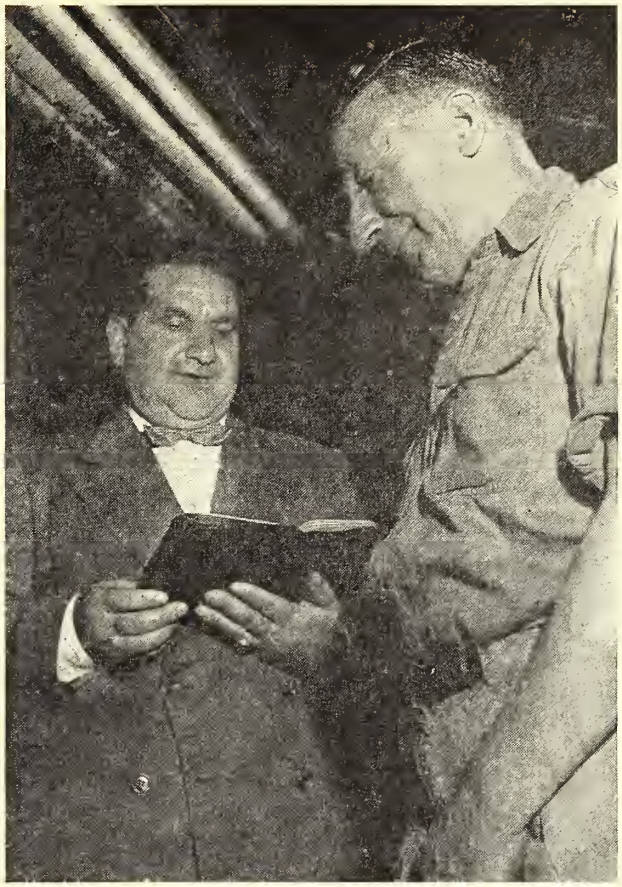
The accompanying pictures show Reverend Monteiro on a visit to the Cooper Alloy Foundry Company, Hillside, New Jersey.





Hymn sheets are passed around to the plant workers who attend the service

Orlando from Three Lions



Reverend Monteiro walks from station to station in the factory before the lunch-hour service and discusses any problems the men may care to bring up



A worker pauses over his lathe for a moment of silent meditation during the visit of Reverend Monteiro to the plant

Reverend Monteiro (right) discusses his program with the plant manager



The group pauses for a moment of silent prayer during the lunch-hour service

KINGDOM GLEANINGS

Brotherhood Fund Giving

Oct. 1, 1957 through Aug. 15, 1958 ....$1,064,510.79
Oct. 1, 1956 through Aug. 15, 1957 ....$1,009,231.25
Balance to receive by Sept. 30, 1958 ...$ 685,489.21
Brotherhood Fund Goal—1958 .....$1,750,000.00

We Can! We Will!



The Church of the Brethren is offered many splendid locations in growing areas of our cities where we may develop congregations. A large per cent of promising new fellowships cannot build without assistance from outside sources. The General Brotherhood Board should provide some of the funds the new groups must have. How we succeed in our Achievement effort will determine the number of new congregations that will come into being.

—R. E. Mohler, Western Regional Anniversary Call Chairman, McPherson, Kansas.

The pictures of Conference activities which appeared in the July 26 issue of the Gospel Messenger and the Aug. 2 issue were taken by Theodore Kimmel and F. Wayne Lawson, official Conference photographers.

More than 750 persons, about two thirds of whom came from the United States, participated in the 250th anniversary convocation at Schwarzenau, Germany, on Aug. 6. A full report on anniversary activities in Europe will appear in an early issue.

Middle Maryland is planning a peace celebration on Sunday, Sept. 7, at 3:00, on the Antietam battlefield near the site of the old Dunker church. Plans for the afternoon include a pantomime, a brief historical sketch, prayer for peace and possibly an address.

The Time So Urgent, a new play by Vernard Eller, former editor of youth publications, is now ready for distribution. Written at the request of the 250th Anniversary Committee, and though conceived as a part of the anniversary celebration, this play is not dated and will be suitable for presentation at any time. There are only eight characters and the play is designed for production without scenery, curtains, or special lighting. Playing time is ninety minutes. The play depicts events and decisions in the life of Alexander Mack and his close associates which led to the first baptism in the Eder River. Every possible effort has been made to keep the story historically accurate without sacrificing dramatic effect. Copies may be secured for examination from the Brethren Loan Library or purchased at the cost of 40c each or 9 for $3.00. Order from Church of the Brethren General Offices, Elgin, Ill.

A new Volkswagen, for use by the Brethren Service Commission in connection with its work in Germany, was presented to the church by the Federal government of that nation at the time of the annual conference in Kassel in August. The presentation was made by Mr. Werner Middlemann of the Federal Ministry for Refugees in the West German government offices in Bonn. He spoke at a session of the Kassel conference on Aug. 5.

Dedications and Home-comings

Lakewood church (formerly Black Swamp), Northwestern Ohio, dedication, Sunday, Sept. 14, at 3:00 p.m. Warren Groff, recently appointed professor at Bethany Biblical Seminary, will be the speaker.

Franklin Grove church, Northern Illinois and Wisconsin, Sept. 14, dedication of its remodeled building and new fellowship hall. A. Blair Helman, president of Manchester College, Ind., will speak at the 9:45 a.m. worship service and at the dedication service at 2:00 p.m.

Chiques church, Eastern Pennsylvania, home-coming, Sunday, Sept. 14, beginning at 10:15 a.m.

Amwell church, Sergeantsville, N. J., home-coming, Sunday, Sept. 14, at 2:30 p.m. Rev. Melvin M. Forney, secretary of the Lord's Day Alliance, will be the guest speaker.

Official Delegation Tours European Projects

Prior to the anniversary events at Schwarzenau the official delegates appointed by Annual Conference, together with other representatives of the church, visited Brethren Service projects in Germany, Austria, and Switzerland. The tour began on July 19 with visits to the World Council of Churches offices in Geneva. It concluded on Aug. 11 at the end of a trip to Berlin following the Schwarzenau convocation.

In addition to meeting with World Council officials, the delegates conferred with the Lutheran Church in Austria and with several representatives of the Evangelical Church in Germany. Other contacts included international and national officers of the YMCA and the YWCA as well as personnel from other voluntary organizations. Matters relating to refugees in Germany were discussed with government and United Nations officials in Bonn.

The group visited international work camps in both Austria and Germany and received firsthand impressions of life in refugee camps in the Linz area, in northern Germany, and in Berlin. In other meetings special attention was given to the student exchange program, the results of heifer distribution to refugee families, and the work being carried on in institutions such as the Thalham TB sanitorium in Austria and the Friedehorst projects in Germany, which have received material aid and financial support through the Brethren Service Commission.

Members of the delegation who participated (some only part time) in the tour were Desmond Bittinger, S. Loren Bowman, Norman J. Baugher, Kenneth I. Morse, Mark Roller, Rufus King, Sara Halladay, Anna Warstler, William Bhagat, Juan Benalcazar, and Anggaya Mshelbwala. Wives of some of the members and the European program directors accompanied the group.

Brotherhood Theme: Brethren Under the Lordship of Christ

Brethren Lost in Accidents

On Aug. 14 and following the various news media reported in detail the story of the crash off the coast of Ireland of a KLM airliner. Very quickly the report was picked up that twenty members of the Brethren Heritage Tour who had attended the 250th Anniversary celebration of the Church of the Brethren at Schwarzenau were among the ninety-nine aboard this plane. However, for many the news has been unclear and, therefore, this report has been prepared for our Brotherhood. The Brethren Heritage Tour was sponsored by Mac Coffman, Kenneth Kreider, and Max Snider. There were approximately sixty persons on this tour, twenty having been assigned space on this airliner which crashed. These twenty were: Elsie and Ruthann Armstrong, Minerva Clements, Eby Espenshade, Joy and Rose Groff, Margaret Groh, Florence Herr, Maria Hummer, Reuben and Fannie Hummer, John Hollinger, Audrey Kilhefner, Catherine Kreider, and Mary Esther Stoner, from Pennsylvania; Nan Stoner from Georgia; Galen and Ruth Stinebaugh of Bridgewater, Va.; and Max and Joyce Snider of Bradford, Ohio.

Messages of sympathy to the Brotherhood and to the families have been received at Elgin from various groups and individuals. Following are quotations from telegrams received: "Sincerest sympathy from the National Council of Churches." "Seventh Day Adventists around the world extend deepest sympathy. . . . May God give you his comfort." "Please, as occasion offers, express in behalf of Church World Service and the World Council of Churches . . . our deep sympathy. We feel in a special way that they [those who were aboard the airliner] belong to us because of the long record of devoted service which your young people have given to our common enterprise." From Bishop Ernst Wilm of the Evangelical Church in Westfalen, Germany, who participated in the celebration at Schwarzenau: "The Evangelical Church in Westfalen extends to you deepest sympathy. I see your brothers and sisters who came to us—see them all standing at the celebration by the Eder river in Schwarzenau. Now God has taken these brothers and sisters into an eternal city and home. His will be done on earth as it is in heaven."

Also on the same airliner which crashed was a Dutch refugee, Jan Bering, immigrating to the states through Brethren Service to join his foster brother under the sponsorship of the First Church of the Brethren in Cleveland, Ohio.

Word was received on Aug. 16 of an automobile collision near Stockholm, Sweden, involving Brother and Sister M. R. Zigler. Sister Amy Zigler was killed, presumably instantly with a broken neck, and Brother Zigler was seriously injured; however, a telegram received Aug. 17 states: "Zigler condition satisfactory." Brethren Norman Baugher and Loren Bowman, who were in Europe in connection with the anniversary and other programs, went to Sweden immediately to be with Brother Zigler. Information regarding funeral arrangements for Sister Zigler had not been received at the time of this writing.

The prayers of our Brotherhood are with the families of those who have departed from us.

The National Convocation on The Church in Town and Country will be held at York, Pa., Oct. 21-23. The convocation is planned by the Department of Town and Country Church, Division of Home Missions, National Council of Churches, in co-operation with the Pennsylvania State and York Councils of Churches. Program folders are available from the Ministry and Home Mission office, Elgin, Ill.

The Church Calendar

August 31

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Temperance and Social Justice (Temperance). Prov. 23: 29-35; Dan. 1: 1-20; Hab. 2: 9-16; Rom. 13: 11—14: 23. Memory Selection: So each of us shall give account of himself to God. Then let us no more pass judgment on one another, but rather decide never to put a stumbling-block or hindrance in the way of a brother. Rom. 14: 12-13 (R.S.V.)

Aug. 23-29 UCYM General Council, Massanetta Springs, Va.

Aug. 25-29 National Youth Conference, Lake Junaluska, N. C.

Aug. 29—Sept. 1 District Meeting, Northeastern Ohio, Camp Zion

Aug. 31 Labor Sunday

Sept. 5-7 District meeting, First Virginia, Peters Creek

Sept. 12-14 District meeting, Northern Missouri, Wakenda

Sept. 13-14 Southeastern Region men's work week-end camp

Sept. 18-21 District meeting, Northeastern Kansas, Washington Creek

Sept. 19-21 Eastern Region men and women, Camp Harmony

Sept. 19-21 District meeting, Southern Iowa, Monroe County church

Sept. 19-22 Southeastern Region CBYF, Camp Bethel

Sept. 26-28 District meeting, Eastern Maryland, Pipe Creek

Sept. 27-29 District meeting, Middle Missouri, Deepwater

Sept. 28—Oct. 5 Christian Education Week

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Galen R. Blough of Denton, Md., in the Tire Hill church, Pa., Sept. 7-14.

Bro. Harold S. Martin of Spring Grove, Pa., in the Edgewood church, Md., Sept. 14-21.

Bro. Eugene Miller of Saxton, Pa., in the Mount Joy church, Pa., Sept. 22—Oct. 5.

Bro. Medford D. Neher of Ft. Lauderdale, Fla., in the Syracuse church, Ind., Sept. 22-28.

Bro. Richard Hackman of Bareville, Pa., in the Skippack church, Pa., Sept. 28—Oct. 5.

Bro. Philip H. Lauver of Greenville, Ohio, in the Prices Creek church, beginning Sept. 29.

Bro. Raymon Eller of Richmond, Va., in the Pleasant Hill church, Pa., Sept. 28—Oct. 4.

Bro. Melvin Ritchey of North Liberty, Ind., in the Muskegon church, Mich., Sept. 14-21.

News and Comment From Around the World

Historic Peace Churches Hold Conference

A BRETHEN love feast and communion service was one of three distinctive worship periods that climaxed the European Conference of the Historic Peace Churches and the International Fellowship of Reconciliation.

Each of the peace churches was responsible for leading a service on Sunday, July 13, the concluding day of the conference held at the Brethren House in Kassel, Germany.

The Friends service followed the pattern of silent, undirected worship in which members participated as the Spirit led them. The Mennonite service included congregational singing and a sermon by Peter Dyck, director of the European program of the Mennonite Central Committee. The Brethren love feast was conducted by candlelight in the evening and was led by Dr. Paul H. Bowman.

Each of the three services was open to participation by every person attending the conference. Although representatives of the peace churches and the IFOR have been meeting periodically since 1948, this is the first time that such distinctive services of worship were included in the program.

The theme of the conference was The Recognition of Conscience in Church and State. M. R. Zigler served as general chairman for the three-day sessions. Papers were presented by Peter Dyck on the relation of church and state, with special attention being given to the Anabaptist (or Mennonite) view of the state; by Kenneth Morse, editor of the Gospel Messenger, on the relation of the church to the individual conscience; by Desmond W. Bittinger, president of McPherson College, discussing the individual's relation to the state; by Richard Ullman, Quaker teacher in England, who defined the Christian's task in the state; and by Dr. Lewis Mudge, of Geneva, Switzerland, who set forth the Christian's task in the church.

Other participants in the conference included Brethren and Mennonite personnel in Europe, as well as Mennonite and Friends leaders in England, Holland and Germany. Several active members of the International Fellowship of Reconciliation from Germany, England, Switzerland, and Austria made valuable contributions to the conference.

The participants prepared a letter of concern to be shared with the Central Committee of the World Council of Churches, which will be meeting late in August in Denmark. The letter urged "the total renunciation of all nuclear weapons."

The statement said, "To acquiesce in the manufacture and use of the weapons is, we believe, a sin against God, a sin against our fellow man, a sin against generations yet unborn."

Richard Ullman, lecturer and writer who spent three years behind barbed wire in Germany during the Second World War, told the conference that "we ought to be just as concerned for those who inflict suffering as for those who suffer." He urged pacifists to remember that "loyalty to the state is a problem of love. Our task in the state is to tackle evil wherever it is at its worst, and to meet it with aggressive love."

Dr. Lewis Mudge, theological secretary of the World's Alliance of Reformed Churches, observed that "a creative minority must seek to be the servant of God in the world." He warned against any withdrawal from the economic and political problems of the state, saying that "it is impossible to bear witness of God in any area of life in which you do not participate."

The conference heard a report concerning the work of *EIRENE* (Greek word for peace), a voluntary service program set up to provide alternative service opportunities for European and American conscientious objectors to military service. The program is sponsored directly by the Mennonite Central Committee and the Brethren Service Com-



Church World Service

First contingent of 492 "Old Believers"—ancient, nonconformist White Russian religious sect—arrives in Los Angeles en route from their temporary refuge in Hong Kong to Brazil where, largely through the assistance of Church World Service and the World Council of Churches, they will find permanent sanctuary after more than 350 years of persecution and exile suffered in defense of their Biblical era way of worship. Leader and oldest of the eighty-two Old Believers arriving is Avtonom Kulikov, seventy-four (at right), with the youngest of the group, his two-month-old granddaughter, in his arms. Among Old Believers who eventually will be resettled in Brazil, in addition to those remaining in Hong Kong, are slightly more than 600 others still in the process of emerging from Red China

mission. Also supporting it unofficially are the International Fellowship of Reconciliation and the Society of Friends.

The initial project was established in October 1957 in Morocco. Milton Harder, executive secretary of the program, indicated that a project in Europe is under consideration. He expressed the hope that the new West German draft law, expected to be enacted this year, will permit conscientious objectors to choose alternative service programs in lieu of military service. He estimated that around 3,500 young men of draft age in West Germany can be expected to register as conscientious objectors.

UN Refugee Commissioner Pays Tribute to Voluntary Agencies

August Lindt, United Nations High Commissioner for Refugees, recently declared that without the help of the voluntary agencies "nothing at all" could be done to relieve the human misery of the displaced and the homeless

He paid this tribute in a talk to delegates from seventy-five countries attending the annual meeting of the World Council of Churches' Division of Inter-Church Aid and Service to refugees. He appealed to the nations of the world to help him finally clear the refugee camps in Western Europe before the end of this year.

Church Relief Abroad Valued at $300,000,000 Annually

America's Protestant, Roman Catholic, and Jewish welfare agencies aid hungry and needy people in more than 60 overseas countries every year with goods and services having a cash value of some $300,000,000.

CO Gets Teaching Credit for Civilian Work

The Virginia State Board of Education has agreed to give J. Hubert Showalter, a conscientious objector, credit for two years' teaching experience for the time he spent performing civilian work in lieu of military service. Mr. Showalter, a high school teacher, and a member of the Church of the Brethren, served two years as a recreational assistant in a mental hospital. Virginia teachers who are called for military service under the draft are given seniority credit on salary scales for the time spent on military duty. The National Service Board for Religious Objectors said this is the first instance in which they have learned of a school board giving the same credit to an objector for the civilian work performed in place of military duty.

U. S. Urged Not to Share Nuclear Weapons Knowledge

The United States has been urged by the Methodist Board of World Peace not to give to other countries its information and materials for the making of nuclear weapons. In other actions, the board called for the control and limitation of nuclear tests, armament reduction and regulation, and a summit conference related to the United Nations. A resolution dealing with world population problems reaffirmed the Methodist Church's stand in favor of planned parenthood.

Violence Against Protestants Reported in Colombia

Two acts of violence against Protestant property in Colombia in recent months have been reported by the Evangelical Confederation of Colombia. A Protestant rural chapel under construction was destroyed while workmen were away from the site. While the chapel was under construction the congregation was worshiping in the home of a parishioner and the confederation reports that the house was stoned. Another case of stoning took place in the state of Antioquia, when a crowd threw rocks at the home of a Protestant villager during the visit of a pastor.

Lack of Challenge Seen Threatening Jewish Existence

Dr. Nahum Goldmann, president of the World Jewish Congress, recently told the delegates to the biennial convention of the Congress that Jewish existence is in danger in the Western world through a lack of challenge. He said that through the centuries, Jews have reacted "constructively and heroically" when threatened. "Conversely," he said, "we have not been conditioned to maintain Jewish solidarity and identity in normal times."

Irish Presbyterians Urge Tighter Liquor Laws

A proposal that bars in Ireland be closed all day Sundays and open no more than nine hours on weekdays was made in a report presented to the General Assembly of the Presbyterian Church in Ireland. The report of a special committee on temperance and gambling also sharply criticized the holding of church raffles. It said it was regrettable that "our fellow countrymen in the Roman Catholic Church constantly resort to such questionable means of financing the work of God and of keeping their charities solvent."

Reformed Church Asks Open East-West Communication Channels

The Reformed Church in its annual Synod called on the World and National Councils of Churches to keep communication channels open between churches of the East and West in order to help promote world peace.

Another resolution calling on Congress to promote a courageous mutural aid program was approved. The synod also asked its churches to extend "all Christian hospitality to visitors and students from other lands." A report adopted by the synod declared that "total abstinence is the preferred behavior for all people in regard to alcoholic beverages."

The publication of a new magazine to serve members of the denomination in military service was approved by the synod. The synod voted also to study the establishment of a national denominational youth organization during the coming year.

News Briefs

A record 1959 benevolence budget of $3,815,000 was adopted by the Reformed Church of America in its 152nd annual Synod. The total represented an increase of nearly $1,000,000 over the previous year. Membership in the denomination now stands at 215,793.

Gifts to the Methodist Church for its benevolence and administrative funds reached a new high of more than $22,650,000 for the fiscal year ending May 31. It represented an increase of $1,366,000 over the previous year's total. Included were contributions of almost $12,000,000 to the World Service Fund of the Methodist Church.

Drive-in services, along the same lines as those held in open-air parking places in the USA, are also being held in Sweden.



Charles Bieber, Ira Petre and Stover Kulp (l. to r.) officiated at the ordination service

First Nigerian Elder Ordained

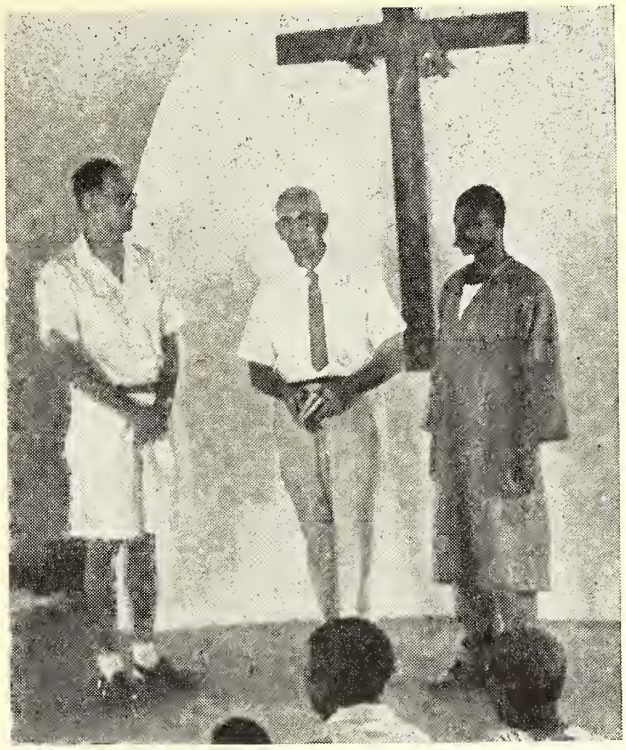
Charles M. Bieber
Photos by Beryl McCann

THE Church of the Brethren in Nigeria rejoiced today (June 22) in the ordination of her first Nigerian elder. Brother Mai Sule Biu, pastor of the Virgwi church, was installed into the eldership together with Dr. Roy Pfaltzgraff in a worship experience shared by a congregation which filled the church.

The two newly ordained elders have shared together the work of the Virgwi church for the past three years. As pastor of the congregation of 198 members, Mai Sule has also acted as chaplain to the hospital and leprosy settlement in which the church is located. Dr. Pfaltzgraff, medical superintendent of the leprosarium, has also been a minister in the church for a number of years and has been active in the teaching of Bible classes.

Regular tours by Dr. Pfaltzgraff





Stover Kulp (center) with the two new elders, Roy Pfaltzgraff, missionary doctor, and Mai Sule Biu, pastor of the Virgwi church

in supervision of widely scattered dispensaries and segregation villages, accompanied by Mai Sule, have given the two men a rare opportunity for evangelism. Both have been active in preaching and personal work in these widely scattered villages. Their usual custom has been for the pastor to make personal contacts while the doctor is doing his medical work.

The flower-bedecked cross in the worship center of the church symbolized the spirit of the new elders and of their congregation. In spite of the lameness, the blindness, the twisted bodies, and the distorted faces of the leprosy patients who are its members, the Virgwi church is known as the singing church. The songs which they sing, many of which were written by Mai Sule, echo long afterward in the mind of the visitor.

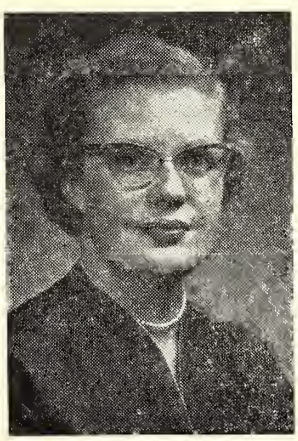
The service of installation was conducted by H. Stover Kulp, pioneer missionary to Nigeria. He was assisted by Ira Petre, chairman of the Nigerian church elders body, and Charles Bieber, elder of the Virgwi church.

Mai Sule becomes the second Nigerian member of the elders body of the Nigerian church. Bro. E. Karbam Mamza is a member of the elders body by virtue of his position as moderator of the district.

MEET YOUR MISSIONARY

Ruth M. Halladay

RUTH M. HALLADAY, daughter of Mr. and Mrs. Paul Halladay, was born in Chicago, Ill., where her father was teaching at Bethany Biblical Seminary. During the next year her father began his teaching at Manchester College, and with her parents she moved to North Manchester, Ind., where she lived until she graduated from college. The family, which several years later included a brother, Karleton, worshiped at the Walnut Street Church of the Brethren, of which Ruth became a member at the age of twelve. For some years



a son and daughter of the A. D. Helsers, missionaries in Africa, also lived in the Halladay home, making four children in the growing family.

Elementary and high school work was completed in the public schools of North Manchester, and in 1945 Ruth enrolled in Manchester College, where she majored in music and minored in English. While in college she was a member of the college women's trio and quartet and also the a capella choir. She was much interested in Tri Alpha, the college dramatic society, in which she was a four-year member.

Her first teaching position, that of teaching music and English in the high school of Sweetser, Ind., terminated after three years when Ruth resigned in order to join BVS. She was assigned for eighteen months to Kassel, Germany, where she served as house manager for the Brethren in Kassel and later worked in the material aid department. On returning to the U. S., she accepted an English teaching position in the high school at South Whitley, Ind., and after two years there moved to Hobart, Ind., where for the past two years she has taught speech, dramatics, and English. She has now been assigned to the Waka Training Center in Nigeria, West Africa.

Church Fellowship Activities

■ Two recent activities of the First Grand Valley, Grand Junction, Colo., church are shared here:

Our Birthday Supper

Ninety members and friends of the First Grand Valley church enjoyed a covered dish supper at the church on April 27. Tables were decorated with birthday cakes and arrangements typical of the four seasons. Each person sat at the table representing the season of his birthday.

Members of the CBYF furnished the entertainment during the dinner. The Homebuilders and CBYF were in charge of arrangements. A good time was had by everyone attending.

Family Talent Night

A Family Talent night was held

Continued on page 24



Midland Congregation Plans Relocation

MIDLAND, Mich., home of the Dow Chemical Company, has become nationally known as "the city of beautiful churches." In the past three and one-half years Midland's population is reported to have more than doubled (14,00 to 30,000). This growth includes a large number of college and university graduates who have been attracted to Midland because of job opportunities that have resulted from expanding industries.

For thirty-four years the Brethren have carried on a ministry in Midland. The present church building was dedicated in 1936. Growth of the congregation has been such as to make the facilities in recent years totally inadequate. The problem of inadequate facilities, added to the fact that there are seven churches within a five-block radius, has made it increasingly difficult to attract and to hold new people seeking a church home. These and other problems led members to give serious consideration to how they could best carry on a significant spiritual ministry in Midland. After careful survey and much study, the Midland congregation reached the decision to relocate in an unchurched area.

New Site Purchased

In the spring of 1955, a church and parsonage site was purchased on the northwest edge of Midland in the new Hillgrove Park subdivision. The two-acre tract is bounded by three streets, with nine hundred feet of frontage. More than 500 homes have been built recently in this immediate area. Water, sewers, and curbing are in on many more of the streets making them ready for construction of additional new homes.

The new parsonage was dedicated in January of 1957. Members of the congregation gave generously of their skills and donated many hours of labor to provide this new home for their pastor and his family.

The stewardship response of the congregation has risen to a most encouraging level in the past five years. For the past three years per-member giving has averaged $112 annually (twice the Brotherhood's average). Stewardship education receives special emphasis in addition to being an integrated part of the total education program. The congregation has adopted the use of weekly offering envelopes. An annual every-member canvass aids greatly to keep every person informed regarding the program and work of the church. Members have responded to the canvass by making a commitment of the amount each intends to share weekly.

Construction Begun

Ground was broken for the first unit of the new church on June 22. Included in the first unit will be education classrooms, office space, a fellowship room, and a kitchen. The fellowship room will serve as the temporary place of worship. Cost of the first unit will be approximately $90,000.

The congregation is confronted with the challenge to provide a much needed ministry and Christian witness. Members are eager to respond adequately to this need.

The General Brotherhood Board has approved a grant of $8,000 to assist with the building of the first unit. In addition the Board has made available a loan of $15,000, which will be interest free for the first five years.

Getting Delegates Ready for Annual Conference

The First Grand Valley Church, Grand Junction, Colo., included the following message in its local church newsletter. Brief summaries of all queries were given with a Yes ( ) and No ( ) line for each item. (The queries are not reprinted here.) Other churches might find this an excellent educational program to consider.

If the Annual Conference is to be a vital part of each local church's life, the local church needs to plan for meaningful participation in the Conference program. How can delegates be prepared to truly represent the thinking of his local church?

For detailed information on the Annual Conference Queries check your copies of the Gospel Messenger of March 22, May 3, May 10, and May 17.

If each member will study the queries presented and check his personal vote, our delegates will have a general feeling of this congregation before going to Annual Conference. Naturally, presentations and discussions of Conference business at the actual meeting will give new insights on the various matters to the delegates and they may feel it necessary to vote differently than they had planned, but knowing their local group, they will be in a better position to interpret their action than if no previous thought had been given by the church constituency.

Please check these queries and hand them to the ushers *Sunday morning, June 1.* Our delegates can evaluate them before leaving for Annual Conference and represent us more fully.

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Twenty-four new missionaries were commissioned by the Protestant Episcopal Church during an annual missionaries conference in Greenwich, Conn.

A Home for Hungarian Boys

THE situation of Hungarian youth who fled their homeland during the revolt of 1956 has often been a difficult one. This is the story of how the World Council of Churches with the help of donations has been able to assist one group of such boys.

As the numbers of emigrating Hungarian refugees began to dwindle, it became apparent that it would be some time before many of the refugees could leave Austria. Indeed, it became a question whether many of them would ever be able to emigrate. Searching for a way to help in this situation, the World Council of Churches set up a home and school in Upper Austria for young boys who had fled without their parents and who had no one to look after them.

They were fortunate in being able to buy an old summer mansion on Attersee. Promptly several boys were moved into the home. English and German classes were started, as well as programs of recreation. Much work had to be done to the house, however, to transform it from a private dwelling into a home and school for some forty boys.

Through the Committee of International Voluntary Agencies working in Austria, the Brethren Service Commission was given a part of a fund raised by the people of Chicago, under the leadership of Mayor Daly, for use in helping unaccompanied Hungarian youth.

With the $1,413.16, which was its share of the fund, Brethren Service was able to buy a number of major appliances, such as a large cook stove, a large refrigerator, a room-heating apparatus, a large single-burner hot plate, an automatic washing machine, and a dryer, which were urgently needed to outfit the home and make the work of caring for the boys less burdensome.

As there seemed to be no immediate need for additional appliances, the remaining money was used to purchase skis for the group. Because of the Communistic training which the boys had undergone, they were at times quite unruly unless they were kept busy. The skis made it possible to get them out-of-doors into wholesome activity during the winter months when it was difficult to find sufficient work and other activities to keep them busy.

As the classes are now set up, there are beginning and advanced classes in both German and English. Each boy registers for one or the other of these languages and studies that language for five hours a day.

Although the home is run by the World Council of Churches, no religious lines are drawn. Catholic boys are quite as welcome as Protestant ones. The boys range in age from 14 to 22 years, most of them falling into the sixteen- to eighteen-year group. All are looking forward to emigration, which is also possible for those under eighteen, if they have parental permission. Canada and Australia are the two countries for which the English-speaking boys are prepared, as the United States immigration laws are too strict at the present to offer much hope.

The fellows have no lack of variety in their recreational program. As the home is located on a lake, when the weather permits, swimming is the order of the day. Volleyball and table tennis are also quite popular. In winter it is skiing. Reading occupies much of their time, as the home has been able to procure some books in Hungarian. Also many of the boys are far enough advanced to be able to read either German or English books.

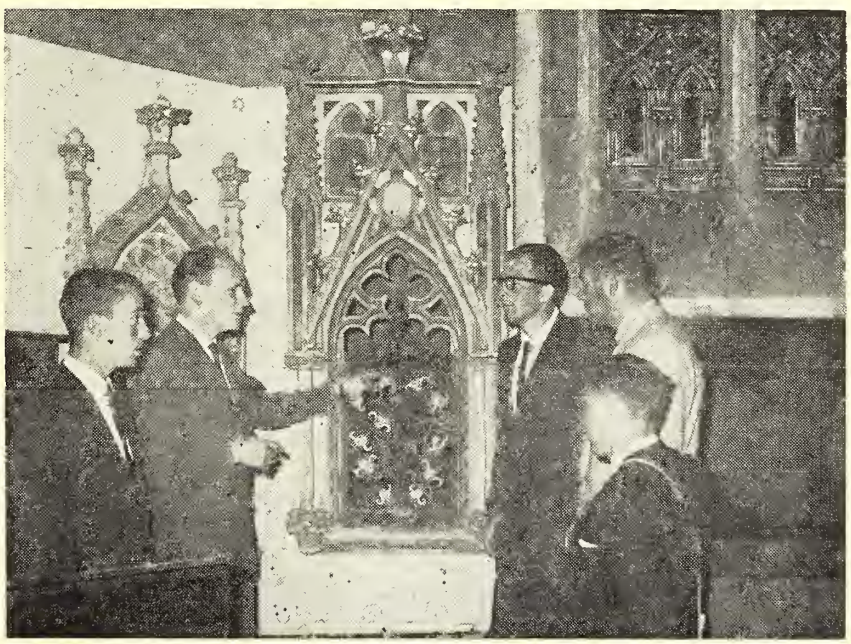
The over-all feeling of the home is one of co-operation and goodwill. Friction is at a minimum, and each is considerate of the others. Food is good and plentiful and cooked in the style to which the boys were accustomed in their native country. It is a home of which all who have assisted can be justly proud.

NEWS NOTES

Germany

A work camp was held on the week end of May 31 in Grebenstein, a village near Kassel. Brethren Service workers sanded and painted furniture for the church-sponsored kindergarten, set up play equipment, and mowed and raked the lawn. The workers spent the night in homes of the village, and the group attended the Evangelical church on Sunday.

By strange coincidence the wife in a German family lately resettled from East Prussia who were "on



Latest volunteer arrivals to Europe are Arthur Gish, Mt. Joy, Pa., Gordon Switzer and Roland Baker, both of Waterford, Calif., and Donald Ullom, Wiley, Colo. Here the pastor of a 700-year-old church in Grebenstein, near Kassel, Germany, points out to them some of the interesting aspects of the church's architecture and explains the meaning attached to various parts of the structure



Volunteers Joy Harsh, Tom Endress, and Ruth Davidson sand off kindergarten furniture for repainting at a week-end work camp in Grebenstein, Germany

Gary Williams

leave" from a refugee camp for four weeks of hospitality in Brethren House, pending their relocation, had participated in the Brethren Service work camp in Poland in 1948. They were one of four families living in one room in the Emden refugee camp.

Greece and Sardinia

The Dutch Committee on Interchurch Aid contributed and shipped 360 hatching eggs to the World Council of Churches Village Development team in Greece. Russell Johnson, member of the Church of the Brethren and former Heifer Project worker in California, who is director of the Greek team, is using the eggs to start a poultry program. He has already organized a producers' co-operative and hopes to develop an Athens market for graded eggs and dressed chickens.

The Dutch committee also sponsored 500 eggs to the refugee resettlement project in Sardinia.

B.V.S.'ers Write

I WILL catch you up on my last few months at Intermountain Indian School. One important part of our work there was trying to follow up on the students after they get out on a job. Therefore, during April several of us from the staff made a trip to Los Angeles to visit the students that are working there and to help build a better understanding between them and the local pastors. We were there four days, and we really kept busy seeing students. It was very interesting to see them on their jobs. A sociologist would have had a heyday visiting them and seeing how their cultural background affects them in our society.

Don Jordan.

The first week end of May was a big one for us in Puerto Rico. Saturday was our all-island play day in San Juan. It was really wonderful. Twice each year all the church-related projects of the island get together. It was very interesting to meet others and learn of their goals and purposes. We particularly enjoyed the worship service and the group singing.

Esther Petersime.

Church Fellowship

Continued from page 21

May 4 with fifty-six attending our 6:30 fellowship hour. For the 7:30 worship hour in the sanctuary we had talent from all ages, as we brought our program to God. We were urged to bring our talents in our family "fun time" to enhance our devotions and Bible study and to make "Our Home, a Household for God."

Our church is blessed full measure with talent. If you give readings, or recite scripture, sing songs or play a musical instrument, tell stories or lead devotions let it be known so that you can share that which the Lord has given you. Let's keep our lights fluorescent—neither too dim nor too bright, but just right so all may see our good works and give God the glory, through Christ.

Readers Write

Continued from page 2

to shift the schedule to meet local conveniences but as a whole the program is good, the messages are timely, and the illustrations are appropriate. We would commend the General Offices for this service.

The series on church history is especially well done and Mrs. Long must be living up to the full expectations of those who gave her the assignment in writing these little accounts. It is true that the calendar did double duty on the day the history lessons began—it being Easter—but wasn't it appropriate that the Anniversary's year began on the day of Resurrection? Blessed thought! We used a commercial bulletin to accompany the Brethren release—and many of our people saved the latter but few saved the highly colored job. That says it.

We have a tendency to publish our dislikes and hide under a bushel our approvals. Can that be Christ-like? Salute the Brethren for us.—Murray L. Wagner, Troy, Ohio.

Finished Work of Salvation

I was shocked to read in a recent Messenger, in the Reader's Write column, under the heading, "Credit and Blame," a statement asking the question, "Does Christ actually save us or has he just taught and showed us how to save ourselves and each other?"

God's Word says, "Prove all things, hold fast that which is good," and he also says, "Beloved, believe not every spirit but try the spirits whether they be of God: for many false teachers are gone out into the world. . . ."

As his Word is truth let us turn to the Bible to find out the truth. . . .

In Acts 16, when the Philippian jailor fell down trembling before Paul and Silas and said, "Sirs, what must I do to be saved?" Paul answered simply, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." That very night after washing their stripes he and his family were baptized. He rejoiced, believing in the Lord. The whole world today needs repentance and belief in the saving power of the Lord Jesus Christ, just as it always has and always will. But Satan would have us believe in ourselves, and belittle the great and finished work of salvation wrought by Christ at Calvary. All our works of righteousness are filthy rags when

viewed by our Lord in comparison to his sacrifice. May we exalt and glorify our Lord and humble ourselves and rejoice in our salvation.—E. E. S., Glendale, Ariz.

Living What We Believe

On the most important night of Jesus' life he took time to eat a meal with his disciples. Have Brethren become so busy with the things of the world that we no longer have time to eat together? We are not facing death on the cross tomorrow as Jesus was, but if we were, wouldn't it be better to spend our last hours with fellow Christians than to be out making money? Jesus said, "If you know these things, happy are you if you do them." Brethren, we know these things, our Bible teaches them to us, our forefathers discovered these truths and built a church on them. Since we know these things, any reason we give for not doing them can be only a poor excuse.

Our fine church leaders and members of the Board are putting much stress on stewardship, integration and our peace position; they are saying this is what Jesus taught, and so he did. He also taught baptism by immersion, feet washing and the fellowship meal at the time of communion. Jesus said, "Teaching them to observe all things whatsoever I have commanded you." . . .

The answer to our church's growth does not lie in giving up our Biblical beliefs, but in living what we believe and knowing why we believe as we do. — Thornton Black, Baltimore, Md.

Anniversaries

Brother and Sister J. F. Hartline celebrated their golden wedding anniversary on May 25, 1958. They have four children and ten grandchildren. —Mrs. Walter F. Berkebile, Rockwood, Pa.

Mr. and Mrs. R. C. Hollinger of La Verne, Calif., observed their sixtieth wedding anniversary on June 8, 1958. A reception for the family was held at the home of their daughter. They have six children, fourteen grandchildren, and fourteen great-grandchildren.—Mrs. Harold Hollinger, Inglewood, Calif.

Mr. and Mrs. Charles Knoepfle of Cincinnati, Ohio, celebrated their fifty-sixth wedding anniversary on March 5, 1958. They are the parents of four children; there is one granddaughter. —Mrs. James R. Replogle, Cincinnati, Ohio.

Brother and Sister Edgar W. Mesick, Sr., of Midland, Va., celebrated their golden wedding anniversary on May 25 with open house. They have six daughters, three sons, and thirteen grandchildren.—Mrs. Thelma L. Dettra, Midland, Va.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselors:

How can we get our young fathers and mothers to see the importance of family life and to spend more time with their families? They say there is so much going on in the church and elsewhere that they can hardly find time to read their Bible every day. By looking over their program they could choose the better and more wholesome things.

Concerned Mother.

Dear Friend,

Indeed families do need time together. Family life is utterly dependent upon sharing together. Families that work together, play together, and worship together stay together.

Most of our congregations in this anniversary year have distributed the booklet, Meditations on Brethren Life. Its use has met a favorable response in families. Each year the National Council of Churches publishes a Pages of Power devotional booklet for Family Week. The American Bible Society suggests yearly Bible readings from Thanksgiving until Christmas. Many publications like the Upper Room are in wide use by families. Talk with your pastor about the spiritual food your family needs.

Harry K. Zeller, Jr.

Obituaries

Baker, Mella D., daughter of Nathan D. and Emma Patterson Groff, was born Dec. 7, 1881, and died May 17, 1958. On Nov. 27, 1902, she was united in marriage to H. Jesse Baker, who preceded her in death. She united with the Church of the Brethren at an early age. She is survived by four sons, one daughter, seventeen grandchildren, and three great-grandchildren. The funeral service was held from the Prices Creek church by the undersigned, assisted by John Good.—Edwin Rodabaugh, Eldorado, Ohio.

Ballinger, Cassius L., son of Betheul and Mary Ballinger, was born in Jackson Township, Ohio, April 22, 1883, and died May 22, 1958. In 1904 he was united in marriage to Ida Grant, who preceded him in death. He was a member of the County Line church. Surviving are five daughters and three sons. Funeral services were held in the County Line church by the undersigned, and interment was in the LaFayette cemetery.—J. Oliver Dearing, LaFayette, Ohio.

Black, Susan May, daughter of Elijah and Annie Friend, was born near Friendsville, Md., and died at the age of eighty-nine years. She is survived by her husband, Harry J. Black, one daughter, and one grandson. Funeral services were conducted by Bro. Ross Speicher and Rev. P. M. Goff. Interment was in the Addison cemetery, Addison, Pa.—Mrs. Helen J. Speicher, Accident, Md.

Blough, Elizabeth, daughter of William and Lavina Kuns Hoots, was born Oct. 13, 1894, at Cerro Gordo, Ill., and died June 12, 1958. She was married to Elmer Blough on June 7, 1918. She was active in 4-H Club work. She served with her husband in the office of deacon. She is survived by her husband, two daughters, two sisters, two brothers, and nine grandchildren. Funeral services were conducted by the undersigned at the South Waterloo church. Interment was in Orange Township cemetery.—Clarence D. Sink, Waterloo, Iowa.

Bowman, Alice P., daughter of Samuel and Amelia Weber Kline, was born July 9, 1876, and died Jan. 12, 1958. She was a faithful member of the Midway church, Pa. Her husband, John Bowman, preceded her in death. She is survived by three sons, one daughter, five sisters and one brother. Services were held at the Midway church, with interment at the South Annville cemetery.—Mrs. S. W. Sterner, Myerstown, Pa.

Bowser, Harry C., died June 8, 1958, at Kittanning, Pa., at the age of seventy-two years. Surviving are two sons, a granddaughter, and two sisters. Funeral services were conducted in the Center Hill church by Bro. William P. Gauntz. Interment was in the cemetery adjoining the church.—Flaura Bowser, Kittanning, Pa.

Carpenter, James E., was born in Kokomo, Ind., Feb. 28, 1880, and died in Tacoma, Wash., April 14, 1958. He is survived by his wife, Lena, and two children. Officiating at the services was Bro. L. W. Blackwell. Interment was in Wenatchee, Wash.—Stella L. Snowberger, Tacoma, Wash.

Clipp, Mary Jane, daughter of Russell and Fannie Tritapoe, was born June 11, 1932, at Weverton, Md., and died April 29, 1958. She was a mem-

ber of the Brownsville church. On Aug. 24, 1951, she was married to Cecil Clipp, Jr. Surviving are her husband and three daughters. Funeral services were held at the Brownsville church by Bro. Newton Poling. Interment was in the church cemetery.—Norma Jean Shelby, Keedysville, Md.

Coberly, Angeline, daughter of Thomas C. and Alice B. Wristen, was born March 20, 1889, at Dighton, Kansas, and died May 10, 1958, at Kansas City, Kansas. On March 15, 1911, she was united in marriage to James Marian Coberly. Surviving are her husband, two daughters, one son, and ten grandchildren. Funeral services were conducted by Rev. Raymond Worden and Bro. D. Floyd Crist in the Gove Methodist church. Interment was in the Gove cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Davie, Della Jane, daughter of Benjamin and Drucilla Layman, was born April 17, 1876, near Roanoke, Va., and died June 8, 1958, at Sierra Madre, Calif. She was united in marriage to William Stephen Davie in 1904. She was a member of the Pasadena Church of the Brethren. Surviving are three daughters, three grandchildren, two great-grandchildren, two brothers, and one sister. Memorial services were conducted in Pasadena by Brethren Paul Studebaker and Paul Mohler. Interment was at Rosedale cemetery in Los Angeles.—Mrs. Betty Cohick, Pasadena, Calif.

Davis, Mrs. Ben G., daughter of Brother and Sister S. Z. Sharp, died unexpectedly at Takoma Park, Md., at the age of ninety-three years. She was a member of the Takoma Park Presbyterian church. She is survived by four sons, three daughters, fourteen grandchildren, and twenty great-grandchildren. Funeral services were held at the Takoma Park Presbyterian church with burial in George Washington cemetery.—Mrs. Mary Beahm Baber, Hyattsville, Md.

DeBord, Walter P., was born in Bolivar, Mo., and died May 22, 1958, at the age of seventy-five years. Surviving are his wife, two daughters, two sons, five sisters, thirteen grandchildren, and two great-grandchildren. Services were held in the Church of the Brethren by Bro. Floyd E. Bantz. Burial was in Houstonia, Mo.—Mrs. Gertrude Gaba, Kansas City, Mo.

Dodson, Harry B., son of David and Catherine Shaulis Dodson, was born Oct. 2, 1888, in Somerset County, Pa., and died May 18, 1958. He served his church faithfully. Surviving are his wife, three children, five grandchildren, four great-grandchildren, one sister, and two half brothers. Funeral services were held in the church by Bro. Earl Brubaker. Burial was in the Bethany cemetery.—Mrs. A. G. Maust, Sipesville, Pa.

Ebersole, John, son of Jacob and Annie Ebersole, was born Aug. 27, 1867, at Bachmansville, Pa., and died at Hershey, Pa., on March 24, 1958. In 1890 he was united in marriage to Ada Stauffer, who preceded him in death in 1944. He had been a member of the Church of the Brethren for many years and had served in the office of deacon since 1921. He is survived by one daughter, twelve grandchildren, and twenty great-grandchildren. Funeral services were conducted in the Spring Creek church by Bro. Robert S. Young and the undersigned. Interment was in the cemetery adjoining the church.—J. Herbert Miller, Hershey, Pa.

Eckard, Olive G., daughter of William L. and Loretta Beachley Guyton, was born Oct. 4, 1897, and died June 4, 1958, at her home in Middletown, Md. She was an active member of the Pleasant View church. Surviving are her husband, Amidee E. Eckard and four children. Services were held in the Pleasant View church with the undersigned officiating.—Burial was in the adjoining cemetery.—Emmert F. Bittinger, Burkittsville, Md.

Faw, Pernie Hylton, daughter of Brother and Sister C. D. Hylton, was born Aug. 26, 1892, and died May 10, 1958, at Roanoke, Va. At the time of her death she was president of the Roanoke Council of Church Women. Her husband, Paul E. Faw, had preceded her in death. She is survived by one daughter. Funeral services were held at Central church, and interment was in the Daleville cemetery.—Merlin E. Garber, Roanoke, Va.

Garber, Florence Cline, daughter of William and Eliza Wampler, was born Sept. 19, 1887, and died June 6, 1958. On May 10, 1910, she was married to Benjamin F. Garber. She is survived by her husband, two daughters, one son, seven grandchildren, four sisters,

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Epistle to the Romans. C. K. Barrett. Harpers, 1957. 294 pages. $4.00.

The minister and church school leader can never get too much help in understanding the most profound of Paul's letters, the Epistle to the Romans. This commentary, the second to be published in the very excellent Harper's New Testament Commentary series, is ably done by a front-ranking British scholar, C. K. Barrett, already noted for his work on the Gospel of John. He has given a fresh translation and a readable, yet scholarly, commentary that is unexcelled in clarity and helpful explanation. There runs throughout a fine combination of scholarly exactness and moral and spiritual insight. No minister who aspires to keep abreast of Biblical studies will want to miss this book. In fact, the whole series gives promise of being the best of its kind since the Moffatt commentaries of some years back.—*Chalmer E. Faw, Chicago, Ill.*

The Bible When You Need It Most. T. Otto Nall. Association Press, 1958. 127 pages. 50c.

This is a book of inspiration. It speaks to the heart and kindles the fires of faith with fresh testimony. Here choice portions of the Bible are used to help people face the trying experiences of life. The book is well written, and has a wealth of illustrative material in it, which would make it useful to youth leaders, church school teachers, and ministers. It is in a real sense the truth of the Bible brought into the lives of persons. Moreover, the book is another addition to the series, Reflection Books, put out by the Association Press. It would be fine for our lay people to become acquainted with the series. This is a good one to start with. Reading it will quicken the soul with the sense of God's nearness to life and ability to help us make something fine and beautiful out of the hard hours of life.—*Glen Weimer, Arlington, Va.*

100 Devotions for Boys and Girls. William L. Woodall. Association Press, 1957. 122 pages. $2.00.

Mr. Woodall has written a helpful book for boys and girls seven to fourteen, giving them one hundred devotional themes, each composed of a short scripture, a true-to-life story, and a brief prayer emphasizing the theme. This should be excellent additional material for those boys and girls starting or continuing their daily worship period.

The sections are grouped under: Some Ideas About God, Some Pictures of Jesus, How Shall I Pray? How Do I Know What's Valuable? Taking My Part in the Whole, What a Real Christian Is Like.

Themes include: Does God Really Care? Why Should I Attend Church? Does It Matter What I Believe? But Bees Can Fly, What Can I Do? Whose Church Is Right? Hits, Runs, and Errors, The Four Minute Mile, and Am I a Christian?—*Paul Weaver.*

and three brothers. Funeral services were conducted by Bro. Samuel H. Flora, Jr., in the Pleasant Valley church near Weyers Cave. Interment was in the church cemetery.—Mrs. Frank L. Garber, Weyers Cave, Va.

Garst, Charles Homer, son of Isaac B. and Virginia Crumpacker Garst, was born near Appanoose, Kansas, Dec. 30, 1880, and died May 12, 1958, in Los Angeles, Calif. On Oct. 17, 1900, he was united in marriage to Carrie Belle DeFord. Surviving are his wife, one daughter, five sons, twenty grandchildren, seventeen great-grandchildren, and one sister. Funeral services were conducted by Brethren Glenn J. Fruth and D. Floyd Crist in the Quinter church. Interment was in the Quinter cemetery.—Mrs. Melvin Reinecker, Quinter, Kansas.

Garver, Lois S., was born Oct. 9, 1896, and died June 5, 1958, at her home in Woodworth, Ohio. She was a member of the Woodworth church. Surviving are her husband, Leif S. Garver, four sons, three daughters, one brother, one sister, and eleven grandchildren. Funeral services were conducted at the church by Bro. E. G. Diehm and the undersigned. Interment was in the Zion Hill church cemetery.—Alvin Cook, Poland, Ohio.

Grater, Hannah Jane, wife of B. Frank Grater, died on June 1, 1958, at the age of seventy-five years. She was a long-time member of the Coventry church. She is survived by her husband, two sisters, two daughters, one son, and thirteen grandchildren. Memorial services were conducted by Bro. D. Howard Keiper. Interment was made in the East Coventry Mennonite cemetery.—D. Howard Keiper, Pottstown, Pa.

Harshman, Ella Lavinia, was born in 1891, and died Feb. 12, 1958. She was a member of the Bush Creek church near Monrovia, Md. Surviving are her husband, Harry H. Harshman, three daughters, two sons, and twelve grandchildren. Funeral services were conducted by Bro. Byron Flory. Interment was in the adjoining cemetery. —Mrs. Preston Poole, Mt. Airy, Md.

Henzey, Ella, wife of Charles Henzey, died on May 9, 1958, at the age of ninety years. From her girlhood she was a member of the Coventry church, Pa. She is survived by two brothers, one son, and five grandchildren. Funeral services were conducted by the undersigned from White's Memorial home. Interment was made in the Mt. Zion cemetery.—D. Howard Keiper, Pottstown, Pa.

Herr, John H., Sr., was born Sept. 9, 1900, and died June 6, 1958. He was a member of the Salunga church, where he served in many ways. He was a graduate of Elizabethtown College. He is survived by his wife, Kathryn Denlinger Herr, three sons, two stepsons, and three grandchildren. Funeral services were conducted in the Salunga church by Bro. Paul Wenger of the Bareville church. Interment was in the adjoining cemetery.—Mrs. Stanley W. Mosler, Salunga, Pa.

Hertzog, Phares Harold, son of Martin H. and Callie Hertzog, was born June 28, 1897, and died April 2, 1958, in Pasadena, Calif. He was a member of the Pasadena church. Surviving are his wife, the former Edna M. Sharer, two sons, and four grandchildren. Funeral services were conducted by Bro. Paul B. Studebaker. Interment was in the Mountain View cemetery.—Mrs. Betty Cohick, Pasadena, Calif.

Hexson, William Clay, son of Mr. and Mrs. Noah Hexson, was born Dec. 4, 1879, near Highland, Ohio, and died May 4, 1958. He united with the Lexington church when very young. In 1901 he was married to Blanche Miller, who survives him. Other survivors are one son, one daughter, seven grandchildren, and three great-grandchildren. Funeral services were held by the undersigned and P. L. Thompson. Interment was in the Highland cemetery.—John M. Garst, Dayton, Ohio.

Hurless, Hallie Harry, son of Isaac and Nora Mitchell Hurless, was born in Illinois, Nov. 10, 1894, and died May 9, 1958. He was united in marriage to Mary Thurl Hendren on May 26, 1937. Survivors are his wife, three brothers, and one sister. Funeral services were held in the McNabb funeral home with Rev. Harvey Gabel and Bro. Carl Zigler officiating. Burial was in South Elkhorn cemetery.—Mrs. Maynard Wisner, Polo, Ill.

Jones, Elbert, son of John and Nancy Miracle Jones, was born in Bell County, Ky., in 1890, and died March 2, 1958, at his home in Ewing, Va. Surviving are his wife, Delpha Crumley Jones, one daughter, three sons, three sisters, three brothers, and four grandchildren. Funeral services were conducted from the Ewing Brethren church with Bro. Charles Rinehart and Bro. F. C. Rohrer officiating. Interment was in the Ewing, Va., cemetery. —Henry Jones, Ewing, Va.

Jones, Sarah Fourman, daughter of Henry and Margaret Fourman, died April 26, 1958, at the age of sixty-nine years. She was united in marriage to Walter Jones on July 10, 1909. She joined the Church of the Brethren in 1924. Surviving are four daughters, three sons, nineteen grandchildren, three great-grandchildren, seven sisters, and four brothers. Services were conducted by the undersigned at the Eversole church, Ohio.—Kenneth I. Hartman, New Lebanon, Ohio.

Keiser, Sophia Beatrice, daughter of James and Jane Malone, was born Aug. 31, 1878, and died May 15, 1958, at St. Francis, Kansas. On Jan. 6, 1898, she was united in marriage to Alfred A. Keiser, who preceded her in death. She was a member of the Church of the Brethren. She is survived by one son, one daughter, two grandchildren, and four great-grandchildren. Funeral services were conducted by Brethren Glenn J. Fruth and D. Floyd Crist in the Quinter church. Interment was in the Quinter cemetery. —Mrs. Melvin Reinecker, Quinter, Kansas.

Kurth, William Frederick, son of Carl and Friedericke Gorn Kurth, was born March 16, 1886, and died May 5, 1958, at his home in Lena, Ill. He was married to Bessie Altman, who survives. Also surviving are one son, two daughters, five grandchildren, one great-grandchild, and four sisters. Services were conducted in the Lena church by the undersigned. Burial was in the Lena cemetery.—David Ockerman, Lena, Ill.

Kurtz, Harvey, was born Nov. 24, 1870, in Louisville, Ohio, and died May 5, 1958. He was married to Cecelia Keener, who preceded him in death. He was a member of the Springfield church, Ohio. He is survived by one daughter. Memorial services were held in the Springfield church with Bro. Jacob Dick in charge. Interment was in the Maple Hill cemetery.—Vera Donovan, Akron, Ohio.

Lawyer, Milton C., son of William E. and Louisa Powell Lawyer, was born in Carroll County, Md., and died May 19, 1958, at the age of seventy-five years. He was an active member of the Blue Ridge congregation, serving as superintendent and deacon. Surviving are his wife, Mary E. Fike Lawyer, four sons, two sisters, and ten grandchildren. Funeral services were conducted in the Creager funeral home, Thurmont, by Bro. Philip M. Kulp. Interment was in the Blue Ridge cemetery.—Mrs. Philip M. Kulp, Thurmont, Md.

Leckington, Melisia, daughter of Amos and Mary Breed, was born in Iowa, July 16, 1862, and died in Lena, Ill., May 31, 1958. On Aug. 26, 1880, she was united in marriage to Wilmot Leckington, who preceded her in death. Survivors include four daughters, two sons, thirty-four grandchildren, twenty-six great-grandchildren, and thirteen great-great-grandchildren. Services were held in Lena by the undersigned. Burial was in the West Chelsea cemetery.—David Ockerman, Lena, Ill.

Leeeh, Herman B., son of James and Arminta Watson Leech, was born May 12, 1875, and died April 10, 1958. On Jan. 14, 1905, he was united in marriage to Etta Tinisher, who preceded him in death. He was a member of the Trotwood church, Ohio. He is survived by one son, one daughter, one grandson, and one sister. Funeral services were held in the Trotwood church by Bro. Paul Kinsel. Burial was in Indianapolis, Ind.—Mrs. Elizabeth G. Flora, Trotwood, Ohio.

Lehigh, Charles W., son of Amos and Sara Peterman Lehigh, died at his home, June 10, 1958. He was a member of the Florin church, Pa. He is survived by his wife, Emily Worley Lehigh, and four children. Funeral services were held in the Mummerts church with interment in the adjoining cemetery.—Florence Geib, Mount Joy, Pa.

Longenecker, Mary, daughter of Mr. and Mrs. Lloyd Billow, died June 6, 1958. She was a member of the Florin church. Besides her husband, Linneaus W. Longenecker, and her parents, she is survived by three children. Funeral services were held in the Florin church and interment was in the Mt. Joy cemetery.—Florence B. Geib, Mount Joy, Pa.

Lyles, Armonda Ellen, daughter of William H. and Lizzy Corn, was born in Sherman Junction, Kansas, on Feb. 5, 1888, and died in Independence, Kansas, at the age of seventy years. In 1904 she was united in marriage to

George Myers, who died in 1951. She was united in marriage with James Lyles in 1953. She was a long-time member of the Church of the Brethren. Surviving are her husband, one daughter, one granddaughter, one brother, and four sisters. Services were conducted by Bro. Edwin Collings, with burial in the Mount Hope eemetery.—W. E. Burroughs, Independence, Kansas.

Maleolm, Sarah, daughter of Jesse and Ida Miller, was born July 12, 1886, and died Jan. 25, 1958. She was united in marriage to Charles Malcolm, who preceded her in death. She was a member of the Turkey Creek church, Ind. She is survived by one sister. Services were conducted at the Turkey Creek church by the undersigned, assisted by Arvin Kilmer. Interment was in the Milford cemetery.—Leroy Fisher, Milford, Ind.

MeIntosh, Sadie Imes, daughter of David and Sarah Berkebile, was born Oct. 15, 1872, and died Oct. 23, 1957. She was married to William Imes, who preceded her in death. On June 14, 1940, she was married to Carl McIntosh, who also preceded her in death. Surviving are one daughter, one son, seven grandchildren, seven great-grandchildren, one brother, and one sister. Memorial services were held at the Swan Creek church by Bro. Delbert Hanlin. Burial was in Wauseon cemetery.—Mrs. Earl Zeigler, Toledo, Ohio.

Meyer, Raymond M., Jr., son of Raymond M. and Helen Ainsworth Meyer of Lebanon, Pa., died at birth on June 14, 1958. Survivors, in addition to the parents are two brothers, one sister, his maternal grandmother, and the paternal grandparents. Graveside services for the infant were conducted at the Grandview Memorial park by S. G. Meyer.—Grace E. Meyer, Ono, Pa.

Miller, Ernest D., son of Simon and Lydia Beachy Miller, was born near Springs, Pa., March 18, 1899, and died June 8, 1958. He was a member of the Salisbury church, where he served as deacon. Surviving are his wife, Emma Lohr Miller, one son, two daughters, one brother, two sisters, and five grandchildren. Funeral services were conducted in the Springs Mennonite church by Bro. Daniel Whitacre, assisted by Bro. Roy Otto. Interment was in the Springs Mennonite cemetery.—Mrs. Mary E. Davis, Salisbury, Pa.

Moss, Ira Clayton, son of Henry and Elizabeth McBride Moss, was born Jan. 9, 1884, at Burkittsville, Md., and died June 3, 1958. He was a member of the Brownsville church. On Nov. 2, 1904, he was married to Hattie Cochran. Surviving are his wife, three sons, six daughters, twenty-one grandchildren, and six great-grandchildren. Funeral services were held at the Bast funeral home by Bro. Newton Poling. Interment was in the Brownsville church cemetery.—Norma Jean Shelby, Keedysville, Md.

Nair, Berlin R., son of Robert and Mary Smith Nair, was born May 1, 1893, and died May 18, 1958. He was a member of the Linville Creek church, Va. His first wife, Minnie Cline Nair, died some years ago. He is survived by his second wife, Minnie Carr Nair, three stepdaughters, seven brothers, and five sisters. Funeral services were held at the Linville Creek church by Bro. Glenn S. Garner, assisted by Ceeil Hartman. Interment was in the Timberville cemetery.—Mrs. Fleta M. Kline, Broadway, Va.

O'Brien, Daniel W., was born Feb. 25, 1882, in Peoria, Ill., and died Feb. 13, 1958. His wife, Eva Brower O'Brien, survives. Funeral services were held at the Howard mortuary by Bro. Kurtis F. Naylor, pastor of the Prince of Peace church, Denver, Colo. Burial was in the Chapel Hill Memorial Gardens.—Elva Brower O'Brien, Denver, Colo.

Peck, John D., son of Lewis A. and Annie Baer Peck, was born Oct. 21, 1891, and died April 3, 1958. He united with the Maple Glen church at the age of eleven. His wife preceeded him in death. He is survived by two daughters, one son, one granddaughter, three sisters, and two brothers. Funeral services were conducted in the Price funeral home by Bro. Daniel Whitacre, assisted by Bro. Arthur Hunn. Burial was in the Union cemetery.—Mrs. Vernon Maust, Springs, Pa.

Ritenour, Lester W., son of George R. and Ina Ritenour, was born Jan. 15, 1893, and died June 1, 1958. On Dec. 24, 1924, he was married to Lora Hoover, who preceded him in death. He was a member of the Pleasant View church, Ind. Surviving are two sons, two daughters, seven grandchildren, two brothers, and one sister. Services were conducted in the Pleasant View church by Brethren Ervin Weaver and A. B. Pierson. Burial was in the Pleasant Hill cemetery.—Mrs. Charles Wine, South Whitley, Ind.

Schrader, Myrtle, daughter of Daniel and Katherine Kinzie Scott, was born July 4, 1879, and died June 14, 1958. On Oct. 16, 1916, she was married to Gus Schrader, who survives. She was a member of the Mexico church, Ind. Funeral services were held by Bro. Ralph Hoffman with interment in the Green Lawn cemetery.—Nellie Musselman, Peru, Ind.

Shirk, Ella Nora, daughter of Samuel and Annie Kurtz Kulp, died June 12, 1958, at her home in Ephrata, Pa., at the age of eighty years. She was married to Wilson M. Shirk, and on June 10 they celebrated their fifty-ninth wedding anniversary. She was a member of the Ephrata church and the ladies' aid society. She is survived by her husband, one daughter, one granddaughter, one great-grandson, one sister, and a brother. The funeral service was held at the Harold E. Miley funeral home by Bro. J. A. Robinson. Interment was in the Bowman cemetery.—Mabel M. Myer, Ephrata, Pa.

Spitler, William F., son of Moses and Alice Shoup Spitler, was born on Dec. 25, 1873, and died May 19, 1958, at Dayton, Ohio. On Dec. 25, 1897, he was united in marriage to Susie A. Bowman. On Dec. 22, 1936, he was baptized into the Trotwood church. Surviving are his wife, one daughter, and two grandchildren. Services were conducted in the Trotwood church by Bro. Paul Kinsel. Burial was in the Erhstine cemetery at Taylorsburg, Ohio.—Mrs. Elizabeth G. Flora, Trotwood, Ohio.

Strawser, Emma Parks, daughter of Lucian and Catherine DeBerry Parks, was born Nov. 8, 1873, and died May 22, 1958. She was united in marriage to Joseph N. Strawser, who preceded her in death. She was a member of the Maple Spring church, W. Va. Surviving are a daughter, two sons, twenty grandchildren, and twenty-four great-grandchildren. Funeral services were conducted at the Maple Spring church by Rev. W. C. Dunson and Bro. Allen D. Pugh. Interment was in the Eglon cemetery.—Chas. E. Arnold, Eglon, W. Va.

Taylor, Fred, was born in 1883, and died May 1, 1958. He was a member of the Linville Creek church, Va. He is survived by his wife, five sons, and one daughter. Funeral services were held at the Cedar Run church by Bro. Glenn S. Garner, assisted by Bro. Joseph W. Miller. Interment was in the Cedar Run eemetery.—Mrs. Fleta Kline, Broadway, Va.

Thompson, John Tilghman, son of John William and Martha Elizabeth Holder Thompson, was born Nov. 25, 1905, and died May 31, 1958, at Weverton, Md. He was a member of the Brownsville church. On April 16, 1927, he was married to Sarah Pearl Himes. Surviving are his wife, one son, one daughter, and five grandchildren. Funeral services were conducted at the Brownsville church by Bro. Newton Poling. Interment was in the Brownsville Heights cemetery.—Norma Jean Shelby, Keedysville, Md.

Walker, Wilbur S., son of James H. and Virginia C. Walker, was born May 4, 1888, and died April 28, 1958. On Aug. 15, 1914, he was married to Bertha C. Bowman, who survives with four children, seven grandchildren, one brother, and three sisters. Funeral services were at the Oakton church with Bro. David L. Rogers officiating, assisted by Bro. E. E. Neff. Burial was in the church eemetery.—Mrs. Joel A. Miller, Oakton, Va.

Church News

Southern Pennsylvania

Mt. Olivet—We observed our spring love feast on April 27, with Bro. Clarence Sollenberger bringing the examination sermon. The missioners of the Southern District, Brethren Wayne Tritt and Jesse Wareham, were with us on June 8. Bro. Glen Gingrich was our speaker for Father's Day. Two babies were dedicated on Mother's Day. Bro. David Markey conducted our evangelistie meeting, July 27—Aug. 3.—Mrs. Walter Brandt, Millerstown, Pa.

Western Pennsylvania

Farmington-Bethel—On May 18, Bro. M. Guy West was the dedication speaker for our remodeled sanctuary and Sunday school rooms. The young people along with other groups in the church have been active painting and placing draperies in their classrooms.

We are planning to combine our vacation Bible school with the Wharton Furnace Union Sunday school and feel this will be a good experience for both schools. Eight young people were baptized on Easter. It was reluctantly agreed to accept the resignation of our pastor, John E. Grim, Sept. 1, 1958. The Fayette County Sunday School eonvention was held in the Bethel church.—Lorraine M. Grim, Farmington, Pa.

Maple Grove—The Mennonite church joined with us for Easter sunrise services which were held in our church. Installation services were conducted by Bro. G. E. Yoder and James Murphy for our new pastor, Bro. Robert R. Jones of New Paris. Our pastor attended the Annual Conference as a delegate. One of our teen-age members, Carolyn Miller, has volunteered for a year in Brethren Volunteer Service.—Florence Kelley, Elton, Pa.

Florida, Georgia, and Puerto Rico

Clay County—Our young people have been meeting every week and are helping to buy new hymnals for the church. Brother Knieriem and his wife attended the training meeting for the 250th Anniversary Call held at Orlando, Fla., on May 23. There was also a special district meeting on the same day. The following Saturday night we had three missioners from the district hold a meeting in our church in regard to the Anniversary Call. Bro. John Myers from the Tampa church was the evangelist for our revival meetings, July 6-13.—Mrs. Dorothy Knieriem, Doctors Inlet, Fla.

Ft. Myers—Bro. C. H. Petry of Mondovi, Wis., was our guest speaker on Feb. 16. On Feb. 23, Florida day, Brother Petry began our revival meetings which lasted through March 2. Our love feast was held on March 1. Our visiting ministers have been Bro. John Miller, York, Pa.; Bro. Earl Gorrel, Phillipsburg, Ohio; Bro. John C. Hurst, Union City, Ind.; Bro. Charles E. Oberlin, Peru, Ind.; and Bro. William Hollinger, Trotwood, Ohio. Our council meeting was held on March 10 with our Bro. J. L. Miller as moderator. Bro. Glen Goshorn and his wife were ordained to the ministry and three were installed as deacons. One has been baptized and two received by letter since our last report. The CBYF has been organized and meets each Saturday afternoon with Bro. Glen Goshorn as leader. Our delegate to Annual Conference was Bro. Harold Spitler.—Mrs. Cara Beckler, Ft. Myers, Fla.

Mardela

Fairview—Eleanor Wooters showed slides and talked on her BVS experiences in Europe. A love feast was held on Jan. 5 in honor of the 250th Anniversary. Our members took care of Easton's children during the loyalty supper connected with their stewardship campaign. The CBYF held its district fellowship supper at our church with Dennis Todd as speaker. Some attended inspirational Sunday at Denton. At the women's work supper Mrs. Polly Weisbrod talked about her trip to the UN. Family night was observed with a meal and program. The children presented their annual children's day program.—Helen Noble Bridge, Cordova, Md.

Middle Maryland

Broadfording—Youth Sunday was observed on Jan. 26 with the young people in charge of both morning and evening services. Our youth conducted the morning devotional program over radio station WJEJ the following Wednesday. The staff of the Hagerstown Union Rescue mission were guests at the evening service on March 2. The program included slides, testimonies, and information about the work being done by the mission. Four of the adult Sunday school classes studied the Anniversary Sunday school lessons. Bro. Warren D. Bowman of Bridgewater, Va., was the speaker on May 4 at the dedication of our new educational building. Nine were baptized prior to the love feast on May 10. On Mother's Day six children were consecrated. The ladies' aid has been making large comforters, crib quilts, children's clothing, and packing used clothing for relief. Our pastor was a delegate at the Annual Conference at Des Moines, Iowa.—Edith Myers, Hagerstown, Md.

Welsh Run—Bro. Eugene Martin of Terre Hill, Pa., conducted our revival May 4-18. Two were added to the church. Bro. Clarence Horst was guest speaker on May 31. We held our love feast with Brethren Jerry Cassel and Lowell Gearhart officiating. Bro. Michael Olivieri taught the Sunday school lesson.—John D. Martin, Mercersburg, Pa.

Western Maryland

Fairview—Our CBYF presented the Easter play, For He Had Great Possessions, at our church. They also presented it at the Pine Grove church, and at the Methodist church in Gormonia, W. Va. Visiting ministers have been Bro. Norman Harsh, Rev. Darwin Cooper of Mansfield, Ohio, and Eugene Barnes, a Baptist minister of California. Our women's work group quilted several quilts this winter and the men's work held their banquet at our church on May 16.—Freda Knotts, Gormonia, W. Va.

Tennessee

Pleasant Hill—The young adult group of the district met in our church one evening in February for a fellowship meal, after which Bro. Ernie Rowe brought a timely message. Communion service was held on April 3. The Sunday school and choir presented the Easter program. On April 6-13 an evangelistic service was conducted by Bro. Ova Edwards. Fifteen persons have been baptized and two received by letter. On May 3 a family night banquet was held with a large number attending; the film, Come Up Higher, was shown at this time. The youth were busy this spring cleaning the church grounds and have voted to buy a pulpit light for the sanctuary. Mrs. Harold Freeman attended the Southeastern region workshop at Bridgewater. Brother Freeman is now teaching the two combined adult classes in the study of early Brethren history. Women's work made comforters for relief and bought shoes for needy children.—Mrs. Josephine Lunsford, Piney Flats, Tenn.

Eastern Virginia

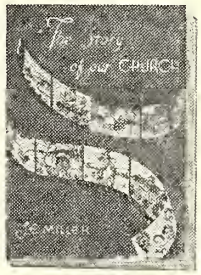
Western Mount Carmel—Our midweek Bible study and prayer group studied the history of the church as suggested in the 250th Anniversary celebration. Our church also used the booklet, Meditations on Brethren Life, for three months. We had our spring communion at the Evergreen church on April 27, jointly with Eastern Mt. Carmel, Free Union and the Charlottesville fellowship. Our pastor, Bro. Glenn Rohrer, and Brethren I. L. Bennett and Paul Sanger, were in charge of the service with emphasis on the celebra-

About the Brethren—

The Story of Our Church

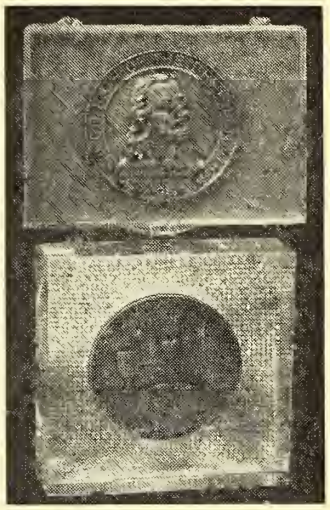
Revised and enlarged

J. E. Miller



Here is a book that was first published in 1941. After wide distribution and extensive usefulness it went out of print but has now been revised and brought up to date. It shows what led to the organization of the Church of the Brethren at Schwarzenau in 1708, what drove the church to America, how it spread from the Atlantic to the Pacific, who some of its leaders were, and how it came to be what it is today.

Church of the Brethren
General Offices
Elgin, Illinois



250th Anniversary Medallion

A beautiful gift medallion made of antique bronze, 1/16 inch thick, 2 inches in diameter, is now available. On the front of the medallion is a reproduction of the head of Christ and also the Anniversary theme, "Brethren Under the Lordship of Christ," with Church of the Brethren in the circle around the head of Christ. The reverse side of the medallion gives the dates 1708-1958 and symbols which have a special meaning for members of the Church of the Brethren. The medallion is available in a beautiful snap-clasp clear plastic case at **$5.00.** The other mounting is a 3/4 x 3 x 3 inch block of crystal clear lucite, packed in a white gift box, **$9.00.**

Order from
Church of the Brethren
General Offices
Elgin, Illinois

tion of the 250th Anniversary Call. The films, Martin Luther, Come Up Higher, and the Mural History of the Church have been shown. Sister Eva Bowman of Bridgewater was guest speaker at the district women's rally on April 19, at the Evergreen church. Twelve of our young people with our pastor attended the youth district rally at the Arlington church. The mothers of the Evergreen church were in charge of the worship on Mother's Day. Seven have been added to our church by baptism and six by letter. Bro. Jack Morris is director of our evangelistic visitation program. Bro. Glenn Weimer was our evangelist on July 27—Aug. 3. Our pastor represented us at the Des Moines Conference. The young people of the churches, led by Sister Ruth Drake, sponsored an all-day service of musical talent. Patsy and Lois Hoffman, students of Bridgewater College, were in charge of the special music.—Nelie Wampler, Geer, Va.

First Virginia

Peters Creek—On Easter we had the happy privilege to occupy our new sanctuary for the first time. The structure is colonial in style as is the present building and parsonage. The seating capacity, including main auditorium, balcony, and choir lofts, is approximately 336. We are now in the process of renovating the old building. Our plans include a modernized kitchen, nursery, women's workroom, fellowship hall, and additional Sunday school rooms. Attendance has been good during the past quarter for both church school and morning worship. Twenty-five persons have been received into the church since the first of the year. Our anniversary love feast was held on Jan. 5, with Bro. Carroll S. Ringgold officiating. During February and March a joint leadership training school was held at the First church, Roanoke. Our communion was held on April 20, with Bro. A. R. Showalter officiating. Bro. Sam Flora, Sr., of Southern Virginia, was the evangelist for our spring revival, April 27—May 4. A class is being taught by our pastor each week on Church of the Brethren history. During May and June we had classes for mission study with the topic, Christ, the Church and Race. At a recent council meeting Bro. Carroll S. Ringgold was elected delegate to Annual Conference. A Cub Scouting program has been recently organized under the sponsorship of the church. Our daily vacation Bible school was June 9-13.—Mary E. Naff, Roanoke, Va.

Roanoke, Central—We celebrated our thirty-third birthday with a homecoming on May 4; Robert L. Sherfy of Harrisonburg, Va., was the guest speaker. National Family Week was observed with a family fellowship supper, Mother's Day services, and a mother and daughter banquet. The 250th Anniversary historical tour dates were May 24-26. The tour included Brethren Service center at New Windsor, Md.; worship in the Germantown church, Pa.; visit to Alexander Mack's grave; scene of first baptizing in America; and visit at the grave of John Kline. The district men's banquet was held at the Hollins Road church. Our revival with Bro. Paul White of Winston-Salem, N.C., was a success. Mr. W. C. Ikenberry is writing the history of Central church. Our pastor, Bro. Merlin E. Garber, received his Doctor of Divinity degree at commencement exercises on June 1 at Bridgewater College. Our pastor and DeWitt Miller were delegates from the district to Standing Committee at Annual Conference.—Mrs. Leon C. Michael, Roanoke, Va.

Northern Virginia

Linville Creek—At a Sunday evening service and district women's rally, which was held at our church, the pageant, They Fashioned Our Torch, was given by the women of our church. This story depicts three episodes of the history of the Church of the Brethren from its beginning in 1708 down to the present day Brethren Service program. The women's Bible class had charge of Sunday school devotions on June 1 and conducted the singing similar to the old Brethren way, that of reading a line and singing a line. Bro. Bernard King was evangelist for our spring revival. Four were baptized, three received by letter, and one rededicated. Paul Wise presented slides of South America at a Sunday evening service sponsored by the men's work. The district young adults and the WCTU held their meetings at our church. Our pastor, Glenn Garner, and his wife represented us at Annual Conference. The combined choirs of Unity, Timberville, and Linville Creek, presented the Easter cantata, The Seven Last Words of Christ. Vacation Bible school was held June 23—July 4.—Fleta N. Kline, Broadway, Va.

Mountain View—Following a ten-day

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 359. Bethany Hospital is in need of a capable woman as afternoon supervisor in the dietary department. This requires a general knowledge of cooking and the ability to direct the activities of other workers. Contact: Miss Olga Bendsen, Personnel, Bethany Hospital, 3420 W. Van Buren St., Chicago, Ill.

No. 360. Needed: A woman to act as supervisor of the kitchen work. Others do the heavier work and get some of the meals. A Christian atmosphere in which to work. Contact: G. E. Drushal, Lost Creek, Ky.

Medical

No. 361. Needed: A doctor in an eastern United States community near a new consolidated high school of about 1,000 students. New hospital within 20 miles. Seven churches in the community. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

revival, which we closed with a love feast, we had five baptisms. Our church was represented at our district conference. Our elder, Bro. W. C. Mathias, has been preaching for us once each month since the death of our pastor, Bro. Arnod Wilkins. Bro. Virgil Wilkins and Bro. Nolan Kohne have been called to the ministry. Our women's work purchased a piano for our church and sent some clothing and comforters for relief.—Naomi D. Kohne, Mathias, W. Va.

Unity-Bethel-Fairview—We are in the midst of our 250th Anniversary celebration. Cottage Bible study groups and prayer meetings were held. The devotional booklet, Meditations on Brethren Life, was placed in each home. The adult and young people's classes of our Sunday school used the lessons on Brethren history. Our school of missions began on Jan. 5, with Brother and Sister Byron Flory of Bridgewater, Va., former missionaries to China, as guest speakers. We closed with a fellowship supper featuring a Japanese meal. Five neighboring churches united with us in the World Day of Prayer observance. The women's work at Bethel sponsored as guest speaker, Lavonne Ikenberry of Bridgewater College, who showed slides and told of her work in Germany. Our evangelistic meetings were held at the Bethel church with Brother and Sister Russell West as the evangelists. Eight have been baptized and four received by letter. Bro. Glenn Garner of the Linville Creek church was guest minister at our love feast held at Bethel. Family night was observed at the Fairview church with a fellowship supper and program. A mother-daughter banquet was held in the Bethel house, using for our theme, The Lights of Home. Mrs. Carroll Wampler was guest speaker. Our pastor, Bro. Earl D. Rowland, represented our congregation at the Annual Conference.—Eva Huffman, Broadway, Va.

Second Virginia

Arbor Hill—Bro. Samuel Flora, Jr., of Weyers Cave, held our revival; twelve were baptized and five received by letter. The film, Missionary in Walkers' Garage, was sponsored by the mission circle of the women's work. Rev. Otis Zirkle of the Mt. Tabor Lutheran church, was guest speaker at our father-son banquet. A new activities building is being constructed. Our pastor, Bro. J. C. Garber, completed fifty years in the ministry in April. At our mother-daughter banquet on May 15 Mrs. Eugene Smith was guest speaker. The children were in charge of the Mother's Day program, and six babies were dedicated. On pulpit exchange Sunday Bro. Ervin Block from Mt. Vernon was our speaker, and our pastor went to Oronoco. We hope to have our new building completed soon.—Mrs. Bobby L. Cale, Staunton, Va.

Middle River—Bro. F. Y. Garber is serving as minister of our church. The choir, which has recently acquired robes, presented an Easter cantata. We have been favored with music by the Bridgewater College chapel and touring choirs. Mrs. F. Y. Garber, director of home and family life, and Mrs. Ola Cline attended the women's retreat and the family life institute at Bridgewater College. The CBYF had charge of services on Youth Sunday. This group renovated the fellowship hall. The World Day of Prayer and May Fellowship Day were observed in our church. We had a mother and daughter tea in May. Bro. W. Paul Coffman was our delegate to Annual Conference. The children climaxed the Bible school with a program in observance of children's day.—Mae V. Diehl, Staunton, Va.

Pleasant Valley—A school of family life was held in January and February. Our new church was dedicated on Feb. 16. Bro. Minor C. Miller has written a history of our church. Bro. Merlin Garber, of Roanoke, was our evangelist the second week in March. Seven have been baptized. The Bridgewater College glee club gave a concert in our church on May 4. The men's work, which had invested in cattle a number of years ago has now paid off the loan for buying the cattle.—Mrs. Frank L. Garber, Weyers Cave, Va.

Staunton—We took part in the district love feast at Middle River, the oldest church in the district. We have been studying the history of our church through Sunday school and Sunday night discussions and filmstrips. Our district had a leadership training school held at our church one night a week for six consecutive weeks. On March 23 we had a musical program given by the Eppley Sisters and on April 13 we had Dr. Richard Potter, pastor of the First Presbyterian church, as our guest speaker. Our much awaited groundbreaking service for our new church was held on the afternoon of May 4. On district pulpit exchange Sunday we had Bro. Guy Wampler, regional executive secretary, as our guest speaker. Our pastor, Bro. Roy K. Miller, concludes his services with us the middle of August and on Sept. 1 Bro. Clarence Bowman of San Diego, Calif., starts as our new pastor.—Mrs. William E. Cline, Staunton, Va.

Hymns for Primary Worship

The purpose of this hymnal is to provide hymns that will help the children grow in their relationship to God, to Jesus, to the church, to the Bible, and to people. This book contains some of the great hymns of the church, selected because of their appeal to primary children. Sometimes both the words and the music have been used, but more often words written especially for the children have been set to well-known hymn tunes. The book includes 152 hymns, 33 musical responses, and 19 instrumental numbers. 10¼ x 7½ inches. Cloth binding. **$1.50** each, **$1.25** in quantities

Hymns for Junior Worship

An illustrated collection of hymns for eager, active juniors, graded especially for their use, with special comments, introduction, and supplementary information written from the junior's point of view. It contains 148 hymns, chants, and responses, as well as themes for worship services grouped into six sections that correlate hymns with Scripture readings. 10¼ inches x 7½ inches. Cloth binding. **$1.50** each, **$1.25** in quantities

CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

Television and Our Children

by Robert Lewis Shayon
$2.00

This book should be read by all parents and teachers in areas where television is spreading. Contains an evaluation of programs and suggestions for control and direction of this modern "Pied Piper."

Church of the Brethren General Offices
Elgin, Illinois

Southern Virginia

Beaver Creek—Anna Warstler was guest speaker at our church for the women's group. Bro. Rufus McDannel, our field director, preached for us on March 9 in the absence of one of our

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ministers. Three of our Bible school teachers and the director attended the workshop at Bassett on March 29. Our Sunday school homebuilder's class at Easter was host to the Pleasant Valley homebuilder's class. Plans are being made for landscaping our church grounds and for graveling a parking area. One member has been received by letter.—Mrs. Ellis Thomas, Floyd, Va.

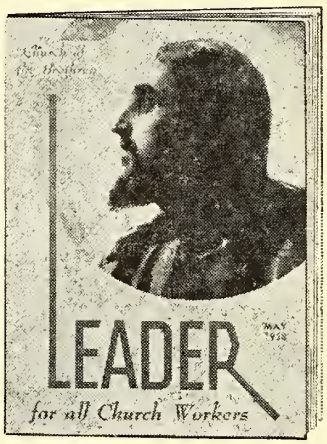
Fairview—In commemorating our 250th Anniversary, we had our love feast on Jan. 5. We have used the devotional booklet, Meditations on Brethren Life. We studied and had films on Life in Japan. Guest speakers have been Bro. S. H. Flora, J. S. Butterworth, and Rufus McDannel. Six attended the Christian education meeting at the Bassett church in March, four the vocational Bible institute on March 9, and four the youth rally at Bridgewater on April 26. Our pastor was on the local radio the first week of April for morning devotionals. We had our mother-daughter banquet on May 10. The ladies' aid has prepared six quilts for relief.—Ivy J. Layman, Rocky Mount, Va.

Mount Hermon — Japan was the topic of discussion for adults and children each Sunday night for one month ending with a Japanese supper. Anne Haynes and Phyllis Kingery were guests in charge of several services in our church. A love feast was held on Jan. 5, with Bro. J. B. Peters in charge. The young adult class sponsored the purchase of a projector and built a bulletin board for the church lawn. Since then, a new young adult class has been started. David Rittenhouse preached the Easter sermon in the absence of our pastor. Women's work has sponsored Mrs. Harriet Bright's visit to the church, made layettes for relief, and planned a shower for the church kitchen. The men's organization sponsored the following projects: blackboards for the Sunday school classrooms and kitchen cabinets.—Nancy Osborne, Bassett, Va.

First West Virginia

Greenland—The congregation adopted their first budget and a plan of organization. They had a successful every-member canvass. We participated in the community pre-Easter and sunrise services. The love feast was held on April 3. The women and youth conducted a program for Mother's Day. We participated in a community Bible school at Maysville this June. Bro. Levi J. Ziegler was our delegate to the Annual Conference.—Mrs. Cecil Sites, Maysville, W. Va.

Church of the Brethren



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a new leadership publication

The Church of the Brethren LEADER is a 64-page leadership magazine for all church workers including teachers, officers, committee members, finance workers, treasurers, evangelism committees, temperance directors, church boards, pastors, adult, youth, junior high, and children's leaders. It contains a large section for teachers, including many of the features formerly in the Bible Study Monthly, such as helps for teachers of youth and adults, the adult uniform lessons, the primary and junior cycle graded lessons, and electives for various age groups.

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CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
SEPTEMBER 6, 1958



Tiers from Monkmeyer

Three Little "Maids" From School

IF THE three young ladies were Japanese, they might very well be singing the lively tune from the Mikado, which is probably more Gilbert and Sullivan than it is Japnese. But these are Malay schoolgirls who live in Singapore. Like millions of other choolgirls around the world they carry with them books and papers, perhaps even he clothing they need for an extended stay at a boarding school. As a new school eriod begins for American children, it is well to be reminded that there are classooms under many skies and instruction in many languages. Often it is the church that as made possible the mission schools where national leaders are educated and diected toward vocations of service. The church has a stake in the carefully planned ducation of children and young people everywhere. The church also has a stake in he religious education of its members who attend public schools. Public or private, at ome or abroad, the education of developing minds and growing bodies is a responbility in which Christians share.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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Norman J. Baugher, general secretary, General Brotherhood Board.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Helped by Article

All the articles in the Gospel Messenger are good, but the one by Frances Bowman in the May 31 issue, "It's Just Nerves," has really helped me and I have passed it on to my friends and neighbors. I have called attention to it to the ones who take the Messenger. I for one won't say, "It's my nerves," any more.—Mrs. Welbert Shank, LaPorte, Ind.

War No Solution for Problems

I am writing in appreciation of the splendid article by Pastor Garnett E. Phibbs in the Gospel Messenger for May 24, "His Cross and Ours." Pastor Phibbs says, "My closest cousin died in the Battle of the Bulge that I might live today."

Now I might have read into his article some things that he did not mean to say, but if he is suggesting that he and I ought to have been there and that war is one of God's ways of solving problems of our world, then the Church of the Brethren has some unfinished work in the woodshed to take care of in the near future. The church has taught me that though the first world war was fought to make the world safe for democracy we ended up with seventeen new dictators.

I for one would appreciate knowing what Pastor Phibbs' thinking is on this issue. — Foster Myers, Kearney, Nebr.

Resentment Is Unbrotherly

I am amazed that Reader Thomas F. Tusing (June 14) should feel that only members of the Church of the Brethren can write material that is worth reading.

Certainly, as a Brethren publication, the Gospel Messenger has an obligation to publish the best that Brethren writers can produce. But, at the same time, its editor has a still greater obligation to make available to the Brotherhood such articles as are doctrinally sound, have literary merit, and give evidence of the author's deep and abiding faith in our common Lord. The author's membership in the Church of the Brethren is no guarantee of any of these three.

I can share Reader Tusing's concern that we need more Brethren articles. But the problem here is not that too many are consigned to the wastebasket (probably more should be) but that we Brethren simply have not learned to write enough articles worth the editor's efforts to "cram (them) down our throats."

But I have a greater concern. In his plea for nonexposure to non-Brethren articles so that Brethren might remain Brethren, Reader Tusing has stated the very un-Brethren attitude of resentment. Perhaps he simply chose his words poorly, but if he really means that he 'resents' our good editor's efforts, I am afraid he has forgotten what brotherliness is all about (1 Cor. 13:5b).—Ira W. Gibbel, Beatrice, Nebr.

Things to Emphasize

I feel strongly that we in this anniversary year do not emphasize Brethren Service as it was practiced from the beginning and has now grown into such a great and glorious tree.

History tells us the early Brethren were intensely interested in each other's welfare, both temporal and spiritual. Our fathers spared all to help those in need. They recognized their educational needs and with their printing press supplied that need. The Revolutionary War stopped this good work for a time. After a few years their zeal for the Lord's work made them start printing, build schools, and establish places of worship. Young folks were helped to get a start without going to "loan sharks."

Some young people said, "I never would have gotten a start if Brother A had not helped me financially." I have lived a good many years beyond threescore years and ten and know personally of many needs filled and heard my grandparents tell of countless numbers. To me these are the things to emphasize. . . .

We have come a long way; and with trust in God, we can keep going.—Mrs. E. E. Blough, Manassas, Va.

The Sayings of Jesus

Many Bible scholars and theologians refer to the Sermon on the Mount as the sayings of Jesus. This could well be, as all denominations and even Oriental religions such as Buddhists and Mohammedans are

Continued on page 25

The key which unlocks the door to happiness is the miracle of service

The Springs of Creative Giving



A. Devaney

We speak of *my* house, *my* barn, *my* land, as though what we have were to be ours forever

Harry K. Zeller, Jr.

THE first creative spring is the *spiritual concept of ownership.* We glibly say with the 24th Psalm, "The earth is the Lord's and the fulness thereof, the world and those who dwell therein," but the American economy is not built on that supposition, and as a people we do not accept it. We believe in the basic concept of free private ownership and our whole economic structure would topple to the ground if we pulled that base out from under it. Our businessmen—with few exceptions like Bob LeTourneau and J. C. Penney, both of whom insisted that they had pipelines and partnerships with the Eternal and thereby prospered more than other men—think of their success as the result of their own application of mind and energy.

In the marts of finance and commerce we speak with approbation of the self-made man. Our wives buttress this creed when they say encouragingly, "You deserve it, dear, You work harder than most men. You earn everything you get." Some of this is sheer poppycock, or a new hat, but basically it is her reflection of how our American system functions. We believe that we have what we have and that it is ours because we went out and got it. We are

as sure that our acquisitions are ours as was the Zulu chieftain who knew he had a clear title to the land because he ate the former owner!

A few times we have drawn a sharp line on private ownership in American life. We have decreed the freedom of the air above, the waters in the rivers, the minerals beneath the sea, occasionally vast timber and ore acreages, insisting that there are some material things above private possession. Happily, we hold human beings also in this category. Child labor laws, fair employment practices, and the Emancipation Proclamation illustrate our legal efforts to prevent the control of people by people to such a degree that they become virtual chattels.

I have loved that legend of a Vermont judge who told the attorney for a slaveholder seeking extradition of a fugitive that his "evidence of ownership" was insufficient. When asked, "What evidence does your honor require?" the judge replied, "Nothing less than a bill of sale from God Almighty."

This penchant for possession crops out in curious forms. We like to tell how our forebears bought the now fabulous Manhattan Island for twenty-four dollars in trinkets. Historians are agreed that the Indian possessed a concept of ownership which alleged that the earth belonged to the Great Spirit. The Indian sold only what was his to trade, the hunting privileges of the island. The aggressive Yankee, however, had not matured enough to comprehend that the Great Spirit, who is our God, really owned the earth and in his acquisitive rashness gobbled up the island as a private preserve.

Some other societies have tried to catch the flavor of the stewardship of the land, as the English principle of entail in which the land is a trusteeship of the family or in the Jewish Jubilee year in which each half century the land was redistributed to assure widespread usage. We are much more positive in our own concepts, speaking possessively of *my* house, *my* barn, *my* land as though what we have were to be ours forever.

What we are talking about here leads us to the no man's land where the natural man and the spiritual man are intertwined in the paradox and mystery of life itself. Here even theologians see through a glass darkly. It is to be doubted if any creative giving can be experienced apart from some degree of acceptance of the constant ownership of God whose creative power brought all things into being.

One of our jobs is to try to walk through life—and help people walk through it—not as proprietors like the Shah of Iran who assumes he owns the whole place outright, but as guests in this great wide, beautiful, wonderful world. In gratitude for the sheer gift of life on this marvelous, productive, sufficient, good earth, which is meted out to us unmerited from God we constantly temper our tendencies to possess and earnestly cultivate the grace of sharing.

A second creative spring to creative giving is *the willingness to limit our take in the struggle for existence.* In an acquisitive society the economic structure seems to exist only by expansion so that every upward thrust has its trackage in a vicious cycle by which the more we get the less we seem to have because we need so much more to keep even.

"One of the strangest disparities of history lies between the sense of abundance felt by the older and simpler societies and the sense of scarcity felt by the ostensibly richer societies of today." "Slow economic strangulation" is the way Peguy describes this sense of never having enough to keep up.

My grandfather was a farmer

Continued on page 9



Gendreau

To achieve something worthwhile one must do more than is required

EDITORIAL

Many Ways of Worship (II)

Thus, if God is to be worshiped with forms of thanksgiving, he that makes it a rule to be content and thankful in every part and accident of his life, because it comes from God, praises God in a much higher manner than he that has some set time for singing of psalms. He that dares not say an ill-natured word, or do an unreasonable thing, because he considers God as everywhere present, performs a better devotion than he that dares not miss the church. —*William Law*

AT EXACTLY 4:15 every afternoon a crowd gathers at the railway siding at Camp Friedland in West Germany. Those who assemble there are expecting a train filled with close to 500 persons—men, women, and children who have left their homes in Poland to seek a new life on this side of the iron curtain.

When the train draws slowly into the siding, church bells ring to notify the camp staff, the waiting friends and relatives, and the folks of the village that the long ride of more than forty hours is over and that the efficient planning to care for their new visitors must again be put to use.

The railroad cars bear the emblem of the Polish government. But the passengers are not Poles but Germans. They have lived on land that was once a part of their fatherland. But for many years now it has been disputed land, and they have lived under a different government. Through the offices of the Red Cross they have been permitted to bring just a few possessions with them and to try to make a new home among relatives and neighbors who have a similar background.

Some of these friends are on hand to greet them when the train stops. But most of the weary travelers, though the church bells speak to them of freedom, are bewildered by the drastic changes that confront them. Camp Friedland has been set up to help the hundreds who come each day, to give them necessary clothing, to care for their health needs, to clean and clothe their babies, to give them money for necessary expenses, but most of all to guide them through the disturbing experiences of establishing a new life in a new land.

Thank God, the church is there to help from the moment they arrive. The Protestant pastor and the Catholic priest work closely together in ministering to their needs. They take turns in welcoming the newcomers. They are available for counsel and help. They work closely with the Red Cross and other voluntary agencies in providing essential services. And there are early morning services every day—well attended.

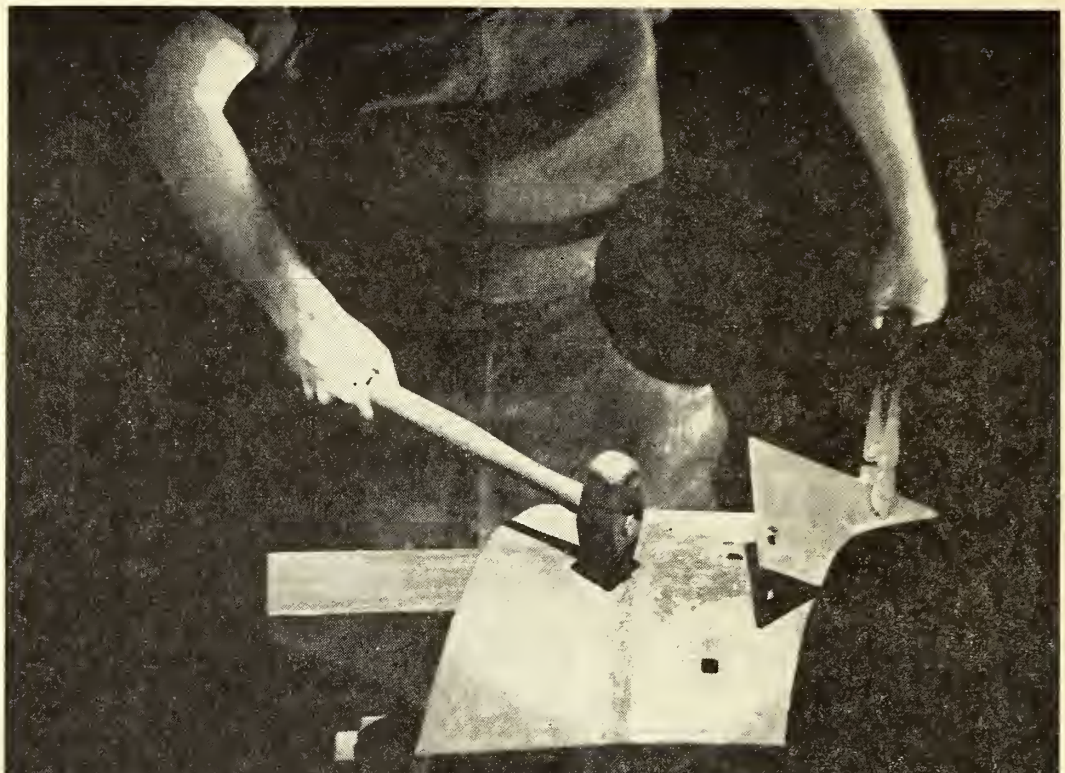
On Friday, July 11, it was Pastor Arehart's turn to welcome the five hundred new arrivals in the name of the church. They had come directly from the train to a large barracks made into an assembly hall. The camp director welcomed them to West Germany. He asked them to remain quiet while they listened to two movements from string quartets by Haydn. The music was meditative, classic in its simplicity. One of the melodies was recognized by everyone who had ever lived in Germany and Austria. It was the familiar theme from the Emperor quartet, the melody that has been known as the Austrian hymn and to which we sing the words, Glorious Things of Thee Are Spoken. Tears came to the eyes of many of the older persons.

Then Pastor Arehart spoke to them as a fellow man and as a man of God. He told them of the church's concern for them, and he reminded them that many difficulties still lay ahead of them. He told them to remember that there are good and bad men among all nations. He cautioned against bitterness and hatred, and he called for courage and faith.

Then at his suggestion every voice, young and old, joined in praying the Lord's Prayer. Never have we heard those familiar words, though in an unfamiliar tongue, carry such meaning. God was present, as he always is, among the homeless, the lonely, the bewildered, the lost, and the uncertain. He was just as near as the willingness to say "Our Father."

A few days earlier we had stood in St. Paul's cathedral in London, moved by a magnificent service of worship. Yet there is always danger in such a setting that God's presence is restricted to the high altar and a congregation is sealed off by the distance between. Not so at Camp Friedland, just a few miles from the iron curtain. Here was the most profound sense of God we had ever experienced. Here the church, including young Brethren work campers, were on hand to help.

There are many ways of worship, but God is not limited by any of them. Wherever there is human need he is there. We should be there also.—K.M.



H. Armstrong Roberts

The way of Christ is not to pile up armaments but to beat swords into plowshares

The Transformed Life

Being changed into the likeness of Christ makes the Christian a nonconformist

Dale Aukerman

THE relation of Christians to the world has been for Brethren the focal issue through 250 years. Brethren, grappling with this issue, have naturally regarded Romans 12 as a key passage. "Be not conformed to this world" has been a central slogan in the Brethren outlook. In fact, the ups and downs of Brethren history can be analyzed in terms of the extent to which the church has split off this first phrase of Romans 12:2 and kept it isolated, or has maintained the symmetry of the verse and of Christianity with "but be ye transformed by the renewing of your mind." Nonconformity has been seen as the essence of our discipleship, or as the result of our transformation.

The meaning of this "be ye transformed" becomes clear only in the light of the Book of Romans as a whole. Many people have an attitude toward Romans 12 somewhat like this: "Here at last after all those chapters Paul comes back down to earth and gives us something we can understand, something practical and useful." But we do not understand Romans 12 if we think Paul finished with "theology" in Romans 11 and proceeded to give next a medley of ethical admonitions.

The letter to the Romans is

a close-knit unity. In the first three chapters Paul shows that all men have sinned. He then explains from a variety of angles that salvation is God's free gift to us through the death of Jesus Christ; "it depends not on man's will or exertion, but upon God's mercy." Romans 6 reveals that in baptism we die with Christ to the old life of sin and rise with him to a new life of holiness. Chapter 8 points to the Spirit as the One who creates this new life in us. In Romans 9-11 Paul explains that God has only one plan of salvation: Israelites also can be saved only through accepting God's mercy in Jesus Christ.

When Paul begins chapter 12 with the words, "I beseech you therefore, brethren, by the *mercies* of God," he is looking back over eleven chapters which had shown that everything depends on God's mercy. Now the apostle can describe the new life which God's mercy, God's grace, brings about in those who receive Christ. The Christian is no longer held tight in the sinful pattern of the world; God's grace has transformed him.

Transformed is for us such a pallid word; but the Greek verb behind it is strong and vivid. The word is found in the gospel accounts of Jesus on the Mount of Transfiguration. He "was transfigured"; his form was changed into a dazzling higher form. It is a similar extraordinary change of form which God's grace achieves in the personality of the Christian; the old world-molded personality is replaced by a new personality after the form of Jesus; the Christian is "being changed into his likeness" (2 Cor. 3:18, which has the other of the three New Testament uses of this verb).

This radical change from one form of personality to another inevitably makes the Christian a nonconformist. His new Christlike personality form does not fit into the cramped twisted pattern of the world. Transformation results in nonconformity, but Paul saw too that conformity blocks transformation. To the extent that a Christian desires to remain in the molding grip of the world he shuts out God's transforming Spirit. So it is that conformity is a central strategy of the demonic hosts against every Christian.

In order not to conform, the Christian needs to understand what the form or essence of the un-Christian culture around him is. It often happens that Christians hold themselves away from certain little things in the surrounding culture, but are subtly drawn right along by the big things. We need to be nonconformist about certain little tangible things, but the real test for us is whether we are holding firm against the molding pressure of the big intangible elements of the Christless culture around us.

I would pick the following as probably the four dominant intangible elements pervading American culture at present: the good life consists in an abundance of material things; the full life consists in keeping entertained and occupied with things; conformity is the best policy; security lies in armaments.

As Christians we should know that the good life, the full life, creative conformity, and security are all found only in Jesus Christ and our relation to him. But we can know this and still be stuck to a sad degree in the world's mold. Only the mighty power of God can push back these maiming pressures of the culture and create in us an increasingly Christlike form.

"Be not conformed to this world: but be ye transformed by the renewing of your mind," is the basic rule of Paul's ethics. He then elaborates. The Spirit brings different gifts; Christians are to use their varying gifts to the utmost.

In verse 9 Paul begins a thumbnail sketch of the transformed Christian life. Love gets first place; it is the heart of the new life. Paul then holds up the precious diamond of love so that we may see the glint of its many facets. Verses 9 to 13 are a rush of phrases, a flood like the transforming flood of the Spirit. Perhaps nowhere else inside the Bible or out is so much ethical teaching packed into so few words.

Verse 13, "Contribute to the needs of the saints," is of special interest to Brethren. In the Greek the clause could stand as a sermon in itself, for the verb used is allied to the noun *koinonia,* which is usually translated *communion* or *fel-*

POWER

MILDRED ALLEN JEFFERY

How mighty is thy power, Lord,
with those who live for thee—
Tearing down the bulwarks of
thy ancient enemy.
Casting down vain reasonings;
destroying lies, and thence
Bringing every hostile thought
to thy obedience!

God's Empty Space

ERNESTINE HOFF EMRICK

If someone in his need should
come to me,
May I not play the fool whose
pride benumbs
His wit and words, but rather let
me be
The empty space through which
God's answer comes.

lowship. We are to become partners, sharers, joint partakers in the needs of fellow Christians; we are to make their needs ours and thus relieve them, a perfect description of the right attitude for Brethren Service.

Paul continues his sketch by considering the severest test of love and the transformed life, the clash with evil. Nowhere is the contrast between the transformed life and the way of the world so complete as here. The Christian's response to evil differs at every point from the militaristic pattern of the world around us.

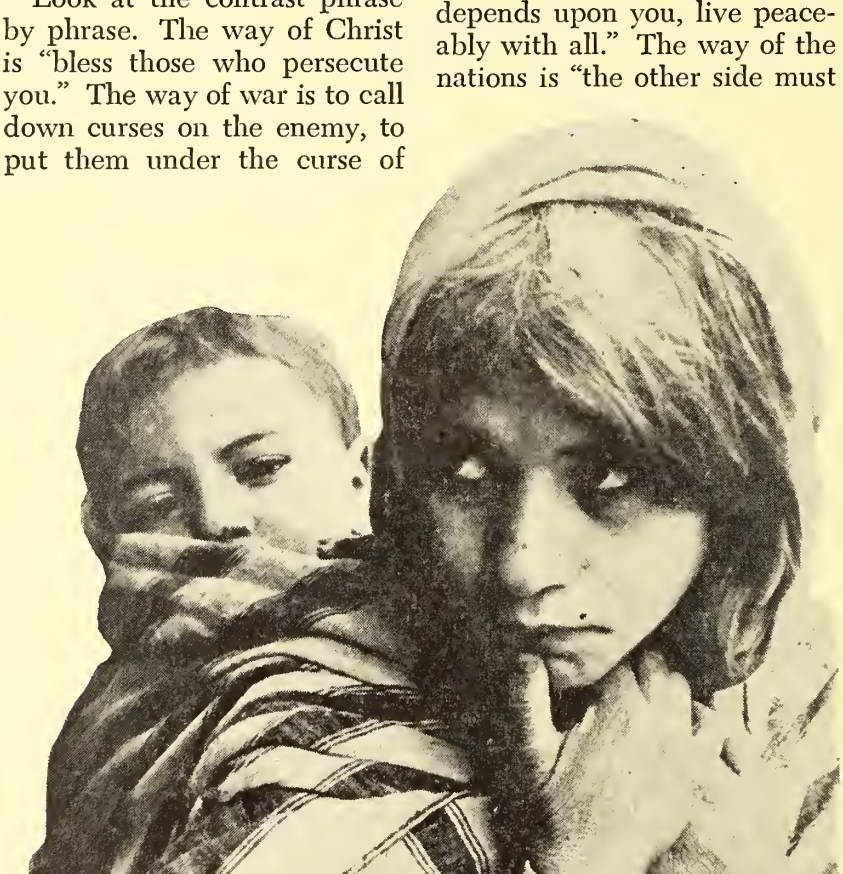
Look at the contrast phrase by phrase. The way of Christ is "bless those who persecute you." The way of war is to call down curses on the enemy, to put them under the curse of your attack. The way of Christ is "weep with those who weep." The way of war is "cause tens of millions to weep, create widows and orphans by the million." Christ's way is "do not be haughty; never be conceited." The way of the cold war is "it's all their fault; they are all wrong, we are all right; they are the unrighteous, we are the righteous."

Christ's way is "repay no one evil for evil." The way of war is "I'll get him before he gets me; they killed my buddy, but I got a dozen of them; they bombed us some but we wiped out whole cities of theirs." The way of Jesus is "so far as it depends upon you, live peaceably with all." The way of the nations is "the other side must take the first step, must yield; if they are not peaceful we cannot be." The way of Christ is "never avenge yourselves, but leave it to the wrath of God." The boast of war is "we pay them back in destruction sevenfold; we carry out God's wrath on his enemies."

The way of Christ is "if your enemy is hungry, feed him." War's strategy is "bomb their transportation, ruin their economy, starve them into submission." Christ's great way is "overcome evil with good." Our cold war approach is "massive retaliation is the answer; only huge armaments can stop communism."

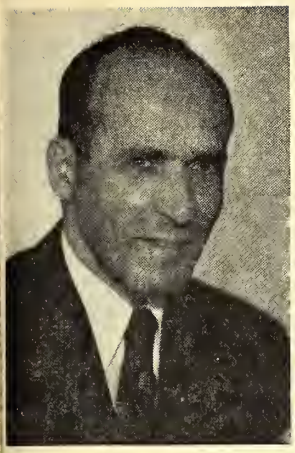
The Christian who participates in war goes against every phrase in Romans 12; he breaks the letter and spirit of every verse. It is hard for me to understand how people can be familiar with passages like this and yet feel that it is perfectly all right to go out and join in the mass murder we name war.

"Overcome evil with good" rounds out the exhortation of verse 2. The Christian is besieged by the world's evil, but he is also besieging the evil world. With Christ's help the Christian's defense can be consistently victorious, and his offensives of love can often be victorious. Love can overcome hate; God can vanquish evil. We can live the new life of love and the cross, confident that God's hand is moving toward the final victorious stroke. We rejoice in our hope.



Christians make the needs of fellow Christians and "the least of these my brethren" their needs and relieve them as far as they are able to

Church World Service



S. Loren Bowman Succeeds C. Ernest Davis

Norman J. Baugher

CALLED by the General Brotherhood Board to serve as executive secretary of the Christian Education Commission, S. Loren Bowman begins his service in early September and succeeds C. Ernest Davis who has retired after ten years of employment in this capacity.

Brother Bowman brings to this position a wealth of experience in the work of the church. He has held pastorates in the Melvin Hill-Mill Creek church in North Carolina, the West Marion church, Middle Indiana, the Mount Vernon-White Hill church in Second Virginia, the Meyersdale church in Western Pennsylvania, the Wenatchee church in Washington, and most recently the Long Beach church in Southern California. He has served on district boards, committees, and camp staffs in several districts and as moderator and Standing Committee delegate in both Second Virginia and Washington. For the past four years he has been chairman of the Pacific Coast regional board.

Interdenominationally Brother Bowman has served as a member of the board of directors of both Southern California and Washington State Council of Churches. He has also been active in local councils of churches.

Brother Bowman was elected to the General Brotherhood Board in 1952 and served as chairman of the Ministry and Home Mission Commission for two years and as chairman of the board for the past three years, during which time he was a member of the Christian Education Commission. He was alternate moderator of the 1958 Annual Conference and one of the official representatives to the Schwarzenau convocation in August.

Brother Bowman received a B.A. degree from Bridgewater College, B.D. and D.D. degrees from Bethany Biblical Seminary, and took graduate work in religious education at the University of Pittsburgh. He served on the Hymnal Committee, 1946-51. His church membership study book published in 1950 has been used widely in the church.

Brother Bowman is the son of Cornelius D. and Ellen Bowman, now of New Windsor, Maryland, and is married to the former Claire M. Andrews of South Carolina. The Bowmans have two daughters, Barbara Jane Bowman Miller of Wenatchee, Washington, and Carole Sue, a high school student, at home.

Springs of Creative Giving

Continued from page 4

preacher, in the Dunkard tradition—only he was an optometrist. He wore a red beard and the garb of our tradition. He had a good business which included ordering jewelry out of a catalog for his friends, which should have been taboo among Dunkards! He owned a car once which he seldom drove. When his work tapered off (he never spoke of retiring) he built a small house for his later years. He continued his regular visiting of the church folk and died with a heart attack one Sunday afternoon on his rounds.

His estate was modest, as estates go, but all his life he had a felt sense of abundance which I say to you quite frankly his grandchildren – manifestly possessing so much more than he ever had—will never know. We look at a whole host of slick paper magazines in which we see what everybody else has. We are made to want what they have and want it in such a way that no matter how much we have we shall still want more. We must keep up with the Joneses, even though they went broke last week! Unless we limit our take the escalator of the good life becomes a treadmill.

The middle class, of which America is now largely constituted, is on this escalator. Repeated surveys insist that percentage giving to all causes in America is lowest in the big, broad, middle-class income group. Both high-income and low-income groups outdistance the middle class in support of the agencies and activities which are near to our hearts and unique in American life. Herein lies the dilemma and paradox of our modern prosperity.

I see also some spiritual implications in our willingness to

limit our take from life. We must limit our take so that more of our mind, energy, and money will be available for nobler ends than existing. Our job is to help people see that creative living is not an excess which wolfs in all it can get, but rather a way of life that takes only what it needs in order to do its work well. We do not like to admit it, but here is where communism is most biting as it probes through the iron curtain at the fat curtain around us. We slough off the Marxian dogma, "From each according to his ability, to each according to his needs," as being unrealistic in an enlightened society.

But Sputnik has changed some of our complacency here so that even our elder statesmen have begun to question how prosperous we can become without losing the discipline and drive which made us a great and prophetic nation. Bernard Baruch quips that "if America ever smashes it will be in a two-tone convertible." A high standard of living may be a vicious and destructive cycle unless man is able to see that the goal for which he strives is not in the life itself but in the noble living of it.

Only thus can we explain the monumental contributions to the welfare of humanity on the part of the literary giants and learned scholars, the fevered prophets and the fervent scientists, who labored for the common good so far beyond the line of duty that they seemed as men possessed. Albert Schweitzer, the Leonardo da Vinci of the twentieth century, believing that he had no right to continue to enjoy as a matter of course the privileges of the life he prized, gave himself to science and art until the age of thirty. From that time forward he devoted his life to the direct service of humanity.

In his presence I heard it said of his work, "There is more healing in his shadow than he will ever know. Everything he has done leaves us with a tool in our hands." How will we and our children and their children ever pay the debt we owe to Dr. Jonas Salk, who eschews all the fanfare of homage and retreats to the laboratory that he may devote himself to the development of a more perfect polio serum. Of these, and others, it could be said as it was of Thomas A. Edison, "All mankind was his beneficiary."

We lesser men do well to take heed to their dedication.

The third creative spring is *the miracle which comes to life when men learn to share.* Jesus saw clearly what would end the agony of the world and he went about doing good. He was a genuine humanitarianist. The prophetic platform of a new life which he outlined at Nazareth that first Sunday morning reads like the log of a social worker. He had an eight o'clock appointment to take good news to the poor, to whom good news seldom came. He then went to the prison to secure paroles and releases to those who had committed crimes against a stern and proud society. Next he opened a roadside clinic to aid the blind in recovering their sight. His afternoon was filled with efforts to strike off the shackles of prejudice, fear and hatred from the oppressed, whose name was legion.

And his teaching is precisely like his practice. Two times he urged his followers to serve rather than be served. Twice he declared that Christians should minister rather than be ministered to. Six times Jesus is recorded as sternly urging his disciples to take up the cross of suffering. On four occasions Jesus warned that all would find life only as they lose their lives in helpful service for others.

The gospels, which are short on repetition, make fourteen specific admonitions to a life of service and these constitute the most insistent and repeated elements in the teaching of Jesus. Add the story of the Good Samaritan, in which Jesus "widened the circle of duty to a circumference as great as the whole suffering world," and put in for good measure Jesus' picture of the judgment day in which he explains that at the far-off divine event to which the whole world moves not one word will be asked about be-

FIRST SCHOOL DAY

ENOLA CHAMBERLIN

It is September now and school has started,
The bells are gay but I am heavyhearted . . .
For he who was a babe but yesterday,
Has gripped a pencil, started on his way
To learn the things the world would have him know,
To pick himself the path where he must go.
And I no longer am his all in all,
But just his starting point, the heart-high wall
From which he leaps to enter on his flight—
God grant his skies be calm and blue and bright.
I would not have him stay, the gift of years
Is his—and yet I shed these foolish tears.

lief, only how men acted toward the unfortunate!

To say this plainly is downright heresy. It is ridiculous from the point of view of the theologian. I am aware that "by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast" (Eph. 2:9). But that was Paul's emphasis, not Jesus' major thrust. Jesus had little to say about the fall of Adam, the Trinity, or the scheme of redemption, but he had a great deal to say about the necessity of love and goodwill toward man.

There is no way to get around Jesus on this issue. He wound up by insisting that our destiny and salvation are not so much in what we believe as in what we do. The practical ethical and social responsibilities of such down-to-earth religion were so demanding that we placed the primary focus of salvation upon self. Redemption became a matter of release from personal sin through faith in Christ and our good works did not have a thing to do with it. True, if you had the spirit the good works would follow, but they were a by-product, not the real thing.

The first prayer you learned as a child chiseled that idea irrevocably in your mind:

Now I lay me down to sleep
I pray thee, Lord, my soul to keep
And if I die before I wake
I pray thee, Lord, my soul to take.
Amen.

This ingrown prayer has been beautifully revised by a German girl who made it the vehicle to express appreciation for a gift she had received:

Now I lay me down to sleep.
I pray thee, Lord, the souls to keep
Of other children far away,
Who have no homes in which to stay,
Nor know where is their daily bread,
Nor where at night to lay their head,
But wander in an alien land,
Alone and homeless.
Lord, take thou their hand. Amen.

In the game of life, if we want to live happily and well, we must learn to give rather than get, to serve rather than be served. This new dimension of Christian experience is based on a formula Jesus enunciated on the shores of Galilee a long time ago and which our psychiatrists are emphasizing in modern offices today. "If a man forces you to go one mile with him, go with him two miles" (Matt. 5:41).

You must do more than is required of you or you will be doomed to be an average operator all your life—and you will not be happy in the process! If you are unwilling to do more than can be reasonably asked of you you are condemned to a life of mediocrity! If a professor compels you to go 100 pages with him, go with him 200 pages—or you will never achieve in the academic world! If a coach compels you to do fifty laps, do a hundred laps for him—or you will never make the all-star team! If a situation forces you to give $50, give to it $100—or you will never know the exhilaration of doing more than your share.

In the game of life, the key which unlocks all the doors to happiness, to peace of mind, to joy in one's work is the miracle of service.

To Serve Scripture Needs of Trailer Families

The growing tendency of families to make their homes in trailers has opened a new avenue of Scripture distribution to the American Bible Society. These trailer homes are prevalent especially west of the Mississippi River. In California the society has equipped a Volkswagen Micro Bus with Scriptures, that is manned by a young Christian couple, to serve the Scripture needs of trailer dwellers in that part of the country.

The Miracle of Memory

Kirby Page

MEMORY is a miracle.
Incredible it is that a
Man should remember his
Yesteryears, relive the
Experiences of childhood,
And count over the blessings
Of youth. Deep the joy of
Recalling, as if only hours
Ago, the bliss of falling in
Love and being loved, the
Early months of wedded life,

Intimations of the coming
Of a new member of the home
And the first cry of
Hunger, the first step and
The first word. No need
To get out the old album.

Scenes of long ago are
Etched in permanent ink
Upon the mind. Under the
Spell of nature, of music,
Of friendship, memory is
Flooded with exaltations
Of other days, a Bible
Class in one of four
Corners of a tiny church,

Walking down the aisle to
Make public confession of
Faith in the Lord Jesus,
The first short talk at
Christian Endeavor, the
Moment when the minister's
Wife put hand on shoulder
And said, "You ought to be a
Preacher." The pain of
Theological growth, that
Stammering first sermon, the
Joy and the tragedy of
Parish visitation.

Beyond forgetting are the deep
Satisfactions coming from
Much reading, the discovery
Of poetry and the rapture
Of great music. Then the
Welcoming of a new son and
A new daughter and the
Coming of eight grandchildren.

Memories of mistakes made
And sins committed are
Swallowed up in a tidal
Surge of recollections of
Privileges enjoyed, happy
Times in the home,

Absorption in creative
Work, and the blessed
Hour of Prayer. And
Tomorrow's memories are
Being stored today.

Putting New Pari

IF YOU were looking for something significant to report to members of the Church of the Brethren across the country through the pages of the Gospel Messenger, who would think of looking in New Paris, Indiana?

With a population of well under 1,000, it is a peaceful, pretty little town. About the only way to get there directly is to drive there in your car. If you are not familiar with the area, you will undoubtedly get lost on the way. Even the Indiana road maps, supplied to motorists by gasoline stations, are of little help. The town is too small to be listed in the index of towns and cities. You dimly recall someone said it was in the neighborhood of South Bend. Could be, but you cannot find it.

When you do get to New Paris you will have to watch out or you will be through the town and away out on Route 15 before you realize it. New Paris is an unincorporated town, whose streets are taken care of by the county road commission, and where the street lights at night shine only because the citizens raise a fund by voluntary contributions to pay the light bills.

The most imposing noncommercial structure in town is the Church of the Brethren. This, however, is not unduly significant in this district of our church. Its forty-eight congregations include all of our churches in the northern third of Indiana. Numerically one of the larger districts, it has more members of the church in Elkhart County alone than some thirty-two other districts.

But it is too quiet, too peaceful. What could happen in New Paris?

Nevertheless, something did happen in New Paris. It happened at the Brethren church, which is not so surprising when you come to think of it. The leading citizens of the town are all members, and their accomplishments, both secular and spiritual, strongly belie the town's almost somnolent appearance.

To evaluate correctly the news at New Paris, we have to go back just a little. The church was organized on Sept. 18, 1918, but it was not until about a year ago that it had a full-time, paid pastor, the Rev. Kenneth W. Hollinger. It was about this time that things began to happen, but Brother Hollinger would be the first to tell you that while the events had his full approval and backing it was the dedicated lay members of the church that were really responsible.

Up to this point the church's financial support and the funds given for benevolences had been handled by free-will offerings, without any attempt to set up an annual budget. As a result, the church treasurer was often uncertain that he would have funds when they were needed. He always got them somehow, but the feeling had been growing for some time that this was a poor way to run the finances of a church. Individuals and groups in the church who supported or



helped to support particular missionaries, or other aspects of the church's outreach in which they were interested, had done so mainly through direct donations in the name of Sunday school classes, without the support money passing through the church treasurer's office.

A full-time pastor required a parsonage, the church was growing, the church's needs for expenses and benevolences was growing with it, but more than anything else a planned program of stewardship for the members had been too long neglected. It was needed to undergird the spiritual foundations of the church, develop new lay leadership, and new interest by the members in the church and its activities.

The church's official board, and other leaders they consulted, felt that definite steps toward better stewardship were needed and that to get practical help and advice on definite steps to be taken they would call in Dale Hess of Goshen, Indiana, the stewardship chairman of the district, who is also chairman of the Central Region for the 250th Anniversary Call.

They could not have made a better choice. The son of Elder William Hess, he has been a member of the board of the Goshen church and was its treasurer for six years. He is also a member of the finance committee of the Elkhart County Council of Churches.

Brother Hess has long been an ardent worker in the stewardship field, having attended training sessions at Lake Geneva for every-member canvass directors; serving two terms as a member of the stewardship and finance commission of his local church, before he took his present post as director of stewardship education for the District of Northern Indiana, which of course includes New Paris.

So Brother Hess came to New Paris and told them that the experience he had had in conducting six fund-raising campaigns as part of the stewardship program in churches of Northern Indiana only reinforced the ideas he had gained in his own church and in his all-over stewardship work, and was right in line with what is planned in the church's 250th Anniversary Call program.

For the past twenty years Brother Hess in his daily work has been a sales engineer. He knows how to sell, particularly when it is a subject so close to

This is the fourth of a series of six articles dealing with personalities and program interests related to the Anniversary Call. They have been prepared with the cooperation of the Call office. The next article in the series is entitled What Would Uncle Rufus Say? and deals with the choice of a vocation. It will appear in the September 13 issue.

n the Map



New Paris plans for the Call visitation among its members

his heart as stewardship. He believes in it. He knows it will work, because he has seen it work time and again.

Slowly the idea took fire with the leaders of the New Paris church. They had doubts, yes. They had questions by the dozen. Here and there they felt Brother Hess's suggestions needed slight modification to meet purely local conditions, with which only they could be familiar.

For example, when Brother Hess bore down on the importance of evaluations, something that he believes in wholeheartedly, because he has seen it proved time and again under all sorts of circumstances and conditions, there was some dissent. The usual questions were asked: what right did they have to tell a member of the congregation how much he should give? Wasn't this social pressure, wasn't it perhaps putting too much stress on money and not enough on the spiritual side of stewardship? Similar questions followed.

Brother Hess, who had heard them all before, answered them out of his experience as simply as he could. First, he explained, they would have to set up a minimum budget of the amount the church needed for expenses and benevolences. Then, to find out if the figure was realistic and could reasonably be attained from members of the church, they would have to arrive at some estimate of what each family could give if they were sufficiently interested. Each member of the church would make up his own mind what he would give after he had heard the story of the church's need. He would give from a spiritual motivation on the basis of his means, and with the realization that everything he had came from God and that he was but a trustee for its use in God's work. No one would be required to give anything. It would be a purely voluntary program, but one in which it was hoped every member would join to the extent of his ability, because if a church's work is to be effective there must be sufficient funds to carry it on.



A team uses a turnover chart to explain the Brotherhood program and that of the local church to members of the congregation

Bob Martin, a leader in both community and church affairs, and Dr. Howard Bosler, an elder in the church, were named chairmen, and preparations made for an every-member canvass. Mr. Martin, in addition to his other activities, has been active in missions here and abroad for the Gideons in Bible work. Dr. Bosler, who has ministered to the health of the community for many years, had become so interested in Brethren work in Puerto Rico that he went to serve in the Brethren hospital at Castañer for this summer.

The heads of all departments of the church's work were called in and from their figures the budget for this year was compiled by a finance committee. It added up to a minimum of $25,816, against previous recent expenditures of $17,000 to $19,000 annually. In the $25,816 budget $9,000 was included for the work of the General Brotherhood Board.

Next, seven members of the church, including the finance committee, took lists of the church members and opposite each name or family group wrote a dollar estimate of what in their judgment would be a fair share of the church's budget that this individual or family might give if they were sufficiently interested in the work the church was carrying on. This was not related to what the individual or family had been giving, or what it was thought they would give, but rather what it was estimated they could give if they were sufficiently enthusiastic about the church's program.

When the sheets had been filled out the figures for each individual or family were averaged from the seven sheets,

entered on a master sheet and totaled privately by the church treasurer. Everyone was surprised at his report that, within a few dollars, they totaled exactly what was needed for next year's budget.

Next, worker teams of two were formed, and they were trained in the stewardship approach to giving and supplied with turnover charts to use on their calls in the homes of the members of the congregation.

Donors were asked to sign commitment cards which were sealed and turned into the church treasurer, and donors were supplied with numbered weekly offering envelopes. The church treasurer was and is the only one who knows what the weekly gifts are, so that the gifts of each member are a matter of his own personal conscience as to whether he keeps up the commitment he made. At the end of the commitment period commitment cards are destroyed.

As a result of this every-member visitation, not only was the budget goal reached, but attendance in the church has risen steadily. Commitments numbered about 180 but weekly attendance is regularly over 200, and the weekly offering has also risen steadily. Increased and growing interest in the church and its work are evident everywhere. Missioners on the two-by-two teams, who went out to solicit commitments, reported that many members of the congregation were amazed when they heard of the wide scope of the local church's work. They were interested and have now come forward to help in it. New lay leadership has been developed. The whole church has had a spiritual rebirth.

Despite the fact that well over 500 of our churches are now raising the annual budgets regularly through every-member canvasses, there are still a number who are still hesitating over whether this is the best method. The experience of the New Paris church would seem to indicate strongly that it is. In fact, the lay leaders of the New Paris church say that their first every-member canvass there has proved the point so conclusively, has brought them so many spiritual benefits that they strongly advise other Brethren lay leaders to follow this plan in their own church.

If it can happen in New Paris, they say, it can happen in churches all over the Brotherhood, particularly in connection with the stewardship program of the Anniversary Call. That is the plan they are going to follow at New Paris, their leaders say, in the Anniversary Call and in raising of future budgets.

They add, that it is the way to make things happen—as they did at New Paris.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***God and You.** William M. Hunter. Fleming H. Revell, 1957. 159 pages. $2.50.

Do you have any trouble knowing and explaining what you believe about God? Can you clearly state what the Bible really teaches? Are there large areas of unpenetrated, unilluminated mystery of Christian doctrine in your thinking? If so, try this highly readable book. With plenty of real-life illustrations it opens to you the major teachings of the Bible in a way that will instruct and delight you. The Christian faith will take on new aspects and depths of meaning. There is no need to linger longer in the deep shadows of spiritual illiteracy; read God and You.—*C. Ernest Davis.*

Japanese Witnesses for Christ. Norimichi Ebizawa. Association Press, 1957. 96 pages. $1.25.

This little book contains short biographies of five Japanese Christian leaders of one or two generations ago. Some of these men began activities when Japan was emerging from her feudal age—of early mission development following the "opening" of Japan by the American Fleet in 1853.

Joseph Neeshima, educator, was the founder of Doshisha University. Bishop Yoichi Honda is considered the founder of the Methodist Church of Japan. Masahisa Uemura was an interdenominational leader and author, who gave impetus to the indigenous mission and social welfare movement. Kanzo Uchimura was somewhat of a nonconformist who became leader of the "nonchurch" movement. Gumpei Yamamuro was the first Asian to become a commissioner and divisional commander of the Salvation Army.

One is impressed by the stature of these leaders in terms of their secular contacts and influence.—*Everett M. Fasnacht.*

Youth Programs for Christian Growth. Ruth Schroeder. Abingdon Press, 1957. 256 pages. $3.00.

This collection of thirty-two selected worship services for youth is divided equally into two sections—first, a section on Basic Christian Beliefs and second, Growth in Christian Discipleship.

Youth Programs for Christian Growth follow much the same pattern as that of Mrs. Schroeder's earlier book on Youth Programs for Special Occasions—prelude, call to worship, scripture reading, hymns, prayer. There are some variations in the simple stories, playlets, litanies, etc., which allow some imagination.

Persons skilled in worship will find some new ideas and suggestions. Stereotyped worship will need to be avoided if these services are used regularly. Youth should learn to project themselves into their parts rather than just reading the material. Can be a very helpful book.—*Ed Crill.*

KINGDOM GLEANINGS

Brotherhood Fund Giving

Oct. 1, 1957 through Aug. 20, 1958 ....$1,069,915.22
Oct. 1, 1956 through Aug. 20, 1957 ....$1,015,351.47
Balance to receive by Sept. 30, 1958 ...$ 680,084.78
Brotherhood Fund Goal—1958 .....$1,750,000.00

We Can! We Will!



The guest at Des Moines who expressed joy in sharing in "this significant occasion of your history and your horizon" was both complimentary and challenging. We have profited in 1958 by looking at our history. From here on out let us respond to the ever-widening horizon which beckons. God calls each one not to do his bit but his best. We would rise to our best in Achievement sharing.—*A. Joseph Caricofe, Pastor, Meadow Branch Church, Westminster, Md.*

A new series of live radio programs on the Arab world began on Sunday evening, July 20, on WABC (770). There are thirteen programs in all, under the title, This Is the Arab World, spaced two Sundays apart after the initial one. Arab women, travel in the Middle East, industrial and political reform, music, art, and education are some of the topics dealt with. Consult your local newspaper for the exact time of the program.

Home-comings

Bremen church, Northern Indiana, Sunday, Sept. 28, all day. Vernon Stinebaugh of North Manchester, Ind., will speak at the services which begin at 9:30 a.m. and 2:00 p.m.

Lower Deer Creek church, Middle Indiana, Sunday, Sept. 21, morning and afternoon.

Rummel church, Western Pennsylvania, Sunday, Sept. 14, morning at 10:30 and afternoon at 2:30. Robert Mock of New Windsor, Md., will speak.

North Liberty church, Northern Indiana, Sunday, Sept. 21.

Douglas Park, Northern Illinois and Wisconsin, Sunday, Sept. 21, all day. Merlin C. Shull of Elgin, Ill., is the guest speaker.

Reading church, Northeastern Ohio, Sunday, Sept. 21, all day. In the morning, the pastor, W. O. Bosserman, will deliver the sermon; in the afternoon Gordon W. Bucher, district executive secretary, will speak.

Bupp's Union church, Pa., Sunday, Sept. 28, all day. William Longenecker of Mt. Joy, Pa., will preach the morning sermon; Robert Hess of Manheim, Pa., will bring the afternoon message.

Sugar Ridge church, Michigan, Sunday, Sept. 14, to observe the 250th anniversary of the Church of the Brethren and the 75th year of the local congregation. The speaker for the occasion will be Homer Kiracofe, a former pastor.

Dupont church, Northwestern Ohio, Sunday, Oct. 5, all day.

The eighth National Assembly of United Church Women is being held in Denver, Colo., on Oct. 29-30. Will the Brethren women (or men) who plan to attend this meeting please submit before Sept. 15 their names and addresses to the Women's Work Office, General Brotherhood Board, Church of the Brethren, Elgin, Ill.

Subscriptions to the Church of the Brethren Leader are coming in every day. As of July 10, 702 churches had responded by subscribing to 14,200 copies of the magazine. As this new leaders' publication becomes known we are confident that more churches will want to subscribe to this periodical for all the local church leaders.

Missionaries on Furlough

The Ernest Shull family, from India, to 1004 Wayne St., North Manchester, Ind.

The Owen Shankster family, from Nigeria, to 705 Sycamore St., North Manchester, Ind.

The Glen Campbell family, from India, to Yuba City, Calif.

The Ivan Eikenberry family, from Nigeria, to 101 S. Broadway, Trotwood, Ohio.

Ruth Utz, from Nigeria, to Brightwood, Va., % Novella E. Utz.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors in the Pacific Coast Region with the names of their new charges and their new addresses, according to the information received in the Ministry and Home Mission office.

California, Northern

Joe E. Campbell (Paradise)
Robert Faus, 918 Sierra Dr., Modesto (Modesto, intern)
Alvin Zunkel, 1917 Fortieth Ave., Oakland 1 (Oakland)
W. T. Luckett, Box 96, Raisin City (Raisin City)

California, Southern and Arizona

C. LeRoy Doty, Jr., 3332 Magnolia Ave., Long Beach 6 (Long Beach)
Niels Esbensen, 4414 Swift Ave., San Diego 4 (San Diego)
Orville L. Gardner, 2723 Armour Lane, Redondo Beach (South Bay Community)
Ernest L. Ikenberry, 1143 E. Almeria Rd. (First Church, Phoenix)
Vernon Miller, 14647 E. Broadway, Whittier (Valley View Community)
Charles Rose (San Diego, El Cajon, new fellowship)

Idaho and Western Montana

Florian Cripe, 421 Third Ave., N., Payette (Payette Valley and Weiser)
C. Earl Fisher, Fruitland (Fruitland)
Edwin Glover, R. 1, Meridian (Boise Valley)

Oregon

Wilbur E. Brumbaugh, 4273 Bristol, Klamath Falls (Klamath Falls)
Marion Cupp, Weston (Weston)
W. B. Damron, 1312 Fruitdale Drive, Grants Pass (Grants Pass, Fruitdale Community)

Washington

James Brumbaugh, 4810 Fifty-first Ave., S., Seattle 18 (Lakewood, Seattle)
Bruce Flora, Tonasket (Whitestone and Ellisforde)
Walter Peckover, Salkum (Salkum)
William J. Snelling, Outlook (Outlook)
Homer D. Kimmel, 4501 Griffith Road, Olympia (Olympia Community church), new address

Brotherhood Theme: Brethren Under the Lordship of Christ

Lawrence E. Lehman has been named the new executive secretary for the three districts of Missouri and Arkansas. Brother Lehman, who has been serving as pastor of the Prairie View church in Kansas, began his new work on Sept. 1. His temporary address is 112 Haux St., Warrensburg, Mo.

Following the Schwarzenau convocation, members of the official delegation together with tour groups and others visiting in Germany in August participated in a special program at Berleberg. The Church of the Brethren in recognition of the hospitality that the area of Wittgenstein offered to early Brethren and other nonconformist groups, presented to the city a copy of the Christopher Sauer Bible. From the city the church received an original document concerning an early Brethren gathering.

La Verne College

Della Lehman, who has just announced her retirement from the McPherson College faculty, will become an interim associate professor of English and literature at La Verne for the ensuing year.

La Verne College has been admitted to membership in the Independent Colleges of Southern California, Inc., effective July 1, 1958. This is a private college foundation dedicated to raising funds from business and industry in California. The foundation was formed by eleven colleges several years ago and La Verne is the first new college admitted to membership.

Construction of two new buildings—the dining hall and the dormitory—is proceeding rapidly. Occupancy is expected in late September or early October. The dining hall is to be named the Davenport Dining Hall, in honor of the Davenport Foundation established by Levi M. Davenport many years ago, and from which the college has received continuing substantial gifts. Hanawalt Hall will be the name of the new dormitory. The name is to honor the long list of members of the Hanawalt family, from President W. C. Hanawalt (1902-1908) to the present, who have figured so importantly in the life of the college.

A check for $12,500 has been received from the McFarland church, Calif. This is a gift from a group of cotton growers, working through their local men's work group, to provide equipment and furnishings for the Davenport Dining Hall now under construction.

Twenty-two students from La Verne College are serving in churches over a wide area in three different patterns of summer service. Twelve are serving in teams of two at eight different churches and two camps. Ten others are serving on work-serve basis, as summer pastoral assistants, under the regional program, or in summer camps.

Alumnus-of-the-year award for 1958, announced by the alumni association, went to Dr. G. J. Hollenberg ('21), chairman of the division of natural sciences at Redlands University. Two other alumni have received Fulbright scholarships for 1958-59. Paul Monk ('55) will spend a year in India gathering data for his doctoral dissertation. Esther Wolff ('46) has a travel scholarship to teach elementary school in England.

President Harold D. Fasnacht has been chosen as one of fifteen liberal arts college presidents in America to attend an Intellectual Life Conference at Wagon Wheel, Colo., during the week of Aug. 24-31, 1958. The conference is sponsored by the Commission on Liberal Education of the Association of American Colleges, for presidents and their wives, and is one of three such conferences being held in America in 1958.

Opening events for the 1958-59 academic year include faculty worship, Sept. 4 and 5; leadership conference, Sept. 9-11; new student day, Sept. 15; fall convocation and graduation exercises, Sept. 21. Galen B. Ogden, pastor of the college church, who is spending the summer in Europe and the Holy Land, will deliver the convocation address.

The Church Calendar

September 7

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Justice in Daily Work.. Ex. 20: 9-10; Neh. 3—4; Eccles. 9: 10; Eph. 4: 28; Col. 3: 22—4: 1; 2 Thess. 3: 6-12. Memory Selection: Whatever your task, work heartily, as serving the Lord and not men. Col. 3: 23 (R.S.V.)

Sept. 12-14 District meeting, Northern Missouri, Wakenda
Sept. 13-14 Southeastern Region men's work week-end camp
Sept. 18-21 District meeting, Northeastern Kansas, Washington Creek
Sept. 19-21 Eastern Region men and women, Camp Harmony
Sept. 19-21 District meeting, Southern Iowa, Monroe County church
Sept. 19-22 Southeastern Region CBYF, Camp Bethel
Sept. 26-28 District meeting, Eastern Maryland, Pipe Creek
Sept. 27-29 District meeting, Middle Missouri, Deepwater
Sept. 28—Oct. 5 Christian Education Week
Oct. 5 World Communion Sunday
Oct. 5 Rally Day or Loyalty Sunday
Oct. 9-12 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel
Oct. 9-12 District meeting, Oregon, Nicholas Gardens
Oct. 10-12 District meeting, Western Kansas, Wichita
Oct. 12 Men and Missions Sunday
Oct. 12-19 Churchmen's Week

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. S. Clyde Weaver of Lancaster, Pa., in the Spring Creek church, Hershey, Pa., Sept. 28—Oct. 12.

Bro. Clyde Carter of Johnstown, Pa., in the Broadford-ing church, Md., Oct. 6-19.

Bro. Russell G. West of Wiley, Colo., in the Petersburg church, W. Va., Oct. 6-19.

Bro. Dean L. Frantz of Chicago, Ill., in the North Liberty church, Ind., Oct. 2-5.

Bro. W. Dean Crouse of Monroeville, Pa., in the Rummel church, Pa., Sept. 28—Oct. 5.

Bro. Robert Hess of Manheim, Pa., in the Big Swatara church, Pa., Oct. 5-19.

News and Comment From Around the World

Church Groups Hold Annual Meetings

Canadian Presbyterian

The eighty-fourth General Assembly of the Presbyterian Church in Canada called for co-ordination of efforts of all church boards and committees to recruit more men for the ministry. The supply of men and women for church locations was described as most inadequate. The church went on record as urging federal government officials to take all possible steps to share Canada's surplus grain with other countries. Facing a deficit in the church's financial resources church leaders indicated that spending by all church boards would have to be cut drastically. The chairman of the church's board of missions said he feared that missionaries might have to be recalled or their salaries reduced.

Pilgrim Holiness

Delegates attending the twenty-third quadrennnial General Conference of the Pilgrim Holiness Church approved a proposed merger of their denomination with the Wesleyan Methodist Church of America. The Wesleyan Church will vote on the question of this union at its General Conference next June. If the union is consummated, it would create a new denomination of about 100,000 communicants in some 2,000 widely scattered congregations.

The conference also agreed to accept as junior church members children from seven to thirteen, and to set up a study course agency at the church's headquarters which would enable unordained ministers and deaconesses to complete their preparation for ordination.

The church reported a membership gain of 7.8 per cent in the last four years. Denominational goals for the next four years called for 5,000 new members, and the raising of $2,750,000 for evangelism.

Free Lutheran

The Lutheran Free Church has decided to vote again in 1961 on whether to join the merger of the American, the Evangelical, and the United Evangelical Lutheran Churches. The decision was made at the Lutheran Free Church's annual conference held in Minneapolis. The church increased its baptized membership by 3,085 last year to a total of 77,304, representing a gain of 4.1 per cent over the previous year.

Church contributions of members in last year totalled more than $3,327,000. Of this amount $632,000 went for benevolences. In his last report as president of the church Dr. Thorvald O. Burntvedt chided Americans for the immaturity displayed over the launching of the Russian Sputniks. He has headed the church for almost twenty-eight years.

Associate Reformed Presbyterian

The Associate Reformed Presbyterian Church held its annual General Synod at Flat Rock, N. C. The church adopted a record budget of more than $235,000 for the next year. The synod also voted to emphasize evangelism in its church program for the coming year. The denomination has about 28,000 members in 150 churches.

Augustana Lutheran

The Augustana Lutheran Church, which met recently in Jamestown, N. Y., for its ninety-ninth annual synod, has voted to observe its centennial in 1960, by presenting a thank offering of $4,500,000 to its colleges and seminary. The church broke a Lutheran tradition when it voted to permit laymen to assist in the distribution of the Lord's Supper. Up to now, only ordained clergymen have been authorized to give the sacred elements in communion.

Delegates also voted to expand the denomination's women's organization. The women's work of the church will be carried on under three committees charged with responsibilities in the fields of membership, education, and service. Delegates adopted a resolution reaffirming their hope that all Lutheran bodies in North America will merge ultimately. The denomination is one of four groups presently engaged in a Lutheran merger movement to form a new body called the United Evangelical Lutheran Church in America.

Sweeping changes in the church's seventy-year-old deaconess program, in order to make it more appealing to modern American women, were voted at the annual meeting. Deaconesses hereafter will be permitted to marry and still remain in service. They will be given the privilege of individual choice in the matter of deaconess garb and of using the title *sister*.

In resolutions, the church asked for a halt to nuclear tests employed solely for military purposes. By a unanimous vote, 600 delegates endorsed the stand of their president, Dr. Oscar A. Benson, who had charged that the American government was ignoring the increasing volume of protests against nuclear tests. The church went on record as favoring the strengthening of the United Nations and creating an adequate international police agency to enforce "a just peace throughout the world." Another resolution indicated that it is a responsibility of the pastor to assess political and social trends in the light of the Word of God. Pastors hereafter will be expected to mix in politics as well as to preach the gospel.

Seventy young men were ordained as pastors in an impressive rite in the climactic service of the synod.

United Evangelical Lutheran

An increase in membership of four and one half per cent in the past year was reported by the United Evangelical Lutheran Church in its annual convention at Blair, Neb. Membership now totals 64,529. The church approved a proposed



Religious News Service

This three-cent stamp was issued to commemorate U. S. participation in the International Geophysical Year. It shows a segment of Michelangelo's fresco, The Creation of Adam, the hand and arm of God on the right just as it is about to touch the lifeless and inert form of Adam's body to bring life to the first man. This is the first of the commemorative stamps in connection with the IGY to acknowledge the role of God as the Creator of the universe

three-way merger with the American and Evangelical Lutheran churches. It accepted the constitution and bylaws of the new denomination, expected to be known as the American Lutheran Church. A record budget of $630,000 for the next year was adopted by delegates. The figure represents an increase of $100,000 over the current budget.

Evangelical Lutheran

By an almost unanimous vote, delegates to the biennial convention of the Evangelical Lutheran Church, meeting in Minneapolis, approved a budget of more than $14,000,000 for the denomination in the next two years. This is an increase of 13.7 per cent over earlier budgets. The biggest share of the budget will go for Christian education.

Strong opposition to the name, The American Lutheran Church, for the proposed new denomination to be formed by a union of three bodies was voiced by delegates to the meeting. Church leaders reported an increase in enrollment in Evangelical Lutheran Church colleges and schools, and forecast a greater increase by 1961. It was reported that about fifteen per cent of all members of the church who attended college went to colleges of their denomination.

A special missionary effort was urged at the biennial convention. The church's foreign mission director disclosed that the number of their missionaries overseas had almost doubled in the past decade. Today the denomination has 330 missionaries working in eight nations. Plans for the merger of two Lutheran theological seminaries in Canada was approved by the church.

American Baptist

Delegates to the fifty-first annual meeting of the American Baptist Convention after discussing the matter for several days finally voted to establish their denomination's permanent national headquarters in Vally Forge, Pa. The Convention's agencies now are in Philadelphia and New York. In picking the town near Philadelphia the delegates overrode a recommendation by their commission on headquarters which had suggested the Interchurch Center in New York City. Two sites in Chicago also failed to receive the necessary fifty-five per cent majority for approval. The chosen site consists of about twenty-seven acres about twenty miles northwest of Philadelphia. New buildings to be erected will house the Convention's administrative headquarters except for regional offices in the Midwest, the West Coast, and probably in New York.

The retiring president of the Convention, Dr. Clarence W. Cranford of Washington, D. C., urged Baptists to co-operate with other denominations because they did not have a monopoly on Christian experience. The new president of the Convention is a woman, Mrs. Maurice B. Hodge of Portland, Oregon. She is the fourth woman president of the denomination.

The president of the Protestant Council of the City of New York told the Convention that the time is ripe for an evangelistic movement in their denomination. Dr. Gardner C. Taylor, first Negro ever to head the council, said that this world and not space is the fertile soil in which can grow the harvest of Christ. Dr. Edwin T. Dahlberg, a Baptist pastor of St. Louis, Mo., who is also president of the National Council of Churches, told members that too many Christians have become "Fifth Amendment" Christians, and that they refuse to be witnesses for their Lord.

In resolutions the Baptists urged the United States government to suspend nuclear bomb testing, opposed all forms of gambling, recommended abolition of capital punishment, and again asked the members to help fight the evils of beverage alcohol.

Charles P. Taft, a prominent layman told the Baptists that churches must help laymen to talk controversial issues out as Christians in a Christian context. A Baptist official challenged the Convention to encourage a thousand outstanding young people to enter church vocations.

Church of God

A commission on Christian higher education was established by the Church of God, Anderson, Ind., at the annual meeting of its General Assembly in Anderson. The new agency will guide the development of the higher educational program of the denomination. It will serve the church's two colleges in Portland, Oregon, and in Anderson, Ind. Some 20,000 delegates at the meeting adopted a budget of $1,500,000 for 1959, representing an increase of $200,000 over the current one. The Assembly voted to establish a mission in Costa Rica for the first time.

Seventh-day Adventist

Seventh-day Adventists in 185 countries have contributed a record total of more than $283,000,000 in tithes, mission offerings, and home and local church contributions over the last four years. The denomination's forty-eighth quadrennial world conference met recently in Cleveland, Ohio. Membership in the church doubled during the last ten years and now numbers 1,102,910. Church leaders reported that Adventists have contributed over $500,000 for disaster and famine relief in the last four years.

Denominational books and maggazines reached a record high of sales during the same period. The denomination now has 42 publishing houses operating throughout the world, printing in 213 languages. They employ 2,000 persons as editors, composers, pressmen, bookbinders, and others. Church leaders indicated that the growth of the church in Southern Africa has been rapid and great. Membership in the South American Division has more than doubled since 1947.

Sunday observance laws were denounced by Dr. Alvin W. Johnson, religious liberty director of the denomination. He regarded them as a threat to personal liberty which could result in religious persecution. A temperance official said that the use of alcohol in the West had been the greatest single factor working against the advance of Christian missions in Eastern countries.

Evangelical Mission Covenant

Nearly 500 delegates to sessions of the annual meeting of the Evangelical Mission Covenant Church, meeting in Miami Beach, Fla., adopted a foreign missions budget of $600,000 and a home mission budget of $204,000 for next year. Eight new churches were accepted into membership, bringing the total to 542. At a service concluding the convention, fifteen ministerial students were ordained and eight new missionaries commissioned to serve in Alaska, Formosa, and the Belgian Congo.

The church called on their members to boycott if necessary, newsdealers selling obscene books and

Continued on page 26

Vigil at Cape Canaveral

A two-week vigil protesting preparations for space-age war was held at the missile testing base at Cape Canaveral during June and July. The accompanying article describes the vigil and the reactions of a Brethren observer of the vigil.

AT THE U.S. missile testing base at Cape Canaveral, Fla., members of the Fellowship of Reconciliation, a religious pacifist group, held a two-week vigil beginning on June 23 in protest to preparations for space-age war.

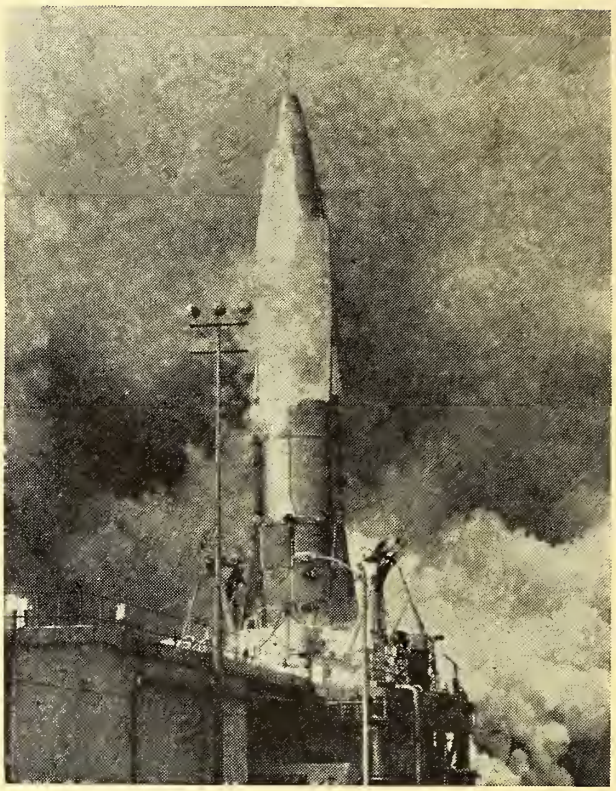
The program included a daily vigil at the entrance to the test site from 3:30 to 5:30 p.m.; public opinion polls and literature distributions in the communities of the area; talks before community organizations, on radio and television, and at gatherings in homes; deputations to community leaders; a program of worship, discussion, and education at the project center; and a special observance on July 4.

During the vigil hours the participants walked in silence, engaging in prayer and meditation. They wore blue arm bands, as is done in other projects of this nature, as a symbol of mourning for the world and its addiction to violence.

On Independence Day a round-the-clock vigil of Protestant ministers was held. They walked in silence from midnight to midnight and issued a "declaration of *inter*dependence" which states "that the people of the world can no longer live against each other, but only with each other and for each other."

The Brethren Service Commission, which was invited to participate in the vigil, decided not to endorse the program, recruit participants, or distribute folders about it, but said that it would be willing to describe the project to anyone who might want to participate and to send an unofficial observer. Floyd M. Irvin, pastor of the Orlando Church of the Brethren, Fla., was asked to go to Cape Canaveral as an observer for a part of the period.

Brother Irvin decided that the best way to observe was to participate in the vigil as an individual. Thus he took part in the first two days of the project and in the ministers' vigil and the closing services. The following meditations were a part of his report to the Brethren Service Commission.



An intercontinental ballistics missile at Cape Canaveral, Florida

A. Devaney

As I walked in the sand by the side of the road at the entrance of the missile base on the first day of the vigil, I asked myself, "By walking here for two hours am I using my energy only to beat a path in the sand? Am I merely making myself appear a fool in the eyes of these folks who pass by? Or is there some real significance to this?"

We were not able to communicate to the people who passed by almost bumper to bumper, either by word or by printed page, and we carried no sign that proclaimed our purpose. Our only sign said merely "Vigil at Canaveral." Ours was a silent witness.

As the days went by, I came to realize that the silent witness has an advantage in communicating an unpopular message. It requires that the people take the initiative in discovering what it is all about. It is not an argument forced upon people, causing them immediately to refute it. It stimulates a questioning attitude.

This inquisitive spirit which it provokes tones down the spirit of hostility of those holding strongly adverse views. It exhibits a feeling of deep concern and an expression of penance on the part of those who walk silently. Those who have seen this will remember it long after mere words have been forgotten.

When I returned home, a thoughtful pastor in our community said, "I don't agree with you, but I am glad you have done it. Folks who were hostile likely were glad you did it, too, for they do not want to die in a bomb explosion. The silent witness is effective." Then he added with emphasis, "The most important thing is to *be*." He meant that we need to be consistently and constantly Christian in all of our attitudes and activities.

Perhaps those of us who participated benefited more than the public did. To be the object of expressed derision, to be reviled by the public, was new to some of

us. It was a personal discipline in group action. It was for us a sort of penance and a needed time of mourning for the military spirit of our age.

During the vigil on the Fourth of July a young man drove up and parked his car. Coming across the road, he said, "I have been seeing you here every evening as I came from work. What are you trying to say?"

We learned that he was making use of the holiday to drive back to inquire of the meaning of the vigil, as he had not been able to stop in the traffic as he passed on his way home from work on the previous days.

He was a Christian young man, and he worked at the missile base. When he was informed that part of the purpose of the vigil was to encourage those who worked at the missile project to consider the meaning of their jobs, he asked, "What is wrong with my job? A job is a job, isn't it?"

This led me to think of a newsman's report of an interview with a man who was paymaster in one of Hitler's notorious concentration camps. The interview was reported about as follows: "Did you kill people in your camp?" "Yes." "Did you poison people with gas in the camp?" "Yes." "Did you bury people alive?" "Possibly, sometimes." "Did you personally do any of these things?" "Oh, no! I was the paymaster." "Do you know that you will have to stand trial and probably will be executed?" The answer came with anguish, "No! But why? What have I done?"

Long before, that man should have asked himself, "What am I doing?"

I am wondering whether some day we Americans may have to stand trial before a Great Judge, who will ask us: "Were you sovereign citizens in a nation which exploded test bombs that caused the death of thousands of innocent people and caused thousands of babies to be born as cripples or handicapped for life? Did you in your jobs or in your investments contribute to the making of bombs which were used to kill millions of people?"

Will we cry out in anguish after it is too late: "A job is a job, isn't it? Why require their lives at our hands? What have we done?"

News Notes From Europe

Gordon Fishburn, who has been serving as assistant director for BVS training in New Windsor, Md., is an exchange teacher to Germany for the year 1958-59. He is teaching English at Melanchthonschule, a Protestant secondary school near Ziegenhain, which has sent and received exchange students through the International Christian Youth Exchange this past year. He served as chaperon for the returning German and Austrian exchangees on his trip to Germany.

Local committees in both Germany and Austria have accepted responsibility for the International Christian Youth Exchange in their country. In both cases ecumenical groups are accepting the sponsorship. These steps represent important milestones in the development of a mutual exchange program.

★ ★ ★ ★

The following leaders directed this summer's work camps in Germany: Bad Godesberg—Edward Kindley and Doris Coppock; Marburg—Dan Raffensperger, Ruth Perestam, and Don Ullom; Friedland—Rev. Warren Kissinger and Alice Parks; Bad Hersfeld—Pastor Bessenberger and Gerda Hitzemann; Hessisch-Lichtenau—Gordon Fishburn and Joan Lett.

The camp in Ioannina, Greece, was directed by Prof. Paul Halladay, Ray Glick, and Mrs. Paul Moore. In Austria Don Willoughby and Marie Hoover were leaders at the Vienna camp and Rev. and Mrs. Perry Huffaker and Ralph Warner directed the camp at Lenzing.

The peace seminar, which was held at Hofgeismar, Germany, and was directed by Rev. DeWitt L. Miller and Shirley Neher, had as its main theme, The Peacemaker and Group Living.



Take your good, idle clothing to your church to be sent the New Windsor, Napannee, or Modesto Brethren Service centers



Informal fellowship between sessions is an important part of any conference

ECUADOR, SOUTH AMERICA

One Out of Many

Don Fike
Photos by author

Accept life with humility and patience, making allowance for each other because you love each other. Make it your aim to be at peace with one another. You all belong to one Body, of which there is one Spirit, just as you all experienced one calling to one hope. There is one Lord, one faith, one baptism, one God, one Father of us all, who is the One over all, the One working through all and the One living in all. . . . Individually grace is given to us in different ways out of the rich diversity of Christ's giving. (Eph. 4:1-7, Phillips).

HAD you seated yourself beside the narrow road which leads to *Hacienda Picalqui* in Ecuador, early one recent morning, your eyes would have beheld a strange procession. The occasion was the annual Quechua conference, and the procession was the intermittent arrival of non-Indian national workers, missionaries, and colorfully dressed Quechua-speaking Indians from all parts of Ecuador. Those whose mother tongue is the Quechua language and Christian workers who are interested in the spread of Christ's gospel among Quechua-speaking people were gathering for a three and one-half day convocation.

Our purpose was to come together for sharing: sharing in the worship of God and in singing praises for him; sharing in the inspiration of hearing reports of the progress of the evangelical witness among the Quechuas during the past year; sharing ideas about how we can more effectively unite our separate efforts in advancing the kingdom in the coming year. One of the most important results which grew out of these three and one-half days of sharing was an increasing awareness of our unity in Jesus Christ.

A quick tabulation of the great variety of backgrounds and experiences represented by the nearly 200 who attended one or more of the sessions gave ample proof that only our common faith in one Lord could have brought such a group together. About thirty of the total 200 were leaders and workers, including non-Indian nationals and missionaries from both Canada and the United States. Believers and others friendly to the gospel from among non-Indian nationals, Indians of the sierra and jungle and points between composed the remainder. We represented the work of seven mission groups who are working among Quechua Indians in twice that many locations throughout Ecuador.

As people gathered it was possible to identify the various regions of Ecuador represented by the type of clothing worn by each individual.

Beyond the contrasts in general manner of dress, there were other differences. The miles between our geographical origins mirrored well the wide gaps between our cultural backgrounds. Worshiping side by side were some who had received extensive educations and others who could neither read or write. Another thought-provoking difference was pointed up when these "first generation believers," many owning no more than they can carry on their backs, raised their voices in hearty praise to God together with others of us, who in comparison have never known material deprivation. Nor could one say that the latter group appeared to be one iota more grateful in praising God than was the former!

Unity of Spirit

Yet the really wonderful part of this convocation was not to be found in variety in dress and cultural backgrounds among those in attendance; rather it was to be found in the unity of mind, heart, and spirit which had drawn us all together in prayer and praise to the eternal God. As one of the missionaries phrased it, "We must come to realize our unity in Christ and only in him. In so doing we cannot but consider our varying methodologies as 'fringe-benefits.' Since we have no tie of common language, culture, nationality, theology, or polity to unite us, the sole unifying force left is our common faith in the one Lord."

Among the spirit-enriching moments of the three and one-half days were the sessions during which several new believers, both young and old, related how the transforming power of the Holy Spirit had

MISSION-GRAMS

- A baccalaureate service was held for the sixth grade students who graduated from our school in Ecuador in July. Class members led the service and presented special numbers. Two gave testimonies of their Christian experience. Three members of the class are baptized members of our church. Three others are in the baptismal class. Four of the graduates, two of them girls, plan to continue their education. The special service was attended by a number of parents.
- First services for a Church of the Brethren congregation now being organized in Huber Heights, near Dayton, Ohio, were held on Sunday morning, July 13. The group, meeting temporarily in a school building at 5435 Mangold Drive, later plans construction of a permanent church building on a 3.9 acre site at 4832 Rittenhouse Drive. Rev. Kenneth I. Hartman, a graduate of Ashland College and Bethany Biblical Seminary, has been called as the first pastor of the new congregation.
- The Lassa church in Nigeria has opened mission work in new areas. A teacher was sent to a village called Isge and a dispenser to Malgwi. Both villages had been requesting help for more than a year. The village people have made homes for the new workers and are building a hut to use as a dispensary. The new work is in an area which the Moslems will reach if the Christians do not.
- On Aug. 4, 1957, the Cherokee Hills fellowship held its first worship service. Less than a year later, on July 27 of this year, the group, now known as the Cherokee Hills Community church, observed ground-breaking services for a church building. Guest speaker for this occasion was Floyd Bantz, executive secretary of the Western Region.
- A full-time Nigerian hospital chaplain has been employed at the Garkida hospital. This man who has full command of the four most used languages in the area will be a great asset to the Christian fellowship there.
- During the spring quarter, the Highland Park fellowship, Bartlesville, Okla., achieved a record attendance of thirty-one persons for one service. Pastor Wilmer Brubaker writes, "We have approached a number of families in the community and are gaining an increased interest as they become more aware of our desire to serve the community." First services in the group's new church building were held on June 15.
- The Dahanu church in India has adopted a budget plan. Their pastor is receiving his full salary from the church. All other church expenses are also cared for through the budget.
- Trotwood church of Southern Ohio is sponsoring and providing leadership for a new congregation in its immediate vicinity, which is known as Townview. During the summer months Trotwood loaned its assistant pastor, Rodney Stoner, to serve as summer pastor of this new fellowship. Excellent attendance has marked the group's beginning. Worship services are held regularly in the public school.
- The new church which was organized in May among the Higi people in Nigeria is contributing toward the support of seven evangelists and has plans to open two new evangelistic points for which they will assume full financial responsibility.

been manifested, and was being manifested daily, in their own lives. How some of us wished for a knowledge of Quechua as those who gave their testimonies spoke. It was inspiring merely to witness the animation with which they related their stories; how much more so it would have been to understand all that was said by those who, like the colorful elderly Indian man and woman, held the group in rapt attention.

The reality of this marvelous transforming power of which they spoke could be seen in the life of one of the national pastors who helped officiate at the communion service during our final day together. To see him dressed in his suit and tie, one could scarcely distinguish him from other Ecuadorians. To sit in such a meaningful Christian service under his leadership, one would never guess that his parents to this very day are still very primitive jungle Indians. After attending a missionary primary school and later studying in a Bible school, the son of these primitive Indians is today a very capable leader in the Church of Christ in Ecuador.

Contrast in Response to Christianity

Accounts of the advance of evangelical work in Ecuador reveal some interesting facts. As a result of only a few decades of evangelical witness in several areas of the eastern jungle several very active Christian fellowships have developed and now have their own national leadership. At this conference one of these churches reported an attendance of about 250. Incidentally, the five missionaries who were killed early in 1956 were responsible for starting much of this jungle work. Because these groups were so readily beginning to take initiative in providing leadership in their new found faith, the five believed it to be time for them to move on to the more remote and needy Aucas, one of the few hostile tribes still to be found in the jungles of South America.

In contrast to the rapid strides being witnessed in jungle areas, the picture of the evangelical impact upon the people of the cold, windswept Andean plateaus appears less dramatic. After fifty-five years of witnessing, one mission reports only

two believers. Other missions in the sierra report more believers, but a somewhat similar story of slow progress.

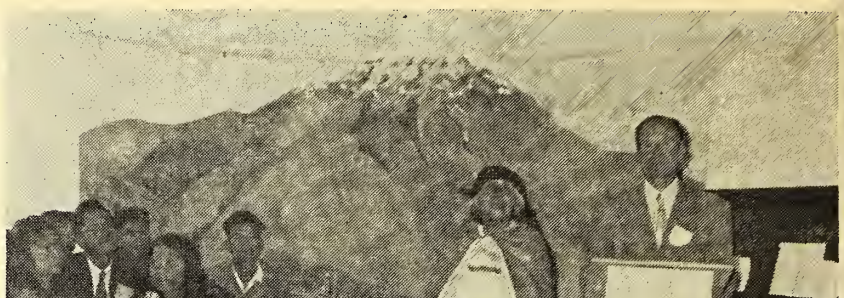
A partial answer for some of this difference can be found by noting that the traditional religion of the jungle people is primitive and quite animistic, incapable of making an adequate adjustment to the complexities of the surrounding society. They more readily envision Christianity as an adequate answer to their needs and problems. Compare this with that which is revealed by a brief glance back into the history of the sierra. More than 400 years ago, priest and conqueror arrived simultaneously and permeated practically every town and village, establishing, by one means or another, Spanish traditions and Roman beliefs, often mixing these with the traditional Indian superstitions and fiestas. To further complicate matters, the new order of things placed the Indians in a position of economic dependence upon the newly arrived controlling class.

The complications produced in the lives of the people by the mixture of social, economic, and spiritual servitude of the ensuing centuries have been precisely the same forces which have been so resistant to the growth and advance of the evangelical work in the sierra. Yet, despite these seemingly insurmountable barriers, there is reason for hope. Advances, though slow, are nonetheless sure as new believers "remain faithful to their high calling in Christ Jesus."

Examples of Enthusiasm and Devotion

The corporate prayer service followed by a well-planned and ably directed period of Bible study, in Spanish and Quechua, which began each day were meaningful parts of the program. Times of more informal fellowship, such as eating together, visiting, or playing soccer or volleyball, were also times of sharing ideas and inspiration. Perhaps two specific illustrations will serve to show both the physical and spiritual enthusiasm with which these new Christians entered into the conference.

Four days before the opening of the conference, one group of about fifty Indians from some of the most remote jungle fellowships began their journey on foot. After walking two whole days to reach the nearest available transportation they still had to make a tiresome two-day bus trip over rough and winding roads to reach their destination. Since one of these fellowships has invited us to be their guests at the next conference, we who go from the sierra next year will doubtless understand much better then just how much it meant to our jungle brethren to attend this year. It will be interesting to see how many of us will accept the challenge of such a trip.



An elderly Otayalan woman witnesses to the new meaning Christianity has brought

Beyond the obvious physical enthusiasm of this group was the spiritual enthusiasm evidenced in several of the believers who attended. Ardently absorbed in their new found faith, several of them arose as early as 4:30 or 5:00 each morning to begin the day with an hour or two of prayer. Needless to say, their fervor caused some of the "older children in the faith" to search their own hearts concerning how much their new life in Christ really means to them.

The actual climax of the entire three and one-half days, and perhaps the best expression of the unity we felt in Christ, was the final service of the conference. A crude wooden table became the Lord's table, around which we all gathered to partake of the symbols of his mercy and grace. As nationals and missionaries joined in officiating at this impressive service we all sat meditating upon its meaning for our lives. The words of our country's motto, *E Pluribus Unum*—One Out of Many, seemed an appropriate description. And even more significant were the familiar opening words of the fourth chapter of Ephesians, for our gathering was a living evidence that "there is one Lord, one faith, one baptism, one God, one Father of us all."

Recent Additions to the Brethren Loan Library

ADMINISTRATION AND ORGANIZATION

Business Handbook for Churches—Linamen. 1957

How You Can Broadcast Religion—Griswold & Schmitz. 1957

BIBLE, THE

Prophetic Faith in Isaiah—Blank. 1958

Layman Reads His Bible, The—Suggs. 1957

BIOGRAPHY

Livingston in Africa—Northcott. 1957

Life Plus 99 Years—Leopold. 1958

CHURCH, THE—Church of the Brethren

Story of Our Church—Miller. 1957

CHURCH, THE—History of the Church

Spiritual Planting in Virginia—Miller. 1957

CHURCH, THE—Message and Program

Why Go to Church?—Douglas. 1957

CITIZENSHIP AND POLITICS

Christians are Citizens—Calhoun. 1957

HOME, THE—Parent Education

Queen of the Home, The—Evans. 1956

Our Family Worships at Home—Gebhard. 1958

LEADERSHIP EDUCATION—Adult

The Place of Women in the Church—Ryrie. 1958

LEADERSHIP EDUCATION—General

Spiritual Growth of Children, The—Fritz. 1957

Building and Equipment for Children in the Church—White. 1956

How to Plan and Conduct Workshops and Conferences—Beckhard. 1956

You Can't Be Human Alone—Kuhn. 1956

LEADERSHIP EDUCATION—Junior

When We Teach Juniors—Harris. 1957

LEADERSHIP EDUCATION—Junior High

Junior-Hi Kit, No. 15. 1958

LEADERSHIP EDUCATION—Kindergarten

Guiding Kindergarten Children in the Church School—Shields. 1955

When We Teach Kindergarten Children—Tobey. 1957

LEADERSHIP EDUCATION—Primary

When We Teach Primary Children—Haynes. 1957

MINISTER, THE—General

So You Want to Preach—Stamm. 1958

MINISTER, THE—Sermons

Riverside Sermons—Fosdick. 1958

Sermons on Marriage and Family Life—Wynn. 1956

MISSIONS—General, Adult

Preacher's Task and the Stone of Stumbling, The—Niles. 1958

PERSONAL ENRICHMENT

God and You—Hunter. 1957

RECREATION AND CRAFTS—Handwork, Crafts, and Hobbies

Easy-to-Make Outdoor Play Equipment—Hawkins. 1957

STEWARDSHIP

Stewardess, The — Bockelman. 1956

Stewardship Facts. 1958

STORIES AND POETRY

Son of the Thunder People—Shirreffs. 1957

WORSHIP—Children

100 Devotions for Boys and Girls—Woodall. 1957

WORSHIP—General

Christian Worship—Davies. 1957

In Search of a Crown—Emmons. 1958

Worshiping With Women of the Bible—Brillhart. 1958

God's Song in My Heart—Nelson. 1957

Pattern and Ideas for Group Worship—McCulloh. 1958

Our Family Worships at Home—Gebhard. 1958

God in My Kitchen—Haskin. 1958



New Lybrook Teacher

Mildred Myer

WHEN schoolbells ring this month for the Navaho children who attend school at the Lybrook Indian mission, their new teacher will be Miss Mildred Myer, daughter of Mr. and Mrs. Paul Myer, of New Holland, Pa.

Mildred is a graduate of the New Holland high school and of Millersville State Teachers College. In 1956 she received a master's degree in religious education from Bethany Biblical Seminary.

To her new work Mildred brings seventeen years of elementary teaching experience. Her teaching was done in the Caernarvon, Manhein Central, and Earl school districts, all in eastern Pennsylvania.

Varied experiences have enriched her background for teaching. During the year, 1948-49, she worked as a volunteer at the New Windsor Service Center as a secretary and switchboard operator. In the summer of 1952 she participated in an international work camp in Austria and visited a number of European countries with the work camp group.

In her home church, Bareville, Conestoga congregation, Mildred has served as director of children's work, primary superintendent, Bible school director, and teacher. While attending Bethany, she assisted with the Chinese Sunday school.

A member of the Church of the Brethren since the age of eleven, Mildred has for many years felt the call to engage in full-time Christian service.

Mildred writes, "My experiences during volunteer service, sharing in an international work camp, and teaching in the Chinese Sunday school have given me the desire to witness to those who do not know about Christ. I realize the great spiritual need among these Navaho people and look forward to helping them to know Christ."

Readers Write

Continued from page 2

agreed that the Sermon on the Mount was perhaps the greatest sermon ever delivered on this earth.

What is there so remarkable about this sermon that makes it stand out so prominently over every other portion of the Bible? And why is it that 300 denominations split up and argue about other parts of the Bible but are agreed on the philosophy contained in this sermon?

Let us look at the sermon itself. Perhaps it would give the answer. Scholars are not in agreement as to whether this sermon was all delivered at one time or whether it is a collection of the chief things that Jesus said to his disciples from time to time. This, of course, is immaterial. It is what he said that counts. Here in this sermon is the heart of his message, the core of his ministry. Yet in it, we find no speculative theology, no suggestion that

only those who accept such doctrine shall be saved.

"Blessed," he says, "are those" (not who accept such a creed) but "who hunger and thirst after righteousness." He tells who will see God. Those who profess the correct beliefs? No! "The pure in heart." We read the Sermon on the Mount in vain to find anything about salvation through atonement or of human depravity because of "Adam's fall." Throughout the entire sermon, the attention is placed on ethical attitudes, such as being simple, merciful, brotherly, on forgiveness and purity, and love of God and man.

The cardinal meaning of this sermon is utterly lacking in prejudice, in narrowness, in legalistic interpretations. No wonder religions throughout the earth can pick no flaw in it or points to disagree upon. What a strange contrast this picture of Jesus and his "sermon" presents to the teachings of some of our Christian churches. There is a world of difference between the religion of Jesus and the religion about Jesus. — V. P. Mock, Chippewa Falls, Wis.

News and Comment

Continued from page 19

magazines. In other resolutions, delegates deplored the materialistic philosophy in some advertising and called for disarmament and the lessening of radiation threats to mankind. The convention approved the establishment of a 5,000 watt radio station in Alaska beamed at Siberia. It will be called the Voice of the Arctic, and will carry programs in Eskimo languages used on both sides of the Bering Straits.

Cumberland Presbyterian

A move to hold its 1959 General Assembly in a city where segregation laws would not bar Negro delegates from attending was tabled by the Cumberland Presbyterian church's 128th Assembly held this year in Birmingham, Ala. A committee studying possible merger of the white and Negro Cumberland Presbyterian bodies recommended that no action be taken at present. The Negro branch is under jurisdiction of the Assembly's board of missions. A number of delegates said that Negro and white leaders felt continuation of the present relations of fraternal co-operation was the best procedure.

Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., told the conference that the survival of Christianity behind the Iron Curtain is the "biggest crack in the totalitarian structure of the Communist world."

Christian Reformed

A record budget of $3,330,000 was adopted by the annual Synod of the Christian Reformed Church, meeting in Grand Rapids, Mich. The budget is in addition to the amount raised for local church needs. The per-family quota to raise this amount is $66.60 a year. The annual Synod upheld women's right to vote in congregational affairs. The Synod also reaffirmed its former position discouraging membership of its young people in the Boy Scouts of America because "it lacks Christian fundamentals."

Conference of American Rabbis

The Central Conference of American Rabbis will poll its membership to determine whether the Reform group should modify its sixty-six-year-old policy opposing all religious education in public schools. The move was authorized in a resolution adopted by 500 delegates attending the annual convention in Chicago.

The Conference called for the immediate ending of nuclear weapons testing. It also urged the U.S. government to press for permanent suspension of all nuclear testing by all countries, with a watch to be kept by the United Nations. The Conference also called for the continuance of cultural and scientific interchanges with Russia and other nations, for the reduction of the military content of U.S. foreign aid and extension of more economic help to countries of Asia, Africa and South America. In another action, the Conference called for the abolition of capital punishment.

Evangelical Free Church

A record budget of $1,856,000 for the coming year was adopted by the Evangelical Free Church of America at its seventy-fourth annual meeting in Winona Lake, Ind. Dr. Arnold T. Olson of Minneapolis, president of the church, told delegates that evangelical Christianity needs "a good shock to waken us out of our prosperity-filled doldrums." He warned against a false complacency in the church. During the past year the church has added a new congregation every twelve and one half days, built twenty-six new churches, and opened a new mission field in Singapore. Congregations of the church now total 419 in the U.S. and Canada. Church membership is 29,280.

Congregational Christian

A $7,500,000 fund drive to aid church-related higher education in the U.S. and overseas was launched by the General Council of the Congregational Christian churches, meeting in Boston recently. Of the amount to be raised, $3,000,000 will go to the American Board for overseas institutions of higher learning, and $3,000,000 to the Board of Home Missions for use in the United States. A resolution adopted by the council urged that federal scholarships for college and university students of high aptitude be established. The resolution, however, opposed grants for nonpublic elementary and secondary schools.

A leading official of the World Council of Churches told delegates that any talk of the missionary era being ended was nonsense. Dr. Leslie E. Cooke said, "We are not living at the end of the missionary era, but at its beginning." A denominational commission on theological study called for increased attention to Biblical and theological study by Congregationalists. The commission asked for a vigorous examination of old and new Christian concepts.

A resolution adopted at the biennial meeting called on Congress to amend the flag code so that the Christian flag might not be subordinated to the American flag. In another resolution, the council condemned a recent federal court order suspending integration at Central High School in Little Rock, Ark.

Dr. Nels Ferré, professor of theology at Andover Newton Theological School, told the Congregationalists that despite its vigor in the United States, Christianity's position in the world today is critical. He said that the era of general Christian assumptions is gone. Dr. Herman F. Reissig, international relations secretary for the church, called for an all-out assault on poverty by the U.S. and other countries. He suggested a "Marshall Plan" for Asia, Africa, and Latin America.

Finnish Evangelical Lutheran

The Finnish Evangelical Lutheran Church (Suomi Synod) voted at its

annual convention in Detroit, Mich., to affiliate its seminary at Hancock, Mich., with Chicago Lutheran Theological Seminary, Maywood, Ill. The action was taken as looking toward the proposed four-way merger of the Suomi Synod, the United Lutheran Church, the Augustana Lutheran Church and the American Evangelical Lutheran Church.

Conservative Baptist Association

Conservative Protestant churches were urged to adhere to the "six cardinal points of evangelical Christianity," at the fifteenth annual meeting of the Conservative Baptist Association held in Denver, Colo. These were listed as: the Bible as the Word of God; the Virgin Birth of Christ; the deity of Christ; his atoning death; his resurrection; his coming again. The Conservative Baptist Association now has 365 missionaries in 12 foreign fields. Five more couples were commissioned during the convention.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I have become so discouraged with church work because our group has become so critical and unloving towards one another, in spite of wonderful leadership. Nothing seems to please, not even the minister. It is to the point where I don't want to go to church except on Sunday. Don't you think a pacifist church should practice peace at home? I do wish you could give us more light on the fellowship of the church.

Hopeful.

Dear Friend,

I note from your letter that you are very discouraged regarding the church of which you are a member. Frankly, if you have accurately described the condition in your church it is not hard to understand that you do not care to go very much. Let me say several things about the nature of the church and then raise several questions that you might want to ask yourself.

The true church is by its very nature a fellowship of love. Where people do not love one another there is no true church, no matter what a group of people may call themselves. And wherever there are a group of people who confess Jesus Christ as Lord and love one another, there is the church. And it is true that a church that attempts to tell the nations of the world how to get along with one another should make every effort to find the ways by which to settle difficulties within its own life.

This does not mean that there will never be disagreements within a true church. Even in the New Testament church there were vigorous disagreements between those who wanted to receive Gentiles and those who wanted to keep a Jewish church. The strong characters who were in disagreement compromised their differences and respected each other. They did not go about saying unkind things after the meeting was over. A church that is a church will express the different points of view within it but will attempt to find compromises with which all the parties can live.

Now some questions for you in your situation. Sometimes a person feels that everyone else is being critical when the critical and unloving spirit is in himself but he does not want to admit it. Have you taken a good look inside? Let us suppose, however, that you have reported the situation accurately. What have you done to try to be a reconciler within the church? Do you just lament the unhappy situation or do you work constructively to heal the relations between the people? There is a way of reconciliation which is described in Matt. 18. I would guess that if you get involved in reconciliation church will seem worth attending again. I pray God's guidance for you.

Jesse H. Ziegler.

Obituaries

Akers, Lillie C. Phend, was born at Nappanee, Ind., Jan. 28, 1879, and died at Denver, Colo., June 24, 1958. She was married to John Edward Akers on November 1898. She is survived by her husband, eight children, and several grandchildren. Services were held in the Methodist church in Limon, Colo., by the undersigned. Interment was in the Pershing Memorial cemetery. —Van B. Wright, Colorado Springs, Colo.

Bair, Lydia, daughter of Levi and Rachel Viers, was born Sept. 15, 1882, and died June 21, 1958. She was united in marriage to David Bair in 1901, and he died in 1943. Surviving is a foster daughter. Funeral services were held in the Dupont church with Bro. Robert Heeter officiating. Interment was in the Cascade cemetery.—Gladys S. Prowant, Dupont, Ohio.

Bowman, Abram D., son of Abraham and Louisa Brower Bowman, was born in Henry County, Ind., Sept. 11, 1870, and died April 26, 1958. He was a member of the Church of the Brethren and was elected to the ministry in the Sunnyslope church in Washington. He assisted in establishing several churches in different states. He is survived by four sons, fifteen grandchildren, and several great-grandchildren. Funeral services were conducted in the Nettle Creek church by Bro. Lester E. Fike. Interment was in the adjoining cemetery.—Mrs. O. D. Werking, Hagerstown, Ind.

Domer, Sarah Lantz, was born near Baltic, Ohio, Sept. 26, 1863, and died June 25, 1958. She was married to Benjamin M. Domer, who preceded her in death. Surviving are one daughter, three grandchildren, seven great-grandchildren, two great-great-grandchildren, one brother, and one sister. Memorial services were conducted by Brethren Raymond R. Peters, and J. D. Zigler. Interment was in the Forest Hill cemetery.—Ora DeLauter, Clayton, Ohio.

Donaldson, Mary C., daughter of Daniel and Sarah Rodgers Prowant, was born Oct. 15, 1871, and died at Fostoria, Ohio, June 25, 1958. She was united in marriage to William Donaldson, who died in 1954. Surviving are three sons, one daughter, one sister, one brother, and ten grandchildren and great-grandchildren. Funeral services were conducted at the Hartman Sons funeral home with Bro. John Osborn officiating. Interment was in Truro cemetery at Columbus Grove. —Gladys S. Prowant, Dupont, Ohio.

Flora, Sallie, daughter of Peter and Amelia Sink, was born near Boones Mill, Va., in 1878, and died May 16, 1958, in Roanoke, Va. on Feb. 5, 1908, she was married to W. F. Flora, who preceded her in death. Surviving are one son, one daughter, three grandchildren, one great-grandchild, one brother, and one sister. Funeral services were conducted at the Boones Mill church by Brethren G. W. Bowman, I. D. Hoy, and Grant Simmons. Interment was in the Mountain View cemetery. —Mrs. Eldridge W. Wright, Boones Mill, Va.

Gigandet, John, was born May 21, 1893, at Piqua, Ohio, and died May 8, 1958, at Dayton, Ohio. Surviving are his wife, four children, two brothers, and one sister. Funeral services were held at the Baker funeral home by Bro. Walter D. Bowman. Interment was in the Riverside cemetery at Troy,

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Ohio.—Lucile Dedrick, Dayton, Ohio.

Gray, Clara C., daughter of Newton and Rebecca Ramsey Wheeler, was born at Sangerville, Va., April 19, 1896, and died June 8, 1958. She was married on Nov. 13, 1912, to G. K. Gray. She was a member of the Sangerville church, Va. She is survived by her husband, three children, six grandchildren, one great-grandchild, and two sisters. Funeral services were held at the Sangerville church by Bro. I. J. Garber. Interment was in the church cemetery.—Mrs. Helen Smiley, Bridgewater, Va.

Harnly, Edith, daughter of John and Susannah Eichholtz Harnly, was born March 14, 1885, and died June 10, 1958. She was a faithful member of the Little Swatara church, Pa. She is survived by one sister and one brother. Funeral services were held at the Frystown church with Brethren George Snyder and Conway Bennett officiating. Interment was at the adjoining cemetery.—Mrs. Carl Brightbill, Myerstown, Pa.

Heitzman, Harry E., was born Oct. 31, 1900, at Ginghamsburg, Ohio, and died June 13, 1958, at Dayton, Ohio. He is survived by his wife, Martha Miller, four children, eight grandchildren, and two sisters. Services were held in the Ft. McKinley church by Bro. Walter D. Bowman. Interment was in the Glen Haven Memorial Gardens.—Lucile Dedrick, Dayton, Ohio.

Hill, Dollie Viola, daughter of Mr. and Mrs. Andrew Smalley, was born in Westport, Calif., June 8, 1888, and died June 17, 1958. Surviving are her husband, Russell Jacob Hill, four daughters, four sisters, one brother, nine grandchildren, and three great-grandchildren. Funeral services were conducted by the undersigned at Coquille, Oregon.—H. D. Michael, Myrtle Point, Oregon.

Jones, Joseph Franklin, son of Samuel and Gertrude Eash Jones, was born July 25, 1889, and died May 19, 1958. He was a member of the Berkey church, Pa. On Oct. 3, 1912, he was united in marriage to Amanda Berkey, who survives. Also surviving are three daughters, five sons, twenty grandchildren, four great-grandchildren, two sisters, and three brothers. Funeral services were conducted in the Berkey church by Bro. Merrill S. Heinz, and assisted by Bro. Robert Jones. Interment was in the adjoining cemetery.—Mrs. Robert L. Berkebile, Windber, Pa.

Lampin, William H., son of Joseph and Susan Lockridge Lampin, was born Nov. 14, 1865 and died June 18, 1958. He was united in marriage to Susan Augusta Price on Sept. 21, 1885. He joined the Church of the Brethren shortly after marriage and was an evangelist for twenty years. After the death of his first wife he was married to Hattie Hoefer Brown, who survives him along with two stepchildren. Funeral services were held in the Polo church by Brethren G. L. Wine, Carl Zigler, Hubert Newcomer, and Marvin Clingenpeel. Interment was in the Pine Creek cemetery.—Mrs. Maynard Wisner, Polo, Ill.

Miller, Ida S., daughter of Frank and Mary Sides Stauffer, was born in Ayr, Nebr., and died in Ephrata, Pa., at the age of seventy-three years. She was a member of the Ephrata church, of the Dorcas Sunday school class, and was serving as president of the ladies' aid society. She was married to Samuel T. Miller, who survives along with three daughters, two grandchildren, one sister, and one brother. The funeral services were held in the Ephrata church by Bro. J. A. Robinson. Interment was in the Millbach Brethren cemetery.—Mabel M. Myer, Ephrata, Pa.

Moon, Esther Barklow, daughter of Mr. and Mrs. Manley Barklow, was born in Myrtle Point, Oregon, Aug. 28, 1900, and died June 13, 1958. On Dec. 28, 1919, she was married to Clarence George Moon. She is survived by her husband, two sons, her father, and two brothers. Services were held by the undersigned.—H. D. Michael, Myrtle Point, Oregon.

Shellebarger, Hermon B., son of Ira and Marietta Shellebarger, was born near North Star, Ohio, Feb. 15, 1894, and died April 6, 1958. He was a deacon for many years in the Mack Memorial church. He is survived by his wife, Orpha, one daughter, one son, and one sister.—Ruth Phillips, Dayton, Ohio.

Shepfer, Edward, son of Samuel and Mary Travis Shepfer, died June 4, 1958, at the age of eighty-eight years. In 1893 he was ordained to the ministry in the Church of the Brethren. He was treasurer for fifteen years of the joint boards of the church in Northeastern Ohio and a member of the board of trustees of Manchester College for sixteen years. His wife, Sarah Moomaw Shepfer, preceded him in death. Surviving are one daughter, two brothers, one sister, four grandchildren, and eight great-grandchildren. Funeral services were held in the Sugarcreek church with Bro. Guy S. Fern officiating. Interment was in East Lawn cemetery at Shanesville.—Mrs. Sadie Domer, Sugarcreek, Ohio.

Simmons, Howard W., son of William and Eliza Ann Kincaid Simmons, was born in Bedford County, Pa., March 13, 1878, and died June 16, 1958. He was first married to Dessa Mae Miller. After her death he was married to Ada Shoemaker, who survives. He was a charter member of the Everett church, Pa. He is survived by two daughters, two sons, thirteen grandchildren, eleven great-grandchildren and one brother. Funeral services were held in the Everett church by Brethren E. M. Detwiler and A. R. Coffman. Interment was in the Everett cemetery.—Mrs. Freda Harclerode, Everett, Pa.

Snively, Lulu, daughter of Henry E. and Bettie Sanger, died in Easton, Md., June 6, 1958. In 1913 she was united in marriage to Wm. F. Snively who preceded her in death. She attended a three-year course of Bible study at Union Bridge, Md., and was home missionary in Washington, D. C. She is survived by three children, nine stepchildren, thirty-two grandchildren, one great-grandchild, three sisters, and two brothers. Funeral services were held in the Easton church by Bro. Floyd Mitchell. Interment was in the Fairview cemetery.—Mrs. Catherine Mankamyer, Easton, Md.

Church News

Washington

Yakima—Murry Williamson conducted our every-member canvass. While our pastor, Leo Miller, and his wife were at the Annual Conference and on vacation, the men, the youth, and the women of the church took charge of the services. Our church was host to the young people of Washington for their spring rally. Six of our young people were baptized on Easter. Barbara Root and Lois Knoll, parish workers from La Verne, assisted with vacation Bible school.—Mrs. Foster West, Yakima, Wash.

Middle Iowa

Beaver—Three of our young people attended the district junior high rally, two the regional youth conference, and seven the district youth rally. Our church was represented at the evangelism workshop which was held in Des Moines and at the district Anniversary Call training meeting. In March an every-member canvass was conducted in our church. Our Holy Week activities included a Bible study and prayer meeting, love feast, an interdenominational youth Easter breakfast, and a special Sunday evening program. Our pastor attended an area training camp for church camp leaders at Camp Koronis in Minnesota. A community vacation church school was held the week of June 9 and two of the classes met in our church building. Harry Smith was our delegate to Annual Conference, and delegates to the district conference will be Mrs. Ernest Grove and Mrs. Chas. Burris.—Mrs. Berwyn Oltman, Beaver, Iowa.

Northern Indiana

Elkhart City—In May we had a school of home and family life; the sessions followed a supper and fellowship hour. A mother and daughter tea was held on May 9. A blood bank has been set up in our church. Our vacation Bible school was held June 9-20. Delegates to the Annual Conference were Myrtis Becker, George Stull, and the pastor, Foster B. Statler. Since March 2, four have been received by letter and thirty-two by baptism.—Mrs. James K. Garber, Elkhart, Ind.

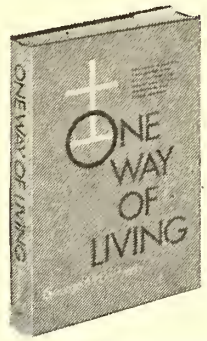
Bethel—Speakers for our family night programs were L. W. Schultz, who showed pictures, and Mrs. Lloyd Studebaker, returned missionary to Africa, who showed pictures of the work in Africa and told how the work there is growing. The women's work had a mother and daughter program. The ladies' aid has been making comforters for relief and mending relief clothing. We participated in a union Easter service and also in a union daily vacation Bible school. Our pastor was our delegate to the Annual Conference.—Grace Noss, Milford, Ind.

Elkhart Valley—Orville and Lois Sherman gave us a report of their work in Greece. Our women's work has been sewing for the migrants in Pahokee, Fla. Two of our young people attended the youth seminar at Washington, D. C. We had Bro. Harold Miller bring us our pre-Easter messages. Bro. David Kreider gave the message at our Easter sunrise service. For family night Mr. Daniel Graber was the speaker. Mrs. Lois Coady was the guest speaker for our mother and daughter banquet. We had a dedication service for little children on Mother's Day. The offering from Bible school went for the American Indians.—Mrs. Levi Anglemyer, Goshen, Ind.

Union Center—Bro. V. F. Schwalm was our guest speaker in January. Our church joined with Nappanee, Turkey Creek, and Camp Creek in pre-Easter services. We hope to finish by fall the remodeling of our church and the addition to it. Bro. Herbert Fisher has resigned and Bro. Ross Noffsinger of Springfield, Ohio, has accepted the call to the pastorate beginning Sept. 1. Our ladies sent eight quilts, six pairs of pillowcases and forty-five pounds of clothing to Piney Woods school. We used the anniversary lessons during the second quarter.—Mrs. Curtis E. Sheets, Nappanee, Ind.

First, South Bend,—On Feb. 9 Bro. Mark Schrock brought the morning message and conducted the service of installation for our new pastor, Bro. Robert Knechel. Our adult church school classes studied the lessons on church history during April, May, and June. Church membership classes were conducted by the pastor in March. A baptismal service was held on March 24. We observed the Lord's Supper and communion in our church on Good Friday. An Easter sunrise service was given by the church choir. Vacation Bible school was held June 9-13. Bro. Foster Statler was in charge of the ordination service for Richard Bollinger on June 15. In the absence of our pastor, Brother Knechel, who was attending the Annual Conference, Brother Bollinger gave the morning message at

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by George M. Docherty

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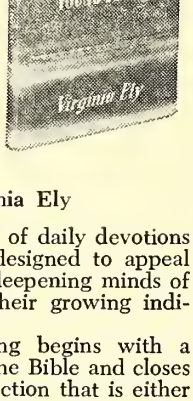
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Church of the Brethren
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our church. Several from our church attended the Annual Conference at Des Moines, Iowa. Our delegates were Cassel Wieand and Bro. Robert Knechel.—Lucille V. Sanders, South Bend, Ind.

LaPorte—We had a school of missions during the month of January. We also had a panel discussion on race prejudice and what is being done about it. Brother Leatherman spoke to us on Jan. 12. On Jan. 19 Bro. George Kreps, formerly a missionary to Ecuador, spoke about their work and showed pictures. Paul Halladay, of Manchester College, conducted a music institute at the church in February. Fifteen members have been baptized and six received by letter. The speaker for the home and family life banquet on May 18 was Bro. Herbert Fisher. Nine girls and boys from our church went to Camp Mack on June 8. Brother and Sister I. D. Leatherman attended the Annual Conference at Des Moines, Iowa.—Agnes Merchant, LaPorte, Ind.

Southern Indiana

Lafayette—The youth had charge of morning worship during Youth Week. Speakers for the series of peace studies were Mrs. Marian Nagler, Purdue professor of home life and child development, and Rev. P. G. NonZandt. On Feb. 23 we celebrated our fifth anniversary with the showing of movies telling of our progress. On March 28-30 Don Royer was our guest speaker. We observed communion on Thursday before Easter. At the area meeting of women's work in our church the women gave the play, Whirlwind, by Dorothy Wilson; the speaker was Bro. Mark Schrock. Janet Felix and Gayle Hildreth, both valedictorians, won scholarships to Manchester College, Vacation church school was held June 5-13, with Opal Felix as our director.—Mrs. Byrel Leslie, Lafayette, Ind.

Nettle Creek—One has been baptized and two have been received by letter. Bro. Lester Fike presented his resignation and Bro. Byron Miller has accepted the call to begin Sept. 1. On April 20 we celebrated the fortieth anniversary of Brother Fike's ministry with an all-day meeting. Our vacation Bible school was held June 2-6. On June 15 we had a fellowship meal with Dr. John and Sister Esther Hamer and presented articles which they needed for their return to the mission field. We were represented at the Annual Conference by Brother and Sister Fike.—Mrs. O. D. Werking, Hagerstown, Ind.

Upper Fall Creek—Our church met in council on March 28, with Bro. Elden Petry as moderator. The men are farming twenty-three acres this year. On April 12 we had a district ministers' conference at our church along with the youth director and other workers in the district. On March 30 four were baptized; four babies have been dedicated recently. On May 10 we had a mother and daughter banquet, with Sister Ruth Petry as our guest speaker.—Mrs. Martha Chandler, Middletown, Ind.

White Branch—On May 18 we held an installation service for the seven deacons' wives as deaconesses. Brother and Sister Charles Miller were installed for a one-year period. Bro. Russell McInnis is leaving and Bro. Garold Ringeisen has accepted the pastorate. Beginning Sept. 15, for one week, Bro. Merlin Shull will hold evangelistic meetings beginning Sept. 15. On Oct. 11-12 we will celebrate 100 years of Christian fellowship. Our love feast will be Oct. 11. Brother T. Wayne Rieman will be guest speaker. —Mrs. Olive Overton, Hagerstown, Ind.

Michigan

Grand Rapids—Our church has called Bro. David Keller of Piqua, Ohio, to be our new full-time pastor. He will assume his duties Sept. 1. During the summer months Bro. Forest Wells and his wife from Bethany Seminary are with us. Our men's work have taken on the project of redecorating the church sanctuary. Our Bible school

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 360. Needed: A woman to act as supervisor of the kitchen work. Others do the heavier work and get some of the meals. A Christian atmosphere in which to work. Contact: G. E. Drushal, Lost Creek, Ky.

No. 362. Man and wife want work as combination caretaker and manager of a motel. We are willing to work on a salary or percentage basis. Are free to come at a short notice. Contact: Mr. and Mrs. George Berends, 1611 N. Tenth, Garden City, Kansas.

No. 365. Brethren family, living in Canton, Ohio, area, will give good home and care to an elderly lady or couple. Prefer a person or persons with no family. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Farm Work

No. 363. Young farm family in east-central Indiana, active in the Church of the Brethren, will provide a home and wages for a responsible youth around high school age in exchange for help with farm chores. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Teaching

No. 364. Needed for Kingswood Christian School: Teacher of high school mathematics and science; bank instructor and director; head cook—preferably man and wife; also a farm superintendent. Contact: A. E. Wachtel, Box 238, Morristown, Tenn.

Medical

No. 361. Needed: A doctor in an eastern United States community near a new consolidated high school of about 1,000 students. New hospital within 20 miles. Seven churches in the community. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

was held the last week in June under the direction of Mrs. Thelma Hilliker. Our church in council voted to try out the commission system of church government on a temporary one-year basis.—Floyd Hilliker, Grand Rapids, Mich.

Southern Ohio

Troy—Our CBYF group presented the play, A House for Marvin, in several of our local churches. In January we held our school of missions. The themes were pertinent to the program of the 250th Anniversary theme of the church. Five were baptized on Palm Sunday. We had nightly services during Holy Week ending with our love feast. The Easter sunrise service was followed by a fellowship breakfast served by our men's work group. Four have been received by letter since Palm Sunday. The regional CBYF met at our church on May 9-11. The ladies are meeting once a month doing relief sewing, rolling bandages, sewing for Bethany along with local work. Our associate pastor and his wife, Brother and Sister D. D. Funderburg, and also our pastor and his wife, represented us at the Annual Conference.—Mrs. Joe Gnodle, Troy, Ohio.

Dayton, Ft. McKinley—Ten persons were baptized and one was received by letter. The Brethren ministers of Montgomery County met at our church for fellowship. We installed three new deacons: Don Bowman, Eldon Poettinger, and Russell Dedrick, who assisted with our love feast and communion. We had a series of family nights concluding with our Sunday school picnic. Our pastor served as moderator for our two worry clinics, with Jim Miller, a psychologist, Dr. Daryl Parker and Dr James Flinchbaugh as panelists. Our junior high fellowship went on a bird hike. We had a dedication of babies on Mother's Day. Our evangelism commission attended the sectional workshop at Trotwood. Our pastor, Walter Bowman, and Mrs. Galen Paul were delegates to the Annual Conference. Brethren Dan Weimer and Jerry Gibboney brought the morning messages in the absence of our pastor. The vacation Bible school, held with the EUB church, sent 458 booklets of The Stories of Jesus to children in other lands. We held a Bible school evaluation meeting with the Christian education commission and plans were made for next year.—Lucile Dedrick, Dayton, Ohio.

Oakland—Bro. Don Robinson of Dayton brought us a message on the Anniversary Call and its meaning. Our vacation Bible school closed with an enrollment of 176. The children gave money for the purchase of books for our children's library and also for Bible storybooks for children of other lands. They also brought several cartons of toys to be sent to children in Castaner hospital in Puerto Rico. Events enjoyed by our people in recent months have been family fellowship in various homes on Sunday evening, a school of missions, a father and son banquet, and a mother and daughter dinner and program. Our spring love feast was held on May 11. Our Sunday school is completing a three months' study of our 250th Anniversary lessons. Several of our youth attended the Junaluska youth conference.—Ruth Neher, Gettysburg, Ohio.

. . . from covered wagon to transatlantic dirigible

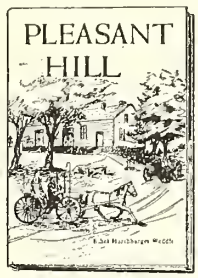
Times have really changed! This is true both within and outside the church. Alert, forward-looking churchmen need to be aware of both kinds of change in order to maintain an awareness of the continuing relevance of the gospel to the shifting patterns of life.

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CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Eastern Pennsylvania

Palmyra—In April a group of young adults traveled to Indian Creek to attend the district fellowship, and our young people attended the district youth fellowship at Midway. On April 27 we received thirteen new members by baptism and ten by letter. Each Sunday the young adults have been placing rosebuds on the altar in honor of all babies born during the week to members of the congregation. During May we had our love feast, with Bro. James Berkebile of Elizabethtown College officiating. Child dedication services were held on Mother's Day with eight children being presented to the Lord. The Fellowship class also served a dinner in honor of all our members who are over seventy. The chancel choir gave a concert at the Bareville church. During June we recognized all the graduates. One Sunday the primary department gave the morning program and the junior department the evening program. Our day camps were held during the last week of June. We participated in the town Bible school and are looking forward to our own in August. We had four delegates at the Annual Conference. Frances Rodeffer and Marie Buck entered the June unit of BVS for one year.—Mrs. Paul Dietz, Palmyra, Pa.

Western Pennsylvania

Shade Creek, Berkey—Our women's work presented a program at the Church of the Brethren Home on March 21. They also furnished a room at the home. Bro. I. C. Paul, superintendent, showed slides and explained the operation of the home. A leadership training course, Guiding Children in Christian Growth, was held this spring under the direction of Mrs. Howard Berkey. Four members of women's work attended the adult seminar at Washington, D. C., on March 3-7. Evangelistic meetings were held during Holy Week by Brother and Sister Harper S. Will. Bro. Harper S. Will was speaker for the Easter sunrise services sponsored by CBYF. Seven were baptized. Our love feast was held on May 4. Our family night fellowship supper was held on May 7. Our three adult classes have jointly studied the 250th Anniversary program the past quarter. Our vacation Bible school was held June 9-20. Bro. R. G. Feather was guest speaker at a temperance program. Brother and Sister

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Merrill S. Heinz and Brother Millard Weaver attended Annual Conference at Des Moines.—Mrs. Robert L. Berkebile, Windber, Pa.

Middle Creek—On May 16 we had a fellowship supper. At this time Mr. Jack Critchfield showed slides of his tour in Europe. On June 1 we observed our love feast with Bro. Walter F. Berkebile as our guest speaker. For three months we studied the history of our church in observance of our 250th Anniversary. The women's work contributed to the Windber rest home and also to the Piney Woods School of Mississippi.—Ruth Ann Ferner, Rockwood, Pa.

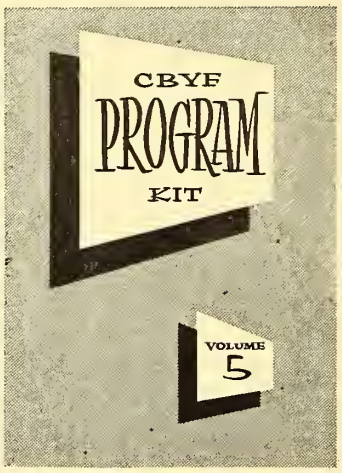
Mardela

Bethany—A number of our women attended the district women's work held at Ridgely, Md., and heard Induk Pak of Korea. Women's work has been rolling bandages for the leprosarium in Africa and making quilts for relief. We had a dedication service for children during a church worship. Mr. and Mrs. Eugene Baker are serving at the Fahrney-Keedy Memorial Home at Boonsboro, Md., for two years. Alton McDaniel, Mr. and Mrs. Seth Baker, and our pastor, William McDaniel, and his wife, and Naomi Henry, are serving as deans or camp counselors at Camp Mardela.—Mrs. A. Fay Grassmyer, Greenwood, Del.

First Virginia

Trinity—Our evangelistic meeting was conducted by Bro. Henry C. Eller of the Mount Hermon church. Three members have been baptized and one was received by letter. Family night was observed on May 17 with fellowship supper at which Bro. O. S. Garber was guest speaker. Dedication service for small children was held by the pastor on June 22. Our vacation Bible school was followed by a children's day program.—Mrs. H. B. Layman, Troutville, Va.

Roanoke, Ninth Street—We held our annual picnic at Fishburn Park on June 29. Mrs. Clarence Bowman attended the Annual Conference at Des Moines this year as our delegate. We are happy to have Mr. Price Hylton as interim pastor until a full-time pastor is secured.—Mrs. J. R. Flora, Roanoke, Va.



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Church of the Brethren
Gospel MESSENGER

SEPTEMBER 13, 1958



Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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About Our Contributors

Herbert Fisher, pastor of the new fellowship at Sweetser, Indiana.

Carl H. Zigler, pastor of the Polo church, Illinois.

Calvin Cheek, pastor of the Douglas Park church, Illinois.

John E. Hilficker, student at Bethany Biblical Seminary.

David Barclay, I-W working at Brethren Service Center, New Windsor.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Another One Who Is "Bothered"

In the Gospel Messenger of June 28, Family Counselor columns, some sincere soul signs himself (or herself) "Bothered." But he is not much more bothered than I who rather question the adequacy of the answer concerning the otherwise good young pastor whose influence on youth is in question on the smoking issue. So often, for youth, first the cigaret, then the social drink, then what after that?

The advice is good, as far as it goes. But when we have so many Conference decisions on that issue, and when legislation on a national scale for teaching school children about narcotics (and tobacco is named), and, as Brother Zeller points out, when the Methodists now demand abstinence from the use of tobacco on the part of young ministers, is it not possible that the young minister should have some kind, tactful, but firm help from a body of elders?

I could wish that along with Brother Zeller's otherwise good advice he had also mentioned that kind of approach and not have left so much for "bothered" laymen to straighten out.

Fifty years ago as a young pastor I welcomed help from older pastors and elders. And sometimes I got it.—E. F. Sherfy, Roanoke, Va.

"Bothered" Too

In the June 28 Gospel Messenger, page 12, "Bothered" writes to Family Counselor speaking of tobacco; I'm bothered also. A year ago I learned for certain that a number of our Brethren in the Eastern states raise tobacco because it is profitable.

I understand a wheel of chance at a carnival is a profitable venture also for the operator. No doubt the minister mentioned will quit smoking soon. I know he can do it with the Lord's help.—Howard L. Ward, Kansas City, Kansas.

Habit

Most of us, I believe, have a habit, or habits, which we may or may not be conscious of, because we practice these habits until we have them practically perfect. These habits may be for either good or bad, depending entirely on our own individual attitude.

I'm quite sure that we all agree that some of our good habits consist of being kind, keeping ourselves clean, being obedient to parents and/or our superiors, fostering and engendering the 4-H Clubs, the FFA and FHA, supporting and attending our respective Sunday schools and churches, and exercising our democratic right to vote and hold office. It occurs to me, therefore, that we are most happy when we have developed these good habits to the place where we can better serve our fellow men.

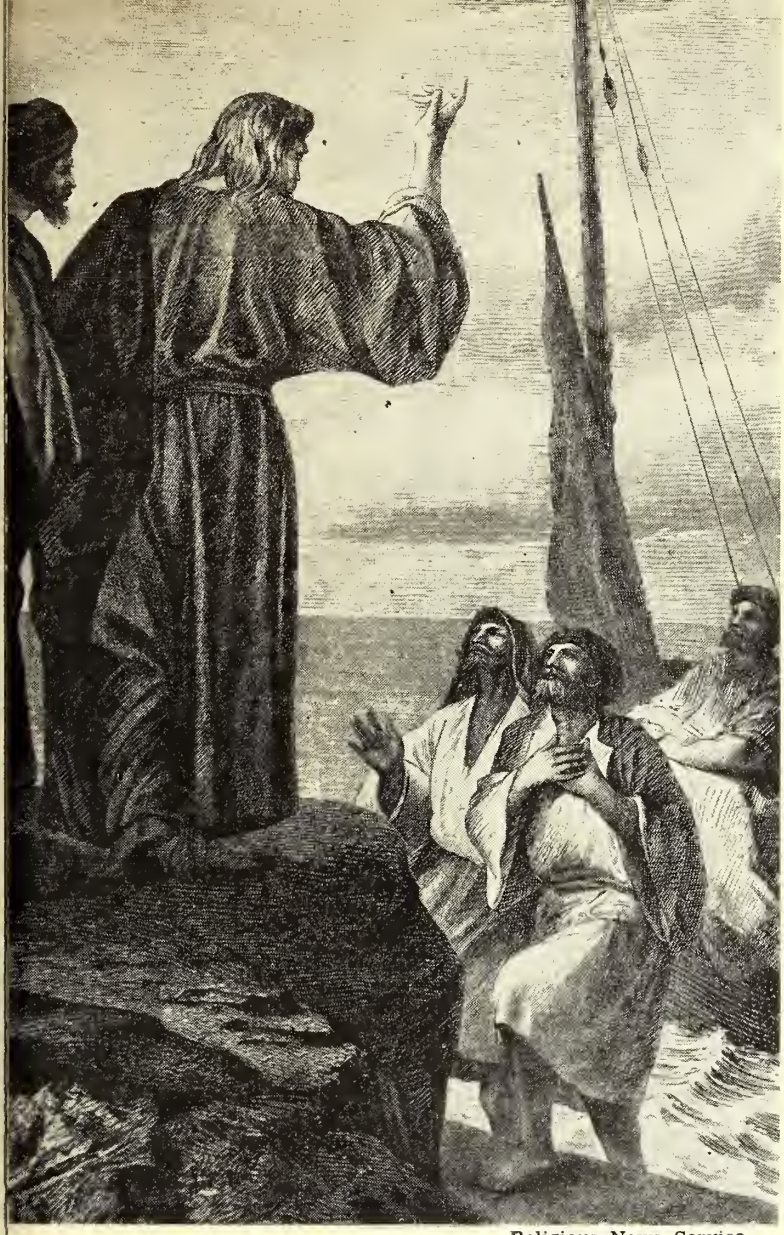
Bad habits are often developed as easily as good ones. This is, perhaps, demonstrated in the lives of those children who "learn" to suck their thumb or finger, twist a lock of their hair, or became bashful when in the presence of a stranger. We have full knowledge there is no virtue in any bad habit, but it is true that many of them carry over into our adult activities, for we are eager to hear a bit of gossip or let our unbridled temper reign supreme within us. These things are the forerunner of many misunderstandings and much heartache, but they must be recognized as a habit and in most instances they become difficult to break.

As a minister and elder in the Church of the Brethren, it has been my pleasure to see many families join together for their mutual benefit and work together as "one big happy family," each concerned about the welfare of the other.

For many of these families, it is traditional, and almost a habit, to attend every service in the church and participate in the election of officers for the year ahead and enjoy the rich fellowship that exists as they worship and pray together.

Many of these same families attend and participate in district meeting, regional conference and Annual Conference. Through these experiences they become stronger Christians themselves, but they also bring back to the local church many helpful ideas and put these ideas into practice, building more soundly, his kingdom on earth.

May we all develop the good habit of attending and supporting our church, and learn again the art of helping ourselves by better helping others through the spirit of love and devotion.—Ross Speicher, Accident, Md.



Religious News Service

The disciples left home and family to spend three years in the company of the Master, training as his followers

Herbert Fisher

The Cost of Pentecost

YOU can readily read the brief account of the day of Pentecost in chapter 2 of the Acts of the Apostles and conclude that this great new day in the early church—some would say beginning day—was an easy-come affair. Here was a relatively small group of people having a private meeting and along came a big crowd of people who listen for a while. Presto! 3,000 people are netted into the church in one simple draught. Surely this spontaneous fortune of circumstance came without effort or cost.

But this is to grossly misread the account, or at least to read it with little insight or understanding. Here is another place where "there's more than meets the eye." There was a great cost to this first Pentecost!

In the first place, *think what it cost God!* How much he poured into life to bring this day! We naturally remember the cost of sending his only Son into the world of men to live and die, since Pentecost follows and is directly traceable to the resurrection. What suffering and sorrow to God who was "in Christ reconciling the

world to himself" that fateful Friday!

But this is but part of what it cost him. Think of all he had spent on men to bring them unto the "fulness of time." How patiently his labors of love were poured out upon the generations before that day.

Nor was he idle that day! For is not what we call the Holy Spirit really God at work in man? It is quite accurate to say that this day of Pentecost was but the beginning of an endless chain of the acts of the Holy Spirit (God) in the apostles.

But it cost the disciples also! Just to think of "Peter, standing with the eleven," lifting his voice sounds easy indeed! But so does it seem easy to watch José Iturbi play the piano at a great concert. What did it cost the disciples?

Years of training — three years to be exact! And this was not just two-hour sessions on Sunday or sales meetings twice a month, or yet six hours of school five days a week with appropriate vacations. It meant leaving family (and income) and following Jesus wherever he went both day and night. Some found the cost too great and "followed him no more." But these disciples had stayed on!

The luxury of privacy. Had they not been traipsing around long enough in following Jesus? Did they not have the right to seek some quiet place and "let the rest of the world go by"—after getting their share of the Holy Spirit, of course! But this luxury must go not only for that day but for the rest of their lives as well. From now on they were to be public witnesses to "all they had seen and heard."

Nor could they retain their luxury of fear. Truly there was much to fear. Had not their Master been killed for what he did? Were not the men who perpetrated his death still around? But fear was a luxury they must scrap, and they must embrace the "first careless rapture" with bold courage. And what courage they had! This, too, was not for just a day. This set the sail of their lives. They were to witness "in Jerusalem and in all Judea and Samaria and unto the end of the earth." They were to be scattered, hunted down, persecuted, and even killed for the sake of the gospel.

Ten days of rigorous prayer. After our Lord ascended we read that "they returned to Jerusalem. . . . went up to the upper room . . . [and] devoted themselves to prayer." Every religious awakening has always been preceded by devout praying. But such praying costs! It costs us foregoing the desire to say "Amen"; we must get on to the business at hand. Well had the early church learned the truth of the lines: "More things are wrought by prayer than this world dreams of."

Such was the cost of that first Pentecost! But it did not cease on that day. Rather, it has continued to cost the disciples of Jesus in every generation down to this very day. Indeed, as much as it cost for that first one, it has cost infinitely more to have Pentecost today.

In this year of our annivers-

Continued on page 11

GOD SPEAKS . . .

Carl H. Zigler

TO THIS fact millions can testify. Far back across the ages men and women have known God as he spoke to them. Martyrs have not only seen God in their dying moments, but have heard him as he spoke to them clearly.

So numerous are the ways that the Almighty presents himself to man that they cannot be enumerated. We sense him through our natural feelings. We know him through experience. We meet him in the pages of Holy Scriptures. He speaks to us from the grandeur of a western fire-red sunset. Deep within the center of a flower's blossom, we see God. In the sparkle of the eye, in the laughter of a child, in the sweetness of a baby's face, God is reflected. In the assurance of the Christian whose conviction roots deeply, we sense the Divine. Tenderness of a mother's care, dependence and faithfulness of an early father, trustfulness of buoyant youth, all testify to the presence of God.

We, like our Master, can know the Father and hear him for he speaks to us in innumerable ways. In what better way can we sense his presence than in close communion through prayer? Prayer becomes meaningful when it results in action, or when it encourages and cultivates faith. Our trust grows stronger when prayer is fresh and vital in daily life. Yes, in this experience we find fellowship with God and with our brethren.

These are only a few of the ways that our God speaks to us. He is so faithful despite our neglect. He is so generous though we fail to acknowledge him. It is because of this that we are brought to an honesty and integrity of purpose and are made to say with the psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Ps. 139: 23-24).

This is a prayer. It is a prayer that gets through to God and seems to re-echo his answer back to us. Such prayers never fail. It is we who fail when we neglect to pray. God speaks! Do we listen? He seeks to reassure us that we might always be strong, and need never to weaken or to fall. God speaks, even now. Do you hear him?

EDITORIAL

Many Ways of Worship (III)

PROMPTLY at 8:30 in the morning the bell in the Protestant church in Schriesheim starts ringing. Its tones reverberate up and down the high bell tower and the church members know that one hour later their worship service will begin. The call to assemble in the house of God comes again at 9:00 a.m. and is repeated just before the hour of worship.

Today there are several hundred members of the Evangelical church in Schriesheim. Not all of them manage to gather for public worship but as the hour approaches the narrow streets are quiet and the faithful find their places in the wooden pews. Many of them this morning walked past the red house where it is thought that Alexander Mack was born. Others came down the road from the mountains and passed by the mill that Alexander's father had purchased just a few weeks before his son's birth.

When Alexander Mack grew to manhood in Schriesheim it was a small village of several hundred inhabitants who lived close together in houses, many of which still stand under the red roofs of the old part of the town. The village huddled close to a hillside crowned by a castle built over 700 years ago. But in Alexander's time the fortifications had been destroyed so that only a high tower and a few walls remained. If he climbed the hill above his father's mill, as any boy was bound to do, he could look south to Heidelberg, the university city, and east to Mannheim; and on a clear day he could see as far as Worms, the city where Martin Luther defied the power of the Roman Church.

As a young man Alexander attended services in the Reformed church located at the exact spot where its successor stands today. It is an attractive building, so well kept that a worshiper can hardly realize that it dates back two hundred years.

Only a few who came to church this morning know the history of Alexander Mack, but they are not surprised to learn that he lived in Schriesheim. The name is a familiar one there, and some may even have heard that in the 17th century the Mack family was a leading one in the community, counting mayors and judges and other local officials in its connections.

In the Schriesheim church the worshipers stand as they sing hymns that Alexander may often have sung. There are many stanzas for most hymns in the present hymnbook but the congregation does not sing them all. Although they sing in unison, the organ at the rear of the sanctuary adds the harmonies that accompany their singing.

In the front of the church is the altar on which there are candles and flowers and an open Bible. The pulpit to the left is high and must be reached by a stairway the pastor uses during the hymn before the sermon. His message is Biblical, based this morning upon Psalm 23. Among the listening congregation are many women and some men as well as a number of children. The white caps of two deaconesses are evident also.

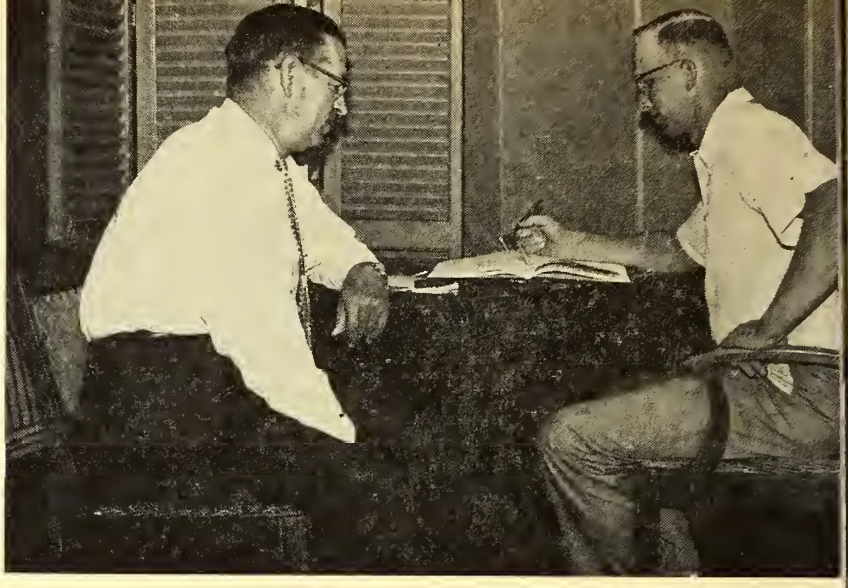
Not until Pastor Berggoetz made a special announcement following the benediction, did the congregation know that this Sunday, July 27, was the birthday of Alexander Mack, who had left their village as a young man and had become the founder of a church now celebrating its 250th anniversary. Nor, for that matter, did the small group of Brethren who had come to Schriesheim that morning realize, until that moment, how timely was their appearance.

The Brethren had come not only to see Schriesheim, but also to worship there. Some forms of worship were different from theirs and the language was strange to most, but the hymn tunes were familiar and the fellowship of Christ's own people was most evident. Pastor Berggoetz spoke truly when he said, "We are united in our Lord Jesus Christ who does not know any borders between nations and people. Our forms of worship may differ but form is not as important as the substance of our faith."

There are many ways of worship, but one faith in one God can draw us more closely to him and together.—K.M.

Possess the Land

THE beginning chapter of Deuteronomy contains some verses that are appropriate for Brethren as they conclude an anniversary year. These words stand out: "The Lord our God said to us in Horeb, You have stayed long enough at this mountain. . . . Behold I have set the land before you; go in and take possession of the land." Here is the text. We invite our readers to supply the commentary. We have tarried at the mountain. Are we ready to possess the land?—K.M.



Walter Bucher (left) confers with Charles Radatz, Jr., a layman in the Lewistown church

What Would Uncle Rufus Say?



Walter E. Bucher, Roger Boynton, a member of the Polish exchange committee, Wladyslaw Szulc, Polish exchangee, Charles A. Radatz, Jr., also a member of the committee, with whom Wladyslaw lives

THE most vivid memory of his childhood, Walter E. Bucher, pastor of the Church of the Brethren at Lewiston, Minnesota, says without hesitation is the phrase, "What would Uncle Rufus say?" heard invariably whenever his conduct needed correction. The admonition, he adds, always proved an effective reminder because he had deep love and respect for his Uncle Rufus, as did everyone else among the Brethren.

As a young boy Walter lived with his parents on a farm near Quarryville, Pennsylvania. Four miles south was the Mechanic Grove Church of the Brethren, of which his uncle, Rufus P. Bucher, was elder.

In this community he grew up. Here he attended grade and high school. Here he was baptized by the only minister he knew during his formative years, his Uncle Rufus.

The influence of the Mechanic Grove church, his Uncle Rufus, and the intensely religious Brethren people of the community upon Walter and his life to this day cannot be measured adequately. There have been times, however, when Walter has had to fall back heavily on the things he learned as a boy. Life has not been entirely smooth sailing for Walter. But his early Brethren training has stood him in good stead. He must have often asked himself, "What would Uncle Rufus say?" for

his decision to give up a successful business career and enter the ministry was made only after much soul searching.

To appreciate the significance of that step, however, we need to go back. Until Walter was almost sixteen, the Brethren church and its related activities were the very center of his life. Sunday was the high point of the week. Attending meetings of the Sunday school classes accounted for his social life. His world extended no further than the confines of Lancaster County, heart of the Brethren country, except for visits to Annual Conference held at Hershey, Pennsylvania.

Walter's mother, "Aunt Crissie," as she was known to most people in the Eastern District of Pennsylvania, always conducted the worship period with which the Bucher family began each day. She was an extremely active worker in the Sunday school, and her influence was felt not only at Mechanic Grove but throughout the district.

During the early 1920's Walter caught the enthusiasm for radio and resolved to become a radio or electrical engineer. He was interested in mechanical devices of all kinds. Because his parents had been in very modest circumstances and while other farmers enjoyed tractors and other labor-saving devices, they were obliged to do things by hand.

Following his graduation from high school in 1924, when he was fifteen, Walter worked for a while for relatives, first a 72-hour work week for $3 plus room and board, and later for what seemed to him the astronomical salary of $3 a day plus room and board.

The spring following his graduation, Walter took a civil service examination for a job as messenger boy with the U. S. government. Soon the Department of Agriculture offered him a job, but this sounded too much like farming; so he turned it down. When another call came from the Bureau of Lighthouses of the Department of Commerce this sounded more intriguing, and Walter accepted.

Leaving home at just this time, however, was doubly difficult for Walter since the family had just purchased a new automobile. The entire family drove to the outskirts of Baltimore, where his father and two brothers turned back home, while Walter and his mother took a streetcar for the Union Station in Baltimore and a train to Washington, D. C. She stayed for three weeks before returning home.

Walter's early training and love for the church stood him in good stead in Washington. He continued to make the church the center of his life, and the church and its pastor, Earl Bowman, took Walter to its heart. He was active in the youth department, serving several terms as its president. He was an assistant and later a regular teacher in the junior department. His outside interest was still engineering and during the school year he attended night school, some terms as much as six nights a week.

One day a Washington pastor, Dr. F. F. Holsopple, called Walter into his study and asked him a question that at the time seemed to him utterly ridiculous. "Walter, have you ever thought of becoming a minister?"

At the moment the question was easy to answer. Why, how could he ever think of himself in the same category with Uncle Rufus, or Earl Bowman, or the questioner, Dr. Holsopple?

Why, no, of course he had never considered such a career. He was going to be an engineer! How different his answer might have been if he could have foreseen the many sleepless nights he would spend in the ensuing years wrestling with that same question.

During this same period Walter had his first taste of church camping. Dan West, Alvin Brightbill, and Perry Rohrer came to New Windsor as co-leaders of youth camp. It was an experience that left a lasting imprint. Because of it Walter has retained an active interest in the camping program of the church. Some years later, when someone was needed to clear out the land for the building of Camp Peniel, it was Walter Bucher who gave up his job and spent the summer on bare subsistence wages to live on the campground and act as watchman, laborer, and general handyman for two summers. But we are ahead of our story.

After three years of night school, Walter decided in the fall of 1929 to resign his job, concentrate on school and thus expedite his graduation. He had set his sights on a career as a radio engineer and was attending Loomis Radio College. Less than a month following his resignation the now famous

This is the fifth of a series of six articles dealing with personalities and program interests related to the Anniversary Call. They have been prepared with the cooperation of the Call office. The last article in the series is entitled Jungle Paths to Christ and tells about the church's outreach in Ecuador. It will appear in the issue of September 20.

crash occurred in the stock market. The following spring Walter graduated. The economic pinch was great. There were no jobs to be found. Walter found himself in serious circumstances financially.

Finally one of the members of the Washington church gave him a job in his electrical repair business. Actually his employer did not need the help but offered the job as an act of kindness. Walter held the job for almost three years. During this period his wages averaged less than $10 a week.

As the nation began to find its way out of this period of economic chaos, Walter finally landed a job with an electrical contracting firm. After about six months of work as a mechanic he was moved into the office as an engineer and estimator, a position he held for ten years. At the time of his resignation the firm had grown to the point where they employed nearly 200 men. Walter was chief engineer and well on his way to economic security.

Walter had resigned intending to begin a career as a salesman of electrical equipment. For various reasons these plans did not work out and he found himself again in the ranks of the unemployed. This time, however, the situation was quite different. Now he had made a reputation for himself and found he was able to choose among a number of attractive offers.

He finally became affiliated with one of the largest electrical contracting and engineering firms in the country. By this world's standards he had "arrived." After less than a year with this firm he was again raised to the position of chief engineer with a salary in five figures. During his tenure with the latter firm he made application for and obtained his license as a registered professional engineer. He purchased a lot and built a beautiful rambling home in an exclusive residential development in nearby Virginia. His neighbors and friends included admirals in the navy, generals in the army, and captains of industry. Walter had not only arrived economically but also socially.

Why then should Walter Bucher leave all this and give his life to the ministry?

For fourteen long years, from 1932 to 1946, the spark kindled by Dr. Holsopple's question: "Walter, have you ever thought of becoming a minister?" had flickered and almost died. During this period material prosperity came to Walter, but happiness became an elusive target.

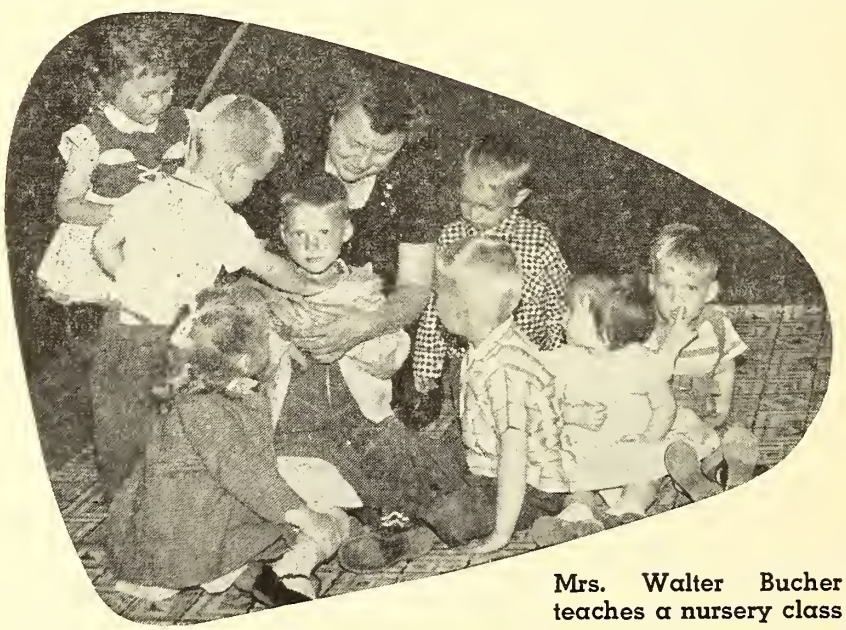
One Sunday evening in 1946 a name flashed through Walter's mind. The name of a girl he had met in those early years in Washington. He had not seen her for at least ten years. Out of curiosity he picked up the telephone book to see if just by chance she might be listed. There it was—Beahm, Miss Hazel C. It would be interesting to find out what she had been doing all these years. He picked up the phone and dialed the number.

The following Tuesday evening Walter met Hazel at the entrance to the office where she was employed. They had dinner together at a suburban restaurant. It was an evening they will always remember. During those next few months all of the old zest for living, for the things that really mattered, came back to Walter.

In March 1947 Walter and Hazel were married in the Washington church by Dr. Warren D. Bowman. From that day to this the fortunes of Walter Bucher have been on the ever ascending scale.

Two children, Marilyn Rosella and Robert Walter, came to bless their happy home. The gradual climb toward economic security took a sudden spurt upward. Shortly after their marriage they built what they thought at the time would be their permanent home in nearby Virginia. As they were nearer to the Fairfax, church than to Washington, they moved their letter to this church.

One Sunday following the



Mrs. Walter Bucher teaches a nursery class

morning service a young man, Marvin Seek, approached Walter with the request that he consider teaching the young married couples' Sunday school class. "It isn't much of a class. Only six or eight attend regularly," he said. Walter accepted and thus began a series of events that was to change his whole life.

That first Sunday was a nightmare for Walter. He had lost touch with active participation in the program of the church and felt inadequate. He spent long hours in preparation of each Sunday's lesson. The class grew in number. Their enthusiasm spurred Walter to even greater effort. Members of the class began coming to Walter for advice on all kinds of problems. Young couples, who like Walter had been negligent in their church attendance, came regularly. They began telling him how much he had meant to them.

All this was a new experience for Walter. Imperfect as he was, he could hardly believe that he of all people could have such an influence on the lives of other people. He was elected to the board of administration of the church and then to the chairmanship of that body.

From somewhere deep within him the words of Dr. Holsopple returned to haunt him: "Walter, have you ever thought of becoming a minister?" Surely not now. He was giving his tithe to the church. Was this not enough? He was doing his share as an officer and Sunday school teacher. For the first time in his life he felt some degree of economic security. This could only mean that God was pleased with the progress made and was entrusting him with more talents.

But the question persisted. Asleep and awake it was always there. A voice seemed to say over and over again, "All these years you have been wasting your talents. If you can accomplish so much good by simply teaching a Sunday school class think what you could do in full-time service."

Finally in desperation Walter and Hazel turned to an old friend for the solution to their problem, Dr. Warren D. Bowman, now president of Bridgewater College. Out of a very busy life he gave a whole half day to that discussion. Dr. Bowman lent nothing but encouragement to the idea that Walter and Hazel might be of full-time service to the church. They left Bridgewater with the feeling that now the door was open, opened by an old and trusted friend. Now it was up to them. Many problems still lay ahead.

The world had been good to Walter these past few years, but he was still a long way from financial independence. Simple arithmetic was sufficient to warn him that a good portion of their modest savings would be used up before they were really fitted for a career in the ministry. It meant the sale of the home which they had planned and built. What about their two children? How would they take life in the Bethany area of Chicago?

Finally the decision was made. They would go to Bethany for two years. Since they were already well along in their forties it was agreed that Walter should spend all of his time in study and preparation for his new calling. Hazel would obtain what employment she could at the seminary. The balance would come from their modest savings. They had anticipated quite an adjustment in their lives, but they were not quite prepared for the actual event. The step from a position of authority and respect in the community to that of just another student of theology is a big one.

It took almost a year before Walter could be released from his place of employment to journey to Chicago to begin his period of training. Second only to the encouragement given him by Dr. Bowman was that of his associates in the business world. Probably the finest compliment he received came from the general manager of one of the largest construction firms in the world. Walter broke the news at a luncheon engagement and this man who had earned the respect of the entire industry said simply, "I am not surprised." This experience was repeated again and again.

Final arrangements were made and in the fall of 1954 a moving van pulled up at the home in Virginia and that eve-

250 Years

CALVIN CHEEK

We stand not at the end of life
And look back o'er the years.
We glory not in bygone strife,
Nor boast of all the tears.

We look, at times, with pride-filled eyes
Upon the glorious past.
But can we say our power lies
Contained in ancient cast?

The power of our life lies not
In molds our fathers made.
The glory of our future lot
In Jesus Christ is laid.

Today we stand with unbowed head
And face the coming day;
Assured that if we would be led
The Lord will show the way.

We walk with backs made strong by faith
That kept our fathers true;
We face the future with a faith
In Christ that makes men new.

ning, amid not a few tears (which the children could not understand), Walter, Hazel, Marilyn, and Bobby started the long journey to Chicago and a new life.

Two years later Walter was ordained in First church, Chicago. For the previous year he had been commuting on week ends to Lewiston, Minnesota, to serve the church there. During the summer of 1955 he had served as summer pastor for the Lakeview Church of the Brethren at Brethren, Michigan. Now came the real test. Now he was to find out if the call that had come what seemed like ages ago was genuine. Was he really fitted for the task which lay ahead?

The Lewiston church like so many others had some very real problems, problems that would not be cured overnight. The Yearbook listed the membership as 141. The memory of that first visit in October of 1955 was still very vivid in his memory. There were eight people in Sunday school that morning. By the following June when the Buchers came to make their home at Lewiston, this attendance had increased to about thirty. Today it stands at near fifty and is still growing.

Church attendance while not as spectacular has shown a similar improvement. The stewardship level of the church has nearly doubled since then. There is still much to be done but there is no longer any question in the mind of either Walter or Hazel as to the wisdom of their choice. They are still very conscious of their inadequacies and shortcomings but they have experienced the love and power of God at firsthand. They know that no matter how difficult the task, he stands ready to help if we but give ourselves unreservedly into his care.

The story of Walter Bucher is particularly timely today, because our Anniversary Call program, which we are now being called upon to support actively with signed commitments, will assist in the development of new lay leadership in the church. These leaders are now working in the Call program and will go on to help in many other aspects of the church's work. In addition the Call program itself makes provision for the broadening and strengthening of our regular life and leadership program and activities.

It is men like Walter Bucher the church is seeking, that together we may build God's kingdom. The work that Walter Bucher has done is not finished.

Walter Bucher would be too modest, too humble, to appraise his service to the church and his fellow men thus far. But if Uncle Rufus could be around and someone should ask him, there is no doubt about what Uncle Rufus would say. Speaking of Walter he would say: "Well done, good and faithful servant."

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

A Test on Brethren History

IN THIS YEAR of our 250th anniversary this little game might be somewhat of a test as to how much you know about Church of the Brethren history. You can consider yourself fairly well read in Brethren history if you can match each man with the correct description.

1. Johann Conrad Beissel	A An eminent Brethren historian
2. D. W. Bittinger	B First Brethren pastor sent into mission work abroad
3. Ed Crill	C Present editor of Gospel Messenger
4. Peter Becker	D Leader of eight people who formed religious group later called The Church of the Brethren
5. John Kline	E Organized first Brethren camp at Beatrice, Nebr.
6. Henry Kurtz	F Assistant who helped Henry Kurtz launch the first Brethren school at New Vienna, Ohio
7. Christopher Saur	G Present youth director of Church of the Brethren
8. James Quinter	H Split from Brethren to form a community which later became Ephrata Cloisters
9. Edgar Rothrock	I A famous "horseback" preacher of early Brethren history
10. Alexander Mack	J Operated first Brethren printing press in America
11. M. R. Zigler	K First editor of Gospel Visitor, now our Gospel Messenger
12. M. G. Brumbaugh	L Leader of first group of Brethren to come to America in 1719
13. Christian Hope	M Moderator at 1958 Annual Conference
14. Kenneth Morse	N Director of Brethren Service work in Europe

Answer on page 26

—John D. Byers

Schwarzenau Prepares for a Celebration

ON MOST days the village of Schwarzenau resembles a hundred other small communities in central Germany. But on a recent Wednesday this particular village entertained hundreds of visitors from all over the world. It was an act of hospitality that will long be remembered by Brethren. But it came about because of careful planning and hard work on the part of everyone in the neighborhood.

Every summer vacationers come from other parts of Germany to spend their holidays in Schwarzenau. It has no thermal baths or Alpine heights to offer as tourist attractions, but instead there is a quiet and serene charm about the hills above the Eder that hold an attraction all their own. You can stay for several days at the *Gasthaus* or in some private home while you take advantage of long walks into the hills or along the narrow stream.

Much of the civic life of Schwarzenau centers around the church on the hillside and the Alexander Mack School not far away. The church resembles many other Protestant churches in Germany, the present building dating back to 1859. It is not large but a balcony on three sides, along with the pews on the first floor, provide ample space for worshipers. Its pipe organ can be heard to advantage when the local organist, one of the most talented in the area, plays a choral prelude by Bach, as he frequently does during Sunday worship. In Schwarzenau church the pulpit is central, and from it Pastor Mueller preaches regularly.

Until a few years ago the elementary school was confined to small classrooms in the back of the church. But the Alexander Mack School now can boast of being one of the most adequate in this part of Germany. From the windows of its classrooms Schwarzenau children get a splendid view of their town and the valley below. Yet there are inviting activities also within their building. Charts on the wall help them master the alphabet from A (for *apfel*) to Z (for *zug*). They have facilities for practice in manual arts, in weaving and sewing, and homemaking. They are not unaware of the larger world around them as a world map and a chart of world history on the wall bear evidence.

Long before August 6, the community of Schwarzenau, school children included, began to prepare for the celebration that would bring several hundred visitors to their village. Local communities were able to arrange for almost every requirement. A large tent would be needed in case of bad weather, the rooms of the school could be used to provide refreshments, and sleeping quarters for most of the visitors could be found in local homes and in the attic of the school. The *burgomeister*, the pastor, the schoolmaster and several others joined together to anticipate every problem and to extend the friendliest of greetings to Brethren who came to recognize the 250th anniversary of the founding of their church.

Two places of historical interest were bound to attract visitors. Across the river from the school and the church still stands a mill that was likely once the property of Alexander Mack. The mill is still in operation, although for the last five years it has been powered by electricity instead of the former water wheels. In the front of the building are two low-ceilinged rooms in which, it has been thought, Alexander Mack and his friends may often have met.

High up on a hillside overlooking the valley below is the Huttenthal, known as the valley of huts where many of the first Brethren once lived. A winding road now leads to this settlement, but in the time of Alexander Mack a path was more suitable for climbing above fields and through the evergreen forests.

For the hundreds of Brethren who came to Schwarzenau on August 6, much of this territory seemed like sacred ground. But for their generous hosts, this was their home community and they would pick up their normal pursuits, perhaps with a sigh of relief, after all the visitors were gone. But they would not soon forget the church that sprang from Schwarzenau, and the church would not soon forget the village of its birth.

The Cost of Pentecost

Continued from page 4

ary when we recall how eight men and women "counted the cost" in the spirit of the early disciples, covenanting to be faithful to death, shall we too not make our vows of discipleship? In this we will contribute our cost to the Pentecost today as well as to those to come to the glory of God and the extension of the kingdom for which Christ taught us to pray.

A Man's Outfit

John E. Hilficker

Written with the hope that it might be of help to young people who are faced with the military question



Luoma

Guard duty in the early morning gave me time to consider God's call and to fight against it

"SO, YOU are a pacifist!" These were the words the sergeant said to me when I was assigned to my bunk for my first night at Parris Island, South Carolina.

"Tell me, private, how in the world did you end up in this man's outfit when you are against fighting?"

Standing stiffly at attention I explained as best I could that it all started back at Quantico, Virginia, a few weeks before.

Quantico, Virginia, is the base at which officers are trained for the Marine Corps. I had graduated from college and was teaching school when I heard of my coming draft notice. A Marine officer talked to me and told me what a good training his branch of service had to offer college graduates who were facing the draft. I had brushed aside the choice of being a conscientious objector because I was not really sure what my duty was to God and to my country. So, there I was, a candidate for training as a second lieutenant in the Marine Corps Reserve.

Our training consisted of a rigorous physical program of exercise and running. We went on long hikes and ran back. We were out of our bunks at 5:00 a.m. and we were really glad to see them at 10:00 or 11:00 p.m. In addition to the physical emphasis, which incidentally I enjoyed, we were subjected to an accelerated program of studies and drill. Our week-end pass depended on whether or not we were passing in our studies. This was an added incentive because many of us were married and, if we got a pass, we could meet our wives in Washington, D. C.

On the surface, this seems like a life of adventure and would probably appeal to any young man who has a love for the out-of-doors and camping. But the snag came for me the day we were sitting in the lecture hall and a captain who had recently seen action in Korea started to speak.

"Men, you are not here on an outing. You are here to be trained as leaders. You are being trained to be professional killers. You are then going to be leaders of professional killers. The Marine Corps has a big and glorious tradition of doing its job of killing and you are here to take your place proudly in keeping this tradition strong."

I had never thought of the Marine Corps in those terms. This was a new way of looking at my military obligation which I had not realized before. Wait a minute! I am a Christian. Can I as a Christian be a professional killer? This question burned in my mind from that time on, while studying, hiking, drilling, while I was being taught to hate, and even while I was exercising. At the same time my church, the Church of the Brethren, published the need for ministers.

It was my luck to pull guard duty from two to four in the morning. I remember it took me 396 steps to walk around the building which I was protecting on that cold March morning. Every ten minutes I circled the massive structure three times. But that was not what was really on my mind. God was dealing with me in a very direct way. I was arguing with him. Did he expect me to face disgrace and drop officers' training when I was halfway through? I knew that he had always asked people to sacrifice and follow him.

Finally, I told God that I was

willing to follow him at all costs and I decided to take the hard way as long as God was with me. That week end I had some exciting news for my wife. I was dropping officers' training. God wanted me to be a leader of people in spiritual things instead of training professional killers. Together we would face the uncertain future.

Monday, back at camp, I was taken to my commanding officer and there I was forced to step out and tell him that I could not be a Christian and a Marine officer. He told me I was a fool since I would have a commission in five weeks and since I was physically and scholastically making the grade. I was passing up the opportunity of a lifetime and all because of religious reasons.

Now my Savior became a living Being for me. I found new meaning in my Bible reading and new power in my prayer life. I should have made this commitment years ago, if only I had let God break through. I knew now what it meant not to be ashamed of the power of God. But what lay ahead was a dark cloud and all I could say was that God was the captain of my life.

After a Marine drops out of the officer's program, he is sent to Parris Island to undergo the regular boot camp training. When I spoke to the chaplain and told him my story, he urged me to take several letters from my pastor and others witnessing to my decision. I felt that God had called me to be a leader of men in spiritual matters. I could ask for a discharge on these grounds or I could ask for a noncombatant job for the remainder of my two-year obligation with no further training.

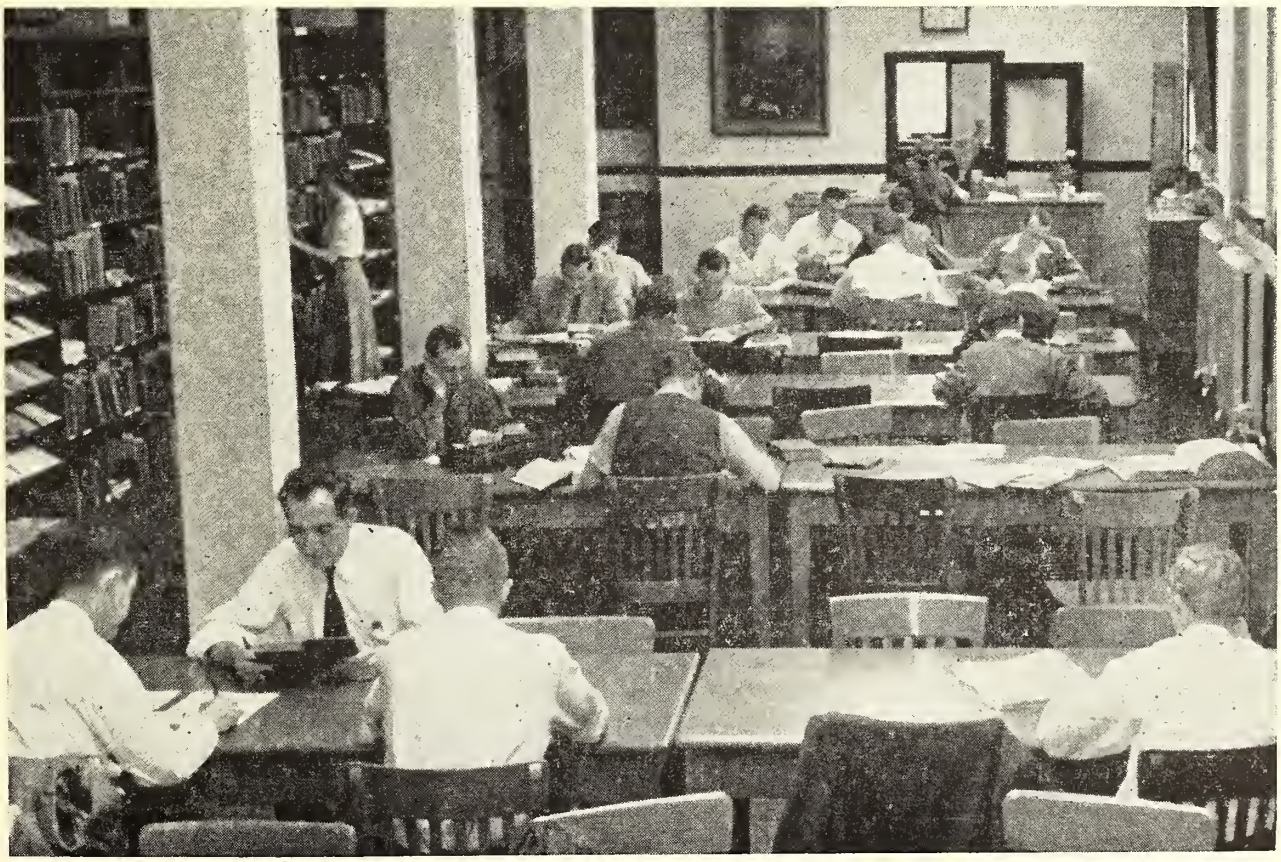
"So, sir, that is why I am here at Parris Island now."

The sergeant looked at me with disgust and hatred as I tried to witness for being a peacemaker and loving my enemies. I breathed a prayer for courage and strength as I did many times after to help me face the ordeal before me.

The next morning, upon my request, I was taken to see the head chaplain before I was supposed to be assigned to a training battalion. My heart sank as I was introduced to the chaplain who was a Catholic priest. Once again I was given the opportunity to tell what Christ meant to me. Later I had to meet a board and go through the same thing. The priest gave me all the assistance he could. Finally, I had to fill out the conscientious objector form which I had been so set against three months before.

After a period of doing clean-up details which lasted six weeks, I was given a discharge at the convenience of the government. This was an answer to prayer and a direct leading

Discharge from service and study for the ministry in a seminary came through prayer and dedication



Their Flight Is Not Ended

Ernestine Hoff Emrick

TONIGHT there raged over our little town the most violent thunder and hail storm in my recent memory. When it had muttered off into the distance, I watched from the safe sanctuary of my bedroom window a scene of such aerial turbulence as I have never before witnessed. It was made all the more impressive by the startling stillness. The entire southern horizon flashed SOS signals for help under the bombardment of weather missiles hurled against it. Higher up, a giant silver knifeblade slashed jagged tears in the nightcap of sky.

For more than half an hour I watched this awesome display of power gone mad. Was it that the universe itself must cry out against the air tragedy which earlier in the day had claimed the lives of ninety-nine people, several of them our personal acquaintances? It was as though we who remain should share at least the fury of that fatal gale, and that in sharing we should somehow understand. In this kinship of storm we can perhaps absorb unto ourselves a small part of the tempest of shock and grief which batters those ninety-nine families this night.

Dear God, where were you during that raging turmoil above the dark Atlantic? Of course! you were, as of old, among them in the ship saying quietly, "Peace, be still . . . Why are you afraid? Have you no faith?" Faith in what, Lord? In the indefinite continuance of this life? No, rather in the continuance of your presence, whether in this life or the next.

What were their last split-second thoughts? Probably "The Lord is my shepherd; I shall not want . . . I will fear no evil, for Thou art with me." Today you did not still the wind and the waves, but you most surely stilled the storm of fear in the hearts of men, which is the greater miracle.

Was this religious pilgrimage to the birthplace of their church a vain sacrifice for the fourteen Brethren aboard? Does one who dies pursuing his faith ever die in vain? One cannot help recalling that for each early Christian who died, a hundred more were drawn by the quality of his faith to emulate him. And for every believer who was driven from Jerusalem, a new center of Christianity sprang up, buds of an immortal vine which, transplanted, only flowered the more.

As one modern day saint has said, "Our disappointment is God's own appointment." Surely, Father, you have an appointment with 200,000 other Brethren this night, that the witness of these dedicated leaders shall be multiplied a hundred, yes, a thousandfold. "As long as God is afoot, anything can happen. The faith to live by, the faith to die by, is ours to proclaim."

This is my prayer tonight: that this event may release a great new power among us, that disaster may be turned to victory, that death and loss may once again be followed by a resurrection and a pentecost.

And may these bereft families be assured that the flight of their loved ones was interrupted only momentarily, that in the measure of an instant the wingéd part of them soared on once more across the horizon of our sight. Their flight is not ended; only their horizon has changed. And ours, too, has been lifted a little nearer heaven.

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into the ministry for me. God had called me to preach his gospel and now he had opened the way through prayer and dedication.

Why should the Marine Corps discharge me to be a minister when I had signed up for a two-year stretch to be a fighting man? Why should they believe I was a conscientious objector now when three months before I had not claimed to be one? Why wasn't I even examined by a psychologist? As I seek answers to these questions I realize that God works in mysterious ways. We must not try to limit him, but must increase our faith.

At present I am preparing for the ministry at my church seminary. I believe God wants men and women to step out and lead dedicated lives. It takes more courage to be a real Christian than it takes to give your life gallantly for your country. Truthfully, we can take the slogan of one of the branches of the service and apply it to Christianity: This is a man's outfit.

Can you meet the test of full surrender no matter what the cost or will you go away sorrowful like the rich young ruler?



of our day. We crucify them in a fashion more cruel than that devised by the Romans. Because we already have belief, we destroy what they say. We stamp the brilliance of their vision under heels of self-righteousness and vanity. Imagine the grief of Leonardo da Vinci when the people of his day destroyed his remarkable inventions. Imagine the grief of a prophet to hear people say, "There are no more prophets. We have heard God's last word."

Are there no greater commandments than what we know? Recently I asked a woman what she considered the greatest commandment. She said, "Love all the creatures of the world with all your heart and compassion." She was dressed with cotton and wore strong shoes made from synthetics and rubber. I was wearing a heavy horsehide jacket.

PROGRESSIVE REVELATION

David Barclay

IN THE early summer of 1895 a twenty-one-year-old Italian, Guglielmo Marconi, heard signals from the crude and inefficient radio apparatus he had made. By the winter of 1901 he succeeded in transmitting and receiving signals across the Atlantic Ocean.

The science of electromagnetic waves has come a long way since those days. Today we hear not crude signals, but the swelling symphonies of the world's masters.

In ages past there were prophets—those with vision and spiritual penetration who interpreted to people the crude messages that reached their hearts. They were the teachers, the holy ones, and often what they said was heeded by kings. As Christians we recognize Jesus as the greatest teacher, the Messiah. Surely from his lips swelled the greatest symphonies of human behavior, and from the touch of his hand came the greatest peace. There lies the danger.

We do not shun or ignore the young scientist who introduces a new principle for our betterment. We do not break hi-fi sets because they outdo our older radios. Neither will we break the wonderful stereophonic systems because they add to our hi-fi.

But we do break the prophets

"Fanatic," should I scoff? "Jesus didn't say that." No, it was beautiful. She was standing on the frontiers of growth and I knew I was behind her.

God's will is unchanging, his word always the same, but let us work to improve these poor receivers. Let us encourage with all our minds and hearts the young mind that stands on the frontiers of human ken and says, "I see a light; I see a brighter light." This is true growth; this is vision. Let it be on earth as it is in heaven.

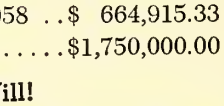
KINGDOM GLEANINGS

Brotherhood Fund Giving

Oct. 1, 1957 through Aug. 27, 1958 . . . . $1,085,084.67
Oct. 1, 1956 through Aug. 27, 1957 . . . . $1,028,514.63
Balance to receive by Sept. 30, 1958 . . $ 664,915.33
Brotherhood Fund Goal — 1958 . . . . . $1,750,000.00

We Can! We Will!

Jesus could see possibilities for harvest where most of us would see only drab, unproductive fields. He was constantly saying, "Lift up your eyes, and see how the fields are already white for the harvest." I believe if our Lord were here today, he would be pointing to new fields for evangelism . . . a hospital in Puerto Rico . . . refugees who must emigrate . . . peace needing permanency. He invites us to share as we are prospered that the harvest may be gathered. — *Galen B. Ogden, Pastor, La Verne Church, California.*



Dedications, Home-comings, and Anniversary

South Waterloo church, Iowa, dedication of new educational wing and remodeled building, Sunday, Sept. 21, all day. Paul M. Robinson, president of Bethany Biblical Seminary, will speak at the services beginning at 11:00 a.m. and 2:00 p.m.

Spring Creek church, Middle Indiana, home-coming, Sunday, Sept. 21. Service in the morning will be followed by dinner and a time for visiting.

Woodbridge church, Eastern Virginia, dedication of the building, Sunday, Sept. 21, at 2:00 p.m. Warren D. Bowman, president of Bridgewater College, Va., will preach the dedicatory sermon.

Oak Grove church, Southern Illinois, dedication service for the new parsonage, Sunday afternoon, Sept. 21. Durward Hays, the new pastor, will be installed at the morning service. R. C. Wenger, district executive secretary, will be in charge of the dedication and will bring the morning message.

Wakarusa church, Northern Indiana, harvest meeting, all day, Sunday, Sept. 28. A. Blair Helman, president of Manchester College, Ind., will speak. Services will begin at 10:30 a.m. and 2:00 p.m.

Eagle Creek church, Northwestern Ohio, home-coming, all day, Oct. 5. W. H. Miley of Ashland, Ohio, will speak at the morning worship and at the afternoon service which begins at 2:30.

Chambersburg church, Southern Pennsylvania, will observe its fiftieth anniversary, Sunday, Oct. 12. Norman J. Baugher, general secretary of the General Brotherhood Board, will speak at the morning service at 9:30, with church school classes following. The afternoon service at 2:30 will have as its theme, As I Remember, and several former pastors will speak. The play, The Time So Urgent, will be given at the evening service beginning at 7:00.

Erwin church, newly organized at Erwin, Tenn., would like to obtain thirty to forty used copies of the Brethren Hymnal. If any church has copies it would like to dispose of, please write to Clinton N. Edwards, 1305 E. Chilhowie Ave., Johnson, City, Tenn.

The Annual Conference Locating Committees for the 1959 and 1960 Conferences have announced the following: The 1959 Conference will be held at Ocean Grove, N. J., June 16-21, and the 1960 Conference at the University of Illinois, Urbana, Ill., June 14-19.

Carr and Associates, church finance and fund-raising counseling firm, has opened an eastern office which will be serving the Eastern and Southeastern Regions. David L. Holl will be heading up the work in that area and should be addressed at 4616 Coventry Road, Harrisburg, Pa.

Harold B. Statler, who for the past year served as assistant executive secretary of the Indiana Council of Churches, assumed the responsibility as executive secretary of the Kansas Council of Churches on Sept. 1. The council offices are at 327 Topeka Ave., Topeka. Brother Statler was pastor of the Indianapolis church for five years.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors in the Western Region with the names of their new charges and their new addresses, according to the information received in the Ministry and Home Mission office.

Colorado
A. R. Fike, Arriba (Bethel)
Jack L. Havice, 422 E. Bijou St., Colorado Springs (Colorado Springs
J. Ira Metzker, Fruita (Fruita)

Iowa, Middle
Phillip Bradley, 3435 W. Van Buren St., Chicago 24, Ill. (Iowa River, part time)
Merrill C. Branson, R. 2, Cedar (Cedar)
W. Ethmer Erisman, Elkhart (Des Moines Valley)

Iowa, Northern, Minnesota, and South Dakota
Berwyn Oltman, Kingsley (Kingsley)

Kansas Northeastern
Richard Bollinger, 5612 W. 14th St., Topeka (Rochester Community, Topeka)
Samuel J. McCaman, Wetmore (Granada)
James L. Minnich, 301 S. Pine, Olathe (Olathe)

Missouri, Middle
Oliver Dilley, 1925 Hardesty, Kansas City (Kansas City, interim)

Nebraska
Wilmer M. Lehman, Enders (Enders)
Dwight Oltman (Kearney)

North Dakota and Eastern Montana
A. P. Becker (Minot-Surrey)

Oklahoma
Byron Dell, Thomas (Thomas)
Darrell Fryman, 709 N. Frost St., Pampa, Texas (Pampa)
Van B. Wright, 1738 N. W. 38th St., Oklahoma City (Oklahoma City)

Texas and Louisiana
Edward L. Murray, 2310 Hialeah, Houston (Houston Fellowship)
Robert Winkler, R. 1, Nocona (Nocona)

Brotherhood Theme: Brethren Under the Lordship of Christ

McPherson College

Two McPherson alumni, John Colyn of McPherson, Kansas, intermediate school instructor, and Herb Hockstrasser of Ft. Morgan, Colo., senior high instructor, were appointed to a national consulting committee to appraise the National Wildlife Federation's program, with special regard to the general direction and objectives of the federation's future educational activities.

A total of 101 students are enrolled in the regular summer school session. Additional students enrolled in August for a seminar and course in American politics and international relations.

Dean and Mrs. Wayne Geisert were selected by the Commission on Liberal Education of the American Association of Colleges to be members of an Intellectual Life Conference for Deans at Pugwash, Nova Scotia, July 20-29.

Twenty-six McPherson College students were engaged in earn and serve projects in nine urban areas in the Western Region. The students secured regular employment and then volunteered after-work hours to the local Church of the Brethren congregations in the area. The project locations included Denver and Pueblo, Colo., Kansas City and Newton, Kansas, Council Bluffs and Des Moines, Iowa, Minot, N. Dak., Pampa, Texas, and Oklahoma City, Okla.

The two highest ranking juniors to receive the McPherson College honor scholarship were Carl Harris of Jennings, La., and Richard Bittinger of McPherson. The two highest sophomores who received the honor scholarship were John Lehman of St. John, Kansas, and Fred Koons of Lyons, Kansas.

An amount of nearly $600,000 has been pledged or received in cash toward the McPherson College development campaign. Members of the staff and trustee board are working to conclude the campaign this summer. A special trustee board meeting has been called in September. Plans and procedures toward the construction of the new auditorium-administration building will be determined then.

The Church Calendar

September 14

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Justice in Economic Life. Ex. 20:15; Lev. 6:4; 25:35-38; Deut. 25:13-16; Prov. 11:1; Amos 8:4-8; Luke 19:1-10; James 5:1-8; 1 Peter 4:7-11. Memory Selection: He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much. Luke 16:10 (R.S.V.)

Sept. 13-14 Southeastern Region men's work week-end camp
Sept. 18-21 District meeting, Northeastern Kansas, Washington Creek
Sept. 19-21 Eastern Region men and women, Camp Harmony
Sept. 19-21 District meeting, Southern Iowa, Monroe County church
Sept. 19-22 Southeastern Region CBYF, Camp Bethel
Sept. 26-28 District meeting, Eastern Maryland, Pipe Creek
Sept. 27-29 District meeting, Middle Missouri, Deepwater
Sept. 28 – Oct. 5 Christian Education Week
Oct. 5 World Communion Sunday
Oct. 5 Rally Day or Loyalty Sunday
Oct. 9-12 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel
Oct. 9-12 District meeting, Oregon, Nicholas Gardens
Oct. 10-12 District meeting, Western Kansas, Wichita
Oct. 12 Men and Missions Sunday
Oct. 12-19 Churchmen's Week
Oct. 14-16 District meeting, Middle Maryland, Hagerstown
Oct. 14-16 District meeting, Middle Pennsylvania, Hollidaysburg
Oct. 17-18 District meeting, First West Virginia, Beaver Run
Oct. 17-18 District meeting, North Atlantic, Amwell
Oct. 17-19 District meeting, Southeastern Kansas, Scott Valley
Oct. 19 Layman's Sunday
Oct. 19 World Order Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. John T. Glick of Bridgewater, Va., in the Walnut Grove church, W. Va., Sept. 17-28; in the Keyser church, W. Va., Oct. 19 – Nov. 2.

Bro. Lee Weaver of Lewistown, Pa., in the Woodbridge church, Va., Sept. 15-21.

Bro. Charles Oberlin of Peru, Ind., in the Pipe Creek church, Ind., Sept. 21-28.

Bro. William Longenecker of Mt. Joy, Pa., in the Cooks Creek church, Va., Sept. 28 – Oct. 5.

Bro. Perry Liskey of Clearville, Pa., in the Snake Spring Valley church, Pa., Sept. 29 – Oct. 5.

Bro. Chester Harley of New Carlisle, Ohio, in the Bremen church, Ind., Oct. 12-19.

Bro. Homer Kiracofe of Plymouth, Ind., in the Pine Creek church, Ind., Oct. 12-19.

Bro. Delbert Hanlin of Wauseon, Ohio, in the Adrian church, Ohio, Oct. 12-19.

Bro. Bernard King of Bridgewater, Va., in the Summit church, Va., Oct. 12-19.

Bro. J. Stanley Earhart of Hagerstown, Md., in the Lake Ridge church, N. Y., Sept. 22 – Oct. 5.

Bro. Arthur Scrogum of Hagerstown, Md., in the Brownsville church, Sept. 28 – Oct. 5.

Bro. J. Emmert Dettra of Midland, Va., in the Hollywood church, Va., Sept. 29 – Oct. 5.

Gains for the Kingdom

Nine baptized in the Shafa church, Nigeria. **Two** baptized in the Virgwi church, Nigeria. **Nine** baptized at Vilegwa, **nine** at Kwalia, **ten** at Kuburjibji, all mission points of the Lassa church, Nigeria.

Two received by letter in the Lewiston church, Minn. **Eleven** baptized and two received by letter in the Roanoke church, La.

Two received by letter in the Milledgeville church, Ill. **Two** baptized and two received by letter in the Marion church, Ind. **Two** received by letter in the Portland church, Ind.

Eleven baptized and five received by letter in the Lower Claar church, Pa.

Two baptized and one received by letter in the Jacksonville church, Fla. **Five** baptized and one received by letter in the Brick church, Va. **Twenty-six** baptized in the Old Furnace church, W. Va.

News and Comment From Around the World

Scientists and Theologians Discuss Common Problems

A group of thirty-five scientists and theologians from Europe and the United States met at the Ecumenical Institute of the World Council of Churches recently to discuss the question of the relation between faith and science. Pointing out that the churches had reached agreement on various social questions, reports from national groups spotlighted a common concern for agreement on the problem of science and religion.

International Christian Peace Council Urged

Delegates of most of the churches in Eastern Europe, including the Moscow Patriarchate of the Russian Orthodox Church, have advocated the setting up of an international Christian body to consider atomic disarmament. At a conference held in Prague under the auspices of the Ecumenical Council of Churches in Czechoslovakia, the delegates studied Christian responsibility for averting atomic warfare and decided to work for atomic disarmament by approaches to the leaders of the great powers and to the Evangelical Church in Germany.

Algonquin Bible Sold to American

A copy of the first complete Bible printed in any language in the Western Hemisphere was sold at an auction in London to a Philadelphia rare book dealer for $20,160. Known as the Algonquin Bible, because it was printed in the Indian tongue, the Bible was published in Cambridge, Mass. The Old Testament was completed in 1661 and the New Testament two years later. The Bible was one of twenty copies of an Indian translation done by John Eliot and sent to England soon after its publication.

Evangelism Stressed at Baptist Youth Meeting

More serious concern for evangelism to meet the challenge of a fast changing world was urged upon 8,000 young people attending the fifth Baptist World Youth Conference in Toronto, Canada. Joel Sorenson, of Stockholm, Sweden, chairman of the Youth Committee of the Baptist World Alliance, who sponsored the conference, declared that Christianity is fighting a dead-serious battle with the non-Christian forces of the world.

Texas Ministers Call Segregation Wrong

Three hundred white Protestant ministers in Dallas, Texas, have urged school boards to make desegregation plans public "as soon as possible," and have called enforced segregation morally and spiritually wrong. Methodist Bishop William C. Martin, spokesman for the group, said the 300 signers were a majority of the white Protestant clergy in the Dallas area.

Council of Protestant Colleges Established

The greatest need of the nation's Christian colleges is not so much dollars as a strong, revitalized Christian program in the framework of the liberal arts. This was the general conclusion of the five-day sessions of the second Quadrennial Convocation of Protestant Colleges held on the Drake University campus late in June. In summarizing the convocation, Dr. E. Fay Campbell, director of higher education of the United Presbyterian Church, declared that the church colleges have stopped apologizing and are advancing on four fronts, which he said would "lead the Christian colleges into a period of greatest creative usefulness." Six advisory reports, adopted after extensive debate as guides to the nation's churches and their colleges, charted paths for intellectual and religious responsibility.

The chairman of the newly formed Council of Protestant Colleges and Universities is Dr. Fred C. Holloway, president of Drew University in New Jersey. Dr. Holloway said, "The council will maintain the Protestant tradition of higher education begun in colonial times, will expand co-operative activity and will co-operate with denominational boards in strengthening member institutions." The new council will carry on the work of the National Council of Churches' Department of Christian Institutions and will sponsor the annual National Christian College Day.

Delegates attending the convocation approved an annual budget of $29,000 for the new council, the location of an office in Washington and the sponsorship of future quadrennial convocations and meetings. Invited to membership in the council will be universities and senior and junior colleges accredited by the regional agencies which classify themselves as Protestant Christian. There are some 470 of these colleges in the country.

An Indian educator, speaking at the convocation, appealed to leaders of American Protestant colleges to "strengthen the hands" of colleges in his country. He said the number of colleges in India has grown from 450 in 1947 to 1,110 today. The number of college students in India has quadrupled in the last decade to more than a million.



Harvey S. Bowers, minister, churchman, and schoolteacher of Wakarusa, Ind., was honored on his seventy-ninth birthday by the junior boys and girls in camp at Mack on June 11. Brother Bowers, serving as a camp leader, was an example of Christian living and reminded the campers that one does not grow old in his spiritual life. The words of appreciation and the remembrances given to him showed the esteem in which he was held

Danger of Religious Strife Seen in Lebanon

Informed circles in Lebanon are reported to be increasingly concerned over the danger of Lebanon's political conflict turning from a civil war into religious strife between Christians and Moslems. The Christian Lebanese make up fifty-two per cent of the population. They generally back the existing government, whereas the great majority of the Moslems now in revolt against the government want their





Religious News Service

Dressed in a white robe a believer is baptized in the Moscow Baptist church, which has a congregation of 2,000 members. It is reported that some 15,000 persons were baptized by the All-Union Council of Evangelical Christians (Baptists) this summer. Dr. Jacob Zhidkov, president of the Council, leads the Moscow congregation in observing the communion. The deacons serve broken pieces of ordinary bread to the worshipers who remain seated. Twelve silver chalices contain grape juice

country to join the United Arab Republic. The Christians oppose such a step because they fear it would reduce them to the status of a discriminated minority in their own land. So far, only isolated instances of anti-Christian violence have been reported.

Ninety-five Per Cent of Graham Crusade Conversions Stick

Ninety-five per cent of the 61,000 persons who recorded decisions for Christ during the Billy Graham crusade in New York last summer have stuck by their decisions, according to a survey made by Dr. Robert O. Ferm, dean of students at Houghton College, Houghton, N. Y. He said that fifty per cent of the inquirers were believed to have affiliated with some religious body as a result of the crusade. The others have gone to various churches but have not become members.

News Briefs

The United Lutheran Church will spend $350,000 for the development of projects in eight foreign mission fields. The funds will be used to build and maintain schools and medical centers in Argentina, British Guiana, Hong Kong, India, Japan, Malaya, Liberia, and Uruguay.

The YMCA and the YWCA in the Netherlands have united in a single organization to be called the Christian Youth Alliance. Combined work for men and girls will be undertaken throughout the country in addition to separate activities.

A Laymen's Week was featured at the Protestant Pavilion at the Brussels World's Fair Aug. 28. The theme of the week was Partners in Christ. More than $80,000 has been raised in the United States for the pavilion. The U. S. goal is $100,000.

Retired Missionary Called Home

AS HE BEGAN to teach his regular Bible class in the Sebring church, Dr. A. R. Cottrell had a heart attack and died a few minutes later. It seems especially fitting that he should die in the church, doing the work in which he delighted.

After finishing high school, Dr. Cottrell worked at the Brethren Publishing House for three years. Here he met Laura Murphy, who became his wife. After a year at Bethany Biblical Seminary they volunteered for the mission field, but wanted to go as medical missionaries. With much sacrifice on their part they finally completed their medical education and internship.

Doctors were needed in India and the Mission Board sent them there. No hospital was ready for them when they arrived in that country. In fact, they had to live with another missionary family until a house could be built for them. The Indian people soon learned that a doctor had arrived and they came asking for help. Though knowing little of language as yet, the Cottrells could not turn away the ill. A room was set aside for a clinic, the small beginning of the Bulsar hospital.

Sick persons were treated without regard to class or religion. All were given help for their physical ills and a ministry for their souls. Through their ability and their unselfish service the Cottrells won the regard of Christians and non-Christians. When the Cottrells retired after thirty-six years in India, the people of Bulsar—Hindus, Moslems, and Parsees—held a farewell meeting in the public square and they were lavish in their praise of the work of the two Christian doctors.

When the Cottrells left India there was a properly equipped hospital at Bulsar. They had labored hard and long, giving their time and strength unstintingly. They had spent one year in China on their way back to the field after furlough, because the mission in China needed help.

In 1950 the doctors retired to Sebring, Fla., hoping to spend some time together in quiet rest, for they were worn out and weary. But in one year's time Dr. Laura had passed on, leaving Dr. Raymond to finish his pilgrimage alone. The doctor has left an example of devotion and faithfulness and loving service. Surely his reward will be great!—J. M. Blough, Sebring, Fla.

The Brethren Witness in China

Geraldine Plunkett

THE bicentennial year will always be remembered in history as the beginning of mission work in China by the Brethren." Frank and Anna Crumpacker, George and Blanche Hilton, and Emma Horning had just sailed for China when those words appeared in The Missionary Visitor fifty years ago this month.

In this 250th year it is appropriate for Brethren to review the history of our work in China. The record of courageous witnessing and outstanding service in the face of difficulty and danger in China should inspire and challenge us as we examine our heritage and look to the future.



The pioneer missionaries to China: at the left, the George Hiltons, in the back, the Frank Crumpackers, seated right, Emma Horning, Franz Crumpacker standing in front

Good News Proclaimed

Where should they begin work? What should be their approach to the Chinese people? These were among the most pressing questions which faced the little group of Brethren in China in 1908.

After months of language study, contacts with other missions, and exploratory trips it was decided that the Brethren should begin work in Shansi Province. Here the percentage of Christians in the total population was smaller than in any other area of China.

It is no easy task to share the gospel in an area where Christianity is totally unknown. How to begin was an important question. What better pattern could be found than the combination of gospel proclamation and a manifold ministry to human needs which was characteristic of the ministry of Christ? From the beginning of work in China, as in other mission areas, service and evangelism went hand in hand.

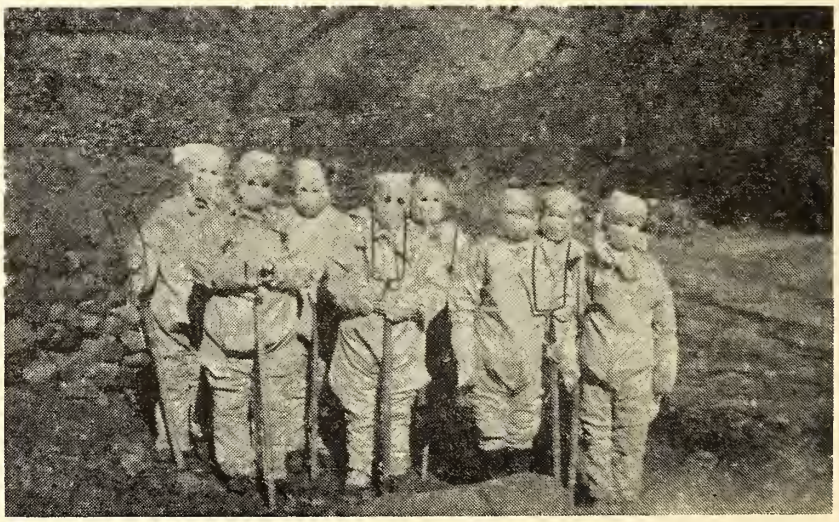
The homes of the first missionaries became centers where the sick, the hungry, and the lonely came for healing, food, and fellowship. These ministries created a willingness to listen to the message which the missionaries proclaimed.

May 10, 1911, stands out in the memory of pioneer missionaries to China. On that day the first love feast and communion service was observed. As a result of more than a year's efforts three Chinese had become Christians. It was with great joy that the four missionaries explained the significance of this observance to the new Christians and then shared with their Chinese Brethren in this deep spiritual experience.

Another important event brought happiness to workers in China during the year 1911. Six new recruits were added to their ranks. These, with the one who had arrived the previous year, brought the total staff of North American workers to twelve. Expansion of the work was now possible. Schools were begun, orphanages were started, work was initiated in new areas, and refuges for the rehabilitation of opium addicts were established.

The Church Established

During the following year Chi-



nese congregations were organized at Ping Ting and Liao. The Church of the Brethren had been planted in China.

The ministry of the church was not confined to the areas immediately surrounding mission stations and churches. The pages of The Missionary Visitor carry accounts of long journeys into mountainous areas. Frank Crumpacker tells of one such trip during which he and a Chinese worker covered 350 miles in three weeks by donkey, on horseback, and on foot. Along the way they proclaimed the Christian message, gave simple medical aid, and sold copies of the Gospels.

There were discouraging moments during the early years in China. After a short time the Hiltons were forced to return to the States because of illness. Another missionary, B. F. Heckman, contracted smallpox and died. Missionaries and Chinese Christian workers encountered hostility in some villages as they carried the message into new areas.

Slowly, however, their efforts bore fruit and the church grew. By 1936 there were in North China ten organized churches functioning with their own national leaders. These churches ministered to a total membership of more than 2,300 and carried on an outreach program.

In the meantime, work had been begun in South China by Martha Shick Flory in 1916. Four years later Moy Gwong, who had attended the Chinese Sunday school at the First church in Chicago and had joined the Church of the Brethren there, became pastor of this church in South China and assumed responsibility for the work in surrounding villages.

Strengthened by Service

In the history of Brethren work in China several instances of exceptional service to the Chinese people stand out. In 1917-18 the pneumonic plague swept over China. This dreaded disease affected the lungs of its victim and ended his life usually within five days. No one was known to recover from it. So contagious was the malady that even when working and burying the dead, people wore masks.

Six Brethren doctors and ministers joined twenty-nine other Christian missionaries in a campaign to help the government contain and wipe out this plague which had already brought death to millions. Perhaps no other service in which our workers engaged so moved the cultured and educated Chinese as did their work of sacrifice in fighting this dreaded plague. For his leadership in this effort Dr. Fred J. Wampler, one of the pioneer Brethren medical missionaries to China, was decorated by the Chinese government and cited by the United States government.

Brethren also carried on a significant ministry during the severe famine which spread over Northern China in 1920-21. They co-operated with the Red Cross in setting up a program of work relief. In return for their work on a road construction project men received sufficient food for their families. Our workers administered the distribution of more than a quarter of a million dollars contributed by the church in North America, the Red Cross, and the International Famine Relief Committee. This work was remembered for years by the Chinese in this area.

Almost from the beginning of work in China an attempt was made to raise the economic level of farmers. In an effort to expand this type of service a rural service center was opened at Hsiangtang, Kiangsi, in 1947 under the sponsorship of the Brethren Service and Foreign Missions Commissions. The center comprised a clinic, experimental farm, school, and church. In 1949 this center was turned over to the Kwangsi Rural Service Union and the work continued.

Steadfast Through Storms

The years during which Brethren missionaries worked in China were characterized by invasions, revolutions, and political disturbances. At four times during the history of our service American missionaries were evacuated. In 1911, when the revolution was at its height, a telegram from the consul requested the missionaries at Ping Ting to come to Tientsin on the coast at once. Reluctantly they obeyed. However, after two weeks Frank Crumpacker made a difficult and dangerous return trip to Ping Ting. His presence in the midst of uncertainty and disturbances was a comfort and help to the Christians.

In 1927 revolution again forced missionaries to leave their stations and go to Tientsin.

The martyrdom of three missionaries in 1937 during the war with the Japanese is a familiar story. In response to a request for help brought by a Chinese girl, a former mission pupil, Alva and Mary Harsh and Minneva Neher went on an errand of mercy from which they never returned. The girl reported that they left her home at about 9:00 p.m. and started back to the mission. No further trace of them was ever discovered.

In 1941 all of the missionaries left Shansi. They did not fear personal harm but their presence at that time increased the difficulties and dangers facing Chinese Christians. Eight of the missionaries who went to the Philippines for language study were interned there by the Japanese. Three others were interned in China.



On opposite page, a group of plague fighters

Long journeys into the mountains were undertaken by donkey, horseback, or on foot



Missionaries in China in 1919

Chinese Christians suffered far more than missionaries. It is estimated that about half of the leaders of the Church of the Brethren in China lost their lives in the years of terror which followed 1937.

Yet when missionaries returned to China in 1946 they discovered that through the eight years of tremendous suffering the Chinese church had carried on. Some Chinese Christians testified that through these difficult experiences they had learned to know the depths of the grace of God.

One of the significant events of the period which followed World War II was the decision of the Chinese Brethren to become a part of the Church of Christ in China. This strengthened the bonds of fellowship between Brethren and their fellow Christians in their own country.

Sustained by the Spirit

In 1951 the North American Brethren again left China. Even at that time many of the Chinese Brethren had been scattered from their home churches. Does this mean, as some have said, that the efforts of so many years were in vain? We believe not.

In a missionary convocation address to the 1936 Annual Conference Frank H. Crumpacker related the story of an event which took place during the Boxer Rebellion of 1900. The empress had devised a plot to kill all missionaries and all Christians in China. Though her plan was not completely successful, hundreds of missionaries and thousands of Chinese Christians were killed. In spite of this stunning blow the leaven of the gospel in China was not destroyed. After a few years the power came back with greater and stronger influence than ever.

Through the courageous witness and dauntless devotion of more than one hundred missionaries who served in China between 1908 and 1951 the Church of the Brethren was privileged to share in taking the leaven of the Christian gospel to China. Today there is no direct communication between the Brethren in China and Brethren in North America. We know very little about the actual situation of the church there. We believe, however, that the Christian leaven is still active.

There is evidence to support this conviction. Reports which come out of China from time to time through various sources indicate that individual Christians there are finding ways to maintain their witness even though Christian churches in many places are closed.

The Christian Book Room in Shanghai reports increasing business, "each month a little more than the one before. More orders are coming in from country places. In several places churches are being reopened and in some of them they find on resuming services that the number of Christians has increased. The Book Room has been allowed to print some tracts."*

A letter from inside China states that "the Holy Spirit is working quite apart from man's efforts, raising up helpers from the common people, a carpenter here, a vegetable seller there, a country woman in several places. One such is in touch with some 700 Christians and ministers to their spiritual needs."*

Even where Christians are forbidden to practice their religion openly they find ways to worship together. In one such area a man was giving a supper party. One of the twenty guests who had been warned what to expect later came out of China and told what he saw. "There were standing here and there on the table numbers of small comfit dishes of sweets and little dry biscuits. As the meal was progressing the host took one of the biscuits casually and held it a moment before snapping it, as if by accident, between his fingers. A moment later, in the course of his conversation with his neighbor he said, 'I remember, some time ago . . .' and as he finished his story he ate the biscuit. And at the same time four or five other guests happened to have biscuits in their hands and they also, in one way or another, said 'I remember' and ate them. A little later in the meal the host held his cup in his hand; and the other Christians also took their cups unobtrusively and all drank, saying, 'I remember.' And He who was nameless that day was surely present in all the fullness of His unconquerable power and love."†

*China Bulletin of the Far Eastern Office, Division of Foreign Missions, NCCC/USA, Volume VIII, No. 8, April 21, 1958.

"The work done by the Holy Spirit through men and women is not only more important in the eyes of heaven, but actually has a far more lasting influence on human affairs than that of any secular authority," state J. B. Phillips in one of his recent books. "It is perfectly possible that the unpublicized and almost unknown activities of the Spirit through his human agents today are of more permanent importance than all the news recorded in the whole of the popular press."

Though we have little information about our church in China we can rest assured that even today the Holy Spirit continues his work through Brethren there. We cannot now walk by the side of our Chinese brethren to assist them in their witness but we can support them through the sustaining fellowship of prayer and confidently trust that the Holy Spirit will strengthen and use them.

†Taylor, John, Man in the Midst, The Highway Press, London, 1955, p. 81.



Architect's sketch of planned Knobley church building

Building for the Present and the Future

IN THE beautiful mountains of West Virginia is the rural community of Knobley. In the heart of this community the new Knobley Church of the Brethren will be built on an eight-acre site. The desirable location overlooks the present church and cemetery area with an awe-inspiring view of the surrounding hills.

The Knobley church fellowship dates back to 1840, when work in the community was begun as a part of the Greenland congregation. A frame meetinghouse built in 1876 is still in use after eighty-two years. This building has served its day. Members are now challenged to build for the present and future generations a building with an inviting and worshipful sanctuary, adequate Christian education facilities, and a place that will provide for the many unmet social needs of the community.

In the life of the Knobley congregation a number of men have been called to the ministry. Many people who now live in other communities are rendering valuable service because they received a solid foundation of Christian nurture in the Knobley church.

As is true in most rural areas, many young people move from the community. This means that the opportunity for the Christian influence of the church is expanded and enlarged and therefore presents a very great challenge. An increasing number of Knobley's young people are going to college, making the opportunities of the future greater than ever before.

Although Knobley is located in a relatively low-income farming area, notable stewardship growth has occurred. In the 1955-56 church year, total giving for the congregation was $2,646.41. In January of 1957, a comprehensive every-member canvass was conducted under the direction of Bro. Ernest Muntzing. The following year, which included only eight months of the canvass period, giving increased to $5,412. The church's finance board is recommending that the every-member canvass be conducted annually.

Considerable work has gone into the development of the new building site which was donated by one of the families of the congregation. The building and parking lot area, previously wooded land, has been cleared and the stumps have been removed. Road grading and the excavation for the new building is completed.

With the use of donated labor and some donated materials the actual construction costs will be kept far below the value of the completed building.

Pastor Owen Stultz writes, "The congregation appreciates very much the help of the Ministry and Home Mission Commission of the General Brotherhood Board. We wish to thank each person who contributes to the church extension program through the Brotherhood Fund. Your gifts make it possible for us to build."

A gift grant of $3,000 and a loan of $7,000 have been approved by the General Brotherhood Board to make possible the expanded ministry of the Church of the Brethren to the Knobley community.

Knobley is the fourth Ten Dollar Club church of this fiscal year.

• • •

One year's achievements were climaxed by the Rocky Mount church with the observance of dedication services for the recently completed first unit of its church building. Begun as a fellowship in February 1957, the church was recognized as a congregation by Southern Virginia that same year. Fifty-six persons from nine churches comprise the charter members.

A Volunteer in Geneva

Arlene Merkey

MOST of my work here is strictly office work, but I never have a dull moment. There are never two days alike, and each letter I type is interesting. I feel that I have gained more from the wonderful spirit and thoughts of the letters which M. R. Zigler sends to other people than the recipients themselves.

Truly this has been a wonderful year and a great privilege to work with a man like Brother Zigler. He has taught me what it is to wake up each morning being thankful to God for the chance to live, finding each new day an inspiration to serve God and our fellow men and to strive to build world peace and understanding.

World Council of Churches Contacts

The fact that the Brethren Service office is on the World Council of Churches grounds gives me a rare opportunity to get to know men and women of many nationalities and denominations. Naturally I have become more aware of the fact that our Brethren beliefs are somewhat different from those of other denominations. Also I have the feeling that I am really representing our church, for people whom I have learned to know tend to judge all Brethren people whom they know.

I have become convinced that if we are to be recognized for anything at all, we must have a firm belief, stand by that belief, and be able to show evidence of it. It is a thrill to explain what Brethren are, why we may be a bit different from other denominations, what makes us different, and why we are in Europe.

I have found most people very much amazed at our beliefs, and to hear about our service program in Europe for the cause of peace and world understanding is most interesting to them. I am pleased that most people agree that we have a wonderful purpose and often even want to join in with us in this cause.

Inspiring Friendships

I am sure that the most inspiring and lasting part of my experience here in Europe is the friends I have gained. I lived with a Swiss family for four months to help me to learn French and to get to know a Swiss family. This was a wonderful experience. I feel at home with them, and I'm sure they will always be a part of my life. During the past few months I have become good friends with a German girl who is about my age. She is married to a Swiss fellow, and they live on a farm near Geneva. She was an exchange student to the United States in 1952 and speaks excellent English and French in addition to German. She has surely become a light in my life and has made my time here in Switzerland much fuller and more meaningful.

I have had the opportunity to learn to know her mother too, and this is another privilege. I only wish I could share them personally with each of you, for they are both rare specimens of God's creation. I could almost feel my life being bent as I listened and learned of the things in life which they have had to face and some of the tragedies which they went through during the war.

What War Really Means

I have said many times that we in America have no idea of what war is and what goes along with it. We read of the terrible things which happen to people, how they go without food and clothing and are driven from homes and family, but it seldom affects us deeply, for we soon forget what we read or hear and go about living our comfortable lives as usual. At least, that is what I had done.

Then suddenly I learned to know and love these people. Gradually I have learned what they have had to face in life, of fathers or husbands being gone for years at a time and then being killed, of the family having to go to the bomb shelters night after night with tiny children, not knowing whether they would return to their homes in the morning or whether their homes would be there if they did return, of the mother remarrying and again the father being killed, of the family being left alone, of how they worked for just enough food to keep alive.

I heard of a young girl being so hungry for five years that when she received a full meal it was too much for her to eat all of it at once. I was told how they grew to fear the Americans, of what happened when they saw the first American, of the children being sent to another town to be safer, of their home and all belongings being destroyed several times. I heard about their finally getting to the last potato and the last piece of bread and knowing that there would be no more. I learned of the children eating grass and almost anything they could find to help kill the hunger which was always with them.

I can only shake my head in amazement as to how people can come through all this and much more and still have a wonderful personality, a strong faith in God, and a tremendous forgiving spirit. Yes, learning to know these things has changed my life. I sincerely hope that I will be able to build upon what I have been taught and go forward to do everything possible to prevent war, which



This attractive monogram identifies the envelope containing the 1958-59 Women's Work materials. Price is 75c. The seven separate pamphlets according to areas are each to be inserted in its proper Folder with last year's materials entitled Christian Women Have a Responsibility in the Field of ..... Each section of the Handbook-Program Guide entitled Women at Work should likewise be put in the proper Folder. The insertion of these three parts in each Folder gives a complete program guide in each area. (Send for information on the complete program guide.)

brings such terrible things, from ever happening again.

After seeing and hearing of the inhuman way in which man has so often treated other men, I have tried to figure out why this happens. I have come to the conclusion that it is often because they are of a different nationality. Somewhere many years ago there was a deep hatred for a certain nationality. Quite likely this hatred is still there, and it influences one's actions to the extent that he cannot see the other person as an individual and judge him on his own personality. I find that this terrible condition stems back to past wars and hatred.

Sometimes I find myself thinking only of the hatred between nationalities in Europe and other countries, and I imagine that we Americans do not harbor such hatreds, that it is only the other people. Then I realize that we in America have a similar blindness regarding races, and that quite likely people of other nations are looking at us and wondering if we will ever learn how to live with one another and respect all men as sons of God.

I am happy for the chance I have had to learn to know a Negro girl here at the World Council. We have become good friends. I hope that I will always be able to live without hatred for any nationality or race. I want to understand the true meaning of God's love, for surely he wants all men to live together in peace and harmony and so enjoy the blessings of life.



KLM Airlines

The 1958 international work camp tour group

WORK CAMPS

Impressions of a Continent

Adele Gingerich

EUROPE, the continent upon which so many dreams had been focused, became a reality for thirty-two of us on the 1958 international work camp tour. The whirlwind tour which whisked us through Holland, Belgium, France, Switzerland, Italy, Austria, and Germany gave us little opportunity to obtain valid impressions of Europe. Nevertheless, some impressions were formed.

Holland, for example, became a land of friendly and warmhearted people for us, for it was there that we stayed in the homes of Dutch families. Here, the Europeans first took on the role of real people instead of strangers. Holland, for many of us, still holds a seat of honor in the house of human relations.

Evident in both Holland and France was the uninhibited way in which affection was expressed—Hollanders can even hold hands while riding bicycles! People seem to derive much enjoyment from just sitting in the sun and relaxing. Parks were crowded, and the lack of cars seemed to make the people more appreciative of their immediate surroundings.

The beauty of Switzerland lifted some of us to ecstatic heights. As the gorgeous panorama of beauty and grandeur revealed itself, our hearts could only be overwhelmed by the power of the Creator of this loveliness. The Mediterranean Sea at night in Genoa brought silence and probing thoughts to us as we watched the waves pound the sand and slither back into oblivion while the moon played hide-and-seek with the clouds. The well cared-for olive groves and fields of the Italian countryside displayed another type of beauty.

We were able to meet with a group of German students of the University of Heidelberg and were surprised at the amount of beer they consumed. To mention a few more mundane impressions — the multitude of bakery shops made our eyes start and our appetites increase. Europeans evidently take much time to make food look attractive. A slab of pie would suffice at home, but here beauty is often as much a part of the food as a delectable taste. Flowers, too, add much attractiveness to city streets, which otherwise would be quite drab.

Never have I seen so many well-kept and pampered dogs serenely led by their masters as here. In Vienna we even spied one little man waiting for his dachshund that was waddling behind him. He scooped him up into a bag and carried him onward!

In almost all of the European countries, there seems to be much pride and also a type of emotional security in the history and culture of the land. Their culture, to be sure, is superb in many ways, and we can learn much from it which will enrich our own living.

As bus tourists, we did not actually come into direct personal contact with many people, but friendliness seemed to be the prevailing surface attitude. The willingness to help a group of relatively inexperienced travelers was much appreciated. Above all, however, the idea seemed to grip us that these people are very much like us—they laugh, love, and live as we do. What

seems most important to us seems also vital to them. The futility of strife between men who hold relatively the same things of equal value became even clearer. God, give us hearts and minds to love and to live together garbed in the robe of peace.

Anniversaries

Mr. and Mrs. Earl Cheal celebrated their golden wedding anniversary with open house at the home of their son and his wife, Mr. and Mrs. Victor Cheal, May 4, 1958.—Emma Engle, Lansing, Mich.

Mr. and Mrs. Stanley Cleeves celebrated their golden wedding anniversary with open house at the home of their son and his wife, Mr. and Mrs. Marshall Cleeves, June 11, 1958.—Emma Engle, Lansing, Mich.

Obituaries

Abe, William Edward, was born in Mineral County, W. Va., Sept. 7, 1878, and died Feb. 21, 1958. His wife, Juanette Senn Abe, preceded him in death. He was a long-time member of the Church of the Brethren and served as deacon of the Old Furnace church for a number of years. He is survived by three sons and five daughters.—Mrs. Joan Bohrer, Keyser, W. Va.

Andrick, Hurb M., son of Charles and Amanda Andrick, was born Feb. 2, 1900, in Cando, N. Dak., and died June 14, 1958. On Dec. 16, 1920, he was united in marriage to Julia Mae Nelson. He was a member of the Cando church. He is survived by his wife, one daughter, three sons, two brothers, and two sisters. Bro. Sylvus Flora officiated at the funeral service. Interment was in the I.O.O.F. cemetery of Cando.—Mrs. L. R. Maust, Cando, N. Dak.

Bowman, Edna, daughter of Peter and Magdalene Heatwole Showalter, was born Aug. 2, 1884, and died May 19, 1958. Her husband preceded her in death. She had been a member of the Mill Creek church since childhood. Surviving are six daughters, two sons, three sisters, one brother, twenty-one grandchildren, and three great-grandchildren. Funeral services were conducted by Bro. Paul H. Bowman, assisted by Brethren Fred W. Swartz and Olen Landes. Interment was in the Mill Creek cemetery.—Mrs. J. Harold Wampler, Mt. Crawford, Va.

Claar, John Emmert, son of Ira M. and Myra E. Claar, was born Aug. 28, 1937, and died June 16, 1958. He was a faithful member of the Leamersville church. He is survived by his parents, one brother, and one sister. Funeral services were conducted by Brethren Paul Yoder and Tobias Henry. Interment was in the Holsinger cemetery.—Rachel Claar, East Freedom, Pa.

Donmoyer, Lizzie, daughter of Jacob and Lizzie Eberly Gockley, died June 13, 1958, at the age of seventy-six years. She was a member of the Springville church, Pa. She is survived by her husband, Wayne Donmoyer, one son, three daughters, ten grandchildren, two brothers, and two sisters. Funeral services were conducted in Mohlers church by Bro. John L. Myer. Burial was in the Mellinger's cemetery.—Lorraine Heffley, Stevens, Pa.

Dove, Arthur L., son of Algurn and Lydia Oron Dove, was born in Rockingham County, Va., Sept. 12, 1881, and died at Fredericksburg, Pa., June 23, 1958. He was a member of the Fredericksburg church. Surviving are his wife, Mary Jane Smith Dove, three daughters, two sons, two brothers, six sisters, twenty-nine grandchildren, and twenty-eight great-grandchildren. Funeral services were conducted by Brethren Ammon Merkey and Howard Bernhard at the Meyer church. Interment was in the Union meetinghouse cemetery.—Grace E. Meyer, Ono, Pa.

Ege, William H., son of Stewart and Sadie Homer Ege, died at the age of thirty-eight years. Besides his parents, he is survived by his wife, Florence Bricker Ege, two children, two brothers, and two sisters. Funeral services were conducted by Rev. Charles Rowe and Rev. Mervin Baer at the Myers funeral home. Interment was in the Trindle Springs church cemetery.—Mrs. G. Book Roth, Carlisle, Pa.

Gingrich, Henrietta, daughter of Edward and Martha Bemisderfer Fisher, was born near Upton, Pa., Feb. 9,

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I have been married for many years; I love my husband, and I think he loves me. He has been good to me in some ways. Here is my problem. When my brother visits us, my husband will make some scanty remark, get up, and walk out. He says we talk about him, but that is not true. I do not think he really has anything against my brother, but just does these things to hurt me.

We are both trying to live a Christian life. I do want to do what is right, but he hurts me so badly sometimes I can hardly stand it.

A Hurt Wife.

Dear Friend,

People talk so often of feeling "hurt." What actually does this mean? When one is angry with the way another acts or speaks and is afraid to express this anger he or she will feel "hurt." For a person simply to feel this way much of the time creates a great deal of tension, especially at home where everyone must live close together. One of the best ways to dispel tension is to talk out the problem.

You state that your husband says things about your brother to hurt you. This is what you think, but you cannot be sure unless you talk to your husband about it. Perhaps he does not do this because of you at all, but because he just does not care for your brother.

Although we would not condone this, if he is going to dislike someone, better far for it to be your brother than you! On the other hand, if it is you he is trying to hurt through your brother, the best thing is to talk about it and find out why. If he feels irritated about things you do, he should tell you, and you should feel free to tell him how you feel also. Since you write, "He has been good to me in some ways" you evidently feel he could be good in more. Perhaps he feels he is treating you well, you should inquire and find out.

Many of us speak frequently of the importance of truthfulness and honesty and yet we are so miserly with its use in regard to our feelings with our families. We would not think much of the minister who told us only that God was good and kind, and never mentioned that he was also just in regard to the sins of man. We would say that this minister was not only not giving us a true picture of God, but was at the same time not truly loving and having his parishioners' highest good in mind. If you want to keep your family's and your own highest good in mind you must clear the air by expressing honest feelings both lovely and unlovely.

Clyde and Kathy Weaver.

Answers to Test on Brethren History

1-H. 2-N. 3-G. 4-L. 5-I. 6-K. 7-J. 8-F. 9-E. 10-D. 11-N. 12-A. 13-B. 14-C.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***The Trail of the Black Walnut.** G. Elmore Reaman. Herald Press, 1957. 256 pages. $5.00.

This book which bears a title suggesting a novel is a historical study of solid scholarship. But it has the readability of a novel.

It traces the influence of the Pennsylvania German element in the settlement and building of the Province of Ontario. The writer gives one of the best and fairest appraisals of the "peace churches" or the "plain people" that I have ever seen in print. He can relate them to the "church people" and gives both the pacifist and nonpacifist wings of the Pennsylvania German community their proper weight.

A number of erroneous ideas about the loyalist party of American Revolutionary times look different in the light of the author's discussion.

It will startle many readers to find how many Brethren families went to eastern Canada in the eighteenth and early nineteenth centuries. They were following the trail of the black walnut, i.e., limestone land.

There is an officially named Tunker Church (the author uses the names Dunkard and Dunker freely) in existence in Ontario today—popularly known as River Brethren in the U. S. only. Waterloo County in Canadian history holds a place similar to Lancaster County in United States history.

Maps, appendices, and the author's unusual grasp of the facts of religious development and faith make this a very valuable book. He understands that faith and family are two of the main pivots upon which history turns.—*Floyd E. Mallott, Chicago, Ill.*

***The Church: The Gifted and the Retarded Child.** Charles Kemp. Bethany Press, 1958. 189 pages. $3.50.

In attempting to reach the greatest number with the greatest good, the problems of the gifted and the retarded child have been almost totally ignored by the church. This book is an introduction to applied psychology in religion and guidance as related to these two groups. Developments in public education for gifted and retarded children are reviewed, and the author's thesis is that the church should assume its responsibility for the spiritual training of these children. His practical suggestions on what the church can do are based on research and experience and are grounded in sound theological practices. He deals with the two groups separately, using the same format for each. First, a survey of the problem is presented and the historical background discussed. A chapter is devoted to an introduction of the psychology of the group, and a chapter each is given to religious education and guidance. The author emphasizes that this is only an introduction to the field. However, with his help pastors, youth leaders, and teachers should be inspired to new effort in guiding both the gifted and the retarded. —*Betty Rogers, Bagley, Iowa.*

1865, and died at Waynesboro, Pa., July 1, 1958. Her husband, Cyrus G. Gingrich, preceded her in death. She was a member of the Church of the Brethren for sixty-nine years. She is survived by four children and one brother. Bro. George L. Detweiler conducted the funeral services from the Grove funeral home. Interment was in the Green Hill cemetery.—Lillian R. Good, Waynesboro, Pa.

Kensinger, Wilmer Roy, son of Isaac B. and Mabel Dilling Kensinger, was born Aug. 15, 1908, and died June 12, 1958. Brother Kensinger was a graduate of Juniata College. He then pursued graduate study at the Biblical Seminary in New York. He taught Bible and philosophy at Bridgewater College, also serving as dean of men. He served as pastor in Pennsylvania, Maryland, Ohio, and West Virginia churches; at his death he was pastor of the Tyrone church, Pa. He is survived by his father and seven sisters. The funeral services were held in his home church, Clover Creek, with Bro. Paul R. Yoder in charge.—T. F. Henry, Huntingdon, Pa.

Kimble, Mary J., daughter of George M. and Maggie Miller Caricofe, was born at Sangerville, Va., Sept. 5, 1887, and died in Alexandria, Va., Jan. 22, 1958. On Nov. 13, 1910, she was united in marriage to Walter P. Kimble, who preceded her in death. She was a member of the Mt. Vernon church. She is survived by one son, five daughters, one brother, six sisters, and eight grandchildren. Funeral services were held from the Mt. Vernon church by Brethren Glen Weimer, Ervin Block and Guy Stump. Interment was in the adjacent cemetery.—Mrs. Huston I. Rodgers, Stuarts Draft, Va.

Klotz, Lloyd L., son of Lewis and Ellen Klotz, was born in Somerset County, Pa., May 3, 1890, and died June 11, 1958. Surviving are his wife, Vesta Rishel Klotz, one son, and one daughter. Funeral services were conducted by Bro. James Boitnott at the Hauger funeral home. Interment was in the Somerset County Memorial park.—Mrs. L. A. Bowman, Stoystown, Pa.

Krout, Ruthven Lehman, son of Robert S. and Katie Lehman Krout, was born in York Township, Pa., Aug. 18, 1908, and died April 24, 1958. Surviving are his father, stepmother, one brother, and one sister. Funeral services were conducted in the Codorus church by Brethren M. M. Hartman and David C. Wilson. Interment was in the adjoining cemetery.—Mary A. Lehman, Dallastown, Pa.

Neher, Priscilla, daughter of Daniel and Anna Cripe, was born Nov. 14, 1869, and died June 24, 1958. In September 1886 she was united in marriage to George W. Neher. At an early age she became a member of the Church of the Brethren. She is survived by two sons and two daughters. Funeral services were held at Orland by Rev. Reginald Alfrod, assisted by Bro. Harold Hendricks. Interment was in the Walnut cemetery.—H. B. Dickey, Fortville, Ind.

Null, Samuel Floyd, son of Leonard J. and Laura Crabille Null, was born April 20, 1888, and died May 19, 1958. He was preceded in death by his wife, Elsie Smith Null. He was a faithful member of the Mill Creek church and served as a deacon of the church for a number of years. He is survived by one daughter, one sister, and four grandchildren. Funeral services were conducted by his pastor, Bro. Paul H. Bowman, and Bro. Fred W. Swartz. Interment was in the Mill Creek cemetery.—Mrs. J. Harold Wampler, Mt. Crawford, Va.

Peterson, Anna Sophia, daughter of Peter and Johanna Christine Pearsons, was born April 13, 1879, in Sweden, and died July 4, 1958, at her home at Minneapolis, Minn. She had been a member of the Minneapolis church for many years. She is survived by one daughter, one son, one sister, four grandchildren, and seven great-grandchildren. Funeral services were held at the Swanson funeral home by the undersigned. Interment was in the Hillside cemetery.—Earl E. Snader, Minneapolis, Minn.

Price, May E., died June 27, 1958, at the age of sixty-seven years. She is survived by one brother.—Price A. Young, Filley, Nebr.

Replogle, Mary Ann, daughter of Samuel and Susan Showalter Frederick, was born at Woodbury, Pa., Sept. 20, 1868, and died at New Enterprise, Pa., May 6, 1958. She was a faithful member of the New Enterprise church. Her husband, Rufus M. Replogle, preceded her in death. Surviving are six children, fifteen grandchildren, eighteen great-grandchildren, one brother,



Just published

For

BRETHREN ONLY

by KERMIT EBY

Described by its author as a "mood piece," this new book is a series of stimulating reflections concerning the Brethren expression of the Christian way of life

- Steeped in his Brethren-Mennonite background, and profoundly grateful for it, the author looks at the Church of the Brethren of yesterday, today, and tomorrow.
- He is pleased with a part of what he sees, and he tells us why. He is not pleased with some of what he sees, and he tells us why. Basic New Testament concepts are kept in focus.
- His widely known intimate pictures of life in his boyhood Baugo are employed with skill and insight. So also are his related experiences from his varied adult-world contacts.
- Throughout he pleads for a church committed anew to the basic Christian principles of devotion to God as revealed in Christ and to human brotherhood and justice.
- The author is an ordained Church of the Brethren minister, currently a professor in the department of social sciences of the University of Chicago; formerly a public schoolteacher, the secretary of the Chicago Teachers Union, and the educational director of the CIO.

$3.00

Church of the Brethren
General Offices
Elgin, Illinois

and one sister. Funeral services were conducted at the New Enterprise church by Bro. Wayne H. Dick, assisted by Bro. E. M. Detwiler. Interment was in the Salemville cemetery. —Fannie Dunkle, New Enterprise, Pa.

Ritchie, Anna, wife of Jesse Ritchie, was born April 24, 1889, and died April 24, 1958. Surviving are her husband and five children. Funeral services were held at Estes Leadly funeral home by Brethren Jack Kline and Millard Wilson.—Emma Engle, Lansing, Mich.

Rodeffer, Nannie Elizabeth, daughter of Noah and Nancy Flory Rodeffer, was born Feb. 2, 1879, and died June 23, 1958. She was a member of the Mill Creek church. She is survived by three sisters, and two brothers. Funeral services were held in the Mill Creek church by Bro. Paul H. Bowman, assisted by Bro. Fred W. Swartz. Interment was in the adjacent cemetery.—Mrs. J. Harold Wampler, Mt. Crawford, Va.

Schrock, Roy Miller, son of Edward S. and Mabel M. Schrock, was born March 14, 1906, and died June 26, 1958. Surviving are his wife, Mildred Baumen, and two children. Funeral services were conducted by Bro. James Boitnott at the Hauger funeral home. Interment was in the Somerset County Memorial park.—Mrs. L. A. Bowman, Stoystown, Pa.

Shifflett, Samuel M., son of James and Martha Williams Shifflett, was born Aug. 18, 1878, and died June 18, 1958. He was a member of the Mill Creek church, Va. He was twice married; his first wife was the former Lessie Hallway, and his second the former Minnie Royer. He is survived by three sons, three daughters, one brother, one sister, one stepson, thirty-four grandchildren, and thirty-six great-grandchildren. Funeral services were conducted by Bro. Cecil O. Showalter. Interment was in the Mt. Olivet cemetery.—Mrs. J. Harold Wampler, Mt. Crawford, Va.

Speicher, Harry Brumbaugh, son of Harry B. and Ada Brumbaugh Speicher, was born Aug. 14, 1918, and died May 3, 1958. Surviving are his wife, Martha Halbrook Speicher, two daughters, and three sisters. Funeral services were conducted by Bro. James Boitnott at the Hauger funeral home. Interment was in the Somerset County Memorial park.—Mrs. L. A. Bowman, Stoystown, Pa.

Tuell, Ross, was born in Indiana in 1872, and died at the home of his daughter at Gobles, Mich. Surviving are his wife, three daughters, three sons, sixteen grandchildren, and six great-grandchildren. The body was brought to Freeport, Ill., for funeral services.—Mrs. Claude Wilson, Freeport, Ill.

Wilson, Ruby, daughter of Mr. and Mrs. John Whetstone, was born at Stockton, Minn., May 28, 1913, and died at Rochester, Minn., June 28, 1958. Surviving are her husband, her father, and one brother. Services were held at the Church of the Brethren, Lewiston, with Bro. Walter Bucher officiating. Interment was in the church cemetery.—Mrs. William E. Wright, Utica, Minn.

Younker, Ora E., son of Daniel O. and Sarah Wise Younker, was born in Shelby County, Ohio, Oct. 1, 1877, and died June 10, 1958. On May 4, 1913, he was married to Beatrice Ruby. He united with the church in 1894 and served for many years in the office of deacon. Surviving are his wife, two daughters, two sons, and five grandchildren. Funeral services were conducted in the Sidney church by Bro. James Tyler, with Bro. J. C. Inman assisting. Interment was in the Graceland cemetery.—Margaret Friend, Sidney, Ohio.

Church News

Canada

Bow Valley—The ladies' aid sent a shipment of blankets and used clothing to Modesto, Calif., and also to the Rescue mission in Calgary, Alberta. Easter evening the girls' choir presented the Glory of Easter. Miss Mary Spessard was here for two days during the Easter holidays for a teacher training conference. Three babies were dedicated on Mother's Day. At our recent business meeting, the pastor, Bro. Willard McDaniel, was granted leave of absence for two months to attend summer school at Edmonton, Alberta. —Virginia K. Cawley, Arrowwood, Alberta, Canada.

Northeastern Kansas

Appanoose—Bro. Gail Snyder, pastor of the Granada church, held a series of meetings for us on April 7-11. Three young people were baptized. The McPherson ladies' quartet presented the Sunday evening program on April 27. The women's work group is painting the church kitchen and the basement walls.—Mrs. John Snyder, Overbrook, Kansas.

Buckeye—In April the ladies' aid packed a box of clothing and sent it to New Windsor. On May 11 we had a dedication service for six small children. Our family night program in May consisted of pictures shown by Bro. Marvin Blough and of Mrs. Blough's telling of her work in Africa. Four were baptized on June 8. Our annual love feast was held in the evening. Our pastor served as delegate to Annual Conference. Merlin Frantz filled the pulpit on June 15 in the absence of his father.—Mabel Kreider, Abilene, Kansas.

Western Kansas

Monitor—A school of missions was held in February with fellowship meals following the evening meetings. The youth group which organized in February meets on Sunday evenings. Women's work has made several comforters for overseas and layettes for Flat Creek. On April 1 we had a "silver-haired" dinner honoring older adults. Nineteen who were over seventy, were present. On June 8 was the annual Monitor reunion picnic with Dr. and Mrs. Marvin Blough as guests. Dr. Blough reported on his missionary experiences. Mr. and Mrs. Chester Murrey will go with a group of Kan-

sas Brethren to Schwarzenau for the Anniversary celebration. Dr. Raymond Flory was delegate to Annual Conference.—Mrs. Philip Spohn, Inman, Kansas.

Southern Missouri and Arkansas

Peace Valley—Our spring revival was held by Bro. Ramie L. Gass; one was baptized. The film, Triumph and Defeat, was given at Easter. A program, directed by Sister Orpha Bastin, was given to stress One Great Hour of Sharing. On Mother's Day we had a picnic lunch and an afternoon program directed by Sister Nettie Bosserman, director of home and family life. We entertained the McPherson College choir while it was on spring tour. Our district men's and women's spring rally was held in our church, with Bro. Rufus King as guest speaker. Our young people attended the district rally in the Carthage church. In keeping with the 250th Anniversary the booklets, Meditations on Brethren Life, were used. Sister Edna Fike was director of our vacation Bible school. Bro. Alva Fike represented us at Annual Conference. Recent visitors have been Brother and Sister Elmer Fike, of Intermountain School in Utah and Bro. Clarence Fike, pastor at Goshen, Ind. Quinter Bosserman and Alva Fike will represent us at district meeting.—Mrs. R. A. Hancy, West Plains, Mo.

North Dakota and Eastern Montana

Cando—Our church met in council on April 13 and selected Bro. Ora Burkhart as delegate to Annual Conference. April 20 we enjoyed an evening concert given by the McPherson College ladies' trio. Many of our Sunday school workers took part in the county interchurch convention on April 27. On that same morning Lowell E. Burkhart spoke in behalf of the United Temperance Movement. We had our love feast on May 4. Our vacation Bible school was under the direction of our pastor, Bro. Sylvus Flora, and was held the first week in June. Don Witters, who is serving at the camp for the summer months, his wife and baby were with us for the evening service of June 29. Two dedication services for parents and babies have been held, one on Mother's Day and one in June.—Mrs. L. R. Maust, Cando, N. Dak.

Texas and Louisiana

Roanoke—Our pastor, Bro. Glenn Swinger, taught a Brethren Volunteer Service unit in New Windsor, Md., in April. We had a mother-daughter tea on April 20; Mrs. A. R. McBurney of Welch was guest speaker. On May 22 the ladies of the church had an all-day meeting with Miss Anna M. Warstler, national director of women's work, and Miss Maude Stumpp, president of the Oklahoma district women's work. Brother and Sister Archie Patrick were with us also at this time. The Glenn Swinger family attended Annual Convention in Des Moines. Family camp was held July 1-5 at the Lake Arthur campgrounds. Several of our members attended district meeting in Nocona, Texas, in July.—Mrs. Elaine Lewis, Roanoke, La.

Michigan

Muskegon—The children of the Sunday school put on the Easter program. A sunrise service and Easter breakfast were held early that morning. The men's group had their father-son banquet in July. Our vacation Bible school was held from June 25 to July 3. At our June council meeting the church officers were elected for the coming year and we regretfully accepted the resignation of our pastor, Bro. Ralph Wagoner. Nine from our church attended Annual Conference.—Mrs. Lois Hillsamer, Muskegon, Mich.

Northeastern Ohio

East Nimishillen—Robin Wardell of England and Yres Paulet of France were special guests of the CBYF. The enrollment of the daily vacation church school was ninety-four. Conference delegates were Grace Shull and Betty Albright.—Lillian Brumbaugh, Hartville, Ohio.

Maple Grove—At Holy Week services films were shown such as The Last Supper, Gethsemane, Arrest and Trial, Judgment and Crucifixion, and The Resurrection. The young people attended the youth rally held near Akron on April 13. The Mohican church presented an Easter cantata at our church on April 20. Their pastor and Bro. Henry Krommer, our elder, were in charge of the evening service. Two were baptized in May. On Mother's Day we had a dedication service for babies. Miss Miriam Jones brought the morning message on June 22. Our pastor and his wife, Wayne Johnson and Mrs. Warren Kettering, both delegates, all went to Annual Conference. Our daily vacation Bible school was held July 28 through Aug. 8.—Mrs. George Schreiber, Ashland, Ohio.

Northwestern Ohio

Stony Creek—At the January council two new deacons were elected, Gene Blumenschein, and Bob Stayrook. Our women's work served lunch to blood donors on Feb. 12-13. Another activity included the mother-daughter banquet on April 30. They also had a mending and sewing meeting at the Logan county home. We are continuing the full support of Philip Flory. At the Northwestern Ohio women's spring rally six men's packets and six linen packets were presented for dedication. On Mother's Day a consecration service was held for our babies. Comforters, bandages, clothes, and several other things were sent to New Windsor. Mary Neer directed our vacation Bible school. Our pastor, Bro. John Tomlonson, represented our congregation at the Annual Conference. We are working on plans for a new educational plant.—Mrs. Paul Early, Bellefontaine, Ohio.

Eastern Pennsylvania

Spring Grove—Special Easter services were held at the Blue Ball church from Good Friday through Easter with Bro. Clarence Showalter, of the Back Creek church, bringing the messages. On May 4 love feast was held at the Blue Ball church. The Mennonite Revival singers from Ohio presented a



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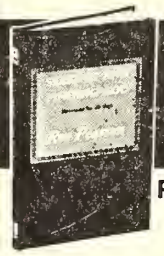
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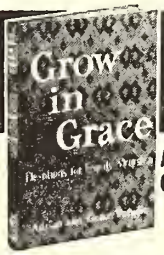
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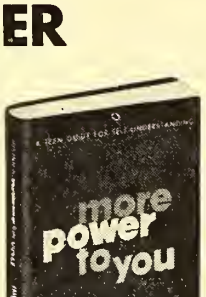
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Church of the Brethren
General Offices
Elgin, Illinois

program of sacred selections on May 25 and Bro. John Overholdt of their group brought the message. Guest speakers at our morning worship services during the past quarter were Bro. Henry Wenger of the West Conestoga church; Bro. Harold Martin of the Pleasant Hill church; and Elder J. C. Wine of the East Petersburg church. During the latter part of June a Bible school was conducted at the Blue Ball church with sessions in the evenings. Charles Good and John Kochel, Jr., had charge of the school. The offerings were given toward the purchase of a stove for the Neffsville orphanage. Two members have been added to the church by letter and one by baptism. —Mary Esther Stoner, Lititz, Pa.

Middle Pennsylvania

Leamersville—On Palm Sunday evening the young people presented the play, Choose Ye This Day. The children took part in our Easter program. We have used the 250th Anniversary lessons in our Sunday school. Brother Pletcher represented our church at Annual Conference, and in his absence Brethren Emmert Frederick and D. I. Pepple preached for us. The Evangelical United Brethren church and the Church of the Brethren at Leamersville united in a mother and daughter banquet.—Rachel Claar, East Freedom, Pa.

Western Pennsylvania

Meyersdale—The contractor has now taken over the work on our new parsonage, so it will soon be a reality instead of a dream. Our pastor, Bro. Arthur Hunn, and four of our youth attended the youth seminar at Washington, D. C., and the United Nations in New York in February. A number of ladies and men of the church redecorated the Sunday school rooms. Bro. C. M. Petry of Wabash, Ind., was our guest minister during our preaching mission, March 10-14. A service of consecration and installation of deacons was held on March 23. During Holy Week there was an exchange of pastors. Bro. James Boitnott, pastor of the Somerset church, was our guest minister. Our love feast was observed on April 3. Eight babies were dedicated on May 11. Our pastor had charge of worship services at the Brethren home at Scalp Level on April 6, and on June 8 the men's chorus sang for them. Our pastor conducted a membership class of thirty-four. Our delegates to Annual Conference were Bro. Arthur Hunn, Phyllis Hunn, and Anna Ruth Knepper. Bro. James Sperry brought the message on June 22, and Bro. Walter Otto of the Mennonite church on June 29. We had hobby night at our fellowship supper on June 29. On July 6 the men's chorus participated in the home-coming program at the Brick church, Maysville, W. Va.—Mrs. E. L. Dio, Meyersdale, Pa.

Eastern Maryland

Pipe Creek—A public sale was held at Union Bridge, Md., by our church and five others. All proceeds went to the Woodbine camp site and its development. Bro. Jacob Replogle was guest speaker on April 27, celebrating Christian College Day. Brother Simmons left the latter part of July. Bro. H. Austin Cooper of Staunton, Va., will come in September. Our youth gave an excellent program on March 2. An anniversary supper was held on May 16 honoring our church. The district missioners presented the Anniversary Call program on May 25 for our morning worship. A banquet was held by the Shepherd's Heart class of Pipe Creek, with Mrs. Newton Long, Jr., as the guest speaker. Mrs. Long spoke about her work with the American Indians. Robert C. McNew was guest minister at Pipe Creek on June 15, while Brother Simmons was attending Conference at Des Moines. On June 22, the second Sunday of his absence, the choirs presented the message in music.—Mrs. Herbert A. Myers, Taneytown, Md.

Piney Creek—Our church had its semiannual council meeting on March 12, with Bro. Glenn Zug, our moderator, presiding. The youth group presented the play, The Symbol of the

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

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When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 362. Man and wife want work as combination caretaker and manager of a motel. We are willing to work on a salary or percentage basis. Are free to come at a short notice. Contact: Mr. and Mrs. George Berends, 1611 N. Tenth, Garden City, Kansas.

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Teaching

No. 364. Needed for Kingswood Christian School: Teacher of high school mathematics and science; bank instructor and director; head cook—preferably man and wife; also a farm superintendent. Contact: A. E. Wachtel, Box 238, Morristown, Tenn.

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The Prodigal Son
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The Baptism of Christ
The Holy Family in Egypt
Twelve Years Old
Storm on the Lake
On the Road to Emmaus
The Widow's Mite
The Wedding at Cana
The Woman of Samaria
Easter Even
Zaccheus
The Pool of Bethesda
The Ascension
The Temptation
The Resurrection
Pentecost
The Friend
The Teacher
The Holy Family

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Illinois

Cross, on Easter. Eleven of our members attended the Southeastern round-table at Bridgewater, Va., on April 26-27. Our love feast was held on April 27, with Bro. Glenn Zug conducting the service. The Ever Faithful Sunday school class sponsored a hymn sing on May 4. Family night was observed on May 7, with the women's work group being in charge of a covered dish supper and program. Two babies were dedicated on May 11 at the morning worship service. Dedication services for the new basement of our church were held on May 18; Brethren John Eberly and Ralph White were guest speakers. A few members from our church attended the National Youth Conference in North Carolina in August.—Miss Genevieve Baumgardner, Taneytown, Md.

Middle Maryland

Beaver Creek—Our spring love feast was held this year on Holy Thursday to commemorate the 250th Anniversary. In May we held our family night in the Hagerstown City park auditorium with the Machen accordionists as guests. Four members of our church who attended the leadership training school held in the Boonsboro Lutheran church received certificates. Our CBYF helped share expenses in sending three of our young people to youth seminar. We had two young people as representatives at the Bridgewater regional round table and seven were present at the district round table held at the Grossnickle church. Money received from their various projects is used to send our young people to meetings and help our BVS worker. Brother Harold Greene served as delegate to Annual Conference for both the San-Mar and Beaver Creek congregations. Five women represented our church at the Middle Maryland women's work meeting held at Pleasant View; Mrs. Clayton Gehman was elected delegate to the regional conference to be held at Bridgewater College. Our two-week vacation Bible school had an average of fifty-seven attending daily. We have a new men's work group organized; Harry Grossnickle is leader. Our love feast for the fall will be held on Oct. 19.—Mrs. Kenneth Hutzell, Hagerstown, Md.

Western Maryland

Frostburg—On March 11 and April 10 we held council meetings. Bro. Herbert Alford represented our church at Annual Conference. On May 10 the Oak Park church at Oakland, Md., was dedicated. We had our family night on May 18. On May 25 for the evening service there was a temperance movie shown, With His Help. Our guest speaker for the morning worship on June 22 was Mr. Beach from the Baptist church. Our vacation Bible school was held June 22 to 27 with the result that the junior group became so interested in the projects started in Bible school that they have formed a club to meet each Wednesday afternoon to work on similar projects. The work on the church is being done by the men of the church.—Mrs. Grace Conner, Mt. Savage, Md.

Tennessee

Johnson City—Our love feast was held on Jan. 5 in observance of the 250th Anniversary. Since our last report three have been baptized and two members received by letter. Bro. Desmond Bittinger was our speaker on Feb. 16. The district CBYF banquet

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was held at our church on Feb. 22. Mrs. Enos Griffith was the speaker at our mother-daughter banquet. Our church was host to the district young adult meeting. Several of our members attended the Christian education workshop at the Pleasant Hill church. The women have collected clothing and made a quilt for relief.—Mrs. Arthur C. Isenberg, Johnson City, Tenn.

Northern Virginia

Mill Creek—Bro. Charles Zunkel will be our new pastor, beginning Sept. 1. On May 15 we held our mother-daughter banquet with Mrs. Ruth Stoltzfus as the guest speaker. We also had a father-son banquet in June. We held two weeks of vacation Bible school under the direction of Miss Mildred Mundy. Four delegates represented us at the Annual Conference in Des Moines, two of whom were from the CBYF.—Mrs. J. Harold Wampler, Mt. Crawford, Va.

Second Virginia

Buena Vista—On Jan. 5 the church observed a love feast in commemoration of our 250th Anniversary. Our pastor held a week's revival service in our church beginning on March 23. Bro. John Wampler of Verona directed the music for the week. During the month of April our church had charge of the morning services each Sunday over the local radio station. We participated in Mental Health Week, April 27—May 3. We held our spring love feast on May 4. Bro. Cecil Haycock preached at our church on pulpit exchange, May 18. On May 25 our church celebrated its 50th anniversary in an all-church day. Speakers for the day were Brethren Elwood Humphreys, John C. Garber, Ray Showalter, and Henry Eller. On June 1 we heard the challenge of the 1958 Anniversary Call program presented by two missioners. Since our last report we have received twenty-one into our church by baptism and two by letter. There have been twenty-six rededications. We had vacation Bible school on June 9-29. The offering was used to help buy a heifer for relief.—Mrs. Robert C. Zollman, Lexington, Va.

Mt. Vernon—We are enjoying a good year celebrating our 250th Anniversary. The nicest thing for us is to see our new church building being constructed and taking shape. We have worked hard to raise necessary funds to get this under way.—Mrs. Houston I. Rodgers, Stuarts Draft, Va.

First West Virginia

Old Furnace—We held our love feast on Jan. 5 in commemoration of the 250th Anniversary. Twenty persons have been baptized. Our church joined with two other churches for the World Day of Prayer service. The deputation team from Bridgewater College presented the Easter play, The Terrible Meek. Our church was host to the five Eppley sisters of York, Pa., on June 1. They gave a service of instrumental music and singing. Our Bible school was held June 2-13, ending with a program put on by the children on June 15. Our pastor and his wife were delegates to the Annual Conference. The men's work group sponsored a mother-daughter banquet in May and the women's work sponsored a father-son banquet in June. The young married people's class have remodeled the nursery. A returned missionary, Bro. Charles Lunkley, visited us recently and showed slides of his work in Africa. Several of our members attended teachers' training school which was held at the Keyser church, W. Va. We are planning an addition to our church as soon as funds are available.—Mrs. Joan Bohrer, Keyser, W. Va.

Canaan—On March 16 a group of our young people conducted a visitation program in the Spear convalescing home at Markleysburg, Pa. Our World Day of Prayer offering was sent to the National Council of Churches. At our Easter sunrise service the film, Miracle of Love, was shown. On Rural Life Sunday the 4-H club members conducted the Sunday school services. Evangelist Russell G. West spent two weeks in the Sandy Creek church. He brought two messages to us at the Canaan church. In observance of family week we had a fellowship supper. We regret that our pastor, Bro. Owen Horton, has tendered his resignation effective Sept. 1.—Mrs. Ina J. Seese, Gibbon Glade, Pa.

Classified Advertising

LOST: Very large brass-mounted German Bible which had been displayed at the Germantown Inaugural Love Feast. Also two black ebony wood carvings, human images from Africa. Last seen in entrance hall of the Germantown church. Items are to be returned to The Reuel B. Pritchett Museum at Bridgewater College. A reward of $25 will be paid to anyone giving information leading to the location of these museum items. Write: Reuel B. Pritchett, White Pine, Tenn., or Bridgewater College, Bridgewater, Va.

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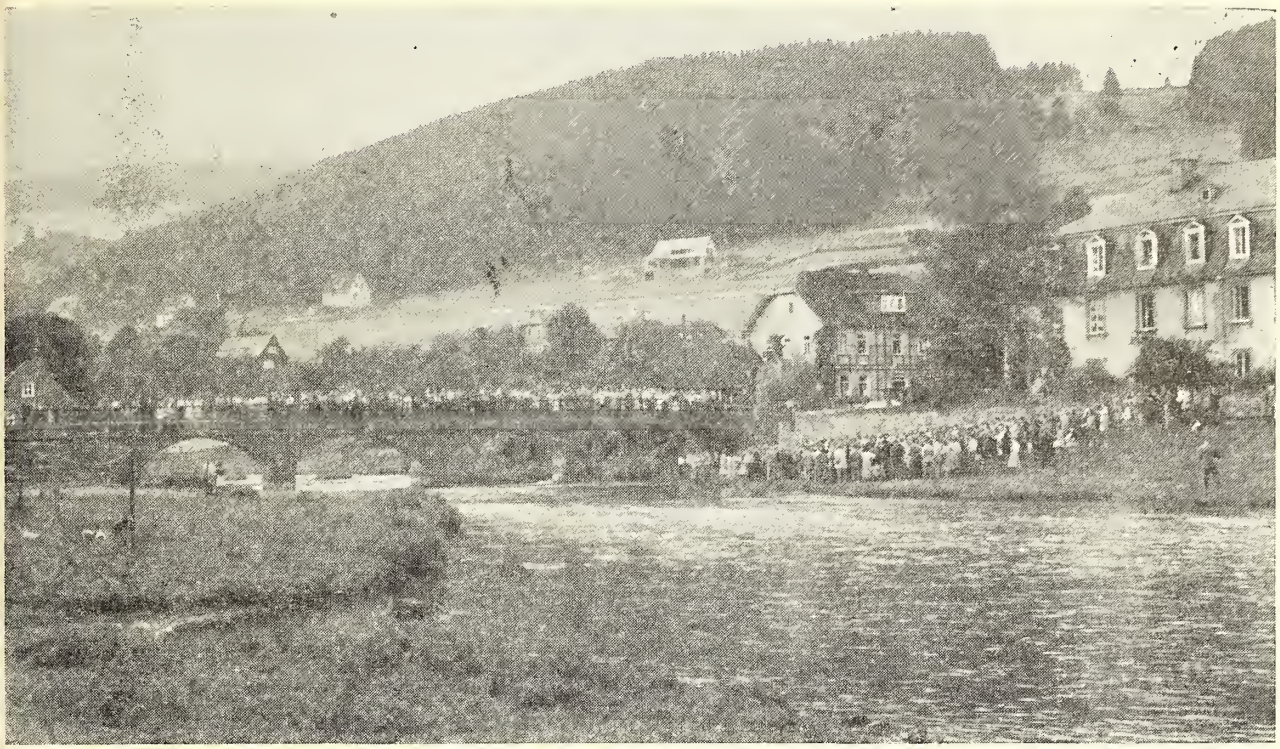
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General Offices
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

SEPTEMBER 20, 1958



Several hundred persons, German and American, joined in the dedication services along the bank of the Eder River in Schwarzenau that brought to a climax the 250th anniversary convocation, celebrating the founding of the Church of the Brethren

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Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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When a new age dawns humanity will be liberated from this scourge [war]. That is what the Bible says! But it does not say anywhere that we should not attack disease and pestilence and hunger on the pretext that they are sent by God and will therefore always be with us. Nor . . . that it is godless Utopianism to arouse people's consciences against war. The fact that there will be no more war at the end of the world does not mean that until then there will always be wars. — Bishop Dibelius.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Taught About God

The statement that "Jesus referred to money more often than anything else," is false. Some even state that he taught more about money than anything else. We hear this frequently during fund raising drives and life commitment campaigns. Jesus did refer to money in his teachings more than twenty times. He taught about the use of money less than twenty times. He referred and taught about the "kingdom of God" at least thirty-two times. And about the kingdom of heaven twenty-four times. Combining the two, for they are the same, we have fifty-six times. But that which he taught most about was God the Father in heaven whom he mentions more than 160 times, not including when he calls him Lord. Christ did not use God's name in vain. Too often we repeat statements without first investigating if the statement is true.—Joseph N. Cassel, Fairview Village, Pa.

In His Service

I had an experience from February until June of 1957 which I want to share with others. All during that period I felt so strongly that I must do my part in Brethren Volunteer Service. Then when I heard that a unit of older people was to be formed, I thought I just had to be one of the unit. It came time for Annual Conference at Richmond, Va., where I was the delegate from Zion Hill church, and nothing had yet been decided. Came Sunday morning of the Conference, and as we took part in the Sunday morning service held in that great auditorium there came a place in the service where we were given an opportunity to commune with God in silent prayer, to ask him to lead us in his way and for us to listen for his leading and guidance in our lives. In the silence God did speak to me. These words very vividly came into my mind: "You go back home, my child, and work, for I have much work for you to do there."

In the silence of that part of the service I felt God's presence so strongly. He spoke—though silently—to me. I knew beyond all doubt that for the present God's will was not for me to serve in Brethren Volunteer Service, where praise and public recognition is given to those who serve, but that for the present God's will was for me to serve by doing humble, daily tasks for my church, my neighbor, my children and grandchildren, and anyone else who needs my help in any way. Countless opportunities are daily before me, and God is keeping me very busy right here at home. Last July I volunteered to do secretarial work without salary for my home church, and my offer was accepted. Could you do something like this for your church?

God wants to use some of us in Brethren Volunteer Service, but God also wants to use some of us in other ways. It is not important how little or how great the place we fill is. In Matt. 7: 21 Jesus says, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." That is the requirement—to do God's will. The important thing is to seek to truly know his will. When we do and when we surrender fully to him, asking him to lead us, and when we are ready to do his will alone, we are blessed richly, beyond measure!—Hazel Bartholomew, Columbiana, Ohio.

Graduate Study Helpful to Church

We were delighted to read about the graduating class of 1958 from Bethany Seminary and we are especially happy to see that a goodly number from this class will be going on to graduate school. We feel that this further study will be helpful to our church.—Nelson and Cathryn Seese, Arlington, Va.

Appreciate Conference News

Please accept my commendation and praise for the July 26 issue of the Gospel Messenger, reporting Annual Conference — unique, compact, clear. It made me feel as if I was there. — M. S. Frantz, Empire, Calif.

° ° ° °

I want to tell you how much I appreciated the Conference news in the July 26 Messenger. I think I read it all, although reading is not so easy any more as I am partially blind. — Mrs. Tempie S. Funk, La Verne, Calif.

Jungle Paths to Christ



Henry Long greets Juan and Matilde Benalcazar, who are studying at Manchester College for a year. Juan is principal of the school at Calderon

ECUADOR is a rugged country in more ways than one. The exotic beauty of the Andes Mountains, which enter the country from the Colombia border 100 miles north of the equator and leave it at the border of Peru 500 miles to the south, is repeated in the jungles and in the rural areas, where the predominantly native Indian population lives. Guayaquil, the chief seaport, has 350,000 population; Quito, the capital, 250,000. There are few other places of any size in the country's 116,270 square miles with a population, estimated by the United Nations in 1956, at 3,777,000.

The language is Spanish and the chief religion Roman Catholic. However, the cult of the medicine man, with his guinea pig intestines or doll image, still flourishes in rural and jungle areas.

It is in this setting that the Church of the Brethren with a nucleus of its outreach program already firmly established at Calderon, fifteen miles north of Quito, is now planning, through funds to be raised in its 250th Anniversary Call, to aid in the establishment of a resettlement rural life program in Santo Domingo, on the Pacific slope of Ecuador. Here virgin territory is being opened to new settlers. With Catholic tradition less entrenched and with a large ministry of service, requested by the people of the area who know of our work in Calderon, it would appear as if a Brethren witness would be quite fruitful here in church extension, and other Brotherhood program areas. Brethren personnel from Ecuador and North America will be used under present plans to staff the work at the beginning.

Brethren work in Ecuador was started as the result of a trip there by Brother Andrew Cordier, now on the United Nations staff, in the winter of 1941. He went down with a Mennonite brother to investigate the possibility of a project for conscientious objectors. This didn't prove feasible, but an outgrowth was the starting of a boys' club in Quito in 1943 by Brethren Service.

Notable work among thousands of underprivileged boys was done in the four years of its existence. While the club was functioning under the supervision of the service committe, its activities were directed by Paul Bowman, Jr., Kurtis Naylor, and Claude Wolfe.

Early in 1947 Club Brethren was closed, because work of an evangelistic nature was not permitted under terms agreed upon when the program was inaugurated. For a brief period the club remained closed. Then it was reopened under the di-

rection of an Ecuadorian who had served as an assistant in the work.

In 1945 the General Mission Board voted to begin mission work in Ecuador. This decision was reached after consideration was given to the people's dire spiritual need, to the entree our missionaries would have as a direct result of our boys' club program, and to the interest which was present among many members for beginning a new work in South America. The board sought the advice of the Standing Committee at the 1945 Conference and received endorsement for the opening of a new mission in or near Quito.

In 1946 a careful survey was made for the purpose of establishing a location for the new work. A rural location was selected in the Llano Grande Valley. A 25-acre moderately improved farm was purchased as the base from which mission work could begin among 6,000 neglected Indians of the Calderon tribes. In 1949 a second farm of forty acres was purchased.

J. Benton and Ruby Rhoades began language study in Ecuador in June 1946, and became our pioneer missionaries in this new field.

On September 28, 1952, the first baptismal service was held at the Bella Vista school. Seven people who had declared themselves applicants entered the church. Today there is a membership of twenty-nine. John Horning, M. D., is presently serving the church as the pastor. Don Fike, who is studying the language in Quito, will take over the pastoral ministry shortly. Dr. Horning is also serving as head of our medical clinic at Calderon and will continue in that post.

Our work in Calderon has aroused more than usual interest, not only in Brethren circles but among Protestant churchmen who have evaluated it the outstanding mission in the country. They know only too well how long it takes to plant the seed and bring to flower Brethren ideals and beliefs in a country dominated by a primitive culture and built on the traditions of Spain, the Catholic Church, and jungle superstitions fostered by the native medicine men.

Juan Benalcazar, who has been directing the Brethren Bella Vista school in Calderon, at which his wife, Matilde, also teaches, has come to the United States with his family as a representative of the Ecuadorian church at the Annual Conference and at our anniversary celebration at Schwarzenau. The school which was started in October 1949 with five pupils now has 106. Last year children had to be turned away because of lack of facilities to meet the demand.

One difficulty, Juan says, is that while the school is recognized by the government, which gives diplomas to graduates, it goes only to the sixth grade, and those who wish to continue their studies usually have to go to a Catholic high school since there is but one non-Catholic high school in Ecuador.

Meanwhile, Juan and Matilde have each been awarded a scholarship at Manchester College and will study here for a year before returning to Ecuador to continue their teaching. Matilde, who conducts an adult literacy class, explained that attendance at first had been poor until the class was put into separate quarters, when attendance took a sudden spurt. It seems the adult Indians, who are ninety-five per cent illiterate, were sensitive about being taught in the same room as their children.

Another project which Matilde teaches is hand weaving. She hopes that eventually it

Continued on page 6



Like children everywhere Bertha, Cecilia, and Hugo like to draw pictures with pencil and crayon and to look at picture books

EDITORIAL

In Memory

A GIFT of $10,000, for use of the World Council of Churches in developing its headquarters buildings in Geneva, Switzerland, was offered recently by Church World Service in memory of the members of the Church of the Brethren who died in a recent air crash and of Mrs. Amy Zigler, who was killed in an auto accident in Sweden.

The announcement of the special gift came at the meeting of the World Council's Central Committee in Nyborgstrand, Denmark, immediately after Desmond Bittinger had presented a statement by our church on the occasion of our 250th anniversary. The communication from the American relief agency urged that "this contribution be regarded both as a memorial to persons who have been killed and as a tangible expression of our affection and gratitude toward the Church of the Brethren for its witness to the gospel of Jesus Christ across the years."

That such official groups as the World Council and Church World Service should feel so keenly the sense of loss that many of our Brethren families felt came as no surprise. The general secretary of the World Council participated in the convocation services at Schwarzenau and there became acquainted with many who attended. For several years the Ziglers have made their home in Geneva a meeting place for leaders in interchurch activities, especially for those who must deal most directly with urgent needs for relief of the hungry and the homeless. They were on their way to Denmark to participate in the Central Committee meetings when the accident occurred which took Amy's life and injured her husband.

The same spirit of appreciation that was evident among official church leaders has been expressed in many ways by Brethren here at home. Immediately following the KLM crash, Harold Bomberger visited the homes of the nearest kin in Pennsylvania. He discovered among these families something which, he says, "gives me a new sense of assurance in the Christian faith. . . . Possibly nothing has ever happened to draw the Brethren closer together." He adds that the same spirit of Christian fellowship was evident among other than Brethren families in which loved ones were taken.

These testimonies are only a few of the many that remind us of the mysterious and yet wonderful way in which God uses our misfortunes and our losses to deepen our faith and stir us to new dedication. Let us not think for a moment that he deliberately and capriciously wills the destruction of human life. "It is not the will of my Father," said Jesus, "that one of these little ones should perish."

His will is always for our fulfillment as his sons and daughters, whether in life or in death. It is true that he permits such tragedies to come upon us, but at the same time he helps us to grow stronger because of our suffering and to become more courageous in the face of danger. He who permitted a cross to stand as the central symbol of his forgiving love will never abandon us when we suffer.

But the aggravating questions will still come. Why does God allow many young and promising lives to be cut short? Why is he not more discriminating in the way hardships are distributed or suffering caused? Would not a just God save all who pray fervently for safe passage?

We think such thoughts because we are so often ourselves the servants of circumstance. God is not so enslaved. This context of space and time is only one of the areas in which his love is operative. There are dimensions of spiritual experience that we seldom discern because of our lack of understanding. Then when our world crashes around us, we discover that God is closer than ever to us, that the ties of Christian love are deeper than we had thought, and that this mortal life, precious as it is, is hardly more than a tiny fraction of what God has to offer us.

We hope our readers will turn back to last week's Messenger and read what Ernestine Emrick said so eloquently about those who lost their lives — and about the responsibility of those who remain. We hope also that our readers follow closely the reports in this issue that tell of the European conference and the Schwarzenau convocation.

It may seem that the climax of our anniversary was overshadowed by the tragedies that followed so closely. But we are confident that such is not the case. These unfortunate events may have provided the call we need now to a deeper dedication of life and a new consecration of our gifts to the work that God still has for us to do. We were spared — for what service? We are permitted to live on — for what purpose? The answer rests with us.—K.M.

Jungle Paths to Christ

Continued from page 4

will be possible for her pupils to purchase their own looms and do their hand weaving at home as individuals, rather than as part of a sort of hand-weaving factory in a group.

Both Juan and Matilde expressed gratitude that they have the opportunity of being in the United States for a year, of improving their English, and of learning of Brethren ways here at first hand so they may take these ideals and ideas back to Ecuador with them.

Juan has been one of the leading spirits in the plan to establish a new project in Santo Domingo. He explained that the farmers around Calderon occupy limited plots of ground, which keep shrinking in size as they are handed down to descendants of the original owner, so that they are not economical to maintain. Many are planning to migrate, he said, particularly young people. Further, there is already a migration of families to the Pacific coast because their farm lands were eroded.

Since 1940, Juan pointed out, the Ecuadorian government has been building roads into the interior of the country. Many poor families from the city areas have abandoned their homes, he said, and following the new roads have taken possession of the land bordering these roads. In this way, he explained, new villages have been formed and good farms cleared which produce bananas, coffee, cocoa, pineapples, and eucalyptus trees. The latter can be bought for five cents each, and when full grown, in about six years, bring sixty cents.

It is in this west coast area that it is planned to start an agricultural project, because scientific sampling of the soil has shown it to be equal to the best soil in Iowa and Illinois. Negotiations are under way, Juan said, for the purchase of a tract of land of from 250 to 450 acres, and the moving of people from the neighborhood of Calderon to the area. Land, Juan said, can still be obtained at a reasonable price in this area, but should be obtained soon before the price rises.

While funds to buy the land will be advanced by the General Brotherhood Board, Juan declared, the people of Ecuador will see that it is repaid since the west coast farm project should be on a self-sustaining basis in about five years. He explained that this is in line with the experience in Calderon where the church was built by the native people themselves, and where they insist on paying for their children to go to school.

In the Santo Domingo project, tentative plans are that a tropical agricultural expert be sent there who is also a missionary, and who can establish a chapel or church for the workers in that section.

After four years, Juan added, a school could be started for the last two years of primary school, the fifth and sixth grades, in case there is no school in the community above the fourth grade. In the fifth year, Juan explained, we could then see a dream of establishing a school of a vocational and agricultural nature be turned into reality with a "farm school."

Juan said he also felt something could be done with 4-F clubs, similar to 4-H clubs in the United States. They have had 4-F clubs in Calderon, he added, since 1954 and they have done much for the youth of the country. They were established, he said, through the co-operation with the Heifer Project and the Point IV program of the U.S. government. Under it, Juan stated, more than 3,500 baby chicks were distributed by the Brethren mission in Ecuador. Many were sold at low cost to the Indians in the community. Each boy in the 4-F club was given chicks to raise as a project, with prizes given for the best chicken raisers with adequate and proper records.

When the chickens were mature, Juan pointed out, the boys returned eight hatching eggs for each chick they had received. These eggs were then distributed to others in an effort to improve the quality of the chickens in the country.

Ecuador is a rugged country, Juan admitted, rugged on scenery, and rugged on missionaries. But with the kind of Brethren help the people got at Calderon expanded into the projected new community at Santo Domingo with funds from the Call program, our work in Ecuador should move steadily forward.

This is the last of a series of six articles dealing with personalities and program interests related to the Anniversary Call. They have been prepared with the co-operation of the Call office.

Praise to God Our Father

Old Hundredth

RAYMON E. ELLER

Praise God, for love, our life and light,
Sustainer through each trial and night;
He is our Father, Savior, Friend,
We love and serve him to the end. Amen.

THE CHURCH STEPS

Harley Stump

THE commission on properties and finance of the Church of Saint Demas was meeting in a frantically called session. The meeting was being held in the church parlor which was located at the junction of Sophisticated Avenue and Formal Street. The members of the commission were all busy men, quite busy men, who really did not have time for this meeting. However, the extreme nature of the emergency called for personal sacrifice and for much deliberation. Consequently, they were spending the entire afternoon considering this serious problem.

The truth of the situation was that Aunt Susan Influential had slipped on the church steps the day preceding as she was leaving the morning worship. She had not been injured; a quick trip to a doctor's office had confirmed this. But the fact remained that she might have been. The commission needed to consider this possibility and to make provision for future similar possibilities. As the meeting progressed, two possible solutions emerged.

The best possible solution would be to lower the floor of the church building so there would be no steps. This would be very costly. It would necessitate building a new building to replace the basement. The project of lowering the floor would call for a complete rebuilding of the church interior. All in all, this solution would cost the church hundreds of thousands of dollars. It would be a wonderful improvement but it would be costly.

The next best solution, and the one that the commission considered to be most logical, would be to increase the amount of liability insurance. This would not really solve the problem. Aunt Susan and Uncle John might continue to fall and might be seriously injured. But at least the church would be protected. Hospital bills and doctors' fees could be paid. It would give the members of the commission and of the church peace of mind.

There was one other possible solution to the problem, but no one thought of it. The church could have decided to develop among the members an attitude of friendliness and a spirit of brotherhood so that the stronger would help the weaker; when Aunt Susan or Uncle John started down the steps, some younger and stronger person would be there, offering an arm for strength and a hand for cheering guidance. But no one thought of this solution.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Drama Charade

IF YOU WANT to have some fun sometime, try a drama charade, done a bit differently from many charades. In this game, two people are sent out of the room where they will not hear what is to be done. After the persons are out of the room, the person planning to dramatize his charade tells the others what he is going to do. A suggestion such as giving an elephant a bath, changing the diapers on a baby, catching-killing-cleaning a chicken, a ride on the roller coaster, and the like may be acted out.

At this point, one of the persons who was sent out is brought back into the room and seated in a preferred chair and told that the object of this game is for him to observe everything which you are going to do. Then the actor proceeds to pantomime his activity which he has told the group; exaggerating the various parts of the drama can add to the excitement and thrill as far as the audience is concerned.

For example, in washing or giving an elephant a bath, a person must lead the elephant into the room, stake him down so he cannot move, roll the hose, get a big scrub brush with a handle on it, turn the hose on, and proceed to scrub the elephant. Great delight can be had in cleaning the trunk, polishing the tusks of the elephant as well as his toenails. In the meantime, the person observing sees a bunch of actions, but is unable to determine what you are doing. After you have finished, release the elephant, coil up your hose, turn off the water faucet and back the elephant out of the room.

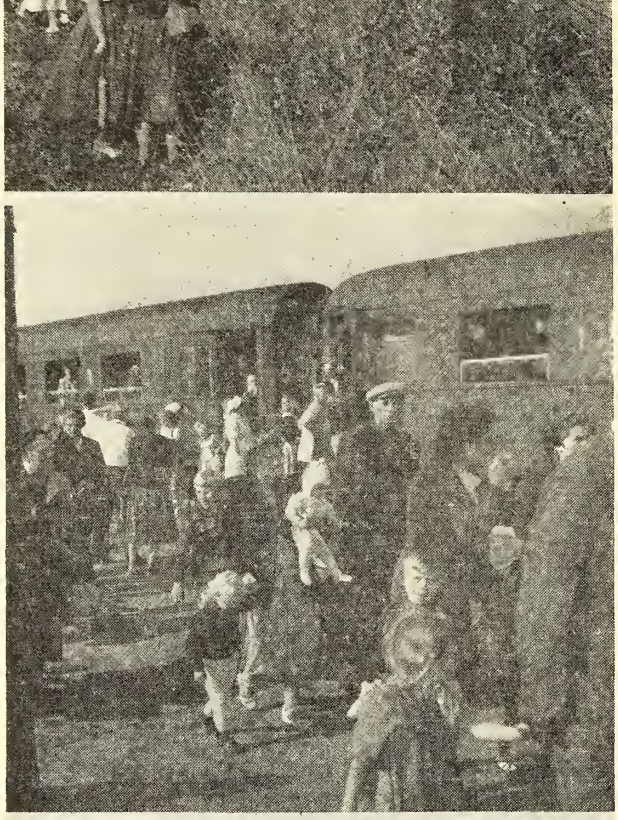
At that time the second person is brought into the room and seated in the preferred chair and the first person is then asked to go through all the action which the person has just finished pantomiming for the benefit of the second person, and the second person is told to observe everything which this person does. The first person then proceeds to pantomime the thing which he thinks was being done by the first actor. Likewise, the second person is asked to proceed to dramatize the thing which he has just seen. In each instance, neither knows what he is doing and gets things mixed up which gives the audience delight.

After each has completed his dramatization, the persons then are asked what they think they were doing without the help and aid of the audience. Finally the participants are told what the first actor was trying to dramatize and usually an applause of appreciation is given to those who have willingly participated in the dramatized charade.

European



Those attending the European conference see the barbed wire between West and East Germany



German resettlers from Polish-occupied areas of Germany arrive at Camp Friedland



The ringing of the church bells announces the arrival of a transport which brings the resettlers to Camp Friedland

Registering at Kassel House for the European conference (below)

IN RECENT years Brethren Service workers stationed in Europe have come together annually for fellowship, worship, and joint planning of their program. With the coming this year of many visitors to the Schwarzenau convocation, the European gathering resembled in many respects an Annual Conference.

Advance registration indicated that at least 400 persons could be expected for some of the sessions at Kassel and perhaps more for the important day at Schwarzenau. This number included the volunteers stationed throughout Europe, the young people in several international work camps, the members of at least six different tour groups as well as several official delegates and several others who were returning on furlough from foreign mission service.

A building used by Evangelical Church groups in Kassel, called Friedenshof, provided excellent facilities for the conference. The Brethren House in Kassel was taxed to its full capacity by providing overnight accommodations for more than 100 persons. Many American visitors were entertained in German homes.

Prior to the opening of the conference, a reception for the official



Conference

delegates was given by Bishop Wuestemann, head of the Evangelical Church in the northern part of Hesse. The setting for the reception was the Evangelical Academy at Hofgeismar, located near Kassel. The main building of the academy was at one time the "little castle" of the Prince of Hesse, but for a number of years it has been used by the church. In recent years it has served as one of the retreat centers developed by the Evangelical Church for conference and study institutes for professional and lay members.

In connection with the reception, Bishop Wuestemann presented to the Church of the Brethren an original mosaic picturing the scriptural account of Jesus calming the storm on the Sea of Galilee. The gift was accepted in behalf of the church by Paul H. Bowman, chairman of the Anniversary Committee.

Brethren Pastors in German Pulpit

In the short space of two hours during a night in October 1944 about seventy per cent of the buildings in the city of Kassel were destroyed in an Allied bombing raid. Included in the destruction were all but three of the twenty-seven churches in the city. Of these, seventeen were almost completely destroyed. Many of the badly damaged churches have been rebuilt at great sacrifice and considerable cost.

On the morning of August 3, 1958, twenty-one of these churches invited Brethren pastors to preach from their pulpits. In each instance where Brethren participated in the service or attended as worshipers they were enthusiastically welcomed by German Christians.

Brethren volunteers and exchange students aided in overcoming the language barrier, some of them serving as interpreters, others helping to arrange for details of the service. Two of the Brethren pastors, Ralph Schlosser and Harry K. Zeller, Jr., gave their sermons in German. Others had submitted manuscripts which were translated so that they could be read by local pastors. Others depended on interpreters.

The Church of the Brethren was host to a reception given on Sunday for leaders in various German churches, for local city officials in Kassel, and for representatives of many community agencies with which Brethren have co-operated. Many persons who have worked closely with Brethren in this area of Germany were also welcomed.

At this occasion the simultaneous translation equipment belonging to Brethren House was put to effective use. It enabled the German and American friends to understand the import of speeches and proceedings without repetition. M. R. Zigler expressed the feeling of many when he said, "It is amazing that only a few years ago we were taught to hate each other but now we meet in a spirit of love."

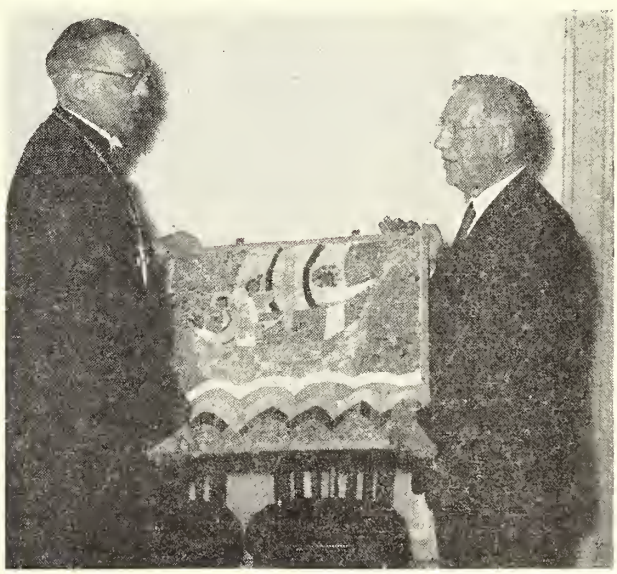
Many official greetings were presented to the conference at this time. These came from the president of the Diet and the federal ministry for refugees of the West German government, from German representatives of American organizations, from various church groups in Germany and their affiliated organizations, and several other social agencies in Germany.

The mayor of Kassel expressed the appreciation of the city for the help that Brethren had given. A representative of the state of Hesse remarked especially concerning the values of the student exchange program. Dekan Schwab, speaking on behalf of the Evangelical Church, indicated that German Christians had received "health, strength, and comfort" from American Christians, but most of all they were thankful for the presence of Brethren work-

At left—
Perry Huffaker (second from left) goes over the details of the service at which he preached with Sigurd Askevold (left), interpreter, Arno Otto, pastor, and Mary Church, Brethren Service Volunteer

Below—
Bishop Wuestmann (left) presents to Paul H. Bowman for the Church of the Brethren a mosaic of Jesus calming the storm





ers, especially young people, who gave themselves in service and fellowship. He said, "God has elected you to be his tools for his service. Of these tools, love is the greatest."

A representative of the Evangelical Free Churches also called attention to the gratitude many felt for material and spiritual aid. He observed that Brethren have much in common with the free churches.

Pastor Diehl, who is associated with the home mission and social service work of the German church, noted that Brethren had sometimes been identified as the "church of brotherliness." He described the opportunities to practice brotherliness that Brethren had already seized and spoke enthusiastically concerning the personal contribution of young volunteers.

In response to these words of greeting and appreciation, Desmond Bittinger lifted up the necessity of the church serving as a peacemaking, reconciling agent in the midst of conflict and storm.

Ecumenical Worship Service

One of the large churches in Kassel that was tragically damaged in 1944 was Martinskirche. Only its two tall towers and the high walls of the sanctuary remained standing after the allied bombs had done their work. But the church has recently been restored so that it is a lovely and inspiring temple of praise to almighty God. It was here that an unusual service of ecumenical worship was held on Sunday evening.

The spacious sanctuary was well filled with German and American worshipers. The program had been arranged so the values of various traditions of worship could be included. Especially beautiful were the choral numbers offered by the Christian Singers Association of Kassel, accompanied by a small string ensemble. The hymns were familiar to both German and American Christians and were sung easily in both languages. An opportunity was given for Brethren to join in congregational singing of gospel songs and familiar hymns.

Three speakers brought appropriate meditations on significant Biblical texts. Bishop Wuestemann referred to the call of God to Abraham, a call which required that he leave his home, his friends and associations in order to seek a new



Conference attenders study a pamphlet distributed during one of the meetings. Compiled under the direction of M. R. Zigler, the document gives a brief summary of what BSC has done in Europe



Patients in the T.B. sanitorium for refugees at Thalham, Austria, presented a woven wool Brethren Service emblem to church leaders who visited the institution in July. Standing, left to right, are M. R. Zigler, Dr. Reiter, Miss Schachhuber, and Desmond Bittinger. Seated is Harlan Mummert, director of Brethren Service work in Austria. Hospital officials paid tribute to the work of Helena Krueger, Rosemary Block, Ivadel Snavely, Marie Tritt, and other Brethren workers



Byron Swayer, Heifer Project representative in Germany, Tom Endress, a barn attendant, the recipient of the heifer and Kelly Day, Austrian HPI representative (from the left), pose with one of the twenty heifers which were distributed in Kassel during the conference

Photos of conference and convocation by Gary Williams



Allen Weldy (left) and M. R. and Amy Zigler examine the book of letters from Brethren Volunteer Service workers and other interested persons which was presented to the Zieglers in recognition of the work he has done as director of Brethren Service in Europe

country. The bishop graciously applied this text to the experiences of Brethren both in their leaving Germany 250 years ago and in their return to it after the last war. He said, "The practice of love is of greater value than theoretical formulations."

Pastor Walter Laubsch, a minister of the free churches, suggested that Christians stand always under the command to go into all the world with the gospel of Christ. Norman Baugher considered the words with which Jesus announced his program and mission, as recorded in Luke 4. These include a concern for the poor, a mission to the distressed, a gospel to set life free, a concern about vision, and the establishment of God's kingdom. He described the ways in which the mission of Jesus also points to the "unique servant role for the church today."

A City Destroyed

Brethren who were traveling in Germany this summer often remarked about the rebuilding they observed in almost every city. The scars of war's destruction were gradually being covered over by splendidly modern structures. Yet many vacant squares, and in some cities the weird shadows of gutted buildings, stand as reminders of the vast damage done to person and property only a few short years ago.

Yet the traveler who pauses to snap a picture of a towering ruin cannot really grasp the sense of dismay that once visited a bombed city. Brethren needed to hear from someone who lived through it all and saw it with her own eyes. The reporter in this case was Mrs. Maria-Louise Neubauer of Kassel, who told the conference just a little of what "total war" could mean to those who survive a bombing raid.

Kassel was a city of 260,000 before the war. After one night in October and its tragic consequences, only 70,000 were left to eke out an existence among the ruins. At least 10,000 had been killed, but many more were missing and it can only be assumed that they, too, were lost in the conflagration. Before the war Kassel's streets were lined by many old and picturesque buildings, but seventy per cent of them were destroyed, including churches, hospitals and

other institutions as well as private homes.

When the first alarm sounded on October 20, 1944, many of the Christians in Kassel were singing a cantata of Bach, "Jesus My Joy." It seemed incredible that their city would be destroyed. But two nights later the bombers came and for one and one-half hour dropped their deadly destruction. Doors were blasted open, walls tumbled in, fires raged everywhere, and smoke rolled up in thick clouds.

And the people? The bomb shelters protected only a small percentage of them and even there hundreds suffocated. These days, according to the speaker, were horrible days beyond description. There was no medicine or bandages, no water to quench the fires, no immediate help in locating and burying the dead. For many weeks the city was without the most essential facilities.

Yet in an amazing way people began to share what little they had salvaged. There was a strong feeling of neighborliness. Then as some homes were being re-established there came the streams of refugees. Much of the relief program in the Kassel area began in Frau Neubauer's home. Gifts of clothing came, as well as layettes and soap and food. Mennonite and Brethren contributions came to aid the citizens of a city destroyed, and they came "in the name of Christ."

Mrs. Ruth Halmos, also of Kassel, told the conference that while the gifts and food and clothing were always deeply appreciated what is more important is the sharing of the spirit of Christ through personal contact. She said she often wished that donors could see the joy that their gifts have prompted, but even more important were the lasting friendships made by young work campers who came to help rehabilitate and strengthen German families and by the young volunteers who have continued to serve in Europe. Their willingness to work side by side with persons whose language and ways are strange to them, their attitudes and their conduct, their deep concern for other people—these, she said, are the best means of working for peace. It is difficult to think of such young people ever shooting another person. She especially noted their willingness to live in German homes as one of the family. She spoke on behalf of German church women in sending greetings to the parents of young volunteers and exchange students.

Bonn, June 26, 1958

In bonds of gratitude I send my best greetings to the Church of the Brethren on the occasion of the 250th anniversary of its foundation. I am extending my special thanks and wishes to the Brethren Service Commission for its unforgettable, unselfish service which it has rendered also to the people of Germany in the days of utmost distress. May God's blessing guide the Church of the Brethren also into the future and may He make it a pioneer in His service for a peaceful life among individuals and nations.

Gerstenmaier, Bundestagspraesident

This is a translation of a telegram from Dr. Eugen Gerstenmaier, president of the Federal Diet, Federal Republic of Western Germany.

Some ways in which Brethren can continue to help in Europe in the future were stated by Werner Lott, a former German submarine commander who gave some Brethren workers among war prisoners credit for changing him into "something different today." That something different is a significant ministry among boys from East Germany who come to the West without parents, friends, jobs, or a sense of direction for their lives. Herr Lott is in charge of one of several "boys towns" in Germany, the first of which was started in 1947 largely through the efforts of Byron Royer.

The speaker indicated that Brethren can aid in the present situation by helping youth, as represented by those who are rootless and alone, to develop a sense of civic responsibility. Partly because of their detachment from some of the "squabbles" of Europe, he pointed out, Brethren are in a position to render aid. He urged specifically that Christians seek to "penetrate the iron curtain" as much as possible. It is important to maintain fellowship with Christians in the East. The man in the street there longs for peace as much as do Americans. "We need to rally our strength to be persistent and tolerant, recognizing that one of the best weapons for peace is the Christian family." In some areas Germans can work better than Americans. In other areas Americans can work more effectively.

Herr Lott observed that remarkable progress had already been made in that, whereas thirteen years ago in Germany a conscientious objector to war would have been shot, today he has won a recognized position.

During the Kassel conference and during the visits made by official delegates to centers of Brethren work in Europe, there were many occasions when Europeans expressed their thanks for what the church had done for them and their institutions. One of the unique expressions of appreciation came in the form of a series of verses accompanied by twelve pictures, describing twelve ways in which Brethren work had touched the lives of people in the Kassel area, particularly at certain church institutions near the city. The verses were prepared and read by Landespfarrer Freudenstein, a director of welfare and home mission work. He indicated that around 4,000 church workers in this area of Germany had had some contact with the Church of the Brethren.

The pictures were the work of a young man in Kassel. They referred to exchange students and personal contacts, a work camp, heifers, the Kassel House, relief clothing, and a peace seminar. The theme of the message, in verse form in German, was that programs of good will can create understanding among all people, even with those who were former enemies.

Brethren Service Roundup

No European conference would be complete without firsthand reports from Brethren Service workers. These were scheduled for Tuesday morning. To begin the roundup of reports and observations Harlan Mummert and Wilbur Mul-

len discussed the past, present and future, respectively, in Austria and Germany. Then Russell Johnson described the interchurch service program in Greece.

Harlan Mummert pointed out the strategic location of Austria in the middle of Europe, close to the borders between East and West. His specific recommendations for the future in Austria were as follows: Keep the main emphasis on the spiritual and intellectual; continue to work with other churches, for they sense a need for brotherhood; place volunteer workers in understaffed Austrian churches, especially where there is work with refugees; complete the rebuilding of the Karlsschule in Vienna; continue to work with refugees, adapting material aid to provide for permanent establishment in homes; work on issue of religious and civic freedom, especially for conscientious objectors; plan a peace seminar to be held next summer in Vienna at the time the international Communist youth rally is held there.

Wilbur Mullen described the activities in Germany as a program of "peace venturing." He urged definitely that efforts be made to bridge the gulfs being established by the iron curtain. He said, "Borders should not stop our concern or our witness." He proposed that the work-camp and student exchange movements be extended, that we deepen our fellowship with German Christian leaders, recognizing that we learn from them as well as help them. He suggested that the Church of the Brethren is at the threshold of developing a world consciousness in its program and witness.

In brief fashion several volunteer workers described their programs and frequently pointed to ways in which their work could be strengthened in the future. Ray Glick described his work with refugee farmers in Turkey; John Hutchison reported on present developments in Sardinia under the Homeless European Land Program sponsored by Don Murray; Ben Fox told of his work as one of four team members in an international volunteer project in Morocco; Peggy Zimmerman gave the facts on the student exchange program and urged that more college students, teachers, and agriculturalists participate in two-way exchanges; Kelly Day reviewed the heifer placement work and proposed the idea of an experimental farm to support and supplement several practical aspects of the heifer program; and Dan Raffensberger emphasized the peacemaking values of international work camps, showing how they encourage personal growth and better understanding of differences.

The two afternoon sessions of the conference provided opportunities to view Brethren Service work in action. On Monday a heifer distribution had been scheduled at a center near Kassel. On Tuesday most of the Brethren attending the conference visited the reception center and refugee camp at Friedland, where each day around 400 persons arrive from Poland to begin a new life in Germany (see editorial, September 6).

Following this introduction to the complex refugee problem at firsthand, Mr. Werner Middelmann, of the federal ministry for refugees at Bonn, set the problem in its proper focus. He showed how the task of integrating refugees is complicated by the development of nationalism. He noted particularly that Germany has had to absorb millions of refugees from the East even while needing to recover from the effects of a disastrous military defeat. There are now twelve million former refugees living in West Germany, about one-fourth of the total population. Yet each day several hundred more come and the country does what it can to help them. In response to this situation churches have worked closely together, but the speaker pointed out that the need is not only for material aid, though some of this is still required, but for spiritual help as well. Herr Middelmann expressed appreciation for what the Church of the Brethren had done to assist refugees, particularly those who could be given a start in rural areas.

If You Depend on Weather

MILDRED ALLEN JEFFERY

If you depend on weather
To keep you sweet and bright;
Fair days to make you happy
And stars to cheer your night,
You need to learn God's secret
And walk by faith, not sight.

For you must be established—
God's Word has made this plain—
In him who shapes the weather
And sends the wind and rain.
So trust him for your gladness,
And not the weather vane!

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Moody Monthly

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I read the Family Counselor in the Messenger and find the comments there very interesting and helpful.

In the April 26 issue you described a "nagger" and how you get along with that kind of personality. Please now a few words to help a "nagger" who can't seem to conquer this habit.

A Nagger.

Dear "Nagger,"

You have made the first step in the direction of health in admitting that you are a "nagger." But you are even more wise in noting that you cannot kill a nagging habit by simply clubbing it, that is, just saying, "I won't do it again."

When the pressure is off, ask your husband if you nag him a lot. Let him tell you how he feels about it. When you approach him in this nondefensive way, you give him an opportunity to help you in two ways: (1) He may more freely do some of the things you've been nagging him about. (2) You make it easier for him to tell you, "get off my back," rather than expressing his hostility in unpleasant ways.

I am reminding you that nagging is another form of complicated communication and that when you make it possible for you and your husband to talk openly about your problem, you are on the way toward conquering this habit.

Paul S. Hersch.

AFTER 250 YEARS

AS FAMILIAR as Alexander Mack must have been with the village of Schwarzenau, he could easily have lost his way in the crowd of several hundred persons who congregated there on August 6. Not that Schwarzenau had changed greatly in the last 250 years. Many buildings appeared today about as they did in 1708. The Eder moved just as complacently along its serpentine path. And the hills were crowned still with evergreens and ripening fields.

But the wave that swept over the village on August 6 was largely a human wave. People came in buses, in cars, and many who lived nearby walked the short distance to the school play yard where a tent had been erected as protection against sun and rain. The rain came early in the day, raising some anxious thoughts with the local committee that had planned so carefully to entertain a mob of visitors. But shortly before the services were scheduled to begin at 10 a.m. the clouds parted and the sun appeared. Local officials breathed a sigh of relief and some Brethren pointed out that it was providential. They had made their journey to their spiritual homeland in order to be there on that day and they thanked God that he had not let them down.

Yet Alexander Mack, had he been there, might have questioned some of the mysterious ways in which God moves, "his wonders to perform." Did this wave of conferees really sweep over Schwarzenau as a result of the decisions made by a tiny group so long ago?

At this point a distinguished churchman helped present-day Brethren to look for an answer to the question Alexander Mack would have raised. The visiting speaker was Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches. He noted that the spiritual descendants of a small group of pietists, who were forced by their convictions to separate themselves from 18th century churches and even to flee from their persecution, now participated fully in the fellowship of churches around the world. The change was due to at least two important developments.

For one thing the Church of the Brethren itself had changed through the years. It had become less a sect and more like other churches. This represented some loss in the intensity of its spiritual experience, it must be admitted. But it also represented a growth in responsibility for its children and youth, for succeeding generations, and for its need to witness to the world in which it lives.

Yet the more important changes, perhaps, had come in the established churches from which the Brethren and other independent groups had fled. In the 18th century these churches were so mixed with state and society that they had become cold and formal. And they had been changed through the years largely because of the contributions of groups like the Pietists and the Brethren. Therefore, the older churches, said Dr. Visser 't Hooft, owe a great debt to the pietistic movement. He called their influence "the unfreezing of a frozen church situation." Revival of personal religion, emphasis upon practical Christianity, the subsequent missionary movement — all these helped to unfreeze and reform the churches.

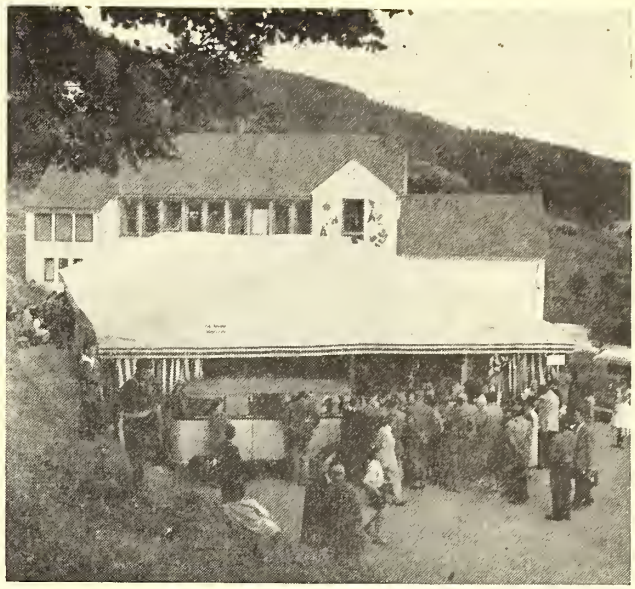
While pietism is today still an unpopular term, other popular expressions of the day such as existentialism, reveal the same concern the early pietists stood for. The sectarian groups and the revival movements within older churches have interpenetrated church life. Such forces helped to make possible the ecumenical movement. Also totalitarianism revealed the danger of too close a tie to the state. Nowadays the churches are more willing to affirm that the church must stand over against the world and speak to the world in a prophetic manner.

Dr. Visser 't Hooft believes that the early Brethren would not share the overconfidence of some who think they can determine the future. In this respect he felt their insights were valid for contemporary Christians. He said, "Facing the future can only mean facing Him who is the future." We have seen one nation after another go down. We in the United States will not always be in such a favorable position.



Simultaneous translations enabled all those present for the convocation to hear the proceedings in his own language. Johannes Haese, Pfarrer Linz, Lilli Lohman, and Dr. Freudenstein (from left) handled the interpretations





Picture at the left shows the Mayor of Schwarzenau receiving from Norman J. Baugher, general secretary of the General Brotherhood Board, the anniversary volume presented by the Church of the Brethren to the community of Schwarzenau. At the right is shown the tent before the Alexander Mack school which provided seating for those who attended the convocation services

We must leave the future to God and simply ask that we be faithful to what he has revealed about the church. There are three points at which the churches today are asked to be faithful.

1. They have a missionary task. It is part of the nature of the church to preach the gospel to all men. Often the witness in word must be preceded by the witness in deed.

2. Churches must recognize the sovereignty of God in all realms of life, independently of any outside influence. Today the peace witness of the church, maintained by Brethren and other peace churches almost alone for centuries, now finds a better hearing. War or peace is a life or death issue for all humanity. The World Council is grateful for the conversations now continuing between pacifist and nonpacifist churches.

3. Churches must recognize their call to unity. Their oneness must be realized in more than the ecumenical movement, which is not the answer but the beginning of the answer. Unity is an essential aspect of the New Testament gospel. It is not a question of whether the churches unite for strength or influence but whether they are true to the Christian spirit of unity.

Greetings to the Church of the Brethren from the Evangelical Church in Germany came officially from Bishop Ernst Wilm, president of the church in the state of Westphalia. Speaking on behalf of Bishop Dibelius, head of the German church, who could not attend because he was attending conferences in Japan, he remarked that the delegation of Brethren in Schwarzenau resembled an invasion, "not a military one but a peaceful one under Jesus Christ."

According to the German church leader, war experiences isolated German Christians from other Christians. But he, together with many other ministers and priests, discovered the meaning of the ecumenical spirit while in a concentration camp in the time of Hitler. There, he said, "we found each other as brothers." This discovery issued in a new sense of responsibility for each other and a new understanding of the cross.

The spirit of reconciliation became imperative immediately after the war when youth, trained in racist attitudes, learned to accept their Christian brothers from other nations. Said Bishop Wilm, "Don't build bulwarks, but build bridges." He applied this imperative to the importance today of bridging the gaps between Christians on both sides of the iron curtain. He reminded his audience that there remain thousands of Christians in the eastern parts of Europe who serve "the same Lord, rich above all."

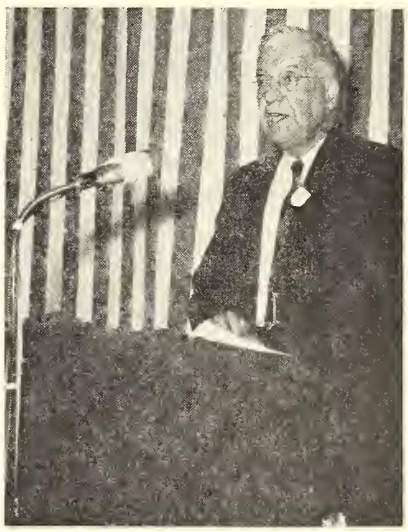
When Jesus Christ is present with us we are drawn closer to our brothers wherever they live. Through Christ men receive the power of reconciliation, the power of God's peace for all men.

Bishop Wilm, as did Dr. Visser 't Hooft, commended Brethren for maintaining their peace witness among the churches, and he indicated that pacifism is now receiving earnest consideration by German Christian thinkers.

Two Brethren speakers on the convocation program used the opportunity to relate the principles and experience of the church through 250 years to the present and future challenges the church faces. Their remarks will appear later in a volume of anniversary addresses, but their significant comments can be summarized briefly here.

Desmond W. Bittinger, completing on this day his services as mod-

Continued on page 18



Paul H. Bowman, chairman of the Anniversary Committee, speaks at the convocation at Schwarzenau

KINGDOM GLEANINGS

Brotherhood Fund Giving

Oct. 1, 1957 through Sept. 5, 1958 . . . . $1,116,777.01
Oct. 1, 1956 through Sept. 5, 1957 . . . . $1,058,004.26
Balance to receive by Sept. 30, 1958 . . . $ 633,222.99
Brotherhood Fund Goal — 1958 . . . . . $1,750,000.00

We Can! We Will!

Great Christians try to be Christlike. Jesus said he had come "to minister and to give his life a ransom for many." To minister and to give are the most Christlike activities in which the church engages. Nothing else is so convincing as unselfish service and giving. To give without expecting personal return is unanswerable evidence of love and devotion. Let us prove our profession in September. — *V. F. Schwalm, North Manchester, Ind.*

Mark Coffman, a Brethren Service worker in Europe, took the picture on the bottom of page 10 of this issue.

The National Youth Cabinet held a very short meeting at Lake Junaluska, N. C., while attending the National Youth Conference. Miss Peggy Deal was elected national chairman for the 1958-59 church year. Peggy is a junior attending La Verne College and has been an active member on the Pacific Coast regional cabinet for the past two years. The next National Youth Cabinet meeting was set for October 1959. Miss Deal will serve the youth program of the church in many official capacities and will serve as chairman of the National Youth Cabinet, the youth planning group for the Brotherhood.

National Youth Conference

The National Youth Conference held at Lake Junaluska, N. C., had its final dedication service Friday noon, Aug. 29, with an official count of 2,731 registrants. The total was about 500 more young people than the number of persons who attended the conference at Anderson, Ind., in 1954.

The theme, Our Faith Tremendous, was discussed in 144 small group sessions each day and in six major addresses of the conference. On Wednesday evening, following an antiphonal sing, the conference held a memorial service for the Brethren who were lost on the KLM airliner. This service was a high point for many young people and served to strengthen their faith in accord with the theme of the conference.

The conference offering received on Thursday night amounted to $3,108.29 and was given to support the general program of the church, helping to reach the goal for this year. In addition to dollars and cents many persons expressed genuine interest in the church, and lives will continue to testify for the theme, Our Faith Tremendous.

Anniversaries, Home-comings, and Dedications

Johnsontown church, Middle Maryland, home-coming, Sunday, Sept. 21, all day. Services will begin at ten o'clock in the morning.

Memorial church, Martinsburg, Middle Pennsylvania, mortgage-burning during the morning service on Sunday, Sept. 21. Robert O. Hess of Manheim, Pa., will be the guest minister. On the same day the annual church family dinner will be combined with the Call program, with the Call steering committee in charge.

Smith Creek church, W. Va., home-coming, Sunday, Sept. 28.

Pipe Creek church, Eastern Maryland, 200th anniversary and district conference, Sept. 26-28. An anniversary pageant will be given in the Westminster high school at 8:00 p.m. on the 26th; youth night is scheduled for the 27th at 7:45 p.m.; and the Eastern Maryland anniversary session will be at 3:30 p.m. on the 28th, in the Westminster high school. Speakers will be DeWitt L. Miller, pastor of the Hagerstown church, Md., Paul M. Robinson, president of Bethany Biblical Seminary, and Dr. Clarence W. Cranford, pastor of the Calvary Baptist church in Washington, D.C.

Codorus church, Southern Pennsylvania, anniversary, Sept. 28 — Oct. 5, except for Sept. 30 and Oct. 3. William M. Beahm, dean of Bethany Biblical Seminary, will speak Oct. 4 and 5, closing with the love feast on the evening of Oct. 5.

Summit church, Second Virginia, all day services, Sunday, Sept. 28. Earl Mitchell, pastor of the First church, Roanoke, Va., will bring the message at the dedication service, beginning at 2:30 p.m.

Blue River church, Northern Indiana, home-coming, Sunday, Oct. 5. Charles Light, pastor of the Union church, Ind., will speak.

Beaverton church, Michigan, home-coming and dedication of new addition, Sunday, Oct. 19, all day. Robert Nelson from Manchester College, Ind., will speak.

Hickory Grove church, Middle Indiana, home-coming, all day, Sunday, Oct. 5. The new pastor, Galen Gerdes, will be the speaker.

Quakertown church, Pa., home-coming and harvest service, all day, Sunday, Sept. 28. Stephen Margush of Altoona, Pa., will speak at the morning service; in the afternoon there will be a program of music and greetings from guest speakers; Ralph Jones of Hatfield, Pa., will bring the message at the evening service.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors in the Central Region with the names of their new charges and their new addresses, according to the information received in the Ministry and Home Mission office.

Illinois, Northern, and Wisconsin

Ralph W. Anderson, Franklin Grove (Franklin Grove)
Austin Eiler, R. 1, Stanley, Wis. (Maple Grove)
Orlin Frey (Mennonite), R. 3, Polo (West Branch)
W. Harold Garner, Elgin (Elgin, new fellowship)
O. L. Harley, Wausaukee, Wis. (White Rapids)
Theodore Kimmel, 3435 W. Van Buren St., Chicago 24 (Cherry Grove)
Howard Peden, 832 N. Broadway, Menomonie, Wis. (Menomonie)
Lee G. Whipple, 833 Community Dr., Lombard (York Center)

Illinois, Southern

Harry W. Eshelman, 1205 N. Market St., Champaign (Champaign)

Daniel C. Flory, 2158 S. 11th St., Springfield (Springfield)
Durward Hays, Lowpoint (Oak Grove)
Edward Smith, 431 E. Grand St., Decatur (Decatur)

Indiana, Middle

Walter H. Blough, Akron (Akron Co-op)
LeRoy Dick, R. 1, Monticello (Monticello)
Herbert A. Fisher, Sweetser (Cart Creek and Sweetser, new fellowship)
Galen C. Gerdes, Pennville (Hickory Grove)
Joel West, Roann (Roann)
Albert L. Whitmore, R. 1, South Whitley (Pleasant View)

Indiana, Northern

Clarence O. Brubaker, Wawaka (Wawaka)
Martin Gauby (Elkhart City, intern)
Buryl E. Hoover, 201 E.Whitley St., Churubusco (Pleasant Hill)
Paul C. Lantis, 1302 Berkey Ave., Goshen (West Goshen)
Ross L. Noffsinger, R. 1, Nappanee (Union Center)
Ralph L. Schrock, 2219 Benham Ave., Elkhart (Pleasant Valley)
Ralph Skaggs, Mentone (Camp Creek)
Harper S. Will, 6414 S. Calhoun St., Ft. Wayne (Ft. Wayne, Lincolnshire)

Indiana, Southern

Howard B. Dickey, R. 1, Fortville (Beech Grove)
Ralph McFadden, 3435 W. Van Buren St., Chicago 24, Ill. (Lafayette)
Russell McInnis, Arcadia (Arcadia)
L. Byron Miller, 55 Five Points, Hagerstown (Nettle Creek)
Garold D. Ringeisen, R. 4, New Castle (White Branch)

Michigan

Ernest R. Jehnsen, 614 W. Van Buren St., Battle Creek (Battle Creek)
Samuel E. Keller, 311 Burton St., S.W., Grand Rapids 7 (Grand Rapids)

Ohio, Northeastern

Victor Bendsen, Hartville (Hartville)
Harold I. Deeter, R. 1, Poland (Bethel)
Guy S. Fern, R. 1, Thornville (Olivet)
Robert P. Fryman, Box 237, Baltic (Sugar Creek and Baltic)
A. B. Pierson, R. 2, Ashland (Ashland-Dickey)

Ohio, Northwestern

Howard D. Breneman, R. 1, Pioneer (Silver Creek)
Floyd G. Emrick, 830 Washington Ave., Defiance (Defiance and Poplar Ridge)
Gordon Hedges, % Y.M.C.A., Ft. Wayne (Hicksville)
Oliver Royer, R. 1, Ludlow Falls (Bellfontaine)
Ralph W. Wagoner, R. 3, Lima (Sugar Creek)
David B. Wampler, R. 5, Lima (Pleasant View)

Ohio, Southern

Morris E. Beeghley, R. 2, New Lebanon (Eversole)
Dan L. Blickenstaff, Peebles (Adams County Circuit)
John H. Good (Castine)
Kenneth I. Hartman, 4815 Powell Road, Dayton 24, (Huber Heights, Dayton, new fellowship)
Robert D. Hoover, R. 2, Springfield (Donnels Creek)
F. Wayne Lawson, 345 N. Walnut, Union City (Union City)
Robert Lenker, R. 2, Greenville (Painter Creek)
Henry Mankey, 1115 S. Pickaway, Circleville (Circleville)
Donald Mikula, 1322 Chase Ave., Cincinnati 23 (Cincinnati)
Vernon Powell, 820 Sheridan St., Piqua (Piqua)
Emory C. Smith, 39 S. Smith St., West Alexandria (West Alexandria)

The Church Calendar

September 21

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Justice for People in Need. Deut. 15:7-11; 24:19-21; Isa. 58:4-12; Matt. 9:35-36; Luke 4:14-22; Heb. 13:1-3; 1 John 3:11-24. Memory Selection: If any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? 1 John 3:17 (R.S.V.)

Sept. 26-28 District meeting, Eastern Maryland, Pipe Creek
Sept. 27-29 District meeting, Middle Missouri, Deepwater
Sept. 28 — Oct. 5 Christian Education Week
Oct. 5 World Communion Sunday
Oct. 5 Rally Day or Loyalty Sunday
Oct. 9-12 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel
Oct. 9-12 District meeting, Oregon, Nicholas Gardens
Oct. 10-12 District meeting, Western Kansas, Wichita
Oct. 12 Men and Missions Sunday
Oct. 12-19 Churchmen's Week
Oct. 14-16 District meeting, Middle Maryland, Hagerstown
Oct. 14-16 District meeting, Middle Pennsylvania, Hollidaysburg
Oct. 17-18 District meeting, First West Virginia, Beaver Run
Oct. 17-18 District meeting, North Atlantic, Amwell
Oct. 17-19 District meeting, Southeastern Kansas, Scott Valley
Oct. 19 Layman's Sunday
Oct. 19 World Order Sunday
Oct. 22-23 District meeting, Western Pennsylvania, Johnstown, Roxbury church
Oct. 23-25 District meeting, Second Virginia, Elk Run
Oct. 23-26 District meeting, Northern California, San Francisco
Oct. 24 United Nations Day
Oct. 24-26 District meeting, Southern California and Arizona, Forest Home, Calif.
Oct. 25 District meeting, Western Maryland, Oak Park church
Oct. 26 World Temperance Sunday
Oct. 26 Reformation Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William L. Gould of Johnstown, Pa., in the Sipesville church, Pa., Sept. 17-28.

Bro. Albert M. Haught of Mt. Union, Pa., in the Sugar Run church, Pa., Sept. 28 — Oct. 12.

Bro. Howard Kreider of Milford, Ind., in the Blue River church, Ind., Oct. 6-19.

Bro. Bernard King of Bridgewater, Va., in the Summit church, Va., Oct. 12-19.

Bro. Glen A. Heckman of Smithsburg, Md., in the Beaver Creek church, Md., Oct. 19-26.

Bro. Daniel Flory of Middlebury, Ind., in the Osceola church, Ind., beginning Oct. 26.

Bro. Dolar Ritchey of Bringhurst, Ind., in the Lower Deer Creek church, Ind., Oct. 26 — Nov. 2.

Bro. Harold Jones of Harleysville, Pa., in the Graybill house, White Oak congregation, Pa., Oct. 26 — Nov. 9.

Bro. Russell G. West of Wiley, Colo., in the Red Hill church, Va., Oct. 21 — Nov. 2.

Bro. Robert Cocklin of Newville, Pa., in the Conewago congregation, Pa., Sept. 21-28.

Bro. Wilbur Hoover of Rocky Ford, Colo., in the Warrensburg church, Mo., Oct. 6-12.

Bro. Ora Huston of Elgin, Ill., in the South Whitley church, Ind., Oct. 5-12.

After 250 Years

Continued from page 15

erator for the Anniversary Year, took the concluding words of 1 Cor. 13 as his summation of what Brethren had learned from Schwarzenau. He proposed that Brethren rededicate themselves to the purposes that had first been realized there. He urged his hearers to commit themselves (1) to the principle of love, recognizing that love is a power that nothing can stop; (2) to an open mind, alert for new discoveries of God's truth, in the same spirit that Alexander Mack and his friends knelt prayerfully before an open Bible; and finally (3) to a sense of oneness with God.

Many of the basic standards for which Brethren have stood have been discussed in some detail during the Anniversary Year. It remained for Dr. Paul H. Bowman, chairman of the 250th Anniversary Committee, to tie these all together in a bundle by way of a concluding address at Schwarzenau. He selected seven "unchanging principles" that Brethren have espoused. Briefly stated, they are as follows: (1) an emphasis upon the open mind in the search for truth; (2) the appeal to religious freedom, now widely recognized as an ideal, but not universally accepted; (3) the universality of life, the principle upon which rests our emphasis on service, peace, and reconciliation; (4) a recognition that the Christian has certain civic duties and responsibilities as a citizen, yet in any conflict of loyalties he will always obey God rather than man; (5) the conviction that faith must issue in works ("what we proclaim from the pulpit and the sanctuary must be verified in our dealings with our fellow men"); (6) the importance of simplicity of life, which today has new relevancy; and, finally (7), the fundamental recognition of the lordship of Jesus Christ. Said Dr. Bowman, "If we are true to our heritage, Christ will be Lord of our personal lives, Lord of the church, and Lord of history."

Greetings, Gifts, Recognition, and Response

Any account of the convocation that overlooked the significant words of greeting that came from many sources would be incomplete. Brethren were welcomed to Schwarzenau by Pastor Mueller of the Protestant church, who spoke on behalf of his congregation, and by the mayor of the village, who noted the church's interest in helping to build the Alexander Mack school. In response to these greetings and as an expression of gratitude for the many ways in which the village had aided the Brethren, Norman Baugher presented to the community a leather-bound, attractively designed memorial volume containing pictures and captions describing the Church of the Brethren today. The captions and introduction are in German but an English translation is included. The volume was placed on display and will be permanently housed in the Mack school.

The world-wide character of the movement that began in 1708 at Schwarzenau was observed as the afternoon program developed. Several official delegates, sent by Annual Conference, were introduced and then William Bhagat from the church in India, Anggaya Mshelbwala from the church in Nigeria, and Juan Benalcazar from the church in Ecuador each brought greetings from his church to the convocation. Also participating in the conference program were Freeman Ankrum and Delbert Flora, leaders in the Brethren Church. Attending were several members of the Assembly of Brethren in Christ from Denmark, a group of Brethren in Europe who also trace their origins to the first Brethren group at Schwarzenau.

Among the other guests present were representatives of the Mennonite churches in Europe and a number of church and civic leaders from the Wittgenstein-Berleburg area, including the Prince of Wittgenstein, a descendant of the Count Henry who made Schwarzenau a haven for refugees from religious persecution.

Bishop Wilm, at the conclusion of his address, noted that he was presenting to the Alexander Mack school pictures of three great pietistic leaders of the 17th and 18th centuries, Spener, Francke, and Zinzendorf.

As a formal means of expressing appreciation to the community of Schwarzenau, Dr. Paul H. Bowman presented a resolution which noted the work of the local committee of arrangements and which called on the church to renew its ministry. This resolution was unanimously adopted by the gathering.

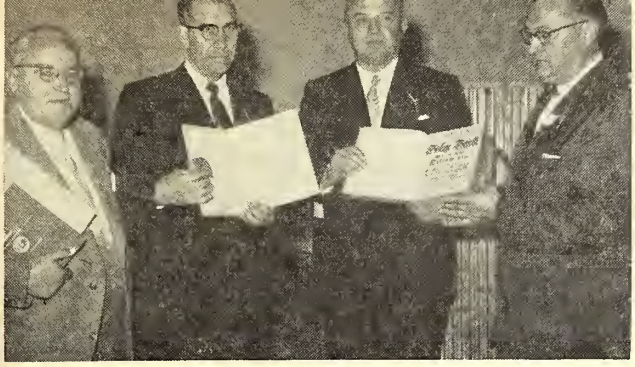
Music and Worship

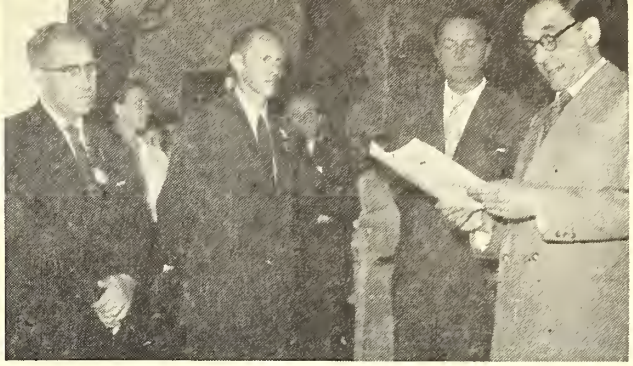
A congregation composed of Americans and Germans might be expected to have some difficulties in joining together for worship. However, several hymns were sung enthusiastically and simultaneously in both languages, notably Fairest





Present at the convocation were a group of Danish Brethren, who also trace their beginning to Schwarzenau and Alexander Mack (left). At right are members from the churches abroad: Anggaya Mshelbwala, Nigeria; Juan Benalcazar, Ecuador; the William Bhagats, India (from left). They are shown with Dr. Visser 't Hooft (center)





Picture at left shows (from left) a city official of Berleburg, holding a copy of the Durnbaugh book; D. W. Bittinger with the document presented to the Church of the Brethren by the city; the mayor of the city and Norman J. Baugher with the Sauer Bible presented to the city by the church. Shown in picture at right are Bittinger, Wilbur Mullen, the Prince of Wittgenstein, and the assistant master of the secondary school giving a brief history of Berleburg and its connection with the Brethren

Lord Jesus, A Mighty Fortress, Praise to the Lord, and The Work Is Thine. Both in the convocation worship, led by Kenneth Morse, and in the concluding dedication service conducted by Desmond W. Bittinger, the German friends of the church participated fully. This final service by the river bank, near to where the original eight members of the church were baptized, was in many respects the crowning experience of a rewarding day. Out in the open air of evening, by the bank of a quiet stream, the representatives and friends of the church felt in close touch with the pioneers whose memory they honored and also intimately aware of the living Lord whom they promised now to serve more devotedly than ever before.

Brethren at Berleburg

Church bells were ringing from the high tower of the Evangelical church in Berleburg when a few hundred Brethren arrived in that historic town after spending the night, mostly in private homes, as the guests of the people of Schwarzenau. The bells might well have been calling attention to the 700th anniversary of the city of Berleburg, but that occasion must be celebrated a little later, in September. Today the bells invite local citizens to join with Brethren in a service of ecumenical worship.

On entering the church Brethren saw a lovely altar, crowned with flowers and bathed in sunlight. Once again both German and English hymns were sung, some simultaneously. The group from the States sang, perhaps mindful of the sunlight, William Beery's familiar hymn, Lo, a Gleam From Yonder Heaven.

The theme of the sermon by Landespfarrer Puffert was chosen from an appropriate text in the New Testament: "Let brotherly love continue." The speaker insisted over and over that "Christians must be, ought to be, want to be brothers." Brotherhood is not self-evident or automatic. Today our world quakes with violence, selfishness, greed, and evil. The sources of brotherhood, however, are not in the world. Brotherhood is God's gift. God's Word alone can overcome our weakness and our petty faith. Brotherhood is tested, as the writer of the letter to the Hebrews observed, by homelessness, imprisonment, and suffering. The early Brethren met such tests and more recently the church has discovered how brotherhood is realized in such conditions. The speaker maintained that all Christians should affirm the truth. "God wills that all men should live together as brothers."

Later the Brethren group was welcomed at the castle of Wittgenstein by the Prince. The moderator of the church took this opportunity to thank the present representative of a family that had aided Brethren by giving them protection so many years ago.

The mayor of Berleburg presented to the church an original manuscript, long kept at Berleburg, describing an early meeting of a Brethren group in that area. Then Norman Baugher, on behalf of the church, gave to the city of Berleburg two volumes—one a 1776 edition of the Bible printed by Christopher Sauer (probably on a press that came from Berleburg), and the other a copy of the recently published source book by Donald Durnbaugh on European Origins of the Brethren. The archives of the castle and the resources of the city were of great help to the compiler in assembling the material for this volume.



The church at Schwarzenau. At the rear left can be seen the rooms that were used for the school before the building of the Alexander Mack school



Dr. Vernon Wilson, congregational chairman, turns the first shovel of ground on the three-and-a-half-acre site of the Cherokee Hills Community church

Cherokee Hills Church
Has Ground-breaking Service

Leland Wilson

"That this building may help lead children and youth into a fuller knowledge of God, and that it might house a people willing for it to be said, 'a little child shall lead them.'" To these words, spoken at the ground-breaking ceremony for the Cherokee Hills Community church on July 27, the congregation responded, "We begin here a great but humble work."

Significantly, a ten-year-old lad was among those who then took a turn at digging a shovel of earth as a part of the ceremony of ground-breaking. Perhaps this, more than anything else, epitomized the occasion. The setting was a budding community, only partially settled, but already home for hundreds of families, most of whom are young families with children below secondary school age.

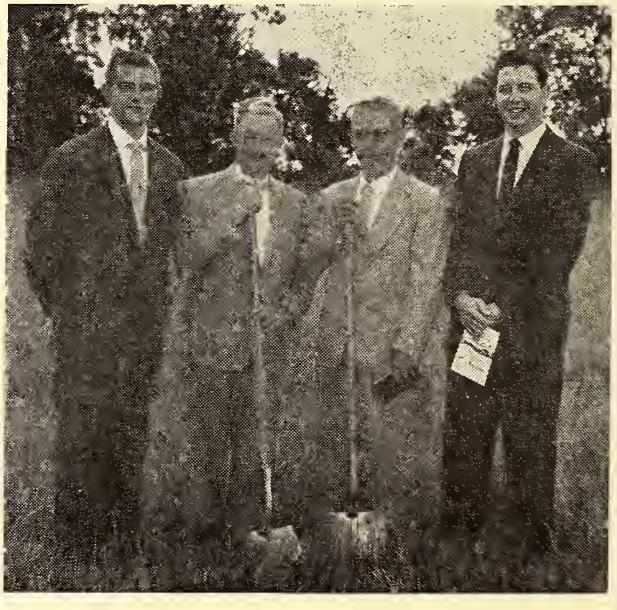
With the breaking of ground in Overland Park on the southwest edge of Kansas City, the first project of the Kansas state church extension committee had taken a significant step in development.

On Aug. 4, 1957, morning worship services were begun in the basement chapel of the parsonage. Fifty-two Sundays later, through the co-operative efforts of the local fellowship, and district, regional, and Brotherhood officials, it was possible for the church to assemble for a service of ground-breaking for a fellowship hall and Christian education unit.

Those assembled heard Brother Floyd E. Bantz, executive secretary of the Western Region, say that "more important than how we reach out to carry the gospel . . . is the reason why. If the reasons are not consistent with the activity we are doomed to failure."

Tracing such motivations as securing more members, getting bigger budgets and a larger denominational program, gaining more prestige and popularity, or showing the "correctness" of our theological and historical positions by confronting the world with success, the executive secretary warned that such goals would place us in jeopardy of "losing our own souls in the effort to win the souls of others." He stated that our outreach, if inspired by God is motivated by the need that exists, the opportunity which beckons, obedience to the commands of Christ, and the "fulfillment" which comes when we witness to the good news.

The speaker noted that "Peter Marshall once said that many Christians are like deep sea divers encased in suits equipped for many fathoms deep, marching to pull plugs from bathtubs. Certainly it is true! The total resources of God are at our finger tips. Never in history has the church and the individual Christian faced such a need, or such an opportunity. Never before has he been given so much with which to work. Now the real question is whether we are going to use what we have to reach



Participating in the ground-breaking service for the Cherokee Hills Community church, Overland Park, Kansas, were Floyd E. Bantz, executive secretary of the Western Region, Charles L. Marshall, architect of the new structure, Gorman A. Zook, executive secretary for the three Kansas districts, and Leland Wilson, pastor of the church. Services were held on July 27

out to man and increase our stature under God, or use our tremendous resources to piddle around in mundane affairs."

Brother Bantz closed his remarks by asking, "Will we do what we are equipped to do and go many fathoms deep, or march out to pull more plugs from bathtubs?"

A part of that working "equipment" for the Cherokee Hills Community church will be a $60,000 structure with a pastor's office, six classrooms, a kitchen, and a multipurpose room which will serve temporarily as a sanctuary. The building has been designed by Charles L. Marshall of Topeka in consultation with Arthur Dean, Brotherhood architect. Spring 1959 is the scheduled completion date. Future building plans call for a sanctuary, a chapel, additional classroom and office space.

FRIENDLY TOWN

Mrs. Carl Bartholomew

I WANT to tell you about two of the most interesting, though sometimes hectic, weeks we have ever had.

Through our pastor's wife my husband and I heard of the "Friendly Town" program which is sponsored every summer by the Inner City Protestant Parish in Cleveland, Ohio, at which several of our BVS'ers serve. We decided to send in our application, through our pastor, for two Negro boys in the age-range from six to eleven. So it was that we became hosts for two very busy weeks to Arnold and Leon, ages ten and eleven, underprivileged brothers from the heart of the city of Cleveland.

Impressed by Stores

The day they came they went with me to the supermarket in our little town and helped me buy groceries. They were quite impressed by this large store and said that there was none where they lived. They also delighted in the frequent trips we made to the "Dairy Queen" and said that there was none near their home.

Soon after they came, they approached my husband, and then

Zion Hill Church of the Brethren, Columbiana, Ohio

MISSION-GRAMS

- Paoli fellowship in the North Atlantic District meets monthly in the Paoli Presbyterian church. A building site has been purchased by this new group.
- First services in the new building of the Bethany church, near Detroit, Mich., were held on June 1. Pastor William Kidwell reports that since the church's relocation an average of one new family has been attending services each week. Over seventy-five families in the church's new community have indicated interest in attending Bethany church.
- The Brethren school at Calderon, Ecuador, received the highest possible rating by public school inspectors who were present for the year-end oral examinations. More than three hundred neighbors and families attended the program planned for the children on the last day of school. Although public schools do not usually register pupils until Oct. 1 more than eighty students had enrolled in the school at Calderon when the last session closed.
- September is dedication month for the Prince of Peace church, Kettering, Ohio. On Sept. 7, members and friends moved into the first unit of their new building for the first worship service. Building dedication services were observed on Sept. 14, with Paul Robinson, president of Bethany Biblical Seminary, as guest speaker. A third Sunday was devoted to "dedication of our task" in which the church considered the meaning of their new building and the purpose for which they had been called to the community.
- Realizing the importance of providing Christian literature for its families the church at Anklesvar, India, made application for a library from the Central Adult Education Committee of the National Christian Council. Upon learning that these libraries were available only to villages the church decided to ask each family for a small contribution to start a library. The library has now become a definite part of the church program with each family making a yearly contribution to continue and enlarge it.
- A vacation Bible school was held for Navaho children at the Lybrook Indian mission, Cuba, N. Mex., during the summer months. Average attendance of the Navaho children was forty-four.
- The decision to take definite steps toward the establishment of a church in Calgary highlighted the business sessions of the Western Canada district meeting, June 29–July 2. A goal of $5,000 was set, to be raised this year, for the initial funds to purchase property for a site.
- Less than a year ago when the Sura congregation was organized in Nigeria there were seventy-five charter members. The group immediately assumed responsibility for the work in five of the surrounding villages. Since that time there has been a fifty per cent increase in membership.
- A youth fellowship was organized by the church in Ecuador to meet the needs of students from boarding schools who are home during the summer.

me, saying that they wanted to stay with us always and never go back home. We, of course, told them that their mother and father wanted them to come home again.

Boys Will Be Boys

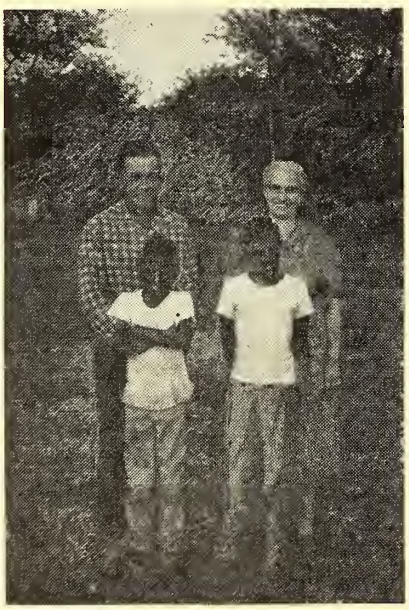
One thing that stands out very plainly to us is that boys are boys, no matter what the color of their skin. They tusseled and played together just as our own two boys did when they were their age. At bedtime they sometimes took a while to settle down from all their giggling and talking, just as our own boys used to do.

One day a three-year-old neighbor boy called one of them "black boy." His own brother scolded him soundly for this, but Arnold said, "Oh, that's all right; he's just a little boy and doesn't know any better."

Arnold was the more lively and mischievous of the two; Leon was more quiet, but is farther along in school for his age. They were both interested in motors and mechanical things. We thought that they adjusted quite well to our home.

Return to the City

On July 9, the day to go home, they woke up early and were both ready ahead of the time set to go back. They had brought seventy-five cents each with them, but had not spent it, and when they were given a dime or a nickel to buy something, they saved it instead. Now they counted their money. Arnold had $1.10; Leon had $1.00. Arnold asked if we would give them each a dollar bill for the dollar change. And was he proud of that dollar bill! He said that it was the first one he had ever had and that he was going to buy a ball cap with it when he got home.



Mr. and Mrs. Carl Bartholomew were hosts for two weeks to two boys from the inner city of Cleveland

Underprivileged?

There had been times when we noticed their clothes, etc., and questioned whether they were really so underprivileged, but when we got to their dirty, littered street, and saw the typical slum houses that looked like firetraps and were in need of repair, then we knew beyond any doubt how very underprivileged they are. I recalled how Arnold had sat on our back steps in the mornings when he first got up, looking out at the grass and trees. Here there were no grass and trees to look at.

We came home from Cleveland to a very silent and empty house. Arnold and Leon, though of a different race, had become so much a part of our home and hearts that we missed them very much. Yes, I shed some tears—tears for them, and for all the Arnolds and Leons of all races who have to live in the dismal tenement sections of our cities, where all is noise and dirt.

I am grateful for the opportunity which we had to give two boys two wonderful weeks in our home in a wholesome Christian environment. We found that what we had thought of as doing something for them actually did far more for us. We have discovered that God's richest blessings come to those who share with others and learn to live with them and love them regardless of the color of their skin.

WOMEN'S WORK

Patches and Scraps

Mrs. Besse V. Bowers

"WHAT is that thou hast in thy hand?"

"Oh, just some patches and scraps, Lord."

"Use them!"

And so the relief director in a local missionary society sent out a call for remnants, patches, and scraps. They were brought in by sacks, bags, and boxes full. A day was set to sew for relief and eleven electric sewing machines appeared with their operators. Fifteen more operators of needles, thimbles, scissors, and patterns also arrived. Each person brought a dish of food for the social hour at noon.

The relief director had very ably prepared for the day by cutting and planning, so that no time would be wasted. Immediately upon arrival the machines started to hum. The cut-out blouses, skirts, pajamas, little dresses and shirts, etc., were handed out to the operators of the machines—one article at a time to be completed, ready for buttons and buttonholes. Two or three ladies did the finishing jobs.

Buttons had been purchased at special button sales for approximately 3c a card. Thirty yards of cotton percale material in five different print patterns had been bought at a fall sale. Remnants were donated; large pieces in which miscuts had been made and from which smaller articles could be cut; bias tapes, braids, scraps of embroidery floss, etc., were used to trim the little blouses and dresses; some little garments had plain tops with bottoms of print and vice versa. Some very rare combinations began to appear but all were beautiful and useful. A few twelve-year-old articles were made but the specialty was smaller sizes, cut to the dimension of pieces donated.

A group of older ladies began cutting quilt and comforter blocks from cotton print scraps. Nothing was wasted; as proof of this statement several baby quilt tops were composed of six hundred blocks sewed together, and they were beautiful! Eight different sized patterns for quilt blocks were used—some square, some oblong—the larg-

er scraps being used to cut larger blocks and from there on down till almost nothing was left. Original designs were also arranged for variety. Woolen swatches had been collected from factories and clothing stores and were used to make excellent warm tops for adult sized comforters.

"What can we do with these outing flannel scraps? Why wouldn't they make nice fuzzy, cuddly covers for tiny babies? Let's use them for that." And so that suggestion was followed. The finished articles were lovely indeed!

"Now for the backs of these baby quilts we can use these feed sacks; and these old draperies are still very strong and can be used for that if we sew them together. But for the backs of adult sized comforters, our society has given me permission to purchase what material is needed, so I shall do that." Enough dark material was bought for several adult comforters, and the total amount expended for the entire sewing project was only $20.30. Old blankets were used as filler and also leftovers of cotton batting.

A few ladies cut, some sewed, some assembled, some knotted or tied, and some bound edges till after four enthusiastic sessions and some "take home" work, the final result was twenty-six small quilts and seven large comforters.

"Look! Wouldn't these pretty corduroy patches make lovely warm pony-tail hoods?" And they did just that. The patches were only large enough for the hoods if a bit of talented scheming was used. So six little heads somewhere will be kept warm and happy with beautiful pony-tail hoods. Twelve skirts of different sizes were made; twenty-two blouses, thirty-three dresses, three shirts, two pairs of pajamas, two jackets, six pairs of short pants, and numerous small articles were completed. Old sheets were torn and rolled for bandages. All are used for relief in the United States and abroad. Most of it went through New Windsor, Md.

Already the alert relief director is collecting material for next year's sewing project; cutting out shirts, blouses, and dresses as material comes in; watching for bargains at special sales and talking about it in the different groups she contacts. Next winter there will be many more useful articles made by this same group from "patches and scraps" and sent out to the needy, all because a few consecrated workers co-operate and are about the Father's business. It can be done in almost any community.

"What is that thou hast in thy hand?"

"Oh, just some patches and scraps, Lord."

"Use them!"

PARABLE OF THE TEN LAYMEN

THEN shall the kingdom of heaven be reminded of ten laymen, who chose their vocations and went forth to serve their Lord and his church.

And five of them were wise and five were foolish.

They that were foolish spent their time in serving on committees, and attending conferences, gatherings of all kinds, but they neglected the study of God's Word and the practice of prayer and meditation—and their oil began to run low.

They that were wise attended to necessary committees and conferences within limitations of time and strength, and learned to say "no" to others. They took special care to keep their prayer list, to read and meditate on God's Word, and gave sufficient time to these to profit by them.

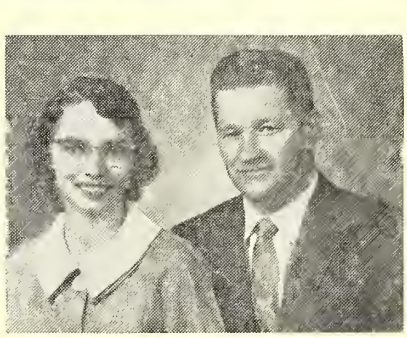
Thus several years passed. Then the church awakened to the need of a mighty celebration and a great cry arose, "Let us have a 250th Anniversary Call. Let us have as our theme, Brethren Under the Lordship of Christ."

And the Call went forth for all laymen to participate in this Anniversary celebration, each one contributing such service as he might render. Then arose all of these laymen and girded themselves to give of their best.

And the foolish began to feel foolish, for their strength was gone from them and they knew not whence it had gone, and they lacked power. Then they arose to consult the five wise laymen and said to them, "Share with us your power. You get results. Our lights are gone out."

But the wise answered, "That cannot be. We ourselves do not have sufficient power to meet our own need. Nor can power be shared. It must be acquired. This is the source of power and the supply is inexhaustible: Take time to be holy; spend much time with God; abide in him always, and trust in his word. When the Holy Spirit is come upon you, you will receive power and will become witnesses."

The five foolish heeded the counsel of the wise and began to read and meditate and pray, and they began to receive power. But the celebration had gone and the anniversary program was completed, and they had contributed nothing to it. They failed in the call to service.—*Submitted by Enos R. Heisey, Sheridan, Pa.*



Charles Rose, First El Cajon Pastor

In the rapidly growing community of El Cajon in southern California a new Church of the Brethren fellowship has been formed. Charles Rose began work on Sept. 1 as full-time pastor of this recently organized group.

The first meeting of the El Cajon fellowship was held on June 8 of this year in the home of Dr. and Mrs. Kenneth C. Forror. Fifty-five persons were present. Under the leadership of Ministers Charles Forror and Lewis Hyde, meetings were held regularly throughout the summer months.

With a large community to serve, the group hopes to begin building plans in the near future.

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The Charlottesville fellowship requested recognition as a new congregation at the district meeting of Eastern Virginia. Sept. 6 was set as a tentative organization date.

Refugees Still Wait

Ruth Early



IN HUNDREDS of thousands, refugees are still waiting and hoping to find some solution to their problem. New refugees—from East Germany, from Egypt, from Algeria, from Hungary and from Indonesia—have added almost a million to the world refugee total. It is no wonder that men's minds lose track of the immensity and prolonged tragedy of the refugee problem.

In India about one person in forty-two is a refugee; in Vietnam, one in twelve; in Pakistan, one in eleven; in Korea, one in three; and in Hong Kong, nearly two in seven. It is officially estimated that there are over nine hundred thousand Arab refugees from Palestine registered with the United Nations Relief and Works Agency. These Arab refugees are in Syria, in the Gaza Strip, in Lebanon, and in Jordan.

Germany has been called upon to shoulder the heaviest burden of refugees. There are thousands of refugees also in Austria, France, Italy, Greece, and Turkey. Some 50,000 Dutch-Indonesians have been evacuated to Holland, now said to be the most overpopulated nation in the world.

Can They Immigrate?

Is it possible for more refugees to immigrate to the United States? The answer is "yes," if they have sponsors here—someone to assist them in finding housing and employment. Our congress passed a Special Immigration Law (P.L. 85-316) which authorizes admittance to somewhat over 60,000 persons. One objective of this legislation is to permit the reunion of aliens with their families in the U.S. Other sections of the bill grant, over a two-year period, nonquota status to orphans adopted by American citizens and, without time limitation, permit the issuance of visas to refugees in Germany, Austria, and the Netherlands, and to refugee-escapees from the general area of the Middle East or from communism.

Sponsors Are Needed

Sponsors for refugees—especially church groups—are needed now. This is an appeal to you members of the Church of the Brethren. If your own congregation has not yet helped a refugee family to settle in your community, we can now give you that opportunity and privilege. If your local church has already helped one or more refugee families, you know what an enriching experience it can be for your group. Will you not now consider helping another?

In the past ten years Church of the Brethren folks have helped over five thousand refugees (about 2,000 family units) to find new homes in America. Following are the numbers that immigrated through the Displaced Persons Act and the Refugee Relief Act. In addition, a limited number of families continue to come under regular quota immigration.

Refugees sponsored through Brethren Service	
Displaced Persons Act (1948-1952)	3,265
Refugee Relief Act (1953-1956)	2,237
Total	5,502
Refugees sponsored through Church World Service	
Displaced Persons Act	59,299
Refugee Relief Act	30,587
Total	89,886
Refugees sponsored in the United States	
Displaced Persons Act	400,000
Refugee Relief Act	190,000
Total	590,000

Better Law Needed

A better immigration law is needed. It is quite apparent that the Immigration and Nationality Act of 1952 is inadequate to meet humanitarian considerations and the American ideals. A few minor changes have been made since the bill was passed, but it seems that a full-scale, comprehensive basic re-examination of our immigration policy is essential.

Here are some of the provisions which need re-examination and revision: (1) The number of annual quota admissions is based upon the 1920 census whereas logically the number to be admitted should be based upon the latest available census. (2) The national origins quota system should be made more flexible in order that quota numbers unused in countries like England and Ireland might be redistributed to countries that need and want them. (3) The discriminatory provisions based upon national origin, creed, and color should be removed



from the law. (4) The deportation provisions of our present law should be revised to establish a system of fair hearings and appeals.

We are concerned about people in this "century of the homeless man" and our laws ought to make it possible to continue efforts in behalf of refugees and others who look to us for help. Our congressmen and senators depend upon the expressed opinions of their constituents. Let them know where you stand. To improve our Immigration Law is a job for the churches.

So long as the dark forces of oppression, hunger, and strife exist, it can be anticipated that every year will see a new influx of refugees—in Europe, the Middle East, and the Far East.

The first refugees under the Immigration Act of 1957 have now arrived. We anticipate more arrivals per month during the next several months. We need to know that your church can help a family. Write to the Immigration Services office, Brethren Service Center, New Windsor, Md.

Youth Camp in India

Ernest Shull

Photos by author



Indian campers relax and enjoy flute music during free time

THERE was a hot wind blowing over Bombay State as the youth of the Palghar-Dahanu-Vada area headed for the riverside for their annual youth camp. Traveling third class on the train is usually not a pleasant experience during the hot season. Small groups of Christian young people traveling from several main centers passed the time singing as they journeyed. The youth of India always look forward to camp with joyful expectation.

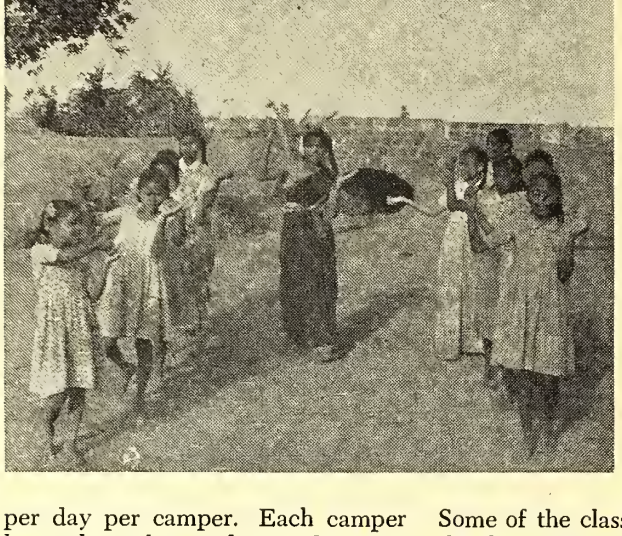
For the past several years this area camp has been held at Banganga, a small village three miles out from the Boisar railway station. Many of the campers walked the last three miles. My wife, Lois, and her mother, Mrs. Lula Netzley, Jerry Royer, and I crowded into a small tonga which was already overloaded with the campers' luggage. Other campers came in tongas, bullock carts, and passing trucks. The end of our 150-mile journey was climaxed with refreshing Indian tea and by the greetings of friends. Although the leaders were tired and welcomed a period of rest, the campers were soon splashing and swimming in the muddy river. Jerry Royer, our guest speaker and student from the Japan International Christian University, who was spending about one month touring India, joined the campers. Jerry made quite a hit with the campers, for he participated in all of the camp activities. His classical and popular clarinet numbers and stories of student life in Japan made this year's camp an unusual experience. The campers were especially interested in watching Jerry type. Some of the young people had never seen a typewriter.

In our camps Indian food and sleeping arrangements are very simple. Jerry had his sleeping bag and I had a thin bedding-roll mattress on the cement floor. The majority of the campers used only thin blankets or grass mats. Because of the intense heat we often moved our mats outside and slept under the stars.

Our main diet consisted of rice, pulses, and a few vegetables. Fruit is almost impossible to buy during this season of the year. Besides, fruit is too expensive to serve when costs dare not exceed fifteen cents



These resourceful Indian girls find that shells can be used quite acceptably for a game of parchesi on the ground



Folk games are a popular type of recreation in an Indian camp

per day per camper. Each camper has a large brass plate and a cup. No spoons are necessary for it is Indian custom to eat with the fingers. Jerry created a lot of interest by eating with Japanese chopsticks.

The camp director was Elder D. J. Bhonsale, manager of the Palghar boarding school and chairman of the Joint Council. It was not an easy task to have drinking water hauled in barrels for a distance of two miles, to move all the necessary equipment ten miles from the Palghar school, to supervise the eating and sleeping arrangements, and to set up the camp schedule. The camp was very well planned and entirely under his supervision.

Basic principles of the Christian faith was the stimulating camp theme. In a land of many religions this theme has special significance. Some of the classes were held under the beautiful banyan trees on the river bank. Others met on the verandas of the headquarters building, belonging to the farmers' co-operative society of that area. The non-Christians living on the campgrounds were very friendly, participating in the forums and hymn fests. Likewise the campers and visitors enjoyed the folk dances and group recreation.

Volleyball and *hu-tu-tu,* an Indian tag game, were the main sports; however, many other games were taught. In order to play this tag game Jerry had to remove his shoes. This was rather rough on tender feet but it protected the bare feet of the other players. Swimming and hiking were other daily sports.

The originality of these young people was impressive. They cannot afford to buy games and recreational equipment, so stones, seeds, sticks and other objects easily available are used creatively for various games. Round stones are used for marbles, seeds of different colors for pawns, sticks for rhythmic games, etc. Interesting individual and group games are thus played without need for expensive materials. Drums, horns, the bamboo flute, and other musical instruments are made by the simple villager using indigenous materials. Being the camp recreation leader was an easy task. The youth of India have learned how to make the most out of a little.

The pastors of the Palghar and Dahanu churches served as resource leaders. A. F. Salvi, a mature leader who is attending the United School of Theology in Poona, D. J. Bhonsale, and I served as class teachers. Lois was the camp nurse. There were no serious accidents in camp this year but minor injuries were treated by the nurse and Jerry.

Camp closed with a consecration service. The three days of intimate fellowship and intense living lifted our spirits and better prepared us for lives of service in our communities.

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1708 250th Anniversary 1958 CHURCH of the BRETHREN

REMITTANCE BLANK

Achievement Offering

The enclosed Achievement Offering of $..... is expressive of my (our) desire to keep our church serving around the world.

Name .....

St.-RFD .....

City ..... State .....

Congregation ..... District .....

(Give through your local church's Achievement Offering or mail your gift to the General Brotherhood Board, 22 S. State St., Elgin, Ill.)

Obituaries

Acker, David William, son of Raymond and Margaret Acker, was born at Imler, Pa., Feb. 23, 1906, and died at Roaring Spring, Pa., July 10, 1958. He was a member of the Lower Claar church. He is survived by his wife, Lillian Finnegan Acker, two sons, two daughters, two sisters, and six grandchildren. Funeral services were conducted at the Lower Claar church by Bro. Ralph Z. Ebersole. Interment was in the adjoining cemetery.—Mrs. Fred L. Walters, Claysburg, Pa.

Boothe, Delilah R., daughter of Andrew and Sarah Reed, was born Feb. 5, 1871, and died Oct. 31, 1957. On Oct. 31, 1896, she was married to Samuel Peter Boothe, who preceded her in death. She had been a member of the church for seventy years. She served with her husband in the office of deacon in the Pleasant Valley church, Va. Surviving are one son, three daughters, three brothers, eleven grandchildren, and two great-grandchildren. Funeral services were held in the Pleasant Valley church by Bro. Everett Reed. Interment was in the Reed cemetery.—Mrs. Alma Lester, Riner, Va.

Bosserman, Alice Sunday, died Jan. 23, 1958, at the Church of the Brethren Home at Cross Keys, at the age of eighty-three years. She was a member of the First church, York, Pa., and the Vicarian Sunday school class of

the church. Funeral services were conducted from the Koller funeral home by Bro. M. Guy West. Interment was in Mummert's meetinghouse cemetery near East Berlin.—Mary A. Lehman, York, Pa.

Burris, Minnie R., daughter of John and Lucinda Dewalt Hutchinson, died July 12, 1958, at the age of eighty-seven years. She is survived by four daughters, one son, three sisters, eight grandchildren, eighteen great-grandchildren, and four great-great-grandchildren. Funeral services were held in the New Philadelphia church, Ohio, with Bro. Willis B. Stehman officiating. Interment was in the Evergreen burial park.—Marjorie H. Landes, New Philadelphia, Ohio.

Coleman, Henry Lee, was born Feb. 7, 1891, at Orrick, Mo., and died July 10, 1958. He united with the Bethany church, Mo., in 1910. He was united in marriage to Ruth Blann in 1925; to this union were born three sons and six daughters, all of whom survive. Funeral services were conducted in the Millville Methodist church by Rev. John Jarrell, assisted by the undersigned. Interment was in the Wakenda Brethren cemetery.—Byron E. Dell, Norborne, Mo.

Cottrell, A. Raymond, son of Eli and Catherine Cottrell, was born at Pyrmont, Ind., March 21, 1884, and died at Sebring, Fla., July 13, 1958. He joined the church at the age of eleven years. In 1906 he was married to Laura Murphy, who died in 1951. After their marriage they entered medical school, and on completion of their internship, they were sent to India as medical missionaries. They served there for thirty-six years. Surviving are two brothers and one sister. Funeral services were held in the Sebring church, with the local ministers officiating. Burial was in the Pinecrest cemetery.—J. M. Blough, Sebring, Fla.

Cripe, Mary V., daughter of Jacob and Martha Deardorff, was born near Peru, Ind., Aug. 11, 1893, and died at Roanoke, Ind., July 7, 1958. She was united in marriage to Vern Cripe in 1912. At the age of thirteen she united with the Church of the Brethren at West Manchester. Surviving are her husband, two sons, and one daughter. Funeral services were conducted from the Lynch funeral home in Roanoke by the undersigned. Interment was in Pleasant Hill cemetery.—T. G. Weaver, Marion, Ind.

Foreman, Isaac B., son of Joseph and Fanny Brandt Foreman, was born Aug. 2, 1893, and died July 11, 1958. He was baptized into the Church of the Brethren shortly after his marriage. He is survived by his wife, one daughter, one son, one stepdaughter, one brother, and one sister. His funeral services were held at the Elizabethtown church, Pa., by Bro. Nevin H. Zuck. Interment was in the West Greentree cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Fuhrman, Emma C., daughter of Albert and Sarah Gladfelter Ness, died Jan. 20, 1958, at the age of seventy-two years. She was a member of the First church, York, Pa. She is survived by two daughters, three grandchildren, and one sister. Funeral services were held at the Strack and Strine funeral home with Bro. M. Guy West officiating. Interment was in the East Codorus church cemetery.—Mary A. Lehman, York, Pa.

Hale, Cynthia Eunice, daughter of John and Cynthia Boyer, was born in Ray County, Mo., on May 13, 1872, and died on July 5, 1958. Early in her adult life she united with the Methodist Church. In her later life, she and her husband united with the Bethany Church of the Brethren. She is survived by her husband, E. P. Hale. Funeral services were held in the New Hope Methodist church by the undersigned, assisted by Elders E. W. Mason and Oscar Early. Interment was in the New Hope cemetery.—Byron E. Dell, Norborne, Mo.

Horner, Galen B., was born April 1, 1895, and died July 4, 1958. Earlier a member of the Church of the Brethren, in recent years he held his membership in the Pasadena Community Methodist church in St. Petersburg, Fla., where he had resided the last year and a half. He is survived by his wife, one son, two brothers, and two sisters. Funeral services were held at the Miller funeral home by the undersigned. Interment was in the Mount Tunnel cemetery.—Nevin H. Zuck, Elizabethtown, Pa.

Hostetler, Ada Grace, daughter of Lewis and Ella Seese Statler, was born March 12, 1894, in Paint Township, Pa., and died July 12, 1958, in Windber, Pa. Surviving are her husband, Humphrey D. Hostetler, two sons, three grandchildren, three brothers, and six sisters. She was a member of the Rummel church, where services

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Doctrine of the Trinity. Cyril C. Richardson. Abingdon, 1958. 159 pages. $3.00.

This lucidly written book by Dr. Cyril C. Richardson, professor of church history at Union Seminary in New York, pours new meaning into traditional theological concepts of the Trinity.

Whether we have given this doctrine serious thought and feel we have all the answers, or are continuing our search for the reality beyond the trinitarial formula, Brethren cannot ignore this book. While the author's views often vary from the classical, orthodox interpretation of the Christian church and traditional Brethrenism, ministers and laymen who are serious students of the Bible and doctrine, will gain new insights from critical study of this work. Their own convictions may be rethought and strengthened. Or, if their concepts are fuzzy as is often the case, Dr. Richardson instead of answering all questions will raise some more and stimulate further, deeper thought and study. Those who are unwilling to do this may as well not invest in the book. —*Harold Z. Bomberger, Harrisburg, Pa.*

***Christian Education of Adults.** Earl F. Zeigler. Westminster Press, 1958. 142 pages. $2.75.

Dr. Zeigler has written a book that is likely to become a basic reference for consideration of the adult work in the church for some years to come. This book is timely. It is clearly written, practical, and usable. Those who would secure a working philosophy and functional structure for the Christian education of adults in the local church should be familiar with the contents of this book. Pastors, superintendents, directors of Christian education and workers with adults should have access to this book. It should be in all church libraries. In many churches and in local co-operative leadership training programs this book is the answer to the need for a basic study course on the Christian education of adults. This book merits wide use and study in the Church of the Brethren. It brings together a sense of direction for adult work in the church.—*Rufus B. King.*

***Livingstone in Africa.** Cecil Northcott. Association Press, 1957. 92 pages. $1.25.

David Livingstone was stirred to become a missionary by Robert Moffat, a missionary in South Africa, who later became Livingstone's father-in-law. When Livingstone went to Africa in 1841, a missionary of the London Missionary Society, Africa was indeed a "dark continent." He filled in great blank spaces on the African map and introduced new ways of life to tens of thousands before his death in 1873.

This book deals with Livingstone as geographer and explorer, writer, naturalist and botanist, and medical doctor. His methods and motivating spirit are noted. There is a chronology of Livingstone's life in an appendix.—*Everett M. Fasnacht.*

The Church:

the Gifted and e Retarded Child

CHARLES F. KEMP

$3.50

This book relates applied psychology in religion and guidance to the exceptional mind for ministers and religious educators. It should act as an inspiration and stimulus to every church worker, for it deals with a significant portion of our population—those children whose minds are above or below average intelligence. The author tells how exceptional minds can be helped to make the greatest possible use of their potentialities and capabilities for Christian living. A wealth of information on the psychology of gifted and retarded minds will help those who work with children understand their charges more fully. Concrete suggestions based on painstaking research and long experience will help in developing religious programs in the church for gifted and retarded children.

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were held by the pastor, Bro. A. Jay Replogle. Interment was in the Berkey cemetery.—Mrs. L. Ernest Ott, Windber, Pa.

Hudson, Guy T., son of Joel and Ida Hudson, was born in Butler County, Kansas, May 14, 1885, and died at Denver, Colo., June 10, 1958. He was an active member of the First church, Denver. On March 30, 1909, he was married to Edna M. Burger, who preceded him in death last December. He served several terms in the Colorado state legislature and was mayor of Wiley. For many years he was Sunday school superintendent. He is survived by two daughters, one son, one sister, and five grandchildren. Funeral services were held in the Wiley church with Bro. Paul J. Wright officiating, assisted by Bro. Carl Beckwith. Interment was in the Wiley cemetery.—Mrs. Lulu B. Miller, Denver, Colo.

Johnston, William C., son of Thomas H. and Susan C. Johnston, was born June 7, 1899, in Galva, Ill., and died July 11, 1958, in Kewanee, Ill. He was married to Irene Turner on Nov. 19, 1955. He was baptized into the Church of the Brethren at Astoria on July 21, 1957. He is survived by his wife, one sister, and two stepchildren. Funeral services were conducted at the Schueneman funeral home in Kewanee by Bro. Paul Lantis.—Mrs. Jesse Wherley, Browning, Ill.

Kauffman, Idella, daughter of Jacob and Phebe Nunamaker, was born March 24, 1890, at Nappanee, Ind., and died June 1, 1958, at Pontiac, Mich. On March 26, 1927, she was united in marriage to Benjamin Kauffman. On Oct. 15, 1947, she united with the Church of the Brethren at Pontiac, Mich. She is survived by her husband. Funeral services were conducted by the undersigned at the Church of the Brethren. Interment was in the White Chapel cemetery.—LeRoy Shafer, Pontiac, Mich.

Lehman, Addie J. Gruver, died Dec. 11, 1957, at York, Pa. She was a member of the First church, York. She is survived by her husband, three sons, three daughters, and six grandchildren. Funeral services were conducted by Bro. M. Guy West from the Futer funeral home. Interment was in the Greenmount cemetery.—Mary A. Lehman, York, Pa.

Lentz, John W., Sr., son of Nathan G. and Emma Kline Lentz, was born June 7, 1885, and died July 15, 1958. He was an active member in the Fredericksburg church, Pa. Surviving is his wife, the former Mary B. Bross, a daughter, three sons, twenty-five grandchildren, fourteen great-grandchildren, four brothers, and three sisters. Funeral services were held in the Union meetinghouse by Brethren I. W. Heisey and S. G. Meyer. Interment was in the adjoining cemetery.—Grace E. Meyer, Ono, Pa.

Livengood, Elizabeth, daughter of Elijah and Caroline Yoder Livengood, was born Oct. 7, 1875, and died July 5, 1958. Funeral services were conducted in the Church of the Brethren in Salisbury, where she was a member for may years, by her pastor, Bro. D. J. Whitacre. Interment was in the IOOF cemetery.—Mrs. Mary E. Davis, Salisbury, Pa.

Martin, Harvey J., son of Samuel and Catherine Shank Martin, was born near Greencastle, Pa., Nov. 17, 1872, and died at Wilson, Md., June 28, 1958. He was a minister in the Church of the Brethren for more than fifty years. He is survived by two sons, two daughters, ten grandchildren, and nineteen great-grandchildren. Funeral services were held in the Broadfording church by Brethren J. Stanley Earhart and D. R. Petre. Interment was in the cemetery adjoining the church.—Mrs. Edith Myers, Hagerstown, Md.

Miller, Bernice Irene, died July 15, 1958, at the age of fifty-three years. She was united in marriage to Noah O. Miller on Feb. 8, 1930. Surviving are her husband, three daughters, one son, one brother, one sister and two grandchildren. Funeral services were held at the Church of the Brethren by Brethren Leland Emrick and LeRoy Fisher. Interment was in the Maple Grove cemetery.—Mrs. Cassel Hoke, Nappanee, Ind.

Reed, Urias Merritt, son of Andrew Jackson and Mary Polly Otey Reed, was born in Floyd County, Va., Aug. 11, 1869, and died Dec. 19, 1957. He was the last surviving member in his family of nine children. He was an active member of the Pleasant Valley church, having served in the office of deacon for many years. In September 1898, he was married to Magdaline Alley, who preceded him in death in November 1933. He was later married to Cara Bishop Epperly, who preceded him in death in February 1947. Surviving are four children, five stepsons, twelve grandchildren, and ten great-grandchildren. Funeral services were conducted at the Pleasant Valley church by Brethren Everett Reed and Donald Clay. Interment was in the family cemetery.—Mrs. Alma Lester, Riner, Va.

Rodeffer, Ira D., son of Isaac and Susan Rodeffer, was born in Rockingham County, Va., Oct. 27, 1879, and died July 3, 1958, in Freeport, Ill. On Nov. 3, 1911, he was married to Mollie M. Hause. He was a member and a deacon of the Mt. Morris church, Ill. Surviving are his wife, one daughter, one granddaughter, and three brothers. Funeral services were conducted at the Mt. Morris church by Bro. Carl Myers. Interment was at the Silver Creek cemetery.—Mrs. Robert B. Fridley, Mt. Morris, Ill.

Thompson, Hettie Mae, daughter of Mr. and Mrs. Oliver Couch, was born near Millville, Mo., and died in Kansas City, Mo., 1958, at the age of forty-eight years. She was a member of the Church of the Brethren. She is survived by her husband, Chester Thompson, one daughter, one son, her mother, and six brothers. Funeral services were held at the Church of the Brethren with Bro. Kent Naylor officiating, assisted by Bro. Wm. Puffenberger. Interment was at Knobnoster, Mo.—Mrs. Gertrude Gaba, Kansas City, Mo.

Church News

Southern California and Arizona

La Verne—On July 16 we met in regular council and our assistant moderator, J. C. Brandt, presided. We decided to buy more church property for parking space. Miss Geraldine Lininger is our Sunday school superintendent, succeeding Mrs. R. J. Brownsberger who served faithfully for several years. Ministers of the faculty of La Verne College are supplying our pulpit during the absence of our pastor, who is touring Europe and the Holy Land. Our pastor, Galen B. Ogden, has tendered his resignation to become effective Jan. 1, 1959. He will become executive secretary of the Ministry and Home Mission Commission of the General Brotherhood Board. Our theme for vacation Bible school was The Life of Jesus, and the project was Japanese pioneer parcels. Our delegates to the Annual Conference were Paul Hersch and Herbert Hogan. Our ladies' aid society is busy collecting grease for soapmaking for migrant families, making quilts and comforters for relief, and bandages for the Leprosarium in Africa. Our delegates to district meeting are Yvonne Belcher, Lynn Blickenstaff, Virginia Davis, J. M. Roynon, Orlin Vaniman, Iva Snell, and Galen K. Walker.—H. M. Brubaker, La Verne, Calif.

Pasadena—In April the church council voted a new three-year contract for Bro. Paul Studebaker, the pastor. Our church was host to the churches of Pasadena for an afternoon service. Reverend Sweet, rector of All Saints Episcopal church, was the speaker. The play, The Terrible Meek, was presented by the youth of the South Pasadena Methodist church. Our church helped with the city-wide religious census, which was sponsored by the Pasadena Council of Churches. The sanctuary choir presented its annual spring concert under the direction of Dan Stover. Brother and Sister Studebaker and Mrs. Effie Hoff represented Pasadena at Annual Conference. During our pastor's absence, Brethren Wayne Miller and Paul Mohler were speakers at the morning service. Carl Woody, Arnold Hooper, and Alfred Dumas were recently installed as deacons for a six-year term.—Mrs. Betty Cohick, Pasadena, Calif.

Santa Ana—At our council in May it was decided to launch a three-year building fund campaign. Under the leadership of our pastor, Robert Mays, and our moderator, Gorman Rensberger, plans were formulated to promote a campaign to raise money to expand our present educational facilities, remodel our church chancel, and purchase adjacent property. Our delegate to the Des Moines conference was Vivienne Cooney. Our delegates to the district conference, to be held Oct. 24-26, at Forest Home in the San Bernardino Mountains, are George Horner and Helen Howard. Our vacation Bible school was held Aug. 18-29 with Stella Teter as director. The women are continuing to sew for relief and gathering goods to send to the Modesto relief center.—Iva A. Carl, Santa Ana, Calif.

Washington

Olympic View Community—On commencement Sunday, June 8, Bro. Dewey Rowe gave an address to the high school and college graduates. Our delegates to Annual Conference were Brother and Sister Dewey Rowe, Mrs. Karl Gaylord and Mrs. Laverne Bollinger. Junior camp was held at Quaker Cove, July 19-26, and was well attended.—Mrs. Calder Muirhead, Seattle, Wash.

Northern Iowa, Minnesota, and South Dakota

Lewiston—In March three of our CBYF members attended the regional youth conference at McPherson, Kansas. The men's work sponsored a father-son banquet on April 1. We joined the community Good Friday services at the Presbyterian church, Lewiston. Communion and the Lord's Supper on April 20 marked the highlight of a preaching mission by Bro. Clarence D. Sink. Ralph Smeltzer of Elgin, Ill., talked on Brethren Service. The church was represented at the DVBS training school, the district youth and the men's and women's rallies. A Polish exchangee, Wladyslaw Szulc, arrived April 22. Dedication of parents and babies was held on Mother's Day. June 6-8 was the date of our centennial observance. Brethren Stewart B. Kauffman of Elgin, Ill., and J. H. Mathis of La Verne, Calif., were the guest speakers. Our delegate to Annual Conference was Mrs. Hazel Summer. Brother Bucher served as dean at junior camp, Pine Lake, Eldora, Iowa, June 30—July 3.—Mrs. William E. Wright, Utica, Minn.

Waterloo—Bro. Chas. Lunkley and his family have arrived at our church. Until their arrival our pulpit was filled by Bro. X. L. Coppock of McPherson, Kansas. On July 13 the installation service was conducted by Bro. Charles Albin. The morning message was delivered by Bro. Ray Zook. At noon the congregation welcomed the Lunkleys with a potluck dinner and fellowship.—Mrs. Floyd Bronsema, Waterloo, Iowa.

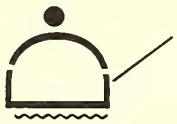
Southern Iowa

Salem—We are happy to welcome Bro. William Stoneback as our summer pastor. In the absence of a pastor, we have carried on our Sunday morning service with each family responsible for a program. We had pre-Easter services by three ministers and on Thursday evening our love feast. On Easter morning we had our annual breakfast. Our church and the Methodist church of Mercer Center had vacation Bible school together. Brother and Sister Stoneback were our delegates to Annual Conference. On the third Sunday evening of each month the persons who have birthdays that month are honored at a covered dish meal and a program. During July we co-operated in the Sunday evening community service.—Mrs. Alvin I. Gray, Lenox, Iowa.

Northeastern Kansas

Cherokee Hills Community—Our women's council, organized in November, has a meeting one evening a month. The men's group began with monthly breakfast meetings to which they invited guest speakers; now they have dinner meetings. In April we launched the undershepherd system

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and started a period of special emphasis on community visitation. A program which has met enthusiastic community response has been a series of excursions for children. They have visited the Kansas City airport, museum, zoo and Truman Library. From this is developing a junior and junior high fellowship. We are still having monthly business meetings so that everyone may help form policy and make decisions.—Mrs. Kurtz Ebbert, Mission, Kansas.

Ottawa—On April 27 Dr. Marvin Blough showed pictures and told of his work in Nigeria. Our church was hostess for the Ottawa Council of Church Women in a fellowship meeting on May 2. We observed National Family Week with a family fellowship dinner and a program on May 4. The McPherson College a capella choir gave a concert here in early spring. A church membership class was conducted by our pastor during May and June. Four were baptized and four received by letter, in part a result of fellowship evangelism. A vacation Bible school was held June 2-12 with Mrs. Mease as director. The children's choir sings the first Sunday of each month under the direction of Mrs. Mease. A Sunday morning communion service was observed on July 13. The men's work group is making plans for their bi-annual auction this fall. W. B. DeVilbiss was re-elected elder recently. We were represented at the junior high and family camps.—Mrs. Roy Gerhard, Ottawa, Kansas.

Western Kansas

McPherson—In recognition of outstanding achievement in the pulpit ministry, Bro. Harry K. Zeller, Jr., received the honorary degree of Doctor of Sacred Theology from Ripon College, Wis., on June 7. Marie Zeller is president and Mary Bittinger vice-president of the community youth group. The women's council enjoyed an outdoor breakfast meeting on July 18. Mrs. Delbert Kelly and Miss Edna Neher were delegates to Annual Conference. Fifteen of our young people attended the National Youth Conference at Lake Junaluska. Dedication of our new education building will be on Sept. 28.—Mrs. Ernest A. Wall, McPherson, Kansas.

Middle Missouri

Kansas City—Bro. Ralph Skaggs, our state fieldman, spoke on the duties of the ministerial and evangelism committees. Bro. Kenneth Morse spoke to us on the 250th Anniversary Call program. Nineteen of our ladies attended the district women's work rally at the Warrensburg church on April 26. Mrs. Evans was elected delegate to the regional conference at McPherson, Kansas. We had a mother-daughter tea on May 9. Our church held a farewell reception for our pastor and his family on May 16. The youth orchestra, directed by Mary Greim, played at our fellowship night May 21. Our summer pastor, Bro. William Puffenberger, has Harold Connell, an "earn and serve worker," helping him. Regular quarterly council was held on July 9. Sunday school and church officers were elected. Vacation Bible school was held from July 7-18. Bro. Kent Naylor will be our moderator for one year. Three have been received by letter.—Mrs. Gertrude Gaba, Kansas City, Mo.

Southern Missouri and Arkansas

Greenwood—At a recent business meeting our pastor, Bro. R. L. Gass, was chosen moderator for next year. He is recuperating from the heart attack he had at Des Moines. During his disability his son, Harold, is caring for his pulpit ministry. Delegates chosen for district meeting are Pearl and Willett Neher. This year for the first time our church adopted a budget. One item was a 100% Messenger club. Bro. Harvey Neher and his wife were installed into the office of deacon. Three new members have been received.—Mrs. Birdie Morris, Cabool, Mo.

Nebraska

Antelope Park Community—We closed our school of missions with an evening meal together. Prior to Easter our pastor, Bro. Donald Kline, conducted a membership class. We had one baptism on March 30. We had a church school parent-teacher meeting in April. Our mother-daughter banquet was held on May 9. Our church was host for the Nebraska district training meeting for the 250th Anniversary Call. Guest leaders were Norman Baugher, Stauf-

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 362. Man and wife want work as combination caretaker and manager of a motel. We are willing to work on a salary or percentage basis. Are free to come at a short notice. Contact: Mr. and Mrs. George Berends, 1611 N. Tenth, Garden City, Kansas.

No. 365. Brethren family, living in Canton, Ohio, area, will give good home and care to an elderly lady or couple. Prefer a person or persons with no family. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Farm Work

No. 363. Young farm family in east-central Indiana, active in the Church of the Brethren, will provide a home and wages for a responsible youth around high school age in exchange for help with farm chores. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

No. 366. Wanted: Single man to work on farm. Knowledge of general farm helpful but not necessary. Must have some experience with dairy cows, or a willingness to learn. Will live in as one of family, who are Brethren. Contact: Robert E. Prigel, Box 31, Glen Arm, Md.

No. 367. Single man, 42 years old, desires work for the winter months beginning Oct. 1, 1958, anywhere in the United States. Has had 10 years experience as a dairyman. Desires to live with a Brethren family. Contact: Ralph E. Jelf, 6659 Apple Road, R. 4, Muskegon, Mich.

Teaching

No. 364. Needed for Kingswood Christian School: Teacher of high school mathematics and science; bank instructor and director; head cook—preferably man and wife; also a farm superintendent. Contact: A. E. Wachtel, Box 238, Morristown, Tenn.

fer Curry, and James Elrod. Our Annual church business meeting was held on June 29, with Bro. Edward Duncan moderating.—Mrs. Metta Van Dyke, Lincoln, Nebr.

Oklahoma

Clovis—We met in council on July 9. Officers were elected for the following year and our pastor, Bro. L. M. Baldwin, was re-elected moderator. We have purchased lots for a building site and hope to begin our new church soon. One of our young people, Lois Fager, leaves soon as an exchange student in Germany.—Mabelle Lobban, Clovis, N. Mex.

Northern Illinois and Wisconsin

Freeport—A group of our women attended the annual spring rally. We entertained the women from the St. Paul's colored Baptist church one evening. We met with the United Church Women's May fellowship meeting at the First Presbyterian church. We had a mother-daughter banquet on May 21. Brother Lloyd Stauffer directed our vacation Bible school which was held June 9 to 13. Our project was chicks for Ecuador. The filmstrip, A Mural History of the Church of the Brethren, was shown one evening. Miss Flora Rouch was guest leader of the CBYF. Our pastor was elected moderator of the Lanark church. In the absence of the pastor, Mrs. Lloyd Stauffer and Bro. Lorrel Eikenberry were speakers.—Mrs. Claude Wilson, Freeport, Ill.

Hickory Grove—Our communion was held on Jan. 5 in observance of the 250th Anniversary. At our council meeting on March 2, Oct. 5 was set as the date for fall love feast. On Oct. 12 our church will celebrate centennial year. Union vacation Bible school was held in the Methodist church with Mrs. Lloyd Becker as director. On June 22 Brother Iske and Brother Diehl visited our church in regards to the Call program. Our friendship circle is the combined men's and women's organizations. Each meeting we have some special project to carry out. Some of our youth attended the rallies at the York Center and the Freeport churches. We are remodeling the basement of the church. The women are collecting clothing for relief.—Nellie Bowman, Mt. Carroll, Ill.

Lena—A parent and children dedication service was held for two families. We had a senior recognition day and presented to them the book, Story of the Brethren. Our junior high attended the spring rally at Camp Emmaus. Several men attended the men's district rally at Rockford. We held a farewell service for our German exchange student, Bodo Witte, and presented a service cup and travel case. Our pastor, Bro. David Ockerman, was our delegate to Annual Conference. Miss Mary Rayhorn of Lena is now a guest at the Brethren home, Mt. Morris. We have had two all church roller skating parties. We are sending out missioners in co-operation with the Call program.—Ethel Baysinger, Lena, Ill.

Milledgeville—During our school of missions in January we had two out-

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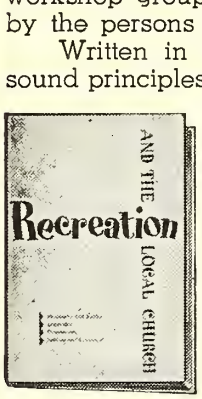
and the Local Church

Edited by: Frances Clemens, Robert Tully, Ed Crill

Price $2.75

This much needed book was written by a recreation workshop group which met in May 1954, and was edited by the persons named above.

Written in simple, readable style the material offers sound principles and leadership techniques for anyone who plans and directs leisure time, club and fellowship groups and class activities. The book may be used as a textbook for courses in church recreation, as a guide and counsel to pastors and Christian education directors. Age group leaders will find this a valuable tool in planning for a stronger Christian fellowship program through the use of a sound recreation program in the local church. Recommended for every library.



CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois



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standing programs: Life in Japan by Mrs. Seifert, and their experiences in Greece by Dale Blough and his wife. A World Day of Prayer service was held in our church with the four churches in the community taking part. Bro. Richard Jones, Negro ministerial student at Bethany, was guest speaker in February. Our fellowship supper was in March. Six new families were guests. Lyle Livengood will represent our church and Orion Stover, our district during our 250th Anniversary Call. Our mother-daughter banquet was held on May 7. Our men's fellowship held a "pops' night" in April. There is organized recreation at the church each Friday evening to which the public is invited. Ruth Kreider was our delegate at Annual Conference. Sandra Kreider attended the youth seminar at Washington, D. C.—Mrs. L. W. Kreider, Milledgeville, Ill.

York Center—Four of our college students, home for the summer, presented a message from the colleges at worship on June 22. The church in council on June 29 voted to give support to the Anniversary Call program. Vacation church school was held June 30 to July 11. The youth center, recently remodeled by the youth and their parents, is being initiated by weekly recreation nights for youth of the community. The pastor and several youth provided a worship service for the Brethren Home at Mt. Morris on July 20.—Mrs. Roy Pfeiffer, Lombard, Ill.

Southern Illinois

Astoria—The Manchester a capella choir gave a program in our church on Palm Sunday. Our pastor conducted pre-Easter services with the love feast on Thursday evening. Three were baptized. We co-operated with the other churches of the town in a Good Friday service and a sunrise Easter service. Children's, Mother's and Father's days were recognized by appropriate programs. We also enjoyed a mother-daughter fellowship meal in May. We are having unified services during the summer months. Several of our members attended Annual Conference. Bro. William Bray, who is the manager of Camp Emanuel, preached on Conference Sunday. Our pastor, Bro. Paul Lantis, has resigned. We elected three permanent deacons and they and their wives were installed on Aug. 10. Our evangelistic meeting will be held Oct. 27 to Nov. 9 by Bro. James Simmons of Ohio.—Mrs. Jesse Wherley, Browning, Ill.

Virden—A mother-daughter banquet was held in May. At our council on July 16, at which our moderator, Bro. Hardy McDaniel, presided officers were elected for the coming year and delegates chosen for district meeting. Thirty-four from our church attended Annual Conference. Philip Snell is Call chairman for our church. The CBYF's of the Virden and Girard churches are giving the historical play, John Kline, at Pleasant Hill and at the district meeting at Canton. Ten young people are planning to attend the National Youth Conference at Lake Junaluska, N. C. Our pastor, Bro. Ralph Anderson has resigned and will be leaving Sept. 1.—Mrs. J. H. Harshbarger, Virden, Ill.

Northeastern Ohio

Woodworth—We celebrated our fortieth anniversary on Feb. 9; Bro. Elmer Brumbaugh was guest speaker. We were hosts for the district peace rally on April 20. Guest speakers were three BVF'ers and Bro. Earl Garver. Bro. Edward Angeny and family were with us over the week end of April 27 and told us of their missionary experiences and the present missionary program. Mother-daughter banquet was held May 9. Seven children were dedicated on Mother's Day. Five have been baptized and two received by letter. Bro. Harper Will and his wife were in charge of our revival meetings June 1-8. One came forward and ten rededicated their lives. Vacation Bible school was held June 16-27.—Miss Ferne C. Miller, Poland, Ohio.

Minister's Book of the Month
Selection for OCTOBER

Prayer That Prevails

By G. RAY JORDAN

This is a guidebook—a guide to turning your whole life into a Christian prayer. Every act, every word, every thought is a prayer of some kind, writes Dr. Jordan, and if these prayers are in accord with, and united to the Spirit of Jesus, then, and only then, they will prevail in our lives.

In explaining the nature of effective prayer, the author considers each of the central problems facing the individual who seeks to pray rightly. He answers the questions: Why We Pray, For What We Pray, How We Pray, When We Pray, and, most important of all, To Whom We Pray. This is a book to be read first from beginning to end, and then to be opened at random from time to time for the spiritual "lift" that is to be found on almost every page.

Regular price, $3.00; to members, $2.10 plus postage and handling

Copies will be mailed to members of the Book of the Month Club about October 10

CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

SEPTEMBER 27, 1958



Luoma

FIRST STEPS

MANY symbols have been devised to represent the experiences of grace which support the life of Christians. The cross, the circle, the common table, the soaring arch, the chalice and the basin, the spire and the shovel, the praying hands and the open Bible—all such signs are rich in meaning for Christians, not alone for their intrinsic beauty but chiefly for what they signify. Yet in everyday happenings in a grouping as normal as the one in this picture, there are other symbols that stir our hearts with appreciation for the manifold ways in which God works among us. For no symbol can equal the reality of a child, himself a creation of God, yet a dependent creature, needing all the tender loving care that his parents and older brothers and sisters can give him. Each Christian is such a dependent creature, one who begins his spiritual journey as a babe in Christ, one who takes his first tentative steps with caution, holding trustingly to the hands of more experienced pilgrims. For those experiences of growth and guidance, for the training in first steps as well as in a mature walk, the church offers a varied program of Christian education. Each person needs it; each must help the church to provide the best training program that it can give.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Impressions of European Conferences

As one who had the opportunity of attending the 250th Anniversary Conference in Germany this summer, I would like to offer some impressions and reflections. The experience of meeting together with more than 300 Brethren at the place where the Church of the Brethren was born was inspiring and unique and is the kind of experience that one does not soon forget. As one looks back now, the picture is marred by the dark cloud of tragedy, and one is reminded again of how closely related and intertwined are joy and sorrow, anticipation and tragedy, in our human situation.

My impression of the conference is one of both satisfaction and of disquietude. I was very well impressed with the organizational details of the program. Apparently much prior planning and thought had been given to the physical arrangements, and the entire program reflected this thorough and systematic organization. The hospitality and cordiality of the German folks with whom we lived and with whom we associated were far greater than I had ever anticipated. The Thursday morning session at Berleburg was one of the high points of the conference. The gift of a Sauer Bible by the Church of the Brethren to the city of Berleburg showed a commendable creativity and relevance because it is thought that Sauer received type from Berleburg which was used to print the Sauer Bibles. The morning at Berleburg had a unity and a continuity which some of the other sessions might have lacked.

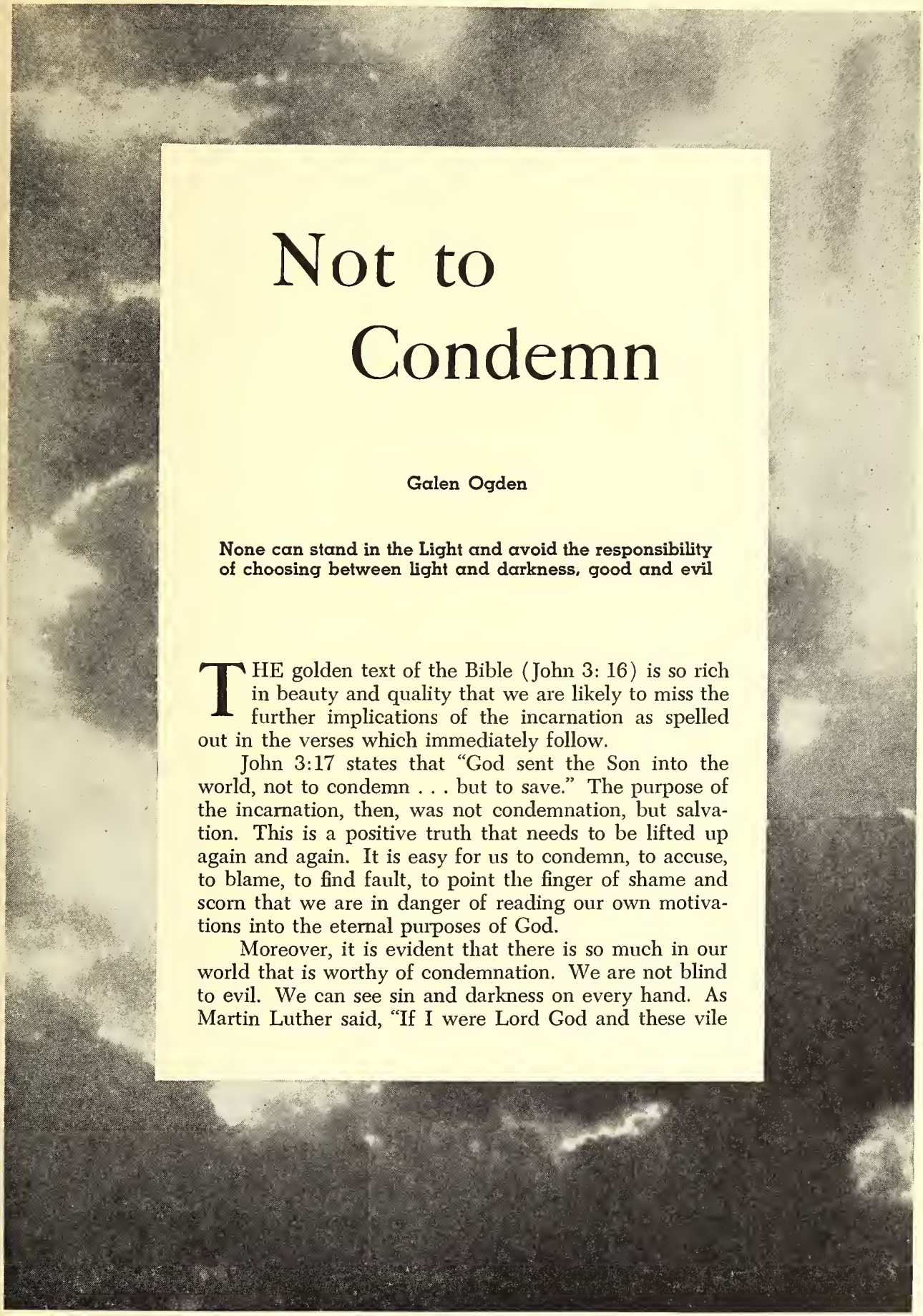
And now what about the other side? I felt that much of the conference was dominated by a far too simple and optimistic outlook. Even though we were meeting in a country where Biblical theology and the theology of the Reformation have been making a deep impact upon the churches for the last forty years, one was impressed by the theological naivete which seemed to pervade the conference. Again and again we were admonished to love; love was the answer to all our problems. But this love which we heard so much about was never seriously dealt with. What is the ground of this love? Is it something that we "whip up," or does it come from beyond us? Is love an easy possibility or does it also bring with it judgment and a conviction of our inability to love as we ought to love? Such questions were never seriously considered or apparently thought to be unimportant. At times I felt that love had become our God, that we had forgotten that while the Bible says that God is love, it does not say that love is God.

Then too the emphasis on peacemaking was invariably interpreted in terms of person-to-person and family-to-family contacts. And while we were meeting at a time when the Middle East cauldron was boiling and when a summit conference was a real possibility, one did not hear any discussion of these questions. One question that occurred to me repeatedly, was how is this love about which we talked so much related to these larger and more complex questions which cannot be dealt with alone by person-to-person and family-to-family contacts?

I also came away from the conference with the feeling that we had been told so often how good we Brethren are. To be sure many of the speakers, especially the Germans, flattered us in a most unrealistic way. Might it not have been profitable for us if the program committee would have invited one of the "strange long-haired" German theologians to tell us not how good we are, but to speak to us about our weaknesses and about our partial understanding of the Christian faith, how perhaps we need to act as correctives for each other.

On Monday afternoon of the conference we attended a heifer distribution which was quite a large and impressive affair. Maybe this occasion was too much of a spectacle and perhaps there was too much of a carnival atmosphere. Are such acts of love made more impressive by many speeches and by the subtle insistence that the recipients are sure to be properly grateful to the "Americans who have sacrificed so much" to make these animals available? Or does love give, not seeking to be thanked.

Continued on page 22



Not to Condemn

Galen Ogden

None can stand in the Light and avoid the responsibility of choosing between light and darkness, good and evil

THE golden text of the Bible (John 3: 16) is so rich in beauty and quality that we are likely to miss the further implications of the incarnation as spelled out in the verses which immediately follow.

John 3:17 states that "God sent the Son into the world, not to condemn . . . but to save." The purpose of the incarnation, then, was not condemnation, but salvation. This is a positive truth that needs to be lifted up again and again. It is easy for us to condemn, to accuse, to blame, to find fault, to point the finger of shame and scorn that we are in danger of reading our own motivations into the eternal purposes of God.

Moreover, it is evident that there is so much in our world that is worthy of condemnation. We are not blind to evil. We can see sin and darkness on every hand. As Martin Luther said, "If I were Lord God and these vile

Eva Luoma

people were as disobedient as they now be, I would knock the world in pieces." Why, then, does God not do the same thing? Why does he not scrap the whole thing and start over? Undoubtedly there are many reasons. We can only hint at a few.

In the first place, the light of God which shone in the face of Jesus Christ brings the whole world into judgment and under condemnation. You cannot throw the light of goodness and truth and beauty into the dark corners of the earth without bringing it into judgment. Jesus is the light of the world. In his light we can see the difference between good and evil, between right and wrong, between truth and falsehood, between beauty and ugliness.

No man can stand in that light and avoid the responsibility of choosing between light and darkness, between good and evil. It is a free choice and each one of us must make it for himself. We either choose the open road that leads to life and glory, or we choose the dead-end street that leads to spiritual death and eternal separation from God.

Since light has come into the world in the person of Jesus, we can now see the difference between good and evil. The alternatives are clear. Ignorance is no excuse for remaining in darkness. Each one of us must choose. The tragedy, of course, is that many men and women choose to live in darkness rather than in light because their deeds are evil. They stand condemned, therefore, not because Jesus arbitrarily condemns them, nor yet because he is vindictive in his nature or purpose, but simply because men and women refuse to walk in his light.

Secondly, God sent not his son into the world to condemn the world, because sin is self-condemning. It has within itself the seeds of its own destruction. Sin destroys everything with which it comes in contact—love, honesty, beauty, marriage, family life, happiness, integrity of character. It is the nature of sin to destroy. One of the tragedies of sin is that it destroys first the hardest-won and most cherished values of life—man's spiritual sensitivity. The next victim is man's moral discernment. He soon loses his ability to choose between good and evil, and when sin has worked in his life long enough, he even loses his ability to tell the difference.

The third, and final victim of sin is physical health and stamina. The wages of sin is death. It is the nature of sin to destroy. Jesus did not need to condemn sin, because sin is self-condemning and self-destroying. There are two outstanding illustrations of this in the Old Testament. One is from the third chapter of Genesis where Adam and Eve disobeyed the commandment of God. Afterwards they were ashamed. They felt condemned. They tried to hide themselves because they knew they had disobeyed.

The second illustration is from the fourth chapter of Genesis. Cain had killed his brother, Abel. He thought he was free from the jealousy and enmity that had plagued him through the years. But Cain tilled the soil and when he looked down at the ground, he saw his brother's blood crying to him from the ground and every time he tilled the soil, he was reminded that the good earth had absorbed his brother's blood and the memory of this incident continued to plague him through the years. He was condemned already.

Long before the development of modern psychology, man learned that he could not

Continued on page 12

God Stirs Our Minds

Glen Weimer

GOD never ceases to make life interesting, stimulating, and creative of good.

God keeps stirring the mind of man with ideas that yield life.

God puts the really big, important, and relevant questions to man, questions that search the soul and open vistas into God's world of infinite meanings and joys.

God asks the questions that create his answers in the heart of man.

God expects man to face up to life, to its moral obligations, to its spiritual opportunities, to its stern finalities, to its open and closed doors.

The great, good and fruitful life is channeled by a pattern of discipline. It is the life of the narrow door, but is never a narrow life. Rather, it is a life as broad and deep as the sea of divine love.

God appoints man to a life of effort—

God calls us to be self-spending children of the dawn—

As a ship can sail the sea and miss its destined port, so one can walk in God's world and miss God, life, peace, and the supporting strength and joy of the beloved community.

God's children come from many lands, races, regions, religions. There will be surprises in the triumphant community of love. Love ever takes in what a lack of love leaves out. Love embraces the many, lovelessness the few.

God's love spreads a big table and includes many that human love would not seat, and casts out many that human love approves.

O God, save us from our petty yardsticks, from trifling with religion, from ignoring thy moral demands. Send us forth to face up to life in thy way. Amen.

EDITORIAL

Many Ways of Worship (IV)

THE twin towers of Thomaskirche look down on a quiet scene every Sunday morning. Like many other churches in Berlin this spacious sanctuary was bombed out during the war but gradually it is being readied for use once more as a place of worship.

The church bells are in place, however, and they ring out a stirring call. You can hear them up and down the streets that tie together East and West Berlin. They sound out along the narrow strip of No Man's Land that separates the American sector from the Soviet sector. This church stands squarely on the man-made border. Near it you see the sign telling you that you are leaving the American sector, and across the street, not far distant, are the watchful eyes of East German police officers.

But still the bells ring their invitation to worship. By some kind of queer logic the arbitrary divisions that cut apart a city permitted the church to stand while they separated the congregation. The grass around the church belongs to the West, the sidewalks to the East. Therefore, it is not surprising that when the members heed the calling of their church bells, they come from both East and West Berlin.

Until their church is more fully repaired they meet as a fellowship in a small parish hall. Even here they are daily reminded that sharp dividing lines exist, because while their place of worship is in the American sector of Berlin, the sidewalk by which they walk to it is technically in the Soviet sector.

When our group of American worshipers joined with the congregation of Pastor Hitzemann's church on a recent August morning we were unaware of many of these paradoxes. Inside the crowded parish hall we were immediately involved in an ecumenical service of worship. The pastor, whose daughter had attended La Verne College as an exchange student, had planned the service so that in the singing of familiar hymns we could easily participate. "In this place," he told us, "we are not concerned with human praise and glory, but we come to give glory to one God and Father."

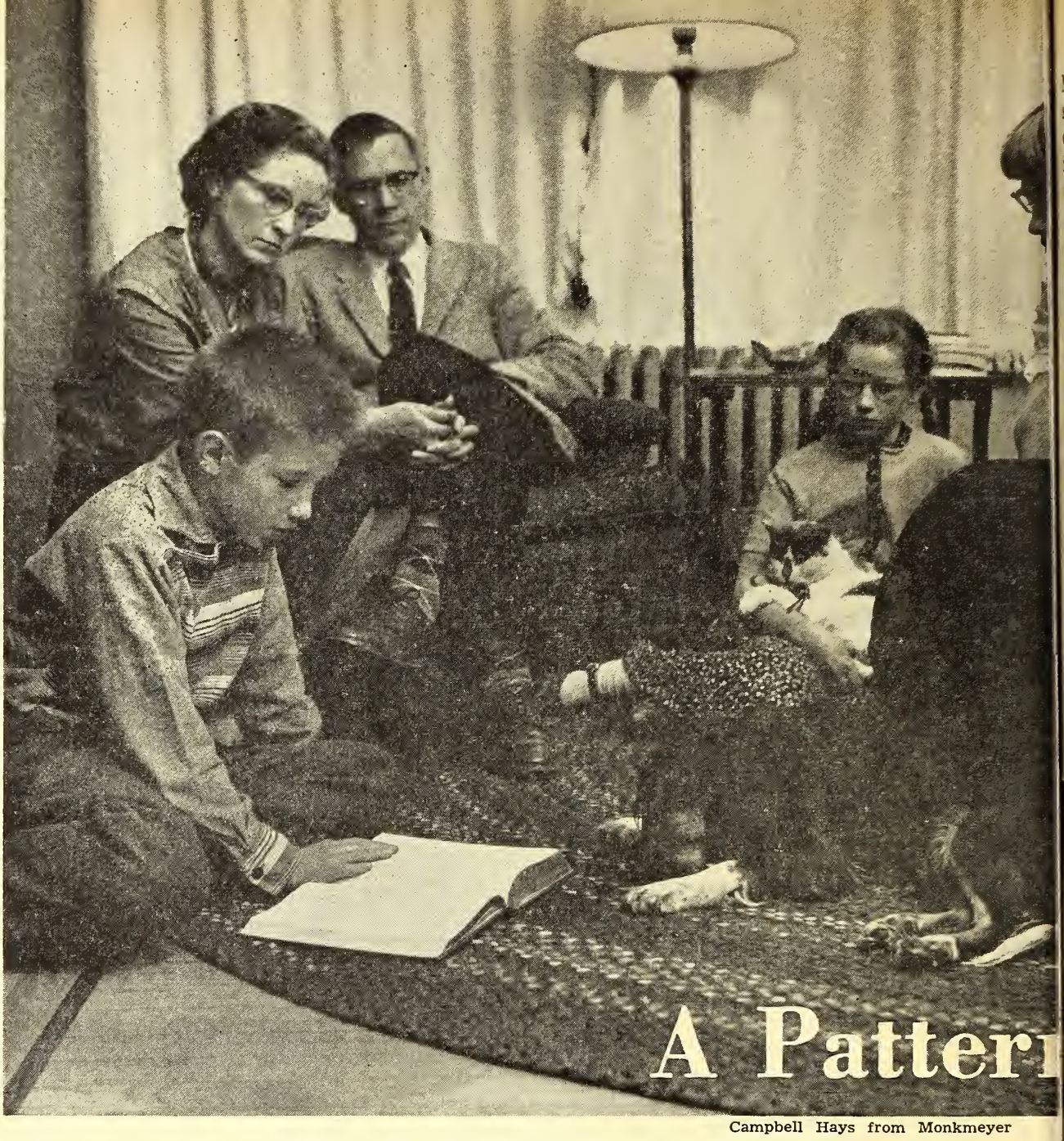
If there is but one God and one faith, how can we deal with the many differences that obviously exist among Christians? The pastor found an answer in Paul's first letter to the Corinthians. There are varieties of gifts, manifold ways of worshiping and carrying on the work of the church, but we have the same Spirit, by which these gifts can be understood and shared. There are also varieties of service, easily observed in the order and structure of our different churches, but all our service is directed to the same Lord. There are varieties of working as even God works in ways we do not readily understand, but it is the same God who inspires all our work.

How appropriate these words were for visiting Brethren from America, but how timely also for Christians who intend to stay together in spite of the political differences that threaten to keep them apart. According to Pastor Hitzemann, maintaining a Christian congregation in a divided city poses some problems that must often seem insurmountable.

But the church of Jesus Christ does not easily yield to man-made conditions. We cannot but praise God that there are Christian churches standing athwart the iron curtain and that there are dynamic churches bearing their testimony on the distant side as well as the near side of it. God is not without a witness even where there is, at this moment, a militant opposition to the church and its message.

After the worship service with the St. Thomas fellowship we shook hands with our Christian friends and watched as some went across the deserted streets to their homes in East Berlin and others went to their homes in West Berlin. We had much yet to learn about the complications that wars and revolutions have created for Christians, and surely we had no quick answers for the problems of living together in a divided world. But we were grateful that the church bells are still ringing along the iron curtain and Christians from East and West come together regularly for worship.

The scripture lesson that morning had reminded us of how clear-cut the New Testament teaching is. "There is one body and one Spirit . . . one hope . . . one Lord, one faith, one baptism, one God and Father of us all." There are many ways of worship, but it is the one God whom we worship upon whom all our lives depend. Will we permit the hatreds and prejudices of men, their systems and boundaries, to separate us and thus divide the body of Christ? God forbid that we are ever party to such a separation. — K.M.



A Patter

Campbell Hays from Monkmeyer

The democratic family pattern based on faith in God will help meet the strains and stresses of our culture

H. H. Helman

SOME European and Asiatic countries have a rather well-fixed pattern of family life. Not so here in America. There are a few patterns that predominate but there are variations within each pattern. There is not much evidence that we are developing a common pattern. Is the lack of a workable pattern the reason for our family disintegration?

The matriarchal pattern in which the guidance comes principally from the mother and the father takes a subordinate position is a pattern to be found in many parts of America. It is the pattern of the dominating female. As over against the indifference of some mothers, it has considerable merit in that the children are subject to some guidance at least. Its weakness lies in the danger of illogical guidance because of the lack of perspective.

However, the economic and cultural conditions in our American society often give the entire responsibility for guidance to the mother. The absence of the father from the home most of the time rules him out as a guiding factor.

It is unfortunate that our American society provides little or no training or guidance for situations where the matriarchal pattern prevails.

Mothers with these heavy responsibilities need help. Why cannot we have free training in our public school buildings in the evenings for them? No doubt thousands of mothers would avail themselves of this service.

Another pattern, found less frequently perhaps, is the patriarchal pattern in which the father is the indisputable head of the family. It is he who decides what can be done and when. Some of this is a carry-over of an Old World culture, where the father is the authority and no one has the right or privilege to deny his dictatorial guidance. But in many American homes the father feels that he is more responsible to direct the family affairs, and does it simply because it ought to rest with him. Some fathers do this in loving consideration, but still act with dictatorial authority. This may be a rather prevailing pattern. Other fathers exercise a very strict guidance because they are the head.

for Family Life

Some may do it effectively because they are dominated by high morals and ethics. Where the ideals of the "head of the house" are not what they ought to be and the guidance becomes negative, the pattern produces problems for society. But the patriarchal pattern fails when the father is away much of the time and so out of contact with the daily lives of the family. Why do we not provide courses for fathers likewise?

Some homes are a combination of the patriarchal and matriarchal patterns. This works best where the authority is a dual and mutually agreed upon procedure and not at crosscurrents in dealing with a particular situation. Thus it becomes the first step toward a democratic pattern.

Religion and sociology in America have attempted to establish a strictly different pattern — the democratic family pattern. This would operate as a "unity of interacting personalities each with a history of his own and with a voice and mind of his own." Here the ideal of mutuality is to be established but the idea of authority diminished. Some law enforcement agencies would tell us that this pattern is not working and that parental authority needs to be re-established.

The democratic pattern as recommended tends to avert discipline. So the typical family, trying to practice this pattern, does not wish to utilize authority as the basis for discipline. The desire is to settle every question by mutual agreement. Others would claim that discipline rests upon the authority to exercise discipline. True, mutual consideration does not work very well where children outnumber and outvote the parents. They lack the wisdom and understanding given to parents. To leave out the authority of wisdom and understanding may render this pattern inadequate.

It has been claimed that the democratic family pattern will work if there is mutual affection. This pattern fails at the point where all democracy fails: in the face of selfishness and when the full results of action are not known or understood. It is a good pattern where it is not subject to these limitations. Many parents know how difficult it is always to subject decisions to understanding and experience.

The home is forever creating attitudes and determining conditions. The home is either raising the standard above the mores or it is lowering it. Even when it is guided by the mores of the community, it fails, because no community is what it ought to be. The scale of values in the home needs to be higher if it is to establish the present mores. There is too much on the outside that is not uplifting.

However, the democratic family pattern is a basic pattern for America today. It is the children that are coming from other than democratic homes that make up the delinquency of our day. It is they who find it difficult to adjust to American society. The child that does not find justice and idealism in the family circle is not very likely to find them within the framework of society. He is entitled to find them within the framework of the family circle. The democratic family pattern, or some modification of it, seems to be the pattern most effective.

No pattern will work where the parents seek to escape their responsibility. An entertainer, the mother of three children was asked recently in a TV interview how she cared for her children when so employed. The only answer: "Oh, I solved that one." Did she, or did she avoid it? A family consisting of the parents and four children, who followed the democratic pattern, sought help from a counselor. Their problem was

that in every instance where an issue was at stake the parents were outvoted by their immature children. It developed that they had sold the democratic pattern short. They failed to advise or convince the children that a majority could be wrong—if they happened to be uninformed. The family surrendered to a voting procedure not buttressed by experience and wisdom.

The products of the democratic family pattern can be discipline (self-discipline if possible), sharing, co-operation, unity, and a feeling of belonging and being loved. It has the capacity to produce laughter, loyalty, love, joy, imagination, security, and self-expression. It can be exercised in reverence, modesty, delicacy, tact, and common sense.

But there are terrific adjustments to be made in some homes if any pattern is to work. Our labor pattern is not always conducive to or does not even fit into a good home pattern. Many children go to bed nightly without their father and to school daily without their mother. They get up with their father asleep and their mother rushing to get them off her hands so she can get to work. This is the overemployed family.

Then there is the disintegrated family. Where there is no unity, no affection, no mutuality, and no co-operation, it is impossible to arrive at a democratic pattern. Bickering, hot words, sullenness, selfishness, and rebellion are copied by the children.

In some homes the democratic family pattern is impossible because of much reading, radio, television, and social activities. The nomadic family, above all others, needs the benefit of this pattern, to help the children to become well adjusted in the new communities. Many children lose the sense of security when located in a new community. There is great need for the help of this pattern at this time.

For all of us the schedule of living has been pushed up. We are living faster lives. Mothers in increasing numbers are getting jobs. We have not learned how to use leisure well. We are too busy to know what the children are doing. We are losing our concern for community life. We know few of our neighbors. We are subjected to strains and stresses. We are enamored of modern conveniences. We are worried by debt and frightened by the prospect of annihilation by bombs. We have lost God and, therefore, we are lost, and the family goes with us. Under these conditions how can any family pattern be adopted? It will take terrific adjustments.

The democratic family pattern, into which God and religion are injected, remains our only way out of our dilemma. If this pattern has in it the authority of God, the authority of justice, and the authority of right it ought not only to be the American pattern but eventually the world pattern. As we solve the family problems we solve the world problems. The home is basic in society. It needs a good family pattern.

ON MY KNEES

Violet Liskey

I spent time on my knees today
Scrubbing up my kitchen floor.
But I did more than scrub.
I thought and prayed for all those countless ones
Who have no kitchen door
Through which to enter that charmed world
Where hunger's satisfied.

I thought again, 'Tis through no fault of theirs
That "home" is but a word to them,
And they must camp, rejected still,
In ragged tents on "refugee hill."
They do not ask a mansion home;
They only want to be where they are free
From tyranny's rule and they can live like men,
For all the world to see.

"O God," I prayed, as busily
I scrubbed up spot and stain,
"Dear God, what must you think of us
Who have so much of goods and gain —
When our world brother stands in need,
Not only of material aid but our concern
That he shall have a chance to live abundantly."

'Tis not a credit to my name nor to my righteousness
That I was born in land so favored as our own;
Nor does my life belong to me, to do with as I please,
To waste or use the gifts God freely gives —
Oh, no! He bought me with a price
And I am debtor to the world.

"Give me a willingness to share
But most of all, dear Lord, to care
What happens to thy children everywhere."



Ola Gillett, left, Glendale churchman, and Nick Sunn, president of the Maricopa Indian Co-operative Association, plan for the Heifer Project program to aid the Indians

Heifer Project Aids Indian Rehabilitation

Thelma Heatwole

WE PALEFACE Americans have a chance to help right a wrong committed many moons ago against our Indian brothers. A move is afoot in the Glendale, Arizona, area to provide a practical peace offering—twenty steer calves.

If the purchase price can be obtained through a co-operative effort, the cattle will be delivered to the Gila Indian Reservation, where seventeen Maricopa tribe families have banded together to bring under cultivation long abandoned farm land.

The steer project, to help the Indians diversify their efforts to establish themselves economically, is under the auspices of the Heifer Project organization. The nondenominational heifer organization is headed locally by Ola Gillett, retired dairyman and a member of the Brethren church.

Summarized, the plight of the Indians is this: In the march of progress many years ago, the white man bottled up the waters of the Salt River. The dams stored water for irrigation and also curbed the sometimes turbulent river from rampaging and flooding the Salt River Valley. It was a necessary step. But it wrecked the economy of a peaceful settlement of Maricopa Indians on the Gila Indian Reservation.

As the Salt River dried up in its course through the valley, the agricultural lands of the Indians withered and reverted back to sagebrush and sand.

About 1937, when Horseshow and Bartlett dams spelled final doom for the Indian's agricultural area, the Bureau of Indian Affairs drilled a well, maintained by the water users, on the reservation to help offset the tribe's water loss. The well water proved salty, however, and only salt-tolerant crops were grown.

Some four years ago, under the direction of American Friends Field Service, the several Indian families formed the Maricopa Indian Co-operative Association. Collectively, it was decided, they could do more than singly. Another well and collective ownership of farm machinery has brought further progress.

To speed the Indians' recovery, the Friends Service, working with the tribesmen to rehabilitate their land, contacted the heifer organization, which is internationally known for helping people in war-torn countries. The local project brings Heifer Project work close home. Steers instead of heifers, it was decided, would speed the rehabilitation work.

The Indians will feed, fatten, and sell the beef, putting the profits back into more cattle.

Gillett has appealed to churches, civic organizations, and individuals for funds to purchase steers, which he estimates will cost from $75 to $100 apiece. As representative of the Heifer Project, Gillett will take care of buying and delivery of the cattle.

Progress Against Prejudice

Love is the key to overcoming prejudice, Susan Brubaker concludes in her prize winning oration, given at Annual Conference at Des Moines

ON MAY 17, 1954, the Supreme Court of our United States ordered the desegregation of all the schools in the country. Racial discrimination had reached an important mark.

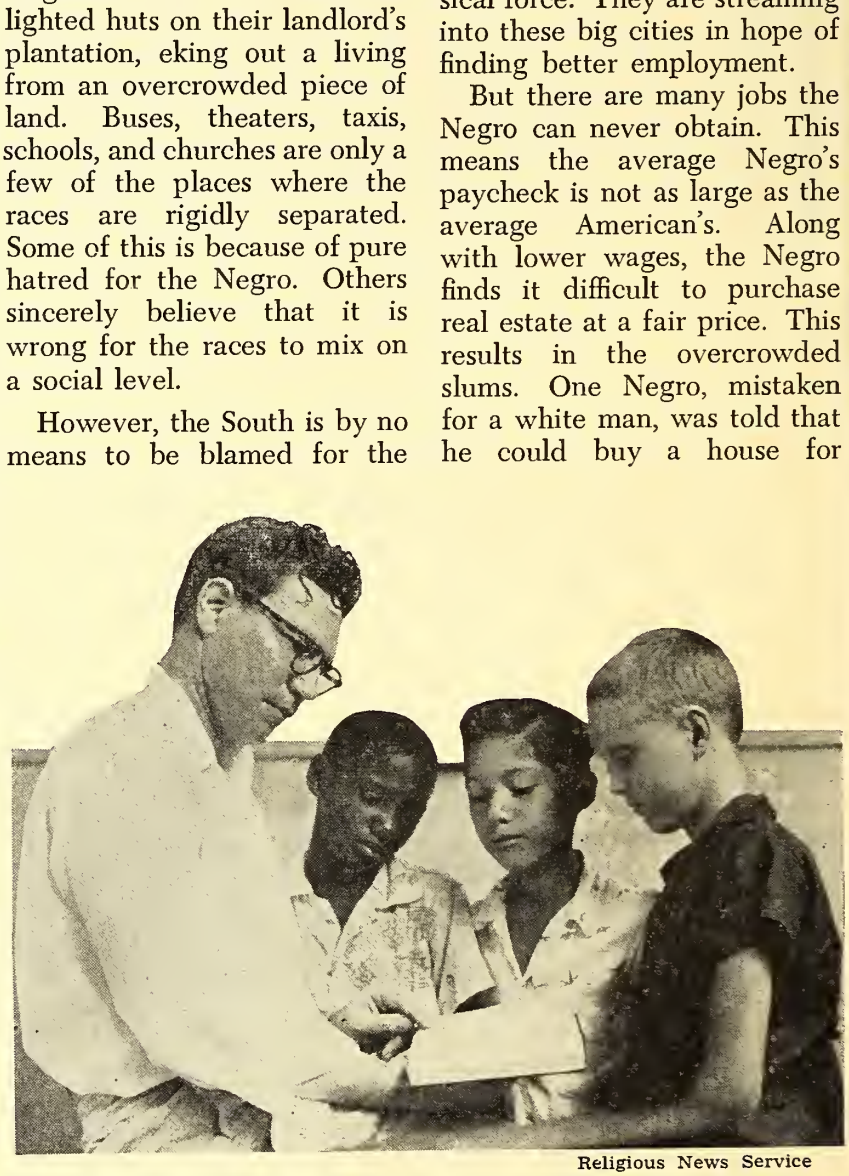
Beginning from the time the first African was brought as a slave and continuing through the Civil War to the present, the white man has maintained an unjustified feeling of superiority toward the Negro. Like a volcano, the pressure of prejudice has been slowly mounting until it has reached the inevitable point of eruption. And now we are about to be caught in the heated flow of ashes as they come spilling down the sides. We may be swept along with others in the fiery tide of hate while the crater belches forth newer and more complicated problems.

What are some of the difficulties with which the Negro must contend today? What specific injustices are inflicted upon him? It is impossible to list them all, for they are wide and varying in different parts of the country.

One's thoughts first turn to the Southern states, for the nation's eye seems to focus on them in concern with racial difficulties. It is true indeed that some of the bitterest feelings on this issue come from these states. It is here that segregation exists to the extent that even drinking fountains are labeled "Colored Only" or "Whites Only." Here many Negroes live in kerosene-lighted huts on their landlord's plantation, eking out a living from an overcrowded piece of land. Buses, theaters, taxis, schools, and churches are only a few of the places where the races are rigidly separated. Some of this is because of pure hatred for the Negro. Others sincerely believe that it is wrong for the races to mix on a social level.

However, the South is by no means to be blamed for the entire racial problem of our country. It is a fact that segregation persists in the North, although it may not be lawful. It is most evident in the larger cities — Chicago, New York, Detroit, and Los Angeles. Many Negroes are leaving the South, most of them as a result of economic, and sometimes, physical force. They are streaming into these big cities in hope of finding better employment.

But there are many jobs the Negro can never obtain. This means the average Negro's paycheck is not as large as the average American's. Along with lower wages, the Negro finds it difficult to purchase real estate at a fair price. This results in the overcrowded slums. One Negro, mistaken for a white man, was told that he could buy a house for



Religious News Service

St. Peter's Lutheran church in Houston, Texas, has integrated vacation Bible classes, probably the only such school in the Protestant churches in that state. The congregation is also integrated. The pastor is shown with representatives of the principal groups active in the church, Negro, Mexican, white

$16,000. "But if you were a Negro," the real estate agent confided, "we'd ask $17,900."

Such unjust acts continue because the white man in general maintains a feeling of supremacy toward the Negro. This is probably because the whites placed themselves in a superior position when they first brought the Negro here as their slave. The feelings and attitudes have persisted from generation to generation.

This is the confusing web which we as a Christian church must endeavor to untangle. It is our duty to rid our country and the world of the illogical, unjustified, and unchristian idea of "white supremacy." We must show what Christ meant when he said, "All ye are brethren" (Matt. 23:8).

The Church of the Brethren was quick to condemn slavery and insisted on equality when she was younger, but as time went on, other problems received more of our attention. Now we must face the involved picture which has resulted because we were absorbed with our own selfish interests. It is senseless to look back now, unless we use the lessons of the past to guard against mistakes in the future. We must be alert and quick to respond to our darker brother's cries. We must rise to meet the need for justice. We must make progress against prejudice!

There are various areas in which work can and should be done immediately. The biggest and most urgent need is education for the public. The primary purpose is to show that the Negro really is not different from the white man, and that he deserves to be treated on an equal basis. This could be done in several ways.

One method would be to know more Negroes personally ourselves and to create circumstances in which they and those of our own race may become better acquainted. We must offer our hands in sincere friendship to welcome these people to our communities and churches. We could also sponsor individuals to attend our church colleges and camps. After working at one of our church camps for two summers, I recall seeing only two Negro campers. How can we expect to improve our relations with these people if we seldom come in contact with them?

Another possible way for us to improve the situation would be to stress more BVS projects for Negro sections of the country. The BVS'ers are creating goodwill between the Negroes and our church.

It would be wise to encourage more participation in projects such as the York Center Co-op in Illinois, a housing corporation where the races are probably as completely integrated as anywhere in the United States. Families are admitted to the co-op on the basis of character rather than color. Racial differences are forgotten in such an atmosphere of equality.

A good way for the individual to do his part is by participating in constructive, worthwhile conversation. Sharing and discussing the problem with others in our CBYF's, schools, and homes is an ideal way to witness to one's beliefs and to receive newer and better ideas. Along with this, one can support those organizations and officials that have the best ideas on current racial issues. These are not just opportunities, but responsibilities for the Christian.

All of these methods will be beneficial, if they are ministered with a loving attitude and a prayerful spirit. These two qualities go hand in hand, for neither can produce good without the help of the other. A prayer is nothing without love; love cannot endure without the support of prayer.

We must pray fervently that a common understanding between the races may be reached. Our prayers must be daring and founded on a deep faith. When God sees our earnestness, he will show us the steps to the solution of these problems.

We should pray especially for strength to overcome our own prejudices as well as those of others. Before we become carried away with the idea of removing partialities from someone else, we should consider the beam in our own eye. We who honestly aim to be fair are probably harboring prejudiced feelings within ourselves. We must rid ourselves of these sentiments.

Prejudices may be overcome if we practice showing a brotherly love to those who have a skin colored differently from ours. Christ told us: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If we remember this, it may be easier to conquer some of our prejudices. In fact, Christ himself was of a dark skin.

Dawn of Love's Day

STELLA CRAFT TREMBLE

When Love has melted prejudice
And neutralized all hate:
Has brushed aside intolerance
That tends to irritate:

More charity will wipe away
Contempts and minor irks,
And patience, then, will walk with Love
Rejoicing in his works!

Not only does the Negro have need of the benefits we could offer him, but there are many ways in which we may profit from the Negro's talents. Walter Scott said: "The race of mankind would perish, did they cease to aid each other." It is only logical to assume that man was put on this earth to serve and help one another. Let us then help our Negro brother to free himself from the chains of injustice which have restrained him from using his abilities to the fullest degree.

The key to our action may be summarized by Dr. Martin Luther King's statement to the National Council of Churches: "We must say to our white brothers over the South that we will match your capacity to inflict suffering with our capacity to endure suffering. We will match your physical force with our soul force. We will not hate you and yet we cannot obey your evil laws. Do to us what you will, and we will wear you down by our capacity to suffer and in earning our freedom, we will win you in the process."

Dr. King knows that the answer is Christian love. Love will make progress—progress against prejudice.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I wish you would write up a good way to get two families together, one in our church and one in another church. They are all very good people. The lady or family in our church reads the Messenger and Family Counselor (and likes the latter especially). The misunderstanding is over nothing and has gone on for a period of years. The two families do not speak though they are neighbors. If only one was big enough to make the first move! It hurts the churches and other organizations.

A Friend.

Dear Friend,

The simplest way to break a silence is to break it. That is, one member of these two nontalking families might decide to say something to some member of the other family. It could be simply, "Hello," or it might be an invitation to a cup of coffee. It might be more direct, such as, "You know I just don't feel good about not speaking to you folk, but it's been so long I hardly know what to say."

Ten years is a long time to pout. The burden of carrying these unpleasant feelings becomes greater every year. Some husbands and wives live what seems like an eternity when there is silence for a day or a week. Pouting requires twice as much emotional energy as does "talking out a difference."

There never was a problem that was worth pouting about. A pouter should realize that he is an angry person who won't talk about why he is mad. Instead he tells himself that he has been hurt. But a hurt person is always a mad person; he is fooled by the fact that he doesn't feel mad.

We all know that a pouter can make life very complicated for those around him. For example: a husband might ask his wife if she would like to go to the class social tonight. She might reply "What would you like to do?" He might then say, "Oh, I'd just as soon stay home, but do you want to go?" She replies, "No, not if you don't want to go." He says, "Well, we can go if you really want to." She says, "Why don't you just decide?" He says, "It really doesn't matter to me."

Then about one half hour after the class social is under way, friend husband notices that his wife has some tears running down her cheeks. Then he asks, "What's the matter?" So begins another hour of this marital guessing game, in which each knows the answer, but in which each insists that he doesn't know what's wrong. Of course, the good wife wanted to go to the party, but she wouldn't say so. I'm sure that Jesus also was referring to these very personal relationships in life when he said one time, "Let your answer be yes or no."

Pouting families are like pouting husbands and wives. They insist on making life complicated by not talking. The capacity to talk, to put thoughts and feelings into words, is one of life's most precious gifts. If one doesn't use this gift, even with just one family nearby, the capacity to talk is gradually taken away. But life is prodigal. If one says one word, others seem to follow.

Paul S. Hersch.

Not to Condemn

Continued from page 4

run away from his sins. Years ago we used to hear the text, "Be sure your sins will find you out," quoted a great deal. I used to think that this text meant that we could be sure someone else would find out about our sins, but now I feel that it means that we can always be sure that sooner or later our sins will find *us* out. They will seek us out wherever we are. We cannot run away from them. We cannot cover them up. We cannot push them down into the basement of our lives and pretend that they are not there. Sooner or later they will find us and we must deal with them.

But the glory of the gospel is that through confession and repentance we can be forgiven, for God sent not his son into the world to condemn, but to save. The purpose of the incarnation is clearly stated in the words of Jesus himself, "I am come that you might have life and that you might have it in all of its abundance" (John 10:10).



The main area of the convention was at Aoyama Gakuin. The theme of the convention is on the top of the archway

World Convention on Christian Education

C. Ernest Davis

Pictures supplied by Albert Huston

THE 14th World Convention on Christian Education met in Tokyo, Japan, August 6 to 13. About 12,000 persons attended the opening session and 8,000 the closing session. I have not heard the official report on delegate registration but saw figures ranging from 1,200 to 1,500 for foreign delegates and 2,800 to 3,500 for Japanese delegates. Perhaps 3,000 is about the right figure for the latter. This is a good showing out of the 90,000 Christians in Japan.

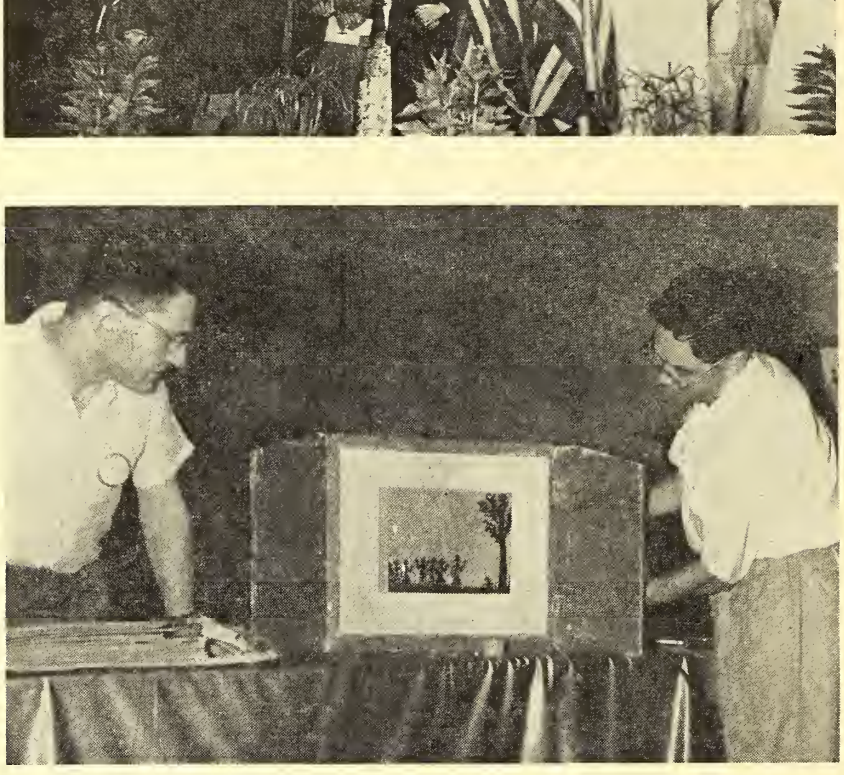
Over sixty nations were represented in the delegate body. Prime Minister Kishi greeted the delegates at the opening session which featured a processional of two delegates from each country, one carrying a banner with the name of his country in English and Japanese, the two official languages of the convention, and the other a volume of the World Friendship Book. Over 75,000 signatures from more than 60 nations were in the World Friendship Book which was presented to Japan. Toyohiko Kagawa was the speaker at this session.

The Brethren delegation consisted of Mr. and Mrs. Albert Huston of Tokyo; Mr. and Mrs. Glen A. Campbell, en route from India to America; Miss Verena Shively of Decatur, Illinois, a civilian secretary with the U. S. army at Yokohama; Dr. K. Bhagat of India; and C. Ernest Davis of Elgin.

During the forenoons the convention met in five divisions in the buildings of Aoyama Gakuin University. These sections were the Christian Education of Children, the Christion Education of Youth, Adult Work and Christian Education in the Home, General Christian Education, and the Christian Responsibility of the Layman. Each morning there was an address in each division after which it broke up into many discussion groups under competent leaders. I was in discussion group 20 of Division IV. Our discussion leader was William Haddad, General Secretary of the Bible Lands Union for Christian Education.

In the evening the plenary sessions were held in the new Tokyo Gymnasium, which







made an excellent auditorium for the large crowds in attendance. Each evening featured some continent or area of the world with a speaker from that place. In addition to the opening night when Kagawa spoke, these speakers and their subjects were as follows:

Bishop Shot K. Mondol of India, The Sunday School and the Church.

Bishop Otto Dibelius of Germany, Totalitarian Youth Training — A Challenge to the Church.

Dr. G. Baez-Camargo of Mexico, A Theology for Christian Education.

Rev. Christian G. Baeta of Ghana, Africa, Christian Education in a World of Rapid and Bewildering Social Change.

Rev. John Havea of Tonga, The Living Christ in the South Pacific.

Dr. Gerald E. Knoff of the U.S.A., Evangelism Through Christian Education.

Special features of the convention were the Children's Rally on Saturday afternoon and the Youth Service of Witness on Sunday evening. At the Children's Rally, 5,500 Sunday school children from all

From top —

Delegates present copies of the Friendship Book from their countries at opening night service. Prime Minister Kishi stands in the center background after delivering the address of welcome

The convention was preceded by many subconferences, at which there was more time for demonstrating techniques in Christian education such as this one in visual aids

C. Ernest Davis (second from right) carries the banner for the United States, one of the two U.S. delegates on platform; the other, Leon Adkins, Methodist (to Dr. Davis' right) carries the Friendship Book from the U. S.

over Japan came. There was a large children's choir. The service was two and one half hours in length and the order was perfect throughout although some of the children did not appear to be over seven years of age. It was a feat which I fear could not be duplicated in America.

One afternoon the Governor of Tokyo gave a reception for foreign delegates and representative Japanese delegates in Kiyozumi Park. This park features curious rocks brought from all parts of Japan and arrayed in artistic ways. Refreshments were served and an exhibition given of timber riding and acrobatics in connection with this ancient cultural art.

The convention considered squarely many issues which Christian education faces, such as: 1. The strong tides of humanism and secularism which are sweeping the world. 2. The problems caused by nationalism taking over education with the resulting need of the church to replace its former reliance upon primary schools with another program of Christian education. 3. The challenge which totalitarian youth training programs present to the church in certain lands. 4. The resurgence of old religions such as Buddhism and Hinduism. 5. The spiritually illiterate generation which is growing up in many parts of the world.

The church has its work cut out for it if it is to meet the challenges and problems of our day. It is working at the job. Realizing that curricula must be tailor-made to meet the varied conditions that exist the World Council of Christian Education and Sunday School Association have been working on curricula for Latin America, the Bible Lands, and Africa. The new curriculum for Japan, in outline form, was dedicated during the convention.

It was the expressed conviction that the church must teach a gospel that is relevant to the life of man in this time of rapid and bewildering change. As one speaker put it, "We must teach with the Bible in one hand and the daily paper in the other." In other words, the Christian life in man must work at the tasks and problems man faces.

It is apparent if the great task of Christian education and evangelism through Christian education is to be accomplished, every member of the church, not just ministers and Sunday school teachers, must work at it every day. Each one ought to feel a real responsibility for a Christian witness to those whom he touches in his daily life.



Rosa Page Welch was in charge of the music for the convention

Other world conventions of the church often seem geared to the high officialdom of the church. The World Convention on Christian Education, on the other hand, appeals to the ordinary pastor, Sunday school superintendent, and church school teacher. Here you find the people for whom this is their one and only world convention. It has a sort of grass and bamboo roots quality and appeal that make it unique and refreshing.

As I sat on the platform with the U.S.A. banner, saw the great crowd of Christians from over sixty countries, heard them sing and speak and pray, and felt the reality of their Christian faith and the warmth of their fellowship, I was lifted up in spirit and felt that here was a foretaste of the day when the nations of the world shall bring their honor and glory into the New Jerusalem.

International teams of workers, after the convention, were to take its spirit and message into different parts of Japan and into several countries of the Orient.

This was truly a significant Christian convention of world scope held at a strategic time and place.

PRAYER

WILBUR BRUMBAUGH

Lord, to this house of prayer, in which our souls find rest
From all unworthy human care, and peace at thy behest,
We come with songs of praise for thy great love and power—
Forgive our sinful, selfish ways, give strength for each dark hour.

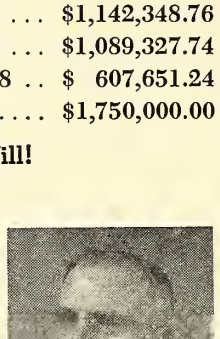
We seek thine only Son, we seek thy truth and light,
That with his mind our wills be one to serve with all our might
Our God and neighbor's need; to do his holy will
In thoughtful word and deed—the law of love fulfill. Amen.

KINGDOM GLEANINGS

Brotherhood Fund Giving

Oct. 1, 1957 through Sept. 12, 1958 ...	$1,142,348.76
Oct. 1, 1956 through Sept. 12, 1957 ...	$1,089,327.74
Balance to receive by Sept. 30, 1958 ..	$ 607,651.24
Brotherhood Fund Goal – 1958	$1,750,000.00

We Can! We Will!



The privilege and the obligation of sharing the gospel rests upon every Christian. Our troubled age cries out for the good news. Our rich heritage seeks its fulfillment. Our Christ demands that we shall be his witnesses. Through sacrificial contributions we fulfill our responsibility for witnessing at home and abroad. – *Archie Patrick, Executive Secretary, Districts of Oklahoma, Texas and Louisiana.*

Mr. and Mrs. Wendell Rolston arrived in Warsaw, Poland, by plane on Aug. 24 to begin work as Brethren Service representatives in that country. Previous to this flight they attended the anniversary celebrations in Germany.

Ronnie E. Thompson of 2162 Forest Ave., Buena Vista, Va., has several weeks open this coming year for holding evangelistic meetings. If any church desires his services it should write him at the address given above.

John B. Grimley, missionary on furlough from Nigeria, is spending about four months in the foreign mission office of the General Brotherhood Board. During this time Brother Grimley will give special attention to matters of mission education and recruitment.

The filmstrip, Village Reborn, planned with the Commission on Missionary Education, has recently been released by the Committee on World Literacy and Christian Education. In color, the filmstrip shows the way in which whole villages are being transformed through literacy work in Egypt. It can be used in connection with the mission study theme for this coming year. For further information write Lit-Lit, 156 Fifth Ave., New York 10, for details.

M. R. Zigler is recovering from injuries received in the accident on Aug. 16 (see Aug. 30 issue, page 17). Mail will reach him if addressed in care of the Vastervik Hospital, Vastervik, Sweden, where he will be at least until late October. On Aug. 30 Brother Zigler had major surgery to correct one of the breaks incurred in the accident and is responding very well to treatment. His spirit is excellent; he enjoys receiving letters and, with secretarial help, is beginning to reply to as many as possible. Your continued interest and prayers are appreciated.

Bro. E. H. Eby, who served as a missionary in India from 1904 to 1925, was struck by a car while riding his bicycle in La Verne, Calif., on Sept. 9, and was killed instantly.

Bert G. Richardson is the new district executive secretary for North and South Carolina. He succeeds Philip Zinn, who will be serving as pastor of the Beaver Creek church in Virginia.

Dwight Horner, former Brethren Service worker in Europe, passed away on Sept. 2 in Washington, D.C., after an illness of several years. A memorial service was held at the Washington, D.C., Church of the Brethren on Sept. 5.

The Southern Ohio district commission on Christian education is sponsoring a second annual Christian education training conference at Quaker Hill, Richmond, Ind., Oct. 17-19. Dan West, David Wieand, and Jesse Ziegler will be the outside leaders.

Mrs. Lester Fike was accidentally killed in front of the parsonage at Burkittsville, Md., on Sept. 9. The Fikes had just moved to Maryland from Hagerstown, Ind., several days before to take up the work at the Pleasant View and Sharpsburg churches in Middle Maryland.

A doctor and nurses are still needed for the hospital at Castañer, Puerto Rico. Any assistance which you can give in locating qualified persons interested in rendering this type of service would be greatly appreciated. Contact the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Anniversaries, Dedication, and Home-comings

Wabash Country church, Middle Indiana, homecoming, Sunday, Sept. 28, at 11:00 a.m. Charles Oberlin of Peru, Ind., will bring the message.

White Branch church, Southern Indiana, centennial celebration, Oct. 11 and 12. T. Wayne Rieman of North Manchester, Ind., will be the guest speaker. Love feast will be held on Saturday evening at 7:30.

Washington Creek church, Kansas, home-coming in observance of the centennial of the organization of the church, Sunday, Oct. 12, all day. Floyd Bantz, regional secretary, will speak. Ralph Hodgden of McCune, Kansas, will have charge of the afternoon session, when representatives of the early families in the church will speak. Letters of greeting from those who cannot be present would be appreciated.

Hickory Grove church, Northern Illinois and Wisconsin, home-coming and celebration of the one-hundredth anniversary of the founding of the church, Sunday, Oct. 12. There will be a worship and dedication service at 10:30, at which J. M. Burner will speak. The afternoon program will begin at two o'clock. Luncheon will be served by the congregation.

Allison Prairie church, Southern Illinois, dedication, all day, Sunday, Nov. 2.

First Central church, Kansas City, Northeastern Kansas, dedication for the remodeled building on Sunday, Oct. 26. Norman J. Baugher, general secretary of the General Brotherhood Board, is the speaker for this service.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors in the Eastern Region with the names of their new charges and their new addresses, according to the information received in the Ministry and Home Mission office.

North Atlantic

W. Dean Crouse, (Philadelphia, First)
Wayne H. Dick, Oaks, Pa. (Green Tree)
Donald L. Kline, 323 Fairview Ave., Ambler, Pa. (Ambler)
Donald E. Miller, 2856 N. 25th St., Philadelphia 32, Pa. (Philadelphia, Geiger Memorial)
Roy K. Miller, 28 Belmont Ave., Wilmington 4, Del. (Wilmington)

Pennsylvania, Eastern

James Berkebile, 330 S. Market St., Elizabethtown (Elizabethtown, Stevens Hill)
Ronald Hershberger, King Ferry, New York (Lake Ridge)
W. Ellis Powell, 443 N. Ninth St., Allentown (Allentown)
Alan L. Whitacre, 803 S. Railroad St., Myerstown (Myerstown)

Pennsylvania, Middle

Herman Baliles, 1803 Adams Ave., Tyrone (Tyrone)
Fred M. Bowman, 103 N. Spring St., Everett (Everett))
Robert C. Bowman, Tire Hill (Tire Hill)
Ivan C. Fetterman, 534 Pine St., Hollidaysburg (Hollidaysburg)
Charles Heltzel, R. 1, Hopewell (Yellow Creek)
Donald Leiter, R. 1, Everett (Snake Spring Valley)

Pennsylvania, Southern

C. Reynolds Simmons, Jr., 200 E. Middle St., Gettysburg (Marsh Creek)
Guy E. Wampler, Jr., W. King St. and Belvidere Ave., York (York, First, intern)

Pennsylvania, Western

Donald Deffenbaugh, Leroy Ave., Johnstown (Hostetler)
Chalmer C. Dilling, Box 144, Nanty-Glo (Nanty-Glo)
John D. Ebersole, 201 Washington St., Mt. Pleasant (Mt. Pleasant)
Richard D. Gillin, 1125 William Penn Ave., Conemaugh (Rockingham, new fellowship)
Robert R. Jones, Box 593, New Paris (Maple Grove)
Harold Kenepp, R. 1, Ligonier (Ligonier)
Joseph Lewis, Markleysburg (Markleysburg)
Samuel Longenecker, 422 Cottage Lane, Monroeville (Monroeville)
Ronald D. Petry, 1165 Miles St., Johnstown (Johnstown, Walnut Grove, intern)
W. Clemens Rosenberger, 158 State St., Johnstown (Westmont)
Fred Seese, R. 4, Berlin (Garrett and Berlin)
Lawrence E. Thomas, 1007 Davis St., Natrona Heights (Natrona Heights)
Glenn H. Bowlby, 528 Colgate Ave., Johnstown (executive secretary)

The Church Calendar

September 28

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Justice and Judgment. Amos 7: 7-9; Isa. 1: 10-20; Micah 2: 1-3, 6-8; Matt. 7: 15-27; 25: 31-46. Memory Selection: The Lord knows the way of the righteous, but the way of the wicked will perish. Psalms 1: 6 (R.S.V.)

Sept. 28 — Oct. 5 Christian Education Week
Oct. 5 World Communion Sunday
Oct. 5 Rally Day or Loyalty Sunday
Oct. 9-12 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel
Oct. 9-12 District meeting, Oregon, Nicholas Gardens
Oct. 10-12 District meeting, Western Kansas, Wichita
Oct. 12 Men and Missions Sunday
Oct. 12-19 Churchmen's Week
Oct. 14-16 District meeting, Middle Maryland, Hagerstown
Oct. 14-16 District meeting, Middle Pennsylvania, Hollidaysburg
Oct. 17-18 District meeting, First West Virginia, Beaver Run
Oct. 17-18 District meeting, North Atlantic, Amwell
Oct. 17-19 District meeting, Southeastern Kansas, Scott Valley
Oct. 19 Layman's Sunday
Oct. 19 World Order Sunday
Oct. 22-23 District meeting, Western Pennsylvania, Johnstown, Roxbury church
Oct. 23-25 District meeting, Second Virginia, Elk Run
Oct. 23-26 District meeting, Northern California, San Francisco
Oct. 24 United Nations Day
Oct. 24-26 District meeting, Southern California and Arizona, Forest Home, Calif.
Oct. 25 District meeting, Western Maryland, Oak Park church
Oct. 26 World Temperance Sunday
Oct. 26 Reformation Sunday
Oct. 28-29 District meeting, Southern Pennsylvania, Upper Codorus
Oct. 31 — Nov. 2 District meeting, Idaho and Western Montana, Fruitland
Oct. 31 — Nov. 2 District meeting, Northern Illinois and Wisconsin, Mt. Morris
Oct. 31 — Nov. 2 District meeting, Southern Ohio, Potsdam

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. William Longenecker of Mt. Joy, Pa., in the Mansfield church, Ohio, Oct. 12-19.

Bro. M. Guy West of York, Pa., in the Bethany church, Del., Oct. 13-19.

Bro. Carroll Ringgold of Roanoke, Va., in the Barren Ridge church, Va., Nov. 2-9.

Bro. Edgar G. Petry of Dayton, Ohio, in the Bethel Center church, Ind., Oct. 12-19.

Bro. Oscar Fike of Goshen, Ind., in the Allison Prairie church, Ill., Oct. 27 — Nov. 9.

Bro. C. Russell Snyder of Okeechobee, Fla., in the Fairchance church, Pa., Oct. 28 — Nov. 9.

Bro. Ray Showalter of Bridgewater, Va., in the Peters Creek church, Va., Oct. 12-19.

Bro. Wilmer A. Petry of Akron, Ohio, in the Bethel church, Milford, Ind., Oct. 27 — Nov. 2.

Bro. Harold Bowser of Reading, Pa., in the Georges Creek-Fairview church, Pa., Oct. 27 — Nov. 2.

Bro. Charles Rinehart of Greenville, Tenn., in the Piney Creek church, Md., Oct. 19-26.

Bro. Charles Oberlin of Peru, Ind., in the New Paris church, Ind., Oct. 5-12.

Bro. Glen W. Petcher of Citronelle, Ala., in the Midway church, Tenn., Oct. 12-19.

Bro. Edward Stump of South Bend, Ind., in the Roann church, Ind., Oct. 12-19.

Bro. Guy S. Fern of Thornville, Ohio, in the Guernsey church, Ind., Oct. 13-19.

News and Comment From Around the World

Concern Grows Over Communist Youth Dedication Rites

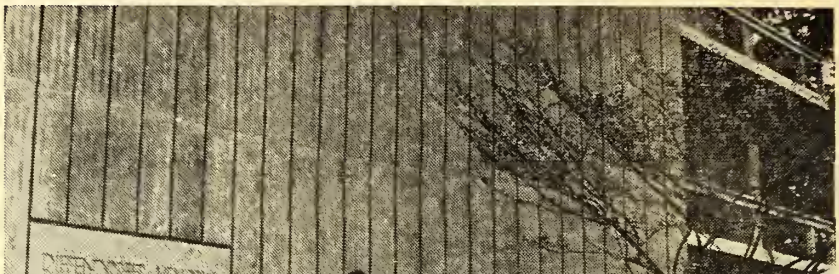
A mounting concern among Protestant leaders in Germany over political pressures on parents and children in the Soviet Zone was reflected in action taken by two church bodies. The Council of the Evangelical Church in Germany appointed a special committee to study the question of a possible change in the Christian confirmation practices for which the Communists have tried to substitute an atheistic counterpart. At the same time the Evangelical Church of Saxony, in the Soviet Zone, has slightly eased its stand toward participants in the Communist rites although making it clear that the ceremonies themselves are irreconcilable with Christian confirmation. The synod is attempting to work out suggestions which would make it possible for children who have been forced to participate in the Communist ceremonies to continue taking part in the life of the church. Leaders point out that the action of their church is by no means to be interpreted as a compromise with atheism or a yielding to state pressure. At the present time Communist youth dedication services are being planned to compete with the normal Christian confirmation services.

Irish Methodists Stress Magnitude of Gambling Problem

A resolution warning that gambling in Ireland has become "a moral, social and economic problem of the first magnitude" was adopted at the annual meeting of the Methodist Conference of Ireland. The resolution noted with concern the freedom given to gambling interests to condition the minds of the rising generation. It said that the encouragement in any form of thousands of Irish children to sell tickets for church and hospital draws, sweeps, and raffles can lead only to deterioration of character.

Segregation Seen Nonexistent at Close of Century

Martin Luther King, Jr., leader of the successful boycott of Jim Crow buses in Montgomery, Ala., recently predicted that racial segregation will be nonexistent in this country before the end of the century. He said, "If it is not, America will lose its place as an international and moral force in the world." Stressing that violence only created new problems, Dr. King warned that if the Negro succumbs to it "unborn generations will be the recipients of long nights of bitterness." He said the only alternative is "nonviolent resistance using as weapons love and goodwill."



Religious News Service

Students from various countries relax around the fountain outside the Diffendorfer Memorial building at the Japan International Christian University at Mitaka, Japan. The building serves as a center for social and religious activities of the students, faculty, and university community. It was named for Dr. Ralph Diffendorfer, an American Methodist missionary and chief mover in the university's establishment. He was the first president of the Japan International Christian University Foundation

U. S. Churches Aid Famine Victims in Brazil

American Protestant churches have launched an emergency food campaign to aid famine victims in northeastern Brazil, where the worst tropical storm in a decade has ruined area crops.

More than 2,000,000 people were affected, with hundreds of thousands reduced to eating cactus. Many of the victims were said to be dying in the famine. Church World Service contributions will be administered by the Evangelical Confederation of Brazil. The organization will use the money to buy food in southern Brazil for shipment to the stricken area where prices have skyrocketed and food riots were reported.

Graham Sets Up Permanent Headquarters in North Carolina

Billy Graham's evangelistic organization has established permanent headquarters in Charlotte, N. C. The announcement was made just as Mr. Graham concluded a seven-week crusade in San Francisco which drew a total attendance of 695,525, with 25,575 persons making decisions for Christ. The Billy Graham Evangelistic Association announced that it will send missionaries into foreign lands "to aid programs of Christian religions already established there." The association hopes to supplement the overseas effort of other mission programs already established.

Southern Baptist Peace Committee Urges More Effort for Peace

More intensive peace efforts by all Christian forces have been urged by the committee on world peace of the Southern Baptist Convention. At its first meeting since it was created in May, the committee declared that "our best contribution to world peace will be made by a greater effort by all Christian churches and forces to make known

throughout the world the Prince of Peace." The use of economic values for the growth and development of human life and not for personal advantage was urged by the committee, which added that "the cause of wars is rooted in the selfishness of people as expressed in their relationship to the economic values of the world."

California Loyalty Oath Held Unconstitutional

The United States Supreme Court ruled seven to one that a California law requiring churches to swear a loyalty oath as a condition of tax exemption is unconstitutional. The court did not rule, however, on the issue raised by the objecting churches that such an oath violates freedom of religion and conscience. Instead, it overthrew the California statute on the rather narrow legal grounds that the lack of hearing procedures for those deprived of tax exemption violates "due process of law" as guaranteed by the 14th Amendment to the Constitution.

CWS Institutes Programs in Four Areas

New programs of relief have been instituted by Church World Service in Ghana, the Belgian Congo, Uganda, and Chile, according to R. Norris Wilson, executive director of the National Council of Churches' agency. Shipments of food, clothing, and other material assistance have either been received in the four countries or are en route.

Virginia Methodists Veto Churches for Segregated Classes

The Virginia Methodist Conference has gone on record as opposing the use of church property for segregated school classes in the event that public schools are closed by the state. Under Virginia state law, a public school automatically closes when it is integrated. Children attending the school would be reassigned to segregated schools.

Segregation groups in Arlington, Va., have indicated that the opposition of the Protestant ministers there to use of church buildings for private schools will not make any difference to their plans to close the public school system in September and substitute a private school system. They said they would go over the heads of the ministers if they need church buildings. Stands similar to that taken by the Methodists have been taken by the Potomac Presbytery of the Presbyterian Church in the U. S. and by the Arlington County Council of Churches. Roman Catholic schools are already operated on an integrated basis in Virginia.

Plan Publication of Methodist Encyclopedia

Plans have been announced for the publication of an encyclopedia of Methodism. Dr. Elmer T. Clark, executive secretary of the Association of Methodist Historical Societies, said the project was endorsed by the association at a four-day meeting held at Lake Junaluska, N. C. Several years are expected to be required to complete the encyclopedia.

News Briefs

Three thousand five hundred conscripts to the West German armed forces have thus far registered as conscientious objectors on religious or moral grounds. Recognized CO's will, under the conscription bill of the West German government, be given the alternative of serving in noncombatant units of the armed forces or performing civilian work of equal duration.



Religious News Service

Mrs. Welthy Fisher, founder of Literacy Village near Lucknow, India, is shown holding two of the puppets she uses to help Asians learn to read and write. Since the village was founded in 1953, it has trained 3,500 teachers from all over India and other Asian countries. An independent project, the village is supported neither by a religious group nor the government. Besides classrooms and dormitories, the ten-acre village has a house of prayer and an open air theater, in which Mrs. Fisher gives puppet shows

Protestant churches on the island of Okinawa have formed the Okinawa Christian Council of Churches. Mission boards of U. S. Methodists, Presbyterians, Reformed, Evangelical and Reformed, Disciples, and others are co-operating with it. Also co-operating are the Episcopal Church, Baptists, and the Seventh-day Adventists.

Amalgamation of the two mission societies of the Advent Christian Church was voted by delegates to the denomination's biennial General Conference held in Keystone Heights, Fla. They are the American Advent Mission Society and the Women's Home and Foreign Mission Society.

The Sealantic Fund has made a grant of $500,000 to the American Association of Theological Schools, to provide forty-five fellowships annually for the next five years for study toward doctoral degrees by men and women preparing for careers as seminary teachers. The Sealantic Fund was established in 1938 by John D. Rockefeller, Jr.

The ecumenical broadcasting agency in the Netherlands announces a rapidly growing public response to a Sunday morning session seeking public help for churches in distress in various parts of the world. Since the session started in July 1957, listeners have sent over $25,000 in donations. Funds are used for ecumenical relief and interchurch aid.

The motto, In God We Trust, appears on the new three-cent postal card which was issued Aug. 1. The design for the postal card closely resembles the present three-cent stamp which carries the motto in a halo over the Statue of Liberty. The motto will continue to appear on the eight-cent stamp and the four-cent international post card.

Senator Estes Kefauver of Tennessee praised the new world peace committee established by the Southern Baptist Convention and predicted that this and other private groups like it can do much to "create a climate of public opinion" in which world understanding can be furthered.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



The Biggest Thing in Middleville

THIS new filmstrip was prepared by the Department of the Church and Economic Life of the National Council of Churches especially for use with the 1958-59 social education and action emphasis, The Social Responsibility of Christians in Daily Work.

It tells the story of how Homer Livingston's decision in his business — or what he thought was his business — led Homer himself, owner of Hold-It Company; Tom Hazelton, president of the union; Jean Martin, office secretary; and many of his employees and fellow townsmen (most of them also members of Central church) to a new understanding of their social responsibility as Christians in their daily work.

You will find this color cartoon filmstrip very helpful to use in your Sunday evening school of Christian daily work or for whatever else your church undertakes on this theme. Order from Church of the Brethren General Offices, Elgin, Ill. Eighty-three frames, microgroove recording; sale, $12.50; rental, $2.50.

News Notes From Europe

Student Exchange

Twenty-nine American exchangees participating in the International Christian Youth Exchange arrived in Germany on Aug. 3. They took part in an orientation conference at Bremen planned by the German Committee. Orientation leaders were German Committee Administrator Rudolf Zitzmann; Heiko Rohrbach and Elisabeth Weisser, representatives of the Ecumenical Arbeitskreis, Stuttgart; and Joe Bell, chairman of the ICYE board in the United States.

Fifteen returning American exchangees met with the same leaders from Aug. 2-5 for homeward orientation. Brethren exchangees Carla Welch, Joanne Mullendore, Juanita Fike, and Joellen Leonard attended the anniversary celebrations before returning.

Lois Fager, Brethren Service exchangee from McPherson College, arrived in Germany on Aug. 3 and is living with a German family near Herford until the opening of school in November. She will attend the Paedagogische Hochschule (teacher's college) in Goettingen.

Inge Paulo of Kassel, who has worked as a secretary for Brethren Service in Kassel since September 1956, left Germany on Aug. 11 to spend a year in the home of Mr. and Mrs. Frank Brower, Troy, Ind. She will work in their stationery store.

Graydon Snyder with his wife, Lois, are spending this year in Oslo, Norway, where he has a Fullbright scholarship to study. Graydon and Lois, Manchester College and Bethany Seminary graduates, were Brethren Service exchangees to Goettingen University in Germany in 1954-55, and since that time he has graduated from Princeton University.

Volunteer Program

Sixteen volunteers have recently completed their terms of service in Europe. They are Clyde Carter, Mary Church, Paul Grubb, Joy Harsh, Ed Kindley, Alice Parks, Dan Raffensperger, Vernon Scott, Peggy Zimmerman, Mark Coffman, Kelly Day, Harold Ralston, Norma Standerford, Ralph Warner, Don Willoughby, and Ray Glick. Some of them are traveling in Europe before boarding ships for home. Ray Glick has accepted a teaching position in Turkey. Peggy Zimmerman is working with the German ICYE committee in Kassel. Arlene Merkey is joining the work of the Greek team.

Dutch volunteer Ellie Essink returned to Holland on Aug. 24 after working for one year in the international work camp office.

Refugee Situation

The number of resettlers pouring daily through Camp Friedland and that of refugees coming into West Berlin is still high. From the beginning of January 1958 to the first of July, 68,155 persons came through Camp Friedland, a daily average of 380. In West Berlin 48,188 refugees arrived during the same period of time, a daily average of 265.



The Church of the Brethren and the Bethel Baptist church of Fostoria, Ohio, held a joint vacation church school for two weeks this past summer. This co-operation was partially an outgrowth of the school of missions on the theme, Christ, the Church, and Race, which the local Church of the Brethren held in February and to which they invited the members of the Bethel Baptist church for one evening

Intercollegiate Peace Speech Winners

NATIONAL winners in the 1957-58 Intercollegiate Peace Speech Contest in the oratory division were as follows: first prize, Ted J. Walwik, Butler University, Indianapolis, Ind., with an oration entitled They Didn't Even Try; second prize, Richard Stranger, Elmhurst College, Elmhurst, Ill., New Power for Peace; third prize, William Austin, University of Oregon, Eugene, Oregon, Peace for Prosperity?; fourth prize, Vincent Jestice, Loras College, Dubuque, Iowa, Peace Card Number One.

Honorable mention, Dennis O'Keefe, Wittenberg College, Springfield, Ohio, The Big Stick; Ron Chandler, Hope College, Holland, Mich., The Quest for Peace.

In the extempore speaking division winners were: first place, David Sills, Bradley University, Peoria, Ill., Does Acceptance of U.S. Economic Aid Imply That the Recipient Should Support the U.S. in All Matters of Foreign Policy?; second place, Albert Moore, Jr., DePauw University, Greencastle, Ind., United States Foreign Policy; third place, Doreen Sharma of Rangoon, Burma, Manchester College, N. Manchester, Ind., Foreign Aid; fourth place, John Prather, Southwestern College, Winfield, Kansas, Will the Recent Federation in the Near East Result in More Peace and Stability?

Honorable mention, Joan Walters, McPherson College, McPherson, Kansas, Can the UN Offer a Workable Solution for World Peace?; Marie DeVries, Calvin College, Grand Rapids, Mich., Are the Differences Between the Western Mind and the Eastern Mind More Apparent Than Real?

This annual contest was held this year on June 28 at Michigan State University, East Lansing, Mich. The Brethren Service Commission has contributed $100 each year for several years to the Intercollegiate Peace Speech Association for prizes in the contest. The Five Year Meeting of Friends and the Mennonite Central Committee contribute similar amounts each year for this purpose. Prizes given are for $40, $30, $25, $20, and $5.

At the national contest orations are judged from tape recordings made during or after the state contests and from the manuscript. Extempore speeches are judged from tape recordings made during the state contests. Additional information concerning the contests may be obtained from the executive secretary-treasurer of the Intercollegiate Peace Speech Association, Roy H. Umble, Goshen College, Ind.

Protestant Church Moving Toward Integration

Ten per cent of the 280,000 Protestant churches in the United States are now interracial, according to an article in the May issue of Ebony, a Negro magazine. Ten years ago, says the article, the Sunday morning church hour was considered "the most segregated hour in America." While this is still true in many areas, a survey of every major denomination and churches in twenty typical cities show that this statement is losing its sting.

Leading churchmen are finding that the teachings of Christianity and racial prejudice cannot exist together, says Ebony. Congregations are integrating in the Bible Belt, in the big cities, and in small mission churches. With the mobility of whites and Negroes, neighborhoods are undergoing changes, and even though Negroes are admitted to membership in these churches, many white people continue to attend. Some churches are using the technique of an interracial ministry to meet the needs of changing communities.

Though problems remain, says the magazine, the Protestant church is undertaking to prove the true meaning of Christianity.



Some Nigerian boys walked as many as thirty miles to the camp site

We Wished for Two Weeks

Musa Dika Ndahi

THIS is the second time we have had camp in the Church of the Brethren mission in Nigeria. The camp was held at Gogombi. In the camp of this year there were fifty campers, nine leaders, and five cooks as compared with forty-two campers and eight leaders last year.

Some people had asked to let the girls go to camp with the boys but due to difficulties arising only boys went. This coming year it is planned to have a week's camp for boys and a week's camp for girls if funds are available.

To us, camp is the best way of spreading the word of God and spiritual learning. In the camp there were people from different tribes who came from different distant places. People who had never known each other were drawn closely together in Christ. We all wished the camp to last for two weeks. In that week the leaders and the campers had been thinking only about God and had forgotten all the worldly things.

The lessons about Paul and practical Christian living put all our thoughts out of this world. At our assembly time at noon we all sat down under a tree to talk about our lessons and other things. Many questions were asked by the campers and some leaders. When we knew the answers it was just as light comes to the dark room for everyone to see clearly and during this time many boys stood up and said, "This is the first time I really knew my Lord Jesus Christ through the lessons about Paul and the class on practical Christian living."

Many things were discussed also, such as crafts, being friendly together with other people, recreation, and marching down to the creek for taking a bath. Some also asked about the campfire which was very important in the camp because all of us did not know about it until that time. The question was, "Why have a great fire during this time? We have tilly lamps if we need light and I even want to lie down by the creek because it is hot under the shelter." It was a good question for all of us and when we knew the meaning of campfire, more than half of the campers and some leaders did the symbol of promising to God at the last campfire by throwing a piece of stick into the fire saying they wanted to take the Word of God to other people elsewhere to be burning in their hearts like that fire. All of us around the fire were quiet, thinking only what to do to build the fire into the hearts of other people.

All these enjoyments made it possible to talk about the camp fees. We got help from many friends in America and here at home. We thank them very much for their helping. May God share the blessing to us all.

Even though it was hard for many boys to pay the six shillings fee it was agreed during our assembly to increase the fee a little bit.

Miss Neff, who was camp nurse, did two great things in the camp. She worked all the time with the cooks and gave us medical treatment when needed.

The leaders were Ralph Royer, camp manager; Charles Baldwin and Mallam Bobi Banu, the Life of Paul; Charles Kraft and Mallam Elija, Practical Christian Living; Mallam Musa Dika Ndahi, recreation; Mallam Bittinger Mshelia, music; Charles Baldwin, crafts; Adam, a blind man, vesper services; Iris Neff, camp nurse.

We pray God to open some way for us to continue with the camp in our area.

Africa teacher in the Chibuk junior-primary school

Readers Write

Continued from page 2

These then are a few reflections that come out of the anniversary conference. But on second thought, they may be quite irrelevant, for if we are to remain good and loyal Brethren, then maybe these are not the questions we should be asking; indeed these may be questions that we dare not seriously consider, for they may well divert us from the task of quickly "building the kingdom of God on earth." We can only hope that our faith in man and in love are not too badly shattered when we realize that the kingdom of God is not just around the corner, indeed that it may not be dependent even upon our good works. — Warren S. Kissinger, Carlisle, Pa.

Camp — Nigerian Style

Ralph Royer

ALTHOUGH camps have been used very widely in the United States, it was thought that they would not have much appeal for people who lived in a comparatively primitive way. The first week of June proved that this is not the case. A trial camp was held last year which proved such a success that we were determined to have another try this year. Busy as all of us were, we waited until the last minute to make our plans. In spite of this we were able to get fifty campers, the number we had hoped for, and with the help of everyone camp ran quite smoothly.

Our campsite was located in a rather uninhabited area of bush halfway between Lassa and Chibuk, which are thirty-five miles apart. Owing to the lack of adequate transport the boys had to walk out there, some from as many as thirty miles away, but their enthusiastic report was that it was well worth the trouble.

The leaders arrived Monday morning to bring the cooks and to make final preparations for the later arrival of the boys. We slept in stick framed shelters surrounded by grass mats and covered with aluminum roofing sheets (but it rained only once).

The camp schedule was similar to the ones with which we are familiar except for a few adaptations to Nigeria. Worship times — morning watch, vespers, and campfire — were led by Nigerians and missionaries alike. The work period before breakfast was used to gather firewood, draw water from the river one-fourth mile away, and clean up and improve the campsite. For this the camp was divided into groups and each took his turn at the various jobs during the week.

The two meals a day consisted of guinea corn mush alternated with rice and a sauce of leaves, beans, and meat. The food was enjoyed by all although it was a bit different for the missionaries.

During the forenoon each boy attended two classes, one on the Life of Paul and the other on Basic Questions of Life. These two classes provided excellent discussion on many phases of the Christian life and were centered around the theme: Jesus first, others second, yourself last.

During crafts we erased the old idea that only certain people know how to work with leather as each camper made himself a wallet. This was a highlight for many of the boys. After a rest period everyone had tea with "plenty of milk and sugar" which was indeed a treat to all. A scavenger hunt of various fruits and flowers from the bush combined with soccer and volleyball provided our afternoon recreation, with folk games, stunts, and singing after campfire.

Campfire was new to them and was the source of many questions until we explained its meaning and value at one of our general assemblies. The last campfire was a time of rededication of lives and over half of the boys threw sticks into the fire signifying their willingness to give themselves for the cause of Christ.

All in all everyone felt that the six days of camp had been very worthwhile with the result that we all resolved to work on another camp probably to be held in January since the dry season will make preparations easier and the boys will be more free of farm work. Another difficulty which we encounter here is the inability of the campers to pay for more than about one third of the cost of camp. We continue to pray that this way of reaching the hearts of youth may be kept open to us.



Mealtime at camp in Nigeria

Let Us Reason Together

This booklet contains the speeches and discussions which took place at the Nobel anniversary dinner, held in New York City on Jan. 11, 1958, in honor of Nobel laureates and to the memory of Alfred Nobel. Lester B. Pearson of Canada, winner of the Nobel Prize for Peace, 1957, Lord John Boyd Orr of Scotland, winner of the Nobel Prize for Peace, 1949, and other Nobel Prize winners speak to the theme, Let Us Reason Together.

You will find these messages from these numerous distinguished citizens of the world concerning the direction our world must move very stimulating. Single copies of this 63-page booklet are available free of charge from the Church of the Brethren General Offices, Elgin, Ill., as long as the supply lasts.

Erwin's Plans Progress

Jack Byers



Work is progressing on the Erwin church in Erwin, Tenn. Members of three congregations joined in the task of bricklaying on this Saturday work day

THE Erwin Church of the Brethren in Tennessee is one of the newer churches of the Brotherhood, having had its beginning a few years ago when Brethren people in the Erwin area desired to have a church home, and decided to work at the task of forming a new congregation. The continuous interest of several Brethren families, district officials, and the present pastor, Ova Edwards, led to the official organization of the Erwin church in June 1956.

The small group of members met first in a tent, then in a store building, and finally in a Baptist tabernacle, while waiting to secure a suitable location for the church building. With the receiving of a gift of land from one of the members, Clyde White, building plans were begun. The building site is about one mile south of Erwin.

Building construction is now underway. Ground was broken for the new building in April 1957. Since that time work on the church has been done largely by volunteer workers. By December, it is the hope of the members to have the brickwork completed, the rough landscaping done, and the sanctuary ready for use for worship services.

In July the church held its first evangelistic meeting, with Bro. Butler Sizemore, of Bristol, Tenn., as guest minister. Seven new members were received into the church fellowship to make the total membership forty-one.

Average attendance for the months of June and July was thirty-five for Sunday school, thirty-three for morning worship, and twenty-one for mid-week prayer meeting. A visitation program is planned to bring inactive families in the area into fellowship with the church.

With hope and determination the Erwin church looks to the future. To take their place in district and Brotherhood activities and responsibilities, and to do their share in the spreading of the good news of Christ is their aim.

Summer Pastor

Anniversaries

Brother and Sister O. D. Buck of Franklin Grove, Ill., celebrated their golden wedding anniversary on Aug. 3, 1958, with open house. They have one daughter and four grandchildren. — Mrs. D. J. Lichty, Franklin Grove, Ill.

Mr. and Mrs. Murt Burris celebrated their sixtieth wedding anniversary on Aug. 3, 1958, with open house. They are members of the Upper Deer Creek church, Ind. They have three children, five grandchildren, and six great-grandchildren.—Edith Lawhead, Niles, Mich.

Mr. and Mrs. Albert Crites observed their fifty-eighth wedding anniversary on July 12, 1958. They are members of the Live Oak church, Calif. They have seven children, twelve grandchildren, and eight great-grandchildren.—Vera Kirkpatrick, Live Oak, Calif.

Mr. and Mrs. Elmer Prowant observed their fifty-eighth wedding anniversary on July 15, 1958. They have two sons, three daughters, thirteen grandchildren, and four great-grandchildren.—Miss Gladys S. Prowant, Dupont, Ohio.

Mr. and Mrs. James B. Shafer of Continental, Ohio, celebrated their golden wedding anniversary on Aug. 3, 1958. They are the parents of six daughters, four sons, twenty-nine grandchildren, and eight great-grandchildren. — Gladys S. Prowant, Dupont, Ohio.

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1708 250th Anniversary 1958 CHURCH of the BRETHREN

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Achievement Offering

The enclosed Achievement Offering of $..... is expressive of my (our) desire to keep our church serving around the world.

Name .....

St.-RFD .....

City ..... State .....

Congregation ..... District .....

(Give through your local church's Achievement Offering or mail your gift to the General Brotherhood Board, 22 S. State St., Elgin, Ill.)

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Tips to Teen-agers. Carol Gish. Warner, 1956. 80 pages. $1.00.

This handy, paperback, pocket edition is written for the early teen-ager who is growing up. Parents will find the booklet helpful in getting across some of their ideas on courtesy at home, at church, and among friends.

Clever cartoons can say in this book what words sometime fail to say. Chapters of the book include: Paging Your Personality, Courtesy at Home, Courtesy Among Friends, Courtesy at Church, Courtesy Among Strangers, and Courtesy Behind the Wheel. There's plenty of material here for some good CBYF discussions.—*Ed Crill.*

Social Change in the South Pacific. Ernest Beaglehole. Macmillan, 1957. 268 pages. $6.75.

This is a scientific discussion of the culture of two of the Cook Islands in the period since the islands were first discovered by Europeans. The author is more sympathetic to missionary endeavors than many anthropologists. The work is well supplied with references to other scientific studies.

The South Sea Islands have been the subject of a number of such studies as they provide a more-or-less controlled culture in isolation, where the factors of change can be distinguished as a people changes from stone age to 20th century before our eyes.—*Everett Fasnacht.*

Under the Steeple. Gabriel and Dorothy Fackre. Abingdon Press, 1957. 128 pages. $2.00.

This book may appeal to those who are wrapped up with analyzing different types of people in the church. The authors refer to these common-interest groups as *clans.* Each clan has its own chief interest and phase of church program that especially appeals. There is the communion table clan, the classroom clan, the pulpit clan, the fellowship hall clan, the Scout clan, etc. Each clan is a part of the church. The conclusion of the four-chapter book seeks to show how each clan makes its contribution in the evangelization program of the church. The author pulls together the several clan interests as members of the one body of Christ, which Paul used in referring to the church. The authors are a pastor and his wife who have sharpened their insights from firsthand experience in seeing churches as they are and can be.—*Rufus King.*

Autobiography of George L. Robinson. Baker Book House, 1957. 142 pages. $2.50.

At the insistent urging of friends George L. Robinson at the ripe age of almost ninety-three took up his pen to write "a short story of a long life." Following a chapter on his ancestors interestingly connected with the Pilgrim fathers and David Livingstone the author recounts in chronological fashion the remembered events of his life.

What a life it was! Teacher in Beirut, Lebanon, student at Princeton Seminary, marriage in Cairo, Egypt, graduate study in Germany, teacher in Toronto, explorer of Mt. Sinai and of the "rose-red city of Petra," professor of Hebrew and Bible at McCormick Seminary until the ripe age of seventy-five—a full life enthusiastically lived.

Here is autobiography that can warm the heart—not great literature but told with simple and disarming charm which at times makes the reader feel that he has known Dr. Robinson and experienced some of his adventures with him.—*David J. Wieand, Chicago, Ill.*

Alternative to Divorce. James R. Hine. McKinley Foundation, 1957. 62 pages. $2.00.

This sixty-two-page workbook by one of America's leading marriage authorities is designed to help divorce-headed couples explore every possible resource to reconstruct the relationship and avoid the break.

Used as intended, this workbook can be an invaluable instrument for ministers and other counselors and as a self-help device for husbands and wives in serious marital crises who sincerely desire to save their marriage. The latter, except in unusual circumstances, will need the assistance of an impartial objective counselor for the most effective use of the manual. Pastors should be familiar with this valuable resource. —*Harold Z. Bomberger, Harrisburg, Pa.*

Obituaries

Ellett, John H., was born in Iowa, Sept. 30, 1908, and died July 13, 1958. He was a member of the Glendale church, Calif. He is survived by his wife, two sons, six grandchildren, his mother, and two brothers. Funeral services were held in the Clendale church by Bro. Matthew M. Meyer. Interment was in the Grandview cemetery.—Ena White, Glendale, Calif.

Elliot, Crace Estella, daughter of William C. and Ida R. Winder, was born near Covert, Kansas, Nov. 13, 1888, and died June 29, 1958. She was a member of the Victor church, Kansas. On Sept. 9, 1909, she was united in marriage to Gilbert Elliott. She is survived by two daughters, five sons, twenty-three grandchildren, two great-grandchildren, five sisters, and four brothers. Funeral services were held in Natoma, Kansas, with Rev. A. E. Whittington officiating. Interment was in the Natoma cemetery.—Elva A. Deardorff, Waldo, Kansas.

Famous, Howard, son of Lewis and Mary Famous, died July 29, 1958. He was a faithful member of the Green Tree church, Pa. Funeral services were held at the Green Tree church, with interment in adjoining cemetery.—Mrs. Harry Buckwalter, Norristown, Pa.

Fifer, Regina Elizabeth, daughter of Perry S. and Lydia Shickel Fifer, was born July 22, 1873, and died July 20, 1958. She was a long-time member of the Church of the Brethren, having her membership in the Harrisonburg church, Va., at the time of her death. She is survived by two sisters. Funeral services were held from the Beaver Creek church by Bro. Robert L. Sherfy.—Mrs. W. W. Cox, Harrisonburg, Va.

Flagg, Verna M., daughter of George M. and Emma J. Woost Flagg, was born in Peoria, Ill., March 8, 1895, and died in Washington, D. C., Jan. 21, 1958. She is survived by one brother and one sister. Funeral services were held in the Wilton mortuary, Peoria, Ill., by the undersigned. Interment was in Springdale cemetery.—J. F. Baldwin, Peoria, Ill.

Flory, Martha, daughter of Jesse N. and Catherine Forney Shick, was born Jan. 24, 1880, near Abilene, Kansas, and died June 11, 1958. She taught Chinese in Chicago and Los Angeles. She served as a missionary in China for sixteen years and did home mission work in Northern California for twenty years. The McFarland church licensed her to the ministry in 1926. In 1948 she was married to Elmer Flory, who preceded her in death. Funeral services were conducted at the Rose chapel by the undersigned. Interment was in the Paradise cemetery.—Paul K. Brandt, Paradise, Calif.

Furry, John S., son of Sylvester and Jennie Snowberger Furry, was born May 17, 1880, in Woodbury, Pa., and died July 29, 1958, in Youngstown, Ohio. He is survived by his wife, the former Ruth Stemple, a sister, and four brothers. Funeral services

were held in Youngstown and also in Martinsburg, Pa. Interment was in Woodbury, Pa.—Alvin C. Cook, Poland, Ohio.

Harden, Edward, son of James and Elizabeth Burkett Harden, died June 1, 1958, at the age of eighty-seven years. In August 1913 he was united in marriage to Elizabeth Shatzer, who preceded him in death. Brother Harden united with the church at an early age and served as a deacon and Sunday school superintendent for many years. He is survived by one daughter, three grandchildren, and one brother. Funeral services were conducted in the Hyndman church by the undersigned and Roscoe Wareham. Interment was in the Hyndman cemetery.—Earl R. Harper, Flintstone, Md.

Heltebridle, Beulah M., daughter of Henry S. and Sarah E. Rinehart Baker, was born July 28, 1901, at Hanover, Pa., and died May 31, 1958. She was a member of the Hanover church. She is survived by her husband, Robert L. Heltebridle, one son, two daughters, and four grandchildren. Funeral services were held in the Bucher funeral home by Brother J. M. Stauffer and the undersigned. Burial was in the Mummert meetinghouse cemetery near East Berlin.—Glen E. Norris, Hanover, Pa.

Hershberger, Sudie E., the daughter of Samuel and Nancy Miller Hoover, was born Oct. 12, 1878, in Plattsburg, Mo., and died July 27, 1958. In 1924 she was united in marriage to Jonas Hershberger, who preceded her in death. Funeral services were held in the Waterloo City church by the undersigned, assisted by Clarence Sink. Interment was in Orange Township cemetery.—Charles W. Lunkley, Waterloo, Iowa.

Iferd, William C., son of William and Katie Iferd, was born at Middletown, Md., and died at Boonsboro, Md., July 3, 1958, at the age of eighty-four years. On April 14, 1903, he was united in marriage to Mae L. Gordon, who preceded him in death. He was a member of the Brownsville church. Funeral services were conducted at the Bast funeral home by Brethren Newton Poling and Clayton Gehman. Interment was in the Brownsville church cemetery.—Norma Jean Shelby, Keedysville, Md.

Johnson, William Herbert, son of Robert and Eliza Mowery Johnson, was born in Hebron, Ohio, Oct. 9, 1874, and died July 27, 1958, in Modesto, Calif. On April 12, 1903, he was married to Elizabeth Susan Sanger. He is survived by his wife, three sons, and six grandchildren. He united with the Church of the Brethren in 1901. Interment was in the Masonic cemetery, Modesto, Calif.—Mrs. Ralph Webber, Modesto, Calif.

Krabill, Edgar C., was born in West Independence, Ohio, July 18, 1872, and died July 14, 1958. In 1895 he was united in marriage to Laticia Roan who died in 1900. They had two children. Later he was married to Jennie Wilson who died in 1948. To them were born five sons and two daughters. He was an active member of the Church of the Brethren for more than sixty years. He is survived by two daughters, five sons, one brother, two sisters, ten grandchildren, and seven great-grandchildren. Interment was in the Yakima Memorial cemetery.—Dewey Rowe, Seattle, Wash.

Landis, Webster S., died July 16, 1958, at the age of ninety years. He was a faithful church member. Surviving are one son, two daughters and three grandchildren. Funeral services were conducted by Bro. Ted Landis. Interment was in the Bethel cemetery.—Mrs. Ralph Mishler, Dayton, Ohio.

Leckrone, Winnie Ellen, daughter of Brother and Sister Samuel Duncan, was born in Joplin, Mo., Feb. 4, 1884, and died in Rugby, N. Dak., July 14, 1958. She was a faithful member of the Church of the Brethren and served with her husband in the deacon's office for many years. Survivors are her husband, Noah Leckrone, four children, one sister, twelve grandchildren, and eight great-grandchildren. Funeral services were held by the undersigned in the Presbyterian church in Towner, N. Dak. Interment was in the Towner cemetery.—D. A. Miller, Minot, N. Dak.

Martin, Amos M., son of Samuel D. and Magdalena Martin, was born July 7, 1884, and died at Columbia, Pa., March 19, 1958. On Aug. 11, 1906, he was united in marriage to Minnie Ebersole, who died on Dec. 18, 1926. On July 7, 1931, he was united in marriage with Alice Royer, who died Oct. 27, 1957. He was elected to the ministry on May 26, 1909, and ordained on Aug. 23, 1919. He retired in 1947. He is survived by eight daughters, three sons, thirty-three grandchildren, seven great-grandchildren, seven stepchildren, four sisters, and one brother. Funeral services were held from the Akron church, with Bro. Harry S. Dohner and Elwood S. Shelby officiating. Interment was in the Mohlers cemetery.—Minerva Rudy, Akron, Pa.

Reid, Austin R., son of Daniel M. and Grace Kagtzell Reid, was born at Gapland, Md., April 17, 1911, and died April 16, 1958, at Carlisle, Pa. He was united in marriage to Sara A. Mumma on April 1, 1934. He was a member of the Newville Church of the Brethren, serving in the office of deacon. He is survived by his wife, parents, five children, two sisters, and six brothers. Funeral services were held at the Newville church by Brethren R. L. Cocklin and David Wilson. Interment was in the Newville cemetery.—Louise C. Smith, Newville, Pa.

Rigby, Grace Mary Sealey, was born at Toledo, Iowa, June 17, 1876, and died June 27, 1958. She was united in marriage to Harry Rigby on Aug. 4, 1896. Two daughters and two sons were born to this union. She was a member of the Victor church for many years. Services were held in the Waldo Methodist church with the Rev. Marien Holbert officiating. Interment was in the Grand Center cemetery.—Elva A. Deardorff, Waldo, Kansas.

Rohrer, Pearl A., daughter of Benjamin E. and Susan Eshelman Negley, was born near Canton, Ill., July 7, 1878, and died July 18, 1958. On Jan. 1, 1903, she was married to John D. Rohrer, who preceded her in death on May 12, 1945. Surviving are two daughters, six grandchildren, five great-grandchildren, and a sister. Funeral services were conducted in the Canton church by Brethren Paul Thompson and J. F. Baldwin. Interment was in Forest Lawn addition, Greenwood cemetery.—Mrs. Anna Mae Dare, Canton, Ill.

Rose, Mark Allen, died at birth, June 28, 1958, in Canton, Ill. Surviving are the parents, Harold E. and Rosemary Block Rose and two brothers. Funeral services were held at the Murphy funeral home, Canton, Ill., by Bro. J. F. Baldwin. Interment was in Memorial Gardens, Canton, Ill.—J. F. Baldwin, Peoria, Ill.

Sattig, George, was born in St. Louis, Mo., Feb. 26, 1874, and died in Peoria, Ill., March 3, 1958. In 1901 he was married to Amy Young, who preceded him in death. Surviving are one daughter, one brother, one sister, and three grandchildren. Funeral services were conducted by the undersigned at Wiltins mortuary, Peoria, Ill. Interment was in the Springdale cemetery.—J. F. Baldwin, Peoria, Ill.

Smith, Flora Jane, daughter of Mr. and Mrs. Eli Smith, was born Oct. 19, 1953, and died May 24, 1958. She is survived by her parents, four brothers, one sister, two grandparents, and one great-grandmother. Funeral services were held in the Smithfield church by Bro. Emmert Frederick, assisted by Bro. D. I. Pepple. Interment was in the Fairview cemetery, Martinsburg.—Mrs. Fred Hoover, Martinsburg, Pa.

Snowberger, Lillie Oakes, was born July 4, 1873, and died Feb. 23, 1958. She was married to Thomas Snowberger, who preceded her in death on Aug. 11, 1944. She was a member of the Clover Creek church. She is survived by five daughters, nineteen grandchildren, forty-six great-grandchildren, and eight great-great-grandchildren. Funeral services were held by Brethren Elmer Ebersole and Gerald Walizer at the Clover Creek church. Interment was in the Brumbaugh cemetery.—Mrs. Paul A. Brumbaugh, Williamsburg, Pa.

Wenger, Verdie G., was born July 19, 1890, and died Nov. 6, 1957. She is survived by her husband, John D. Wenger, two sons, and four grandchildren. Funeral services were conducted at the Green Tree church, Oaks, Pa., of which she had been a member. Interment was in the adjoining cemetery.—Mrs. Harry Buckwalter, Norristown, Pa.

Wood, Mervin, son of Phillip and Sylvia Thurber Wood, was born Jan. 6, 1913, in Poplar Bluff, Mo., and died May 13, 1958. He was married to Ethel Hyde on Oct. 23, 1937. He is survived by his wife, two sons, two daughters, two sisters, and five brothers. Funeral services were held in the Peoria church by Bro. J. F. Baldwin, assisted by Bro. Ira T. Hiatt. Interment was in Swan Lake Memorial Gardens.—J. F. Baldwin, Peoria, Ill.

Wrightsman, Laura E., was born at Barneston, Nebr., Jan. 8, 1886, and died at Beatrice, Nebr., at the age of seventy-two years. She was

a member of the Church of the Brethren. She is survived by her husband, Elmer Wrightsman, four sons, four daughters, thirty-two grandchildren, four great-grandchildren, three brothers, and one sister. Funeral services were held at the Beatrice church with Bro. Ira W. Gibbel officiating. Interment was in the Brethren cemetery near Holmesville.—Mrs. Albert Kuhn, Beatrice, Nebr.

Yerger, Mary, wife of Samuel Yerger of Mont Clare, Pa., died Nov. 25, 1957. She is survived by her husband, two sons, and grandchildren. Funeral services were at the Campbell funeral home, Phoenixville, Pa. Interment was in the Green Tree cemetery.—Mrs. Harry Buckwalter, Norristown, Pa.

Church News

Southern California

Chico—Jack McCray was our delegate to Annual Conference. Our pastor, Bro. H. R. Stover, spent one week at Peaceful Pines camp, teaching the adult class. We received two members by letter. We plan to resume our senior aid in September. During the summer Sunday evening services were held in the Bidwell bowl with ministers of the Council of Churches participating. We elected officers at our quarterly council on July 10. We plan to observe the fiftieth Anniversary of Chico church in December. On June 27 Marlin Heckman, the regional youth worker, was in Chico to meet with our young people. Several of our members attended the Billy Graham services at Sacramento. We held our love feast on April 20.—Martha Simkins, Chico, Calif.

Glendale, Arizona—At Easter vesper services, the film, The Split Level Family, was shown. On April 12 together with the two Phoenix churches this church was host to the district women's work cabinet. Our choir journeyed to Skull Valley to present a program. On April 20 and 27 Mr. Raymond Branson, a Methodist who attended our series of meetings dealing with Brethren history, gave an evaluation of this denomination. During April and May the men of the church painted the church building. On May 11 Stanley Keller, district executive secretary, spoke on The Redemptive Church. In the evening, district and local church leaders, conducted a forum on The Call and the 250th Anniversary. Our vacation Bible school began on June 9 and continued for two weeks.—Mrs. Don Heatwole, Glendale, Ariz.

Idaho and Western Montana

Nampa — Two members have been received by baptism and two by letter. In June we had our vacation Bible school for two weeks. On June 29 a service of dedication was held for the seven heifers being given from our area for the heifer project. Bro. Mark Schrock was the guest speaker. He also showed slides taken on his trip to Russia. On July 13 Dr. and Mrs. Harold Fasnacht of La Verne College showed slides and told of their trip to Europe. Two of our young men were licensed to the ministry. — Ottie DeCoursey, Nampa, Idaho.

Northeastern Kansas

Washington Creek — On April 6 three were baptized and one received by letter. The young people of Lone Star, Appanoose, and Clinton met with our young people for an Easter sunrise service and breakfast at the church. Bro. Leland Wilson was the speaker. On April 24 Bro. Alph Davison gave us a lecture on his trip to the Holy Land at Christmas time. The members of the 4-H club of our community had charge of the services on Rural Life Sunday. Guest speakers for this summer have been Bro. Dale Ferris of Topeka, Kansas, and Sister Myrtle Hughes of Murray, Iowa. We continue to have our fellowship supper once a month. Our church is preparing to celebrate its 100th birthday on Oct. 12, which is also our home-coming day. On account of his health, our pastor, Bro. S. E. Caster, is giving up preaching. His resignation is effective Oct. 1. — Mrs. Etta Postma, Lawrence, Kansas.

Northern Illinois and Wisconsin

Franklin Grove — We had twenty-nine members from our congregation attending Annual Conference. Bro. Dale Jasper served as delegate. We held a dedication service on Sept. 14 for our new fellowship hall. Worship services have been transferred from the high school gymnasium to the new fellowship hall. Our pastor, R. C. Wenger, has been called to Southern Illinois as district executive secretary. Bro. Ralph Anderson of Virden, Ill., succeeded Brother Wenger as pastor on Sept. 1. Several of our young people attended the national youth camp at Lake Junaluska, N. C. — Mrs. D. J. Lichty, Franklin Grove, Ill.

Mt. Morris — Miss Ruth Strickler attended the anniversary observance in Europe in August and participated in an international work camp in Europe. We are participating in the Anniversary Call program. Evan Kinsley was elected assistant moderator and Merle Henricks moderator. The Robert Kump family and Mrs. Alice Kump donated a bull for relief. The Council of United Church Women held a family night and potluck supper in our church. Our own women's fellowship sponsored a church family night and showed the film, Come Up Higher. We also had a potluck dinner, at which Jesse Fridley showed his colored slides taken during construction of our new church. On June 6 our pastor's sermon was Till Death Do Us Part. Later the couples present renewed their marriage vows. On June 15 J. Richard Myers presented an evening vesper of organ music and Mr. John Masterson spoke on the Annual Conference. We had two worship services each Sunday during the summer. We are participating in the Friendly Town project. Mr. Leland Rittenhouse will act as district meeting arrangements chairman this fall. Mrs. Sarah Allen, Ivan Rothermel, and Eldon Fahs will serve as our district meeting delegates. Five have been received by letter and one has been baptized. — Mrs. Robert B. Fridley, Mt. Morris, Ill.

Personal Devotions

A DIARY OF PRIVATE PRAYER

BY JOHN BAILLIE

This is a book of personal devotions which compels a deep searching of one's inner life. Dr. Baillie has written each prayer so that it has that rare quality of seeming to have been written for the reader personally, to fit his own special needs. Here is an understanding of the aspects of God's relation to man and man's relation to God through prayer. Adoration, meditation, and intercession are mingled with a strong sense of the social needs of the world as well as the needs of the individual. If private prayer may be characterized as the wrestling of the soul with God, this book will be of real assistance in making that struggle not only easier, but more constructive.

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Church of the Brethren
General Offices
Elgin, Illinois

Middle Indiana

Monticello—The young people conducted the morning worship services at both houses on Youth Sunday. The young people had a speech contest on peace; the winner represented this church in the sectional youth conference held in the Pike Creek house. Our pastor, F. Wayne Lawson, attended the state pastors' conference at Greencastle, Ind. The board of Christian education presented two programs emphasizing the 250th Anniversary of our church. The World Day of Prayer was observed in the Pike Creek church with other local churches participating. Our youth held a week end retreat at Camp Mack. Our pastor conducted pre-Easter services ending with a communion service. The mother-daughter banquet was held this year in the Guernsey house with Mrs. Dallas Oswalt speaking of her experiences in mission work in Africa. Both

One Way of Living



by George M. Docherty

What is conversion? What do preachers mean when they describe the converted Christian as being a "new creature"? In the warmly personal style for which his pulpit ministry is noted, Dr. Docherty gives his own answers—answers which he says would perhaps range somewhere between those that Billy Graham and Reinhold Niebuhr would give. In his hands a subject too often touched with doleful piety becomes alive with human interest, with wit and enjoyment of life, with flashes of appeal to the intellect as well as to the heart. The chapters are fitted together to present a cumulative impact under parts headed "Decision for the Way," "Difficulties in the Way," and "Discipleship in the Way." **$3.00**

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

churches united in a daily vacation Bible school. A district field worker spent a few days with us for some special emphasis on youth work. Several attended the Annual Conference. Our pastor, F. Wayne Lawson, has accepted a call to the Union City church in Southern Ohio. Bro. LeRoy Dick, of King Ferry N. Y., came on Sept. 1 to take the local pastorate.—Mrs. Sadie Dilling, Monticello, Ind.

Portland—A group of our women attended the women's work rally which was held at the Mexico church. Our group sent one layette set to the Flat Creek mission in Kentucky and clothing for the overseas project. We held our communion on Palm Sunday with Brethren Roy Gilmer and Raymond McClung in charge. The Portland, Hickory Grove, and Bethel Center churches held a joint communion at the Hickory Grove church in commemoration of the 250th Anniversary. Our young people sponsored Easter sunrise services and breakfast at the church.—Eva Dalrymple, Portland, Ind.

Northern Indiana

Blissville—Lenten services were conducted by different speakers from adjoining churches. Some of our deacons with their wives and our pastor attended the love feast at the Plymouth church commemorating the 250th Anniversary. Vacation Bible school started on June 23. The speaker for the mother-daughter banquet was Mary Lou Swank, a returned missionary to Africa. Brother and Sister Swank showed pictures and told of their experiences in Africa.—Mrs. Arthur Long, Walkerton, Ind.

Blue River—On April 12 the youth had their love feast at our church with Bro. Jesse W. Whitacre officiating. The following Sunday Bro. Glenn Shively delivered the sermon. He also filled the pulpit while our pastor and his wife were away. On May 11 the men had the evening service in honor of mothers. Bro. Oscar Fike showed pictures of Puerto Rico at the evening services on May 16. We had a mortgage-burning service on June 1. Two have been received into the church by baptism and one by letter. Lynn Kreider is serving in California as a recreation director and Mary Bitting is in Chicago working in the slum area. Our harvest and homecoming meeting will be Oct. 5; a two weeks' revival meeting will follow. Our evangelist will be Bro. Howard Kreider.—Mrs. Wyland Zumbrun, Columbia City, Ind.

English Prairie — On July 13 Bro. Robert Kraning, Jr., was ordained to the ministry; Brother and Sister Wayne Lorimer, and Brother and Sister Gerald Gochenour installed into the office of deacon with Bro. Mark Schrock and our pastor, Bro. H. H. Hendricks, conducting the service. Our fall communion will be held on World Wide Communion Sunday, Oct. 5, and our revival services on Oct. 26 — Nov. 2, with Bro. Herbert Fisher of the Union City church as our evangelist. Our delegates to district meeting at Camp Mack are Brother and Sister Glen Burger. — Mrs. Lydia Walters, Howe, Ind.

Linconshire—The men had as their guest, Milo Yoder, who spoke on some recent flying trips abroad for Brethren Service. At our April family night service, Ray Brewer, who was an exchange student to El Salvador, Central America, showed pictures and told of his experiences there. Our mother-daughter banquet program carried out the theme, Forward With Christ, and our 250th Anniversary. Mrs. Samuel Harley of North Manchester, Ind., was the speaker. Five children were dedicated on Mother's Day. On Conference Sunday, Claude Wolfe brought the morning message. While our pastor was on vacation, D. G. Berkebile, Dr. V. F. Schwalm, Arlo Gump, and Russell Bollinger filled the pulpit. Delegates Glen Baird and Joann Valentine reported on the Des Moines Conference.—Mrs. Quinter E. Hollenberg, Fort Wayne, Ind.

Nappanee—Our communion service was held April 3 at our church. Our church joined with other churches in a union Good Friday service. Dr. Russell V. Bollinger from Manchester College taught our combined adult Sunday school classes to start off our three months' study of the history of our church. Our pastor attended a seminar for ministers held the first part of April at Columbus, Ohio. On May 29 a special conference was held at the West Goshen church for teenagers and their parents. Dr. Atlee Stroup, family life counselor at Wooster College, spoke on Dating—Past and Present. Mrs. Harriet Burkholder was the guest speaker for mother-daughter banquet. Two babies were dedicated on Mother's Day. Our church attended afternoon and evening sessions of the mass meeting held at Camp Mack. Clarence Jordan, of Americus, Ga., was speaker. Mr. and Mrs. Gerald Neher, missionaries on furlough from Africa, spoke while our pastor was at Annual Conference. Dr. Leslie Whitcomb, executive secretary of the Elkhart Council of Churches, spoke one Sunday in June. Our men's work was responsible for a Sunday evening program; the Anniversary filmstrip, Come Up Higher, was shown.—Mrs. Cassel Hoke, Nappanee, Ind.

North Webster — Two of our deacons attended the district communion. World Day of Prayer was observed in connection with other churches of our town. Pre-Easter services was a union occasion, with each church observing its own communion on Thursday. Our pastor, Clayton Mock, and his wife were delegates to Annual Conference. We had missionaries from Kentucky showing the work being done at Flat Creek. Delegates to district conference were Pastor Mock and Viola Whitehead. In the absence of the pastor, Bro. E. B. Jones and his wife filled the pulpit on Aug. 10 in the morning and Bro. Lavon Symnsman of Syracuse in the evening service. — Rachel Morehead, Leesburg, Ind.

Plymouth—A parent-teachers' fellowship was held on March 16. In the evening the film, Walk to Freedom, was presented. Our young people distributed over our city the story of the walk to freedom in Montgomery, Ala. The week of March 30 we had a pulpit exchange with other Brethren churches in our county. We held our love feast and communion on Thursday evening of Holy Week. We have received five into our member-

ship. The Road to Easter was presented on April 6. On April 27, the Robert Swanks, recently returned missionaries to Nigeria, spoke and showed pictures. We had a home and family life school, which concluded with a fellowship supper. Mr. Walt Risser, superintendent of the St. Joseph County Parkview Home, spoke on the Father's Role. Mrs. Paul Halladay was guest speaker for our mother-daughter banquet. We held our vacation church school June 23 to July 3. On June 29 Susan Brubaker gave her speech, Progress Against Prejudice. We had the Anniversary lessons in our church school through April, May, and June. Our church is assisting with the expenses of Wilbur and Joyce McFadden as they prepare for full-time service in the mission field. Miss Fern Price attended celebration in Schwarzenau on Aug. 6.—Mrs. Raymond Ullery, Plymouth, Ind.

West Goshen—We had a mother and daughter banquet on May 5 and a family night on May 18 with Mrs. Dan Flory as speaker. On May 25 there was a service for all groups. Three have been baptized since the last report. Our temperance speaker was Arnold Vandermeerlem. On July 6 Rev. Robert Ryman gave the message in the morning, and in the evening Milo Yoder spoke and showed pictures of his trip to Ecuador. At our council meeting held on July 21 we had election of church officers for the next year. The French students were here Aug. 4. On Aug. 5 the women had a meeting on peace and citizenship with Mrs. George Neff as guest speaker.—Mrs. Elizabeth Miller, Goshen, Ind.

Southern Indiana

Muncie—The spring youth conference was attended by several of our young people. We had a mother and daughter tea on May 13. Bro. Claudius Pyles was the guest speaker for the pulpit exchange no May 18. In the afternoon Merrel and Alva Jean Branson were ordained to the ministry. This was followed by communion led by our pastor, Bro. H. Dale Brubaker He also served on the Standing Committee this year from Southern Indiana. Several of our children and adults have been at Camp Mack this summer. While our pastor was at the Annual Conference Reverend Johnson and Reverend Spiers from the Methodist church were our guest speakers.—Elizabeth Sprinkle, Muncie, Ind.

Michigan

Battle Creek—Since our last report nine have been baptized. Our pastor, Bro. Ivan Fry, is resigning and our new pastor, Bro. Ernest Jehnsen, of Mt. Pleasant, Mich., will be with us starting Sept. 1. Mr. and Mrs. Harley Arnett were our delegates at the Annual Conference. Our vacation Bible school was held July 7-18. Mrs. Addie Russell was the director. The offering is to be used to buy a lamb to send overseas. Two of our young people, Patricia Dean and Janet Nye, served in the work camp at Mills Mountain in Virginia and they also attended the National Youth Camp before returning home.—Mrs. Charles E. Gripe, Battle Creek, Mich.

. . . from covered wagon to transatlantic dirigible

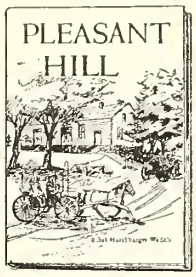
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CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Beaverton—One Sunday Bro. L. W. Shultz was with us for both services. After Easter services breakfast was served in our new basement. In the June council meeting new officers were elected for the church and church school for the coming year. A Bible school was held for one week and it closed with the children giving a program.—Grace Ward, Beaverton, Mich.

Northeastern Ohio

Zion Hill—Our quarterly council was held on July 16, with Elder J. D. Zigler of Alliance in charge. Sunday school and church officers were elected. Delegates to district meeting were Alpheus Rohrer and Naomi Miller. Since our last report three have been baptized. We held a vacation Bible school and closed with a program.—Sadie Kauffman, Columbiana, Ohio.

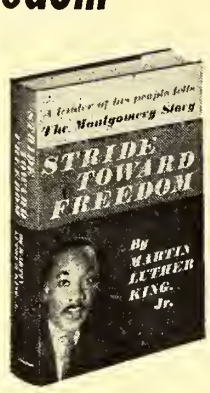
Northwestern Ohio

Eagle Creek—Several of our members attended the women's rally in April. Two babies were dedicated on Mother's Day, and our mother-daughter tea was held in May. On May 24 there was a children's work conference held in our church. We sent 215 pounds of grease, 205 pounds of clothing and some tools for relief. In June the men's work had a program, and the film, Unto These My Brethren, was shown. Our pastor attended the district Call meeting at the Deshler church. We had our vacation Bible school the first of June. We had as guest speakers during the absence of our pastor in June Professor Keeney from Bluffton college, and Brother J. J. Anglemyer. Several from our church attended camp at Mountain Lake in July. At our quarterly council, at which our moderator, Bro. Dean Farringer, presided, Sunday school and church officers were elected for the coming year. We held evangelistic meetings in August. Brother and Sister George Kreps told about their work in Ecuador. The date of our homecoming will be Oct. 5 and Bro. Wilbert Wiley, from Ashland college, will be our guest speaker.—Mrs. Lois Rodabaugh, Williamstown, Ohio.

Lima—For Holy Week services Brethren pastors exchanged pulpits. Our youth served breakfast at the Easter sunrise service. A spiritual life mission was conducted by Harper Will. Bro. R. V. Bollinger, dean of students, Manchester college, brought two messages on April 20. Four were baptized. Donald Binkley and Harold Pifer brought the Sunday morning

a leader of his people tells The Montgomery Story

Stride Toward Freedom



BY

MARTIN LUTHER KING, JR.

Here is the full account of "The Montgomery Story," that began as a bus strike and ended in a Supreme Court decision and the first successful large-scale application of nonviolent resistance to an American situation.
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General Offices
Elgin, Illinois

messages during our pastor's absence. Delegates to the Annual Conference, Mrs. A. P. Musselman and Mrs. Dean Farringer reported on June 29. In July many of our juniors, junior highs, and youth attended Mountain Lake camp. Bro. A. P. Musselman brought the message on Aug. 3.—Mrs. Clark Anspact, Lafayette, Ohio.

Southern Ohio

Covington—On Palm Sunday five children were dedicated. In the evening an Easter play was presented in co-operation with the choir. The Easter sunrise service was followed by a breakfast sponsored by the young people. Our revival services began on April 8, with the Curt Emmons family in charge. On Manchester Day Prof. T. Wayne Rieman spoke. Dr. Ira S. Gerig of Ft. Wayne, Ind., gave an organ recital of sacred music. Our father-son banquet was held on April 14. Twenty-eight children were baptized followed by a service of dedication. At a previous service sixteen were baptized. The Tri-County CBYF presented the anniversary play, In Our Own Strength. On May 8 we had our mother-daughter banquet. Many teams are working under the undershepherd plan. Billy Weigert was chosen to go to Honefoss, Norway, where he will attend a children's international summer village camp. Vacation Bible school was held June 2-13. On July 17 the women's work had a night visiting the shut-ins. We had a picnic on July 29, honoring our exchange student, Effie Zackenfels, who has returned to Germany. The church in council voted to participate in the anniversary call and to establish a Christian education scholarship.—Ethel Manning, Covington, Ohio.

Lower Miami—March 16 was family circle night. Our love feast was held April 3, with our pastor, Edward Angeny officiating. All the churches of the township co-operated in Easter sunrise services and breakfast. Loren Blackwell and Vern Landis were delegates to Annual Conference. A number of our women attended the May fellowship of the United Church Women of Jefferson Township at the Ellertown Lutheran church. The theme of our mother-daughter banquet was the 250th Anniversary, and the guest speaker was Mrs. Fred Hollingshead. Vacation Bible school was held July 28—Aug. 8.—Mrs. Lulie Laprad, Dayton, Ohio.

Pleasant Hill—We held a series of meetings on evangelism this spring. Brother H. H. Helman opened the series and Bro. Nevin Coppock and Brother Simmons led the discussion. The men's work has put a double wall in our basement to make more Sunday school classrooms. They also sent two heifers overseas. Our Bible school plans began with six of our members attending the training school at Manchester College. Brethren Carl Ferguson and Carl Cawood were delegates to Annual Conference. A group of our young people with our pastor, Brother Cawood, visited Bethany Biblical Seminary and Bethany Hospital, the publishing house at Elgin, Skid Row, and many other places of interest. Brethren Oliver Royer and John Huffacker filled the pulpit in Brother Cawood's absence. — Mary Beery, Pleasant Hill, Ohio.

Prices Creek — Our church participated in the community Easter cantata. A vacation church school was held in July in co-operation with the Wares Chapel E.U.B. church. S. K. Miller was appointed local Call chairman and plans are being made for the every-member canvass. Brigitta Krause, an exchange student from Germany, has returned to her home after having spent a year with the Duke family. Their son, Gary, will soon be returning from Germany. Our love feast was held on Sept. 27 — Roy G. Engle, Eaton, Ohio.

Salem—We began the year with a family night program. The history and organization of the Church of the Brethren was the theme for our school of missions during January. Teams from our church joined those of other denominations in our community for personal evangelistic visitation. On March 23 the first worship service was held in our new sanctuary. Sixteen persons were baptized and five received by letter. On April 3 we had our love feast and communion. Our congregation sent four heifers to Germany in honor of the 250th Anniversary. On May 11 Brother and Sister Elmer Baldwin, whom our church supports in Africa, brought messages. Brother and Sister Charles Strain and Brother and Sister Rollie Helstern have been installed in the office of deacon. Our pastor and his wife, brother and Sister Foster Bittinger, and Mrs. Miriam Wenger served as delegates to Annual Conference. The dedication service for our new church edifice will be Nov. 16; Bro. Paul M. Robinson, president of Bethany Biblical Seminary, will be the speaker. Our revival meeting led by Bro. Dean Frantz will begin the same evening. A two-week community vacation Bible school was held in July.—Hazel Brumbaugh, Union, Ohio.

North Atlantic

Quakertown — Ronald Moyer of the Indian Creek church spoke and showed

Brethren Placement Service . . .

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No. 366. Wanted: Single man to work on farm. Knowledge of general farm helpful but not necessary. Must have some experience with dairy cows, or a willingness to learn. Will live in as one of family, who are Brethren. Contact: Robert E. Prigel, Box 31, Glen Arm, Md.

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films of his work while on the Nigeria mission field. A color film, God's Word in Man's Language, was shown by John Ortolani. These were two of the special programs sponsored by the CBYF. Dr. B. E. Ewing of Pennsylvania Temperance League spoke to us. We joined with three other churches for Holy Week and Easter services. Three have been baptized. Bro. Joseph Moyer, pastor of the Indian Creek church, exchanged pulpits with our pastor one Sunday evening. Our semiannual love feast and communion services were held with our elder and pastor officiating. At the father-son fellowship Bro. Nevin Zuck was speaker. On Mother's Day we had a dedication of children. The children rendered a play at the mother-daughter fellowship. Our pastor represented our church at the Annual Conference. Bro. Bill Longenecker held evangelistic meetings at Highland Park. — Mrs. Blondell Ludwick, Perkasie, Pa.

Eastern Pennsylvania

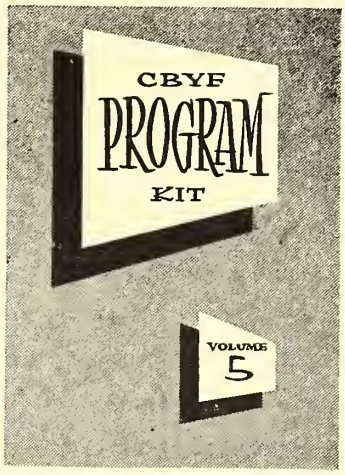
Chiques — Mrs. J. C. Wine was guest speaker for our mother and daughter fellowship. A service of dedication for babies was conducted on Mother's Day. Recent guest ministers have been Bro. Carl Zeigler, Elwood Shelly, Dr. Charles Weaver, a representative of the temperance league, and Howard Bernhard. On May 24 an all day love feast was observed in commemoration of our 250th Anniversary. Visiting ministers included Brethren Frank Carper, Graybill Hershey, Michael Kurtz, Omar Nicarry and Samuel Longenecker. Bro. Ralph Schlosser spoke on the doctrines of the church at a morning and evening service. Brethren David Gibble and Herbert Wolgemuth were delegates to Annual Conference. A number of our young people spent a week at Camp Swatara. Two delegates were sent to the women's work camp. The women made children's clothes for Kenya, comforters for relief, and rolled bandages. Brother and Sister Harold Geib directed the daily vacation Bible school for two weeks. The offerings were used for the Neffsville orphanage. — Mrs. John K. Stauffer, Lawn, Pa.

Ephrata — While our pastor, Brother J. A. Robinson, was absent on a preaching mission in the Yellow Creek congregation, Bro. Galen Kilhefner was our guest speaker. Brother and Sister Robinson gave reports on the Annual Conference proceedings. On July 13 Brother Robinson observed his forty-ninth anniversary in the ministry and spoke on The Church We Love. He is giving us a series of sermons on The Seven Churches of Asia. On Mother's Day nine infants were presented for consecration. In the evening the carol choir gave a sacred concert. Our women entertained the Golden Age group on June 15. The pageant, Truths by the Wayside, was presented in the Children's Day exercises. On July 6 Bro. Gerald Neher, missionary to Africa, spoke and showed slides of his work there. The young people held a car wash for the benefit of the building fund. The conference of Christian education for Eastern Pennsylvania was held in our church on Labor Day. Our love feast will be held on Oct. 5 followed by a preaching mission which will be conducted by Bro. Ralph W. Schlosser. — Mabel M. Myer, Ephrata, Pa.

Hatfield — Our week of revival meetings was conducted by Bro. Ralph R. Frey, who also officiated at the love feast. The teaching of the Anniversary lessons was discussed by Bro. Nevin Zuck for the churches in our area. The Elizabethtown College choir rendered a sacred concert on May 2. Mrs. Calvin Bright brought the message at the mother-daughter fellowship. Dr. B. E. Ewing of the Pennsylvania Temperance League gave an address on June 1. Children's Day was observed with a program and a message for the children given by Lucy Clemens. The young adult class held a fellowship meal in honor of our pastor and his wife, Bro. Ralph H. Jones, on their thirty-fifth wedding anniversary, followed with a This Is Your Life program. The pastor and his wife served as our delegates to Annual Conference. The CBYF presented a service one Sunday evening having Bro. Robert Weber as the speaker. The vacation Bible school was directed by Ruth Fretz. The daily offerings of the children were given to the Montgomery County school for physically handicapped children. — Mrs. William G. Nyce, Lansdale, Pa.

Mountville — Ten persons were received into the church by baptism and three by letter. Bro. Berkey Knavel of the Roaring Spring church conducted our evangelistic meetings. Brethren Ralph Schlosser and Earl Kurtz served at our love feast services. Our church was received into membership in the United Churches of Lancaster County. We joined with the churches in our community in the World Day of Prayer. We had a school of family living at which Dr. Paul Rummel was the instructor. On May 4 the Elizabethtown College choir presented its program. Six children were presented for a consecration service on Mother's Day. Our daily vacation Bible school had for its theme Good News to All People. — Mrs. J. Mark Bushong, Columbia, Pa.

Richland — Our pastor, Earl S. Leh-



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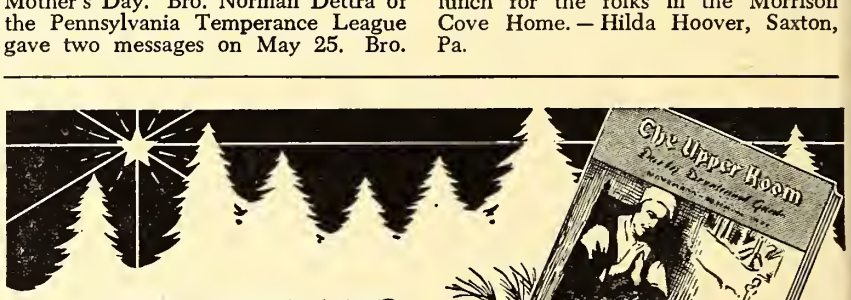
man, represented us at Annual Conference and was the director of our vacation Bible school. Sharing with the children of India and Africa was the project. A women's work meeting was held in our church on June 4 at which Mrs. J. C. Wine was the speaker. A number of our women attended the district women's work camp at Camp Swatara. The women have been sewing for relief and assisting with the mending, ironing, and canning at the Neffsville orphanage. Six new members have joined the church. Community vespers were held on Aug. 17. — Michael Kurtz, Richland, Pa.

White Oak — We had a revival service at the Manheim house with Bro. Donald Miller as evangelist. Our love feast was held in the Graybill house; Brethren Frank Layser, Henry Wenger, and Elmer Brubaker were guest speakers. Bro. Hiram Gingrich preached a missionary sermon. Bro. Rufus Fahnestock was ordained to the ministry and Bro. Amos Cassel installed as a deacon. Our delegates to Annual Conference were Brethren Graybill Hershey, Milton Hershey, and Rufus Fahnestock. We had a week-end harvest meeting and Bible conference with the theme Faith; Brethren Michael Kurtz and Jacob Miller were the speakers. The offerings was used for foreign and home missions. Since our last report twelve have been received by baptism and six by letter. We will hold our fall love feast on Oct. 25 at the Manheim house. Our October revival will be in the Graybill house, and Bro. Harold Jones will be evangelist. — Mrs. Alvin Diffenderfer, Manheim, Pa.

Middle Pennsylvania

Martinsburg — Bro. Ralph Schlosser held a four-session Bible institute in March. The pastor conducted faith and doctrine classes for junior highs and also for juniors. Six persons were received by letter and eight by baptism. The women's work group served its annual dinner at the Morrison Cove home and had their yearly covered dish supper on April 23. The 250th Anniversary preaching mission of the district met in our church. Brethren Guy West, Harold Bomberger, Morley Mays, Henry Long, and Ed Ziegler were guest speakers. The five choirs presented a music program. At the mother-daughter banquet Mrs. Oder Burket was speaker, and at the father-son banquet Bro. Joel Thompson. Nine children were consecrated on Mother's Day. Bro. Norman Dettra of the Pennsylvania Temperance League gave two messages on May 25. Bro. Joel Thompson served as our summer pastor. Brethren Roy Forney, E. B. Kensinger, Wayne Ebersole, and H. L. Alley were delegates to Annual Conference. Our church joined in the community vesper services during July and August. — Mrs. C. O. Beery, Martinsburg, Pa.

Raven Run — Bro. Emmert Frederick held revival meetings May 11-18, ending with the love feast. Vacation Bible school was held June 2-13. Our pastor, Bro. Percy R. Kegarise, was our delegate to the Annual Conference. Our church school studied lessons commemorating the 250th Anniversary. At the quarterly business meeting Brother Kegarise was elected pastor for another three-year term. Plans were also made to purchase property back of the church. A number of our children attended Camp Harmony this summer. On July 2 the women's work of the church presented a program and served lunch for the folks in the Morrison Cove Home. — Hilda Hoover, Saxton, Pa.



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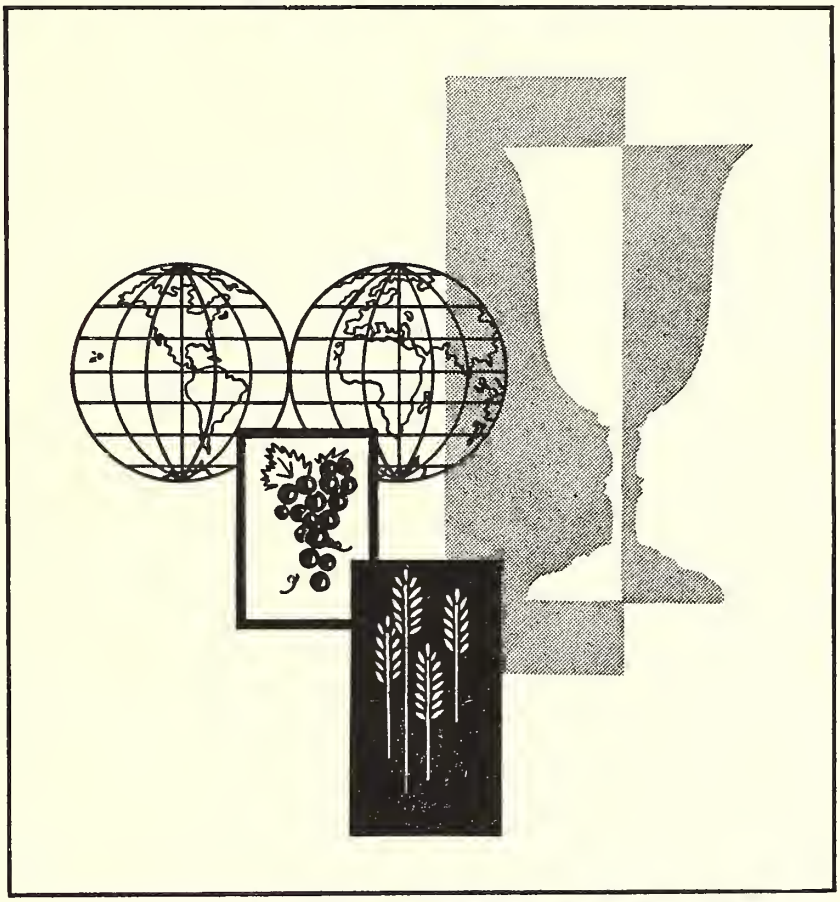
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Church of the Brethren
Gospel MESSENGER

OCTOBER 4, 1958

WORLD WIDE COMMUNION



National Council of Churches

ON THIS first Sunday in October our Lord calls us to his altar to share with millions of people around the world the sacred observance of communion. In this universal experience of dedication and Christian devotion, we bow our hearts humbly before him. We arise aware of that unity of spirit that lives in communion with God through Christ.

The peace of consecrated fellowship floods our minds to deepen the conviction that this is God's world, that he is interested in what we are and do, and that he calls us to be laborers together in forwarding the cause of his kingdom. In the presence of the cross and at the altar of God's house, with the cup in our hands, we see clearly the impelling implications of discipleship. To have the power of a transforming faith we must share the good news of God's redeeming love in Christ. As we "draw near with faith" this day, let us remember to give ourselves in service to mankind.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Quiet Christians

The leadership of the Roman Catholic church in years past made serious mistakes. The leadership of the churches of the Reformation can make serious mistakes. To err is human.

There is the quiet, unobtrusive, yet effective body of Christians who practice true Christianity without fanfare. This body is necessary in certain countries such as China for preservation of the faith. This body is the backbone of Christ in America.

Unfortunately, there is the body of Christians which is successful in the legalistic way of lip service and bombastically declares the glory of God, but fails to preach effectively in the best ways possible, in spirit and in action.

The leaders of the established church are not always right. History shows this. The Nazareths produce the Saviors, and not Romes. Great movements toward truth start in humble situations. Even church assemblies at times are fallacious. Truth starts many times in garrets rather than in mosques or convention halls. Christ many times is more interested in the plight of the people next to the church rather than those in church.

The "still small voice" is stronger and will continue to be so long after the trumpeted bleatings of misguided men of God cease. — Myron C. Horst, York, Pa.

Our Main Business

Thinking back over the things we heard at Conference, one is thrilled at the many ways in which the Church of the Brethren is playing a significant part in tasks all around the world today.

However, there is an area in our church's life which we are beginning to realize more and more we are tragically weak in — the field of evangelistic endeavor. When we study the statistics of our church and see that we are very nearly at a standstill in our growth, it gives us serious pause indeed. We know that numbers are not the most important thing in a church's life, yet we also realize that it is a law of life that we must either move forward or we are in reality slipping backward. Some of our churches are doing outstanding work in evangelism, but the over-all picture of the Brotherhood is not good.

When we have such vision and zeal in many lines, why are we as Brethren so hesitant and ineffectual in presenting the claims of our "incomparable Savior" to others? Why do many other denominations go around us in this field? Are our methods of evangelism at fault or is it a lack of deep concern for others? What can we do to remedy the situation in "our main business — evangelism"?

In the July 26 number of the Messenger there was an excerpt from Bro. Harper Will's penetrating message, Evangelism — It Should Torment the Brethren. Every Brethren should have an opportunity to study thoughtfully this article in its entirety.

If we as laymen wonder why our ministers have not been more successful in "reaching others," we perhaps should look at the indifference in ourselves and our unwillingness too often to go out as lay teams, to participate in prayer fellowships, and to start new congregations.

If we as adults wonder at times why our youth may seem to understand more clearly the giving of "the cup of cold water" than the active witnessing to our Christian faith, we could well look at the example we adults have given them.

In this 250th anniversary year we need not only to experience the glow from work well done, but also to face squarely our failures and to study means of strengthening any program which is lagging. — Mrs. Lloyd Studebaker, La Grange, Ind.

Definite Program

Referring to program of action in Aug. 30 issue, it is difficult for me as a reader of the Gospel Messenger to imagine how any reader can write of a lack of a "definite church-wide program" if he has read the Messenger at all in the last six months or year. I know of no denomination that has a more definite program kept before it through the Messenger and in our Anniversary Call. Our goals as outlined by the Brotherhood Board cover every phase of possible church work in our home land and in foreign fields where there is need. — Charles L. Rowland, Shippensburg, Pa.



Bruno Bramanti — Three Lions

"And a great storm of wind arose, and the waves beat into the boat, . . . and they woke him and said to him, 'Teacher, do you not care if we perish?' And he awoke and rebuked the wind, and said to the sea, 'Peace! Be still!' and the wind ceased and there was a great calm. He said to them, 'Why are you afraid? Have you no faith?'

Why Are We Afraid?

Joseph Shelly

THOSE who work close to the seat of government have an opportunity to observe and evaluate human political nature which those farther removed do not have. We notice that congressmen are human beings subject to the same vicissitudes as all other individuals. Perhaps they are more sensitive to these changes and subject to them in a greater degree. Some change courses and complexions as rapidly as a chameleon, reflecting the political and social pulse of the nation.

The first session of the 85th Congress was highlighted by civil rights, school aid, the atom, the Middle East crisis, economy, and tax reduction. The President's budget requests were cut by Congress almost $5 billion. During the time between the sessions the first Russian sputnik was placed in orbit around our planet.

With the opening of the second session there was a great clamor to open the floodgates of spending in order to get a satellite into orbit. It became urgent that we increase our spending for defense and security. It became vitally important that unlimited sums of money be made available to train scientists regardless of the student's personal interest. Scientists would save us from the dilemma we faced. All of these concerns were considered as though unlimited material resources would solve the problems facing our nation.

As the present session came

to a close, a fear of economic recession occupied the minds of leaders. Again, there was a great rush to appropriate funds recklessly, to remedy the evil which we fear. And almost before the ink was dry on these bills, there was a new fear of the inflation we are certain to face from deficit government spending. And so one more fear was produced in subsiding another. Thus, for the first time in fourteen years, the Congress will undoubtedly appropriate more money than the President requested.

Underlying all these issues is a fear of World War III. Again, the nation and its leaders have put their trust in an all-out effort to build bigger bombs, faster planes, and globe-circling missiles.

The attempt to eliminate fears and seek security by material means is evidence of a disease in our nation. A people who depend on material solutions is afraid. We must cease to be afraid and act courageously if we would be world leaders.

During the lifetime of many of us, two wars have been fought: one to make the world safe for democracy; another to establish firmly four essential human freedoms, one of which is the freedom from fear. And yet our world, our nation, is beset with all kinds of fears.

Our trouble stems from the fact that there is no close relationship between our individual lives and the larger scheme of life. Our lives are no longer in accord with the eternal purposes of God. Consequently, we are afraid.

Ample evidence exists all around us that we are not free of fear in our political, social, and economic life. In fact, many Christians are beset with fears concerning their personal lives, their social status, and even their church program.

We have fears concerning the conduct of our personal lives. If we oppose certain evils or practices we might be considered peculiar by our associates. If we let down the race barriers, we will be lowering the prestige of our church. If the outreach of our church requires an increase in expenditures and giving, we are ready to rationalize our reasons why this cannot be done.

To remove these fears which dominate our lives we need to reaffirm our belief that the purposes of God are more important than military weapons, economic forces, or even life and death. Such a belief will end fear.

The Word of God furnishes numerous instances of direct injunctions, to "fear not." But we individuals have too many reservations. When we see the wind and the waves about us we reach for the life belt instead of depending on faith. Our faith is too shallow to be productive of good works. Warren Slabaugh in his book, The Role of the Servant, sums up why we have these misguided motives which lead to our current fears. "Man . . . at his best needs illumination from outside himself, the light which comes from the Creator. Without that light, he confuses values and may defend what is secondary, or positively evil, as objects of his first devotion."

Most individuals put forth conscientious efforts to avoid violating moral or physical laws, realizing their adverse consequences. The laws which God established for our daily living are no less wonderful or less important than the physical laws. These laws are just as valid, and just as inexorable as the law of gravity.

It was not until the disciples recognized the Master in the darkness on the troubled waters during the fourth watch that they received the assurance of his words: "Take heart, it is I; have no fear."

A Prayer of Rededication

FATHER, my God and my King, come into my heart and make yourself at home. I know that this house is not fit for a King; because of my carelessness and neglect, it has become more like a pigsty than a palace. But I find comfort and boldness in the knowledge that you are not proud. When you made your visit to the earth as representative man, when you were born into your own world as a human babe, the first breath you took was the air of a stable. And later, when your task was done, the last air you breathed reeked of blood and sweat and rotting flesh.

O my God, forgive me for the times when I have turned up my nose and behaved as if the ordinary comforts of this life were my birthright. Forgive my arrogant presumptuousness. Let me never forget that the servant is not above his Lord. Let me never forget that I have no rights—only privileges and responsibilities. Let me not forget that the abundant life which you promise is not the life of ease, but the life of service, of loving service, for service given without love is mockery. Help me to remember that he who says, "I love God," and yet hates his brother is a liar.

And now once more, I offer my life to you. Bless my resolve to hold nothing back—of love, of talents, of time, of substance. Stiffen my spine, that I may stand upright in your sight, and not bow down to the baalim of materialism and carnality. Keep my vision clear, that I may never lose sight of my destination: the indestructible realm of the Spirit, of which this passing world of the senses is but a pale and distorted shadow. Amen.

EDITORIAL

Bridges, Not Brinks

IN JULY many Americans were asking, Why are our troops in Lebanon? Outside the United States the same question was often framed, only much more sharply. Presumably both United States and British troops had been sent to the Middle East because of fear that the Iraqi revolt would spread to other countries "friendly" to the West. But many governments around the world, already friendly, could not view our actions as exhibiting either wisdom or friendliness.

In August many Americans were asking, Why are we involved in the defense of the off-shore islands under attack by Communist China? Outside the United States the same question was asked, with even sharper criticism than we received over intervention in Lebanon. Some of the European governments that might have shared our views concerning the Middle East had no such agreement with our position in the Far East. The only justification for "protection" of these small islands, just a few miles from the China coast, was their possible use in launching an effort by Nationalist China to retake the mainland. This hope cannot be taken seriously, but the possibility of involving the world in another tragic conflict must be reckoned with.

In September the tension in the Middle East had eased because of proposals made by the Arab States themselves, and there was a prospect of our withdrawing, not too gracefully, from Lebanon. At this writing, however, over 10,000 troops remain there. There was also some hope that negotiations could be resumed with the Chinese goverment in the interest of relieving the situation in the East.

Back of our difficulties, in the opinion of many observers, is a dangerous and risky foreign policy that repeatedly brings us to the "brink of war." The idea seems to be to keep the rest of the world guessing as to exactly when and at what point we will use the forces we keep in readiness. It does not matter if we lose the friendships of some other nations, says our secretary of state, so long as we are protecting our own interests. If those interests place oil on a higher plane than human rights and liberties, it is not difficult to see why we are viewed as greedy imperialists.

But is it true that Americans are so selfish? We believe that most Americans, if shown the need, would sacrifice in order to help establish friendly relations with our brothers in the Middle East and in the Far East. We surely do not want another war. Therefore, we deserve a foreign policy that will concentrate on building bridges through friendly trade, through nonmilitary aid, and through a recognition of the dignity and rights of billions around the world.

It is not "brinkmanship" — our present policy — but rather "bridgemanship" that we have a right to expect from our State Department. The former will inevitably lead to horrible destruction. The latter will at least offer some promise of improvement in our foreign relations. We earnestly believe that Christians in the U.S. should work and pray for a more Christian foreign policy. — K.M.

Relate Creed to Need

DR. Heinz Renkewitz, a church historian now located at the Evangelical Academy in Arnoldshain, Germany, has guided Brethren scholars to the source materials so important for understanding our European beginnings. Although he is a leader in the Moravian Church, Dr. Renkewitz is unusually well informed concerning the personalities and events of early Brethren history.

In recent years this scholar observed the work of Brethren on their return to Europe following the second world war. Knowing both the spirit of early Brethren origins and the practice of recent Brethren Service activities, he has remarked that the motive for our work in Europe has been "not creed but need." He sees it as a testimony against war and the use of force, as a means of developing fellowship across racial, class, and national lines.

In rejecting creeds today we hope that Brethren will not also reject the underlying beliefs that once found formal expression in creeds. The trouble is not with the creed itself but with the failure of many Christians to relate their creeds to the immediate needs of men — physical and spiritual needs, individual and social needs. In response to need we ought to offer a vital and creative program of action based on a sound and sensible statement of belief. Both doctrine and service are essential in Christian experience. Let's keep them close together. — K.M.

In a controversy over the order of worship in the love feast, Alexander Mack, in a letter which might be a commentary on 1 Corinthians 13, wrote

Above All, Preserve Love

Vernard Eller

IN THIS anniversary series dealing with New Testament passages prized particularly by the Brethren it would, of course, be a manifest error if Corinthians 13, Paul's famous love chapter, were to be omitted. However, its inclusion would be equally an error if it were taken to imply that this prize is in any sense a Brethren discovery, that the emphasis we put upon the chapter in any way represents a unique insight. If there is any one New Testament passage that Christendom universally has united in valuing above all others, it is 1 Corinthians 13.

But although there is here no room for any exclusive claims, this is not to deny that the Brethren have had at least one somewhat special insight into the meaning and application of the apostle's counsel. Undoubtedly the love chapter is most often read by an individual Christian as advice concerning the attitude he should display in the relationships of his personal life.

But although there is certainly nothing out of place in this reading, it is rather clear that as Paul wrote 1 Corinthians 13 he was addressing a congregation of Christian believers, counseling them as regards the spirit that should typify their corporate life. Our founding Brethren happened also to be greatly concerned about the quality of fellowship, or community, that should mark the body of Christ and thus were in position to appreciate Paul's words in a peculiar way.

A classic instance comes down to us out of early Brethren history. In the case of 1 Corinthians 13, it was around the year A.D. 55 that some difficulty arose within the Christian congregation at Corinth regarding the value and role of certain "spiritual gifts," such as speaking in tongues, prophesying, etc. In an effort to allay the controversy, Paul, the leading spirit of the church of that day, wrote a letter in which he counseled that "the greatest . . . is love."

In the case of the Brethren, it was around the year A.D. 1774 that some difficulty had arisen within the brotherhood regarding the order of worship of the love feast. Earlier the Brethren had observed the feet washing following the fellowship meal, on the basis of a literal reading of John 13: 2 to the effect that "after supper" Jesus had washed the feet of his disciples; but a painful transition was in progress toward washing feet before the meal, on the basis of natural and logical order and of a more correct translation of the original Greek which makes the Gospel to say "after the supper was ready." In an effort to allay the controversy, Alexander Mack, Jr., the leading spirit of that church, wrote an encyclical letter in which he counseled, "Above all, preserve love."

Though Paul's letter is not cited in Brother Mack's, the latter can be read as a commentary (or as a specific application) of the former.

Love does not insist on its own way; . . . it does not rejoice at wrong, but rejoices in the right (1 Cor. 13:5b-6).



If any one "can in love and moderation instruct us . . . we should be ready to accept it"

. . . It is our belief and view, if a brother or any other person can in love and moderation instruct us according to the word of the Lord more fully and otherwise than is here pointed out, we should be ready to accept of it not only in this point of feetwashing but also in other matters. And we would not at all rest upon long usage but let the word of the Lord be our only rule and guide. . . .

If I have prophetic powers, and understand all mysteries and all knowledge, . . . but have not love, I am nothing (13:2).

Such [i.e., dogmatism and disputation] ought not to be the manner and mind of the true lovers of wisdom. . . . But commonly it is thus, that when a person receives some knowledge in selfishness and maintains it in self-will, he is not willing to be instructed. He will dispute in his own wisdom about the shell and drop the kernel. Therefore, dear brethren, let us all be wise; and let us especially concerning feetwashing be careful how we are to be minded, in love, in peace and humility to submit to each other.

The greatest of these is love. Make love your aim (13:13b–14:1a).

For Christ indeed has given no special command, when or what time it should be performed, before or after supper. But he has commanded that it should be done—and also that we should love one another, since Christ has not said that his disciples should be known by washing feet or by the breaking of bread, but he said, "By this all men will know that you are my disciples, if you have love for one another." . . .

Our knowledge is imperfect; . . . but when the perfect comes, the imperfect will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways (13:9-11).

Therefore it is of the utmost necessity to maintain love and peace and to conclude to pray our dear Lord for still more wisdom. For I can say, in truth and from experience, that in the beginning we washed one another's feet after supper and after the breaking of bread—yet accompanied by a blessing and an awakening of love. Afterward, we saw a little nearer and washed one another's feet after supper but before the breaking of bread—also with a blessing. Then, when Reitz published the New Testament and a brother came among us who understood Greek and pointed out to us properly how Jesus washed feet before supper, in singleheartedness we did do it ever since and at all times before supper. . . .

Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude (13:4-5a).

Yet I say this, if I should come to a fraternity who would break bread, and the leaders of that fraternity did not yet understand it otherwise but that the feet ought to be washed after supper, I would partake with them in great simplicity and love. Yet I would lay my views before them according to the Scriptures and wait in love and

have patience with them until they could see it so likewise.

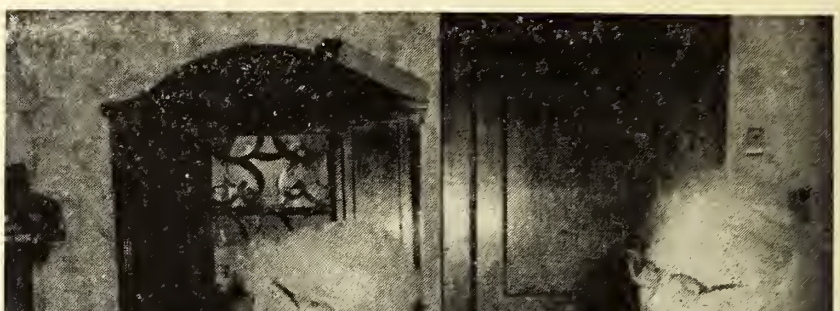
If I . . . have not love, I gain nothing (13:3).

For I feel assured that when the matter is examined quite impartially, and love and peace are preserved, it will be easily seen and understood, that it is so, as we have shown above, . . . and we can stand with a good, quiet conscience before God and men. . . . Hence the Scriptures require spiritual eyes, mind, and understanding. Otherwise, by the letter we would have nothing but trouble and division, if without true illumination one would think to hold fast to the letter in one place, and would act contrary to it in another place and not regard it.

Now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood (13:12).

Therefore, dear brethren, let us watch and be careful; and above all, preserve love, for then we will preserve light. For the Spirit of Truth testifies in 1 John 2:10: "He who loves his brother abides in the light, and in it there is no cause for stumbling." Then our good God, who is love purely and impartially, can and will add by degrees what may be wanting in this or that knowledge of truth.

In this anniversary year of 1958 the churches of our Brotherhood are not greatly agitated about speaking in tongues or the correct order of the love feast; but today, just as much as in A.D. 55 or 1774, we face issues and are thrown into situations where it is imperative that we give heed to the words of Him whose Lordship we seek: "By this all men will know that you are my disciples, if you have love for one another"; to the words of that apostle who gave us the great love chapter: "So faith, hope, love abide, these three; but the greatest of these is love"; and to the words of our esteemed predecessor and forefather: "Above all, preserve love, for then we will preserve light."



Two volunteers transcribing a book into Braille

Something for Others

Harold Rowley

THROUGHOUT these United States men and women sit in rented offices, in donated offices, and in their homes pounding away at all hours on machines that resemble typewriters. If you could see them you would ask, "What kind of well-paid boondogglers are these?"

The fact is these are neither well-paid nor boondogglers. They are members of a group of volunteers who transcribe ink-print matter into braille for blind students, professional people, and those blind people who just like to read.

The transcribing of braille is a hobby to most of the people engaged in it. In one city work may be done under sponsorship of a Lions Club; in another, with the assistance of the Red Cross; in a third, under supervision of a library.

Church and synagogue groups are active in braille transcription in many American cities. Chicago's Johanna Lodge has stocked the braille branch of the Chicago Public Library with hand-copied braille volumes the blind would otherwise never have read.

And if no existing organization takes hold of transcribing in a given town, there is no law against creating an organization for that very purpose. Philadelphia's Volunteer Service for the Blind, Inc., 332 S.

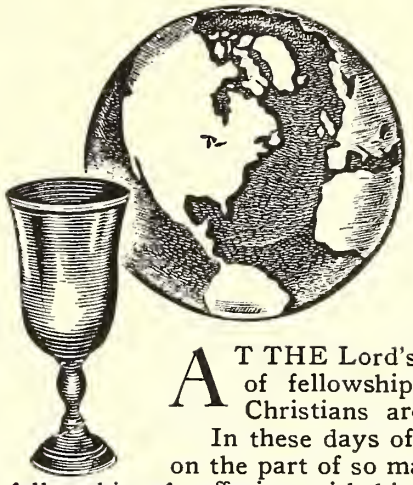
Thirteenth Street, is a monumental example of this kind of organization. Though it offers many services to the blind, its braille transcription is perhaps the greatest. With hundreds of volunteers working, it has helped nearly 2,000 blind students to complete their education. It transcribes many hundreds of braille volumes, well over a million pages, annually for libraries. Among the volunteers that Volunteer Service for the Blind has trained is a group of prisoners at the Eastern state penitentiary at Gratersford, Pa., and another at the New Jersey state reformatory at Bordentown, N. J. It is able to say that "no request for assistance is ever ignored."

Some transcribers use a braille writer resembling a typewriter. Some use a "slate" and stylus, a slower method of punching the dots by hand. But few ever make a charge to those who receive the benefit of their labor.

Volunteer braillists come from every walk of life and income bracket, but homemakers who can get in a few licks any hour of the day between household chores are probably in the majority. *Espirit de corps* is high. Mrs. William E. Gimbel of Chicago transcribed for blind students, kept at it till her doctor called a halt; she had contracted glaucoma. Mrs. Raymond Schreiber of Detroit lost her arm because of cancer; after her wound had healed she reported for duty and is now transcribing with a machine equipped with a special "uni-manual" keyboard. There are many transcribers at the Philadelphia Home for Incurables.

The chief unifying force in all this sprawling bigheartedness is the Division of Books for the Adult Blind, Library of Congress, Washington, D. C. If you have a yen to learn braille and transcribe in your spare time, the division will teach it to you free of charge (except that you may have to buy equipment and paper if you do not live near any sponsoring group). It will put you in touch with the religious or cultural group whose literature you would most like to make available to the blind.

The Library of Congress will, upon your satisfactory completion of the braille course, grant you, as it has some two thousand others, a certificate testifying to your proficiency. It may not always be necessary to be a certified braillist to give your services as a transcriber, but it is a morale builder. It means you have done, and are doing, something for others.



At the Table of the Lord

AT THE Lord's table, I desire a new sense of fellowship with him and with all Christians around the world.

In these days of so much intense suffering on the part of so many, I would enter into the fellowship of suffering with him and others.

At the Lord's table, I am brought into fellowship with the long line of believers which began at the first simple observance in the upper room. The first disciples handed it on to a faithful company — to the early Fathers of the church; to the writers of the Christian literature of the ages; to the great poets; to the Reformers; to statesmen and rulers who have gathered about this table all down the centuries; and to those who have been dear to me in my own life and now walk with him in white. How this line reaches back, bringing me into fellowship with the past.

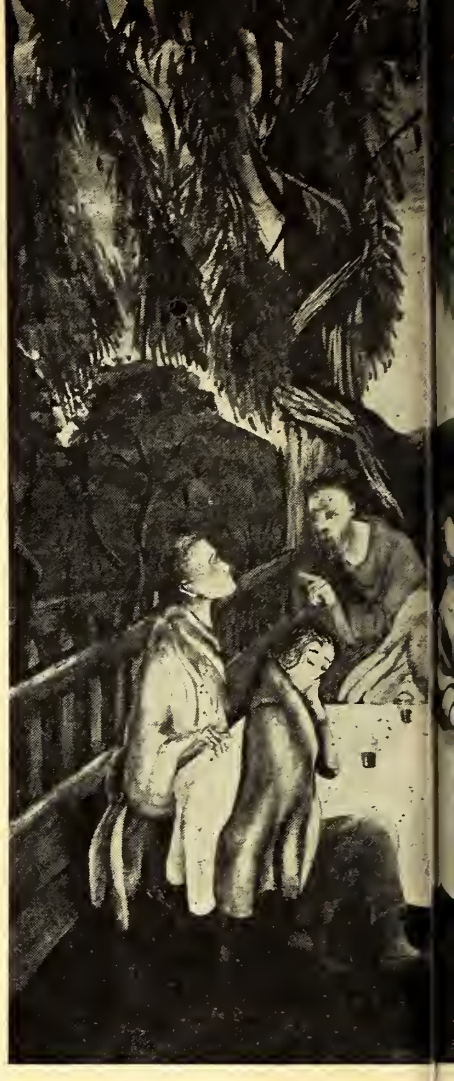
This fellowship about the Lord's table reaches out to the ends of the earth. What languages, what colors, what ranges of people are members today of this group of guests about his Table. Here Christians forget their differences, remembering only Jesus Christ and the wide brotherhood into which he brings them. At this table I am in fellowship with my brethren across all barriers. I am a part of an unbroken and an unbreakable world fellowship of Christians.

At the Lord's table, I dedicate myself anew to the work of his church and the extension of his kingdom upon earth. May my life be a channel of blessing through which his spirit may flow that others may share in the salvation he brings.

He Knocks at the Door

ESTHER COTTON

Christ bore the burden for us all;
He took his cross to save man's sin;
So when our Master makes a call,
Should we not let him enter in?



Through the ages artists have always depicted Christ against backgrounds of their respective climates and cultural symbols. Continuing this tradition, this painting of the Last Supper is one of a series portraying Christ moving once again as an ageless, timeless spiritual force through the American scene

Holy Communion

Govindji K. Satvedi

THE holy communion is a well-favored sacrament in the whole Christian world. It is observed with a great preparation of heart and all true believers examine themselves thoroughly and penitently to purify themselves in order to become fit for this holy sacrament.

Why is this sacrament called holy? Because God himself through Jesus Christ founded it. It is an incomparable action of divine love. It is observed in holiness of heart. It requires fellowship with a holy God. It is a remembrance of a holy act of atonement.

Holy communion is observed in three parts. The first is feet washing. It is written that Jesus rose from supper and began to wash the disciples' feet. It was quite unusual for a Guru-Rabbi-Master, to wash his disciples' feet. That is why Peter objected, for he took this according to the Oriental custom, where the disciples wash the feet of their *Guru* as a matter of reverence and humility. But Jesus at once showed him that it was not a matter of humility but a matter of sanctification (John 13:8-10).

In the Eastern countries the disciples wash the feet of their *Guru* and distribute that water as a matter of blessing. Some disciples consider washing their *Guru's* feet a great honor and drink a spoonful of that water for their sanctification. The sanctification is the central point in this feet washing in either case.

Easter week in Jerusalem is a great week of various festivals. Among them one festival is of feet washing. When I was there in 1954, I saw it observed by four different churches, the Roman Catholic Church, the Greek Orthodox, the Armenian Church and the Coptic Church. Of course, they all have different ways of washing, yet they all have the same meaning of sanctification. All observe it with great reverence and solemnity. Our church is doing well in observing this feet washing, after the will of our Savior as stated in the Scripture (John 13: 12-17).

The second is the love feast. After the feet washing the disciples and Jesus had supper together. This feast was called a love feast. The apostolic church observed it as a sign of unity and love. The Greek word *agape* means love. The same word *agape* is used for this love feast too. In church history we read that they thus united the *agape* with the celebration of the eucharist.



Three Lions

Owing to some difficulties the love feast was dropped from this sacrament in the Council of Laodicea in A.D. 320. This part has a great and good meaning. Our Lord ordered the observance of the whole sacrament and not just a part. If there was no plain order, the first church would not have observed it. It should be a real feast such as some churches in America eat together after the church service on Sunday.

The third part is the eucharist, the bread and wine. This is the most vital part of the ceremony and is observed by most Christians. In India or in the Oriental countries non-Christians have a similar ceremony in their temples and in their meetings. They offer a coconut or cooked rice or sugar and then distribute it among the worshipers as a sign of their god's blessing. They receive it with great respect and in good faith for sanctification.

Our Lord ordered us to repeat the taking of the bread and wine till he returns. This is in remembrance of our redemption for remission of sins. This was the price he paid to redeem us. The world has no idea of the price of a soul. One soul cannot be bought with the wealth of the whole world. The psalmist asked, "What is man that thou art mindful of him?" The value of a person in the sight of God is as much as his own personality. That is why God in Jesus had to become a man, to take the place of sinners and to pay the penalty for mankind (Heb. 2:14-16).

His body and blood were given for the justification of believers. What a price he paid! Praise the Lord for his unlimited love and grace. Would there be any so foolish as not to accept the free gift of God, everlasting life? May God open the heart of each and every person to understand and accept the unsearchable and unspeakable gift of God.

Go With Expectancy

Kirby Page

ONE tragedy of the modern Sunday is that many people go to church without expectation. It simply does not occur to them that something miraculous may happen while they are in the sanctuary, that they may meet the Eternal face to face, that a profound understanding of Christ may burst upon them, and that they may go out with power and joy to face the problems of life. And we preachers sometimes proclaim the Good News in halfhearted manner with little anticipation, with little expectation that our words will be surcharged with the very power of God unto conviction and transformation of some individual in the congregation.

"Prepare to meet thy God!" is a familiar billboard exhortation. These words ought to be inscribed upon hearts of ministers and members alike as they enter the house of worship. "Expect great things from God, attempt great things for God," was the mighty slogan of the student movement in the last generation. Because we do not expect enough, we do not attempt enough. It is impossible to maintain zest in futility. If something vital is to happen, we must expect it to happen.

We need frequent reminders of what we really believe. We do believe in the wisdom and love and power of God. We have confidence in the promise of our Lord that the Holy Spirit will guide us. We admit that God in Christ can utterly transform our lives. Let us, therefore, practice awareness, practice expectancy, and practice attempting great things for God.

A Message to Fellow Christians in All Lands

Presented to the Central Committee, World Council of Churches, Nyborg, Denmark, August 22, 1958

THE Church of the Brethren, prior to 1908 known as the German Baptist Brethren, is celebrating in the year 1958 the 250th anniversary of its founding. In this our anniversary year, we desire to extend greetings to our fellow Christians throughout the world, particularly to those communions in the membership of the World Council of Churches.

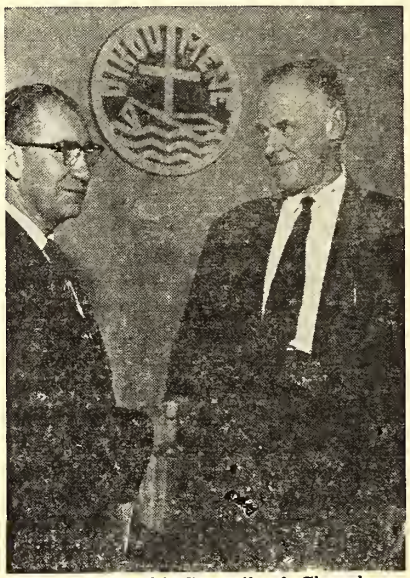
The Brethren had their beginning at Schwarzenau, Wittgenstein, Germany, in the year 1708. Alexander Mack, the founder, was originally a follower of John Calvin. He subsequently was identified with the Pietistic movement which developed in Europe during the latter part of the seventeenth century. Finally renouncing Pietism as it became more extreme in its opposition to organized Christianity, and despairing of correcting from within what he considered the abuses, the formalism, and the cold intellectualism of the established churches of that day, Mack determined to organize an independent religious fellowship.

He proposed the establishment of a religious movement based on the teachings of the New Testament as final authority in faith and practice. When the Scriptures were silent or uncertain, he relied upon new light emerging from prayer, study, the open mind, and the guidance of the Holy Spirit. Membership in the new body was restricted to repentant adult believers who committed themselves to the acceptance and practice of the rites and ordinances of the New Testament.

The Brethren experienced rapid growth at first and several congregations were established in Germany. They, of course, were declared heretical, and both church and state were arrayed against them. Excommunicated by the one, banished and property confiscated by the other, they finally left Germany almost en masse. Small groups migrated to Holland and Switzerland, but the main body faced the perils of the Atlantic and of the New World known as America. Under the leadership of Peter Becker they left Europe in 1719. They settled at Germantown, now part of Philadelphia, Pennsylvania, and four years later, in 1723, organized their first congregation on the new continent. They were later joined by Alexander Mack and others who in considerable numbers found their way across the sea.

The Brethren made a substantial contribution to the political and social life of colonial America, particularly to the German immigrants who entered the country. Their ministry was especially significant through the press of Christopher Sower and his son, Christopher, Jr., the latter becoming a minister and elder in the Germantown congregation.

They contended for freedom of worship and the free exercise of conscience. They conceded to no earthly power authority over the human spirit. They believed in reconciliation between man and man and in the peaceful arbitration of disputes between nation and nation. They renounced war and the taking of human life. On the basis of religious conviction they refused military training and service. They rejected the civil oath as contrary to New Testament teaching and as an affront to their integrity. They were Biblical Christians and sought to demonstrate in daily life the teachings of the gospel.



World Council of Churches

General Secretary W. A. Visser 't Hooft (right) thanks D. W. Bittinger after a statement is presented from the Church of the Brethren to the World Council of Churches at the meeting of the Central Committee

The Brethren accepted the Lordship of Christ as a cardinal tenet of their faith. They looked to him as their Leader and Savior. Rejecting as they did creeds and dogma, they became theologically nontechnical and exercised broader latitude in matters of doctrine than they did in what they considered the practical and more urgent issues of daily living. The Lordship of Christ implied for them absolute obedience to him who was to them the Master of every life and of all life. On this premise they considered man's life here as temporary and transient and all life precious in the sight of God. They could, therefore, do violence to no human being. Man, in their view, was of infinite worth and possessed rights as a child of God which could not be denied him.

The Brethren were not ascetic. They did, however, develop a doctrine of nonworldliness and accepted disciplines austere and removed from the immediate ends of life. The Brethren were less involved in the physical comforts and the accumulation of wealth than in the deeper meanings and the final fulfillment of life.

The Lordship of Christ also undergirded their doctrine of peace and nonretaliation. They strove for harmony among themselves and with their neighbors. They deplored conflict in the social order and sought to alleviate passion and violent conflict between races and nations. They regarded all war as sin. Every war for them was civil war inasmuch as it involved hate, bitterness, and destruction within the family of God and among his children.

The Church of the Brethren, now a body of 210,000 members, has sponsored the church of Christ in India, Africa, and China. We have lately established the church in Ecuador, South America, as a ministry to the Calderon Indians of that country. Our ministry of relief, material aid, refugee resettlement, and rehabilitation has been extended to five continents of the world.

We are committed in America and other countries both in theory and in practice when possible to

the policy of comity and visible unity. We have no intention or desire to establish congregational units in areas where we carry on relief work except when clear need for such a ministry is demonstrated by indigenous groups and when it can be done in a prevailing pattern of Christian co-operation. We desire to serve in the spirit of ecumenicity and in the name of our Lord Jesus Christ, to the end that human distress may be relieved, communities and individuals rehabilitated, and the gospel proclaimed in areas of spiritual retardation.

The Church of the Brethren, a co-operating communion of the World Council, is also a member of the National Council of Churches of Christ in the United States of America. We are affiliated with Church World Service and with numerous other intercommunion movements such as the National Service Board for Religious Objectors in the United States of America, the American Bible Society, and the Heifer Project which owes its origin to the Brethren.

On this 250th anniversary of our beginning, we humbly acknowledge our indebtedness to the past. We have been the recipient of contributions from the total church and from the centuries of Christian thought and worship which had already preceded our beginning. Except for the continuing witness of the apostles and martyrs, and generations of devout men and women, we could never have known Christ. We recognize in gratitude "the clouds of witnesses" through whom the word of life has been made available to us.

We acknowledge ourselves debtors to those pioneers of Protestant Christianity who contended for the purity of the church and for the rediscovery of the mind of Christ, and who in their quest for truth demonstrated the adventurous spirit of the disciples and the early apostles. They have contributed to our belief in the centrality of the Scriptures, to our concern for practical piety, and to our reliance upon internal rather than external authority. We confess our excesses in emphasizing the danger of creeds, and our failure to contribute more positively to the undergirding of the Christian faith in its doctrinal and theological structure. This we do, however, without surrendering our conviction that there is an inner witness of the Holy Spirit which now and always has relevance to religious thought and experience.



LOVE'S SACRAMENT

ERNESTINE HOFF EMRICK

Humility is Love on bended knee,
Girt with a tow'l to wash a brother's feet.
It sits with him in fellowship to eat
And talk and pray, though weak or false he be.
All those who have a hunger Love must feed,
For one who shares his loaf gives more than bread.
Such Love pours out life's cup unlimited —
Blood donor for the dying spirit's need.
Be servant of all men, or else betray
The message taught within that upper room:
No jeering mob, nor cruel cross, nor tomb
Can kill that Love that gives itself away.
O Christ, whose all for such as I was spent,
Transform *my* loving into sacrament!

We desire the fellowship of the universal church in searching out the bases of unity in Christ and sharing the variableness of the Christian faith with which God has endowed the members of his body. We, too, stand under the Lordship of Christ, our common Leader and Savior, confessing our fealty to him in all areas of life, admitting our proneness to unfaithfulness, and penitent for our tendency toward religious exclusiveness.

We seek openness of mind and heart that we may perceive what God, who has spoken to us in our history, is saying to us in our own day. It is our prayer that in so doing we may be drawn closer to the God who loves us, to the Christ who is our Lord, and to fellow members of the community of faith who are our brothers.

We could not be true to the light which we believe has been shed abroad in our hearts without at least sharing with our fellow Christians the following concerns:

First: We urge the Universal Church of Christ, in this time of supreme need in the life of the world and of dramatic possibilities for the kingdom of God, to recognize the relevancy of goodwill and resolute love in the affairs of men and of nations. Let us as Christians demonstrate throughout the world our concern and compassion for distressed and disadvantaged peo-

ples of all races that a climate of trust and brotherhood may emerge in which peace among nations, races, and peoples may have positive promise of success.

Second: Realizing how desperately urgent it is that nations turn from the suicidal madness of war and preparation for war, to the settlement of disagreements in the spirit of reconciliation and also recognizing that the convictions concerning the establishment of peace and justice and liberty which have been elaborated in the ecumenical movement have not yet penetrated the wider membership of the churches, we urge the consideration of a world assembly of churches in a special and concerted effort to undergird every sincere approach to peace among the nations to the end that they may be persuaded to seek security, not on the basis of fear and preponderance of arms, but on the basis of reason, understanding, and goodwill.

Third: We beseech our fellow Christian bodies through the common voice of the World Council of Churches to seek on the part of the governments of the world, recognition of the right of conscience and religious conviction in regard to participation in war and military service. We seek for men everywhere freedom to follow unrestricted and unafraid the inner light of love and the divine will. We implore for all such persons the privilege to serve mankind as positive, constructive, and creative citizens of their respective governments.

That there may come to pass among the Christians of the world genuine unity grounded in Christ our Lord; that the Church of Christ may be the instrument of unity for the total life of the children of men; and that races and peoples and classes may be drawn more closely together by the One whom we worship and serve, we pledge our ceaseless prayers and our continuing effort, and beseech for our fellowship the prayers of the Church Universal.

Central Committee of World Council Meets

A STATEMENT on behalf of the Church of the Brethren on the occasion of its 250th anniversary was presented by Desmond W. Bittinger, retiring moderator, to the Central Committee of the World Council of Churches at its annual meeting in Nyborg, Denmark. The statement, together with its specific recommendations for consideration by the World Council appears on page 12.

Following the acceptance of the statement by the Committee, Dr. W. A. Visser 't Hooft, general secretary, asked Dr. Bittinger and other Brethren visitors to remain while he read a communication from Church World Service offering a memorial gift to the Council in recognition of the members of the church whose lives were lost in a plane crash and also in memory of Mrs. Amy Zigler, killed in an auto accident that also injured her husband.

The memorial gift will be applied toward landscaping the new $2,500,000 headquarters building to be built for the World Council. The Central Committee endorsed a project which looks toward completion of the new building by the end of 1961. The Rev. Henry Knox Sherrill, a president of the World Council of Churches, will serve as chairman of an international committee to raise the necessary funds for the new building.

The third world assembly of the Council was also planned for 1961. Its theme, the Committee decided, will be Jesus Christ — the Light of the World. The Assembly, scheduled for the University of Ceylon at Peradeniya, will bring together delegates from all parts of the world.

In its nine-day session, the Committee took a fresh look at the ongoing work of the Council. It heard that the Division of Inter-Church Aid and Service to Refugees had resettled 200,000 refugees in the last decade.

One of the most controversial items on the agenda was a study document on Christians and the Prevention of War in an Atomic Age — A Theological Discussion.



Religious News Service

Officials of the World Council of Churches in an informal discussion between sessions of the Central Committee. Left to right, standing: Dr. Ernest A. Payne of London, vice-chairman of the committee; Dr. Visser 't Hooft, general secretary of the council; Dr. Roswell Barnes of New York, executive secretary of the U.S. Conference for the council; Episcopal Bishop Sherrill of New York, a council president; Seated are Dr. Eugene C. Blake of Philadelphia, member of the Central Committee (back to camera); and Dr. Norman Goodall of London, secretary of the joint commission of the World Council of Churches and the International Missionary Council



World Council of Churches

Odense Cathedral, in which the tenth anniversary service of the World Council of Churches was held on August 24, during the meeting of the Central Committee at Nyborg, Denmark

Prepared by a commission of theologians, scientists, and political and military experts, under the chairmanship of Sir Thomas Taylor of Aberdeen, the report mentioned possible use of limited atomic warfare, justification of surrender on an enemy's terms, and prospects of nonviolent resistance. In debate it came under fire from opponents of all atomic weapons as well as from those who took the traditional stand on the duty of Christian citizens to fight in just wars.

A critique, drawing attention to problems posed for day-by-day Christian representation to governments, was prepared by the Commission of the Churches on International Affairs, joint agency of the World Council of Churches and the International Missionary Council. The Central Committee agreed to send the report for further study to WCC member churches, underlined that it was "in no wise a formulation of World Council policy," and asked the Council's study division, acting with the CCIA, to plan the future of the study, with an eye to developing analysis of the theological, technological, and political factors involved.

In other business, the committee:

Approved a study on religious liberty, ordered by last year's Central Committee, to investigate the place of religious liberty in relation to non-Christian religions, political systems, including communism, and "within and between the Christian churches, including the Roman Catholic Church." Basic principles in the proposal say that consideration should be given to trends that oppose the exercise of religious freedom at various levels in "government, church, and society." The Central Committee also "noted that the legal situation has remained unchanged" in Colombia, and asked the CCIA "to continue to work for the effective exercise of full religious liberty" there.

Agreed to send a fraternal delegation to Cyprus to visit authorities of the Church of Cyprus and adopted a proposal expressing deep concern over "the appalling situation" continuing in the island. The Committee expressed the hope that negotiations for the return of Archbishop Makarios from exile may be successful.

Listened to strong recommendations that the future work of the WCC's Faith and Order Commission should be expanded by enlarging its staff and perhaps by making it a major division within the Council's structure. The proposals, put forward by a Faith and Order subcommittee, will be considered for another year before decision by the Central Committee.

Appealed to statesmen not to "rest content" with the fact that governments have taken a first step towards bringing the testing of atomic weapons under international control, "but to show courage in pressing forward along the way now opened."

Re-elected the twelve-member executive committee, by secret ballot, following a proposal early in the meeting from Dr. P. O. Bersell asking that fifteen names be presented and that members be elected individually and by ballot. The original twelve names only were presented. Among the re-elected members is Dr. Josef Hromadka of Czechoslovakia, who was challenged at last year's meeting at Yale Divinity School.

Decided to avoid unnecessary further controversy with WCC member churches in Hungary by describing Hungarian charges alleging World Council complicity in the Hungarian revolt as "misrepresentations" rather than in stronger terms.

Welcomed the report of the WCC delegation which met with representatives of the Russian Orthodox Church this month in Utrecht and approved the proposal to invite observers from the Moscow Patriarchate to attend future meetings of the Central Committee "as a wise first step on a road which may lead to closer contacts."

Received the progress of the study on the Common Christian Responsibility Toward Areas of Rapid Social Change, expressed appreciation to the Department on Church and Society, which is conducting the study, and decided to extend study for a further year.

Thanked the Belgian Protestant churches "for what they have achieved in the Protestant Pavilion at the Brussels Universal Exhibition" and assured them of "continued encouragement in seeking funds for the completion of the project, including its re-erection as an ecumenical center."

Voted to admit three new churches to Council membership, bringing to 171 the number of WCC member churches. The new members are the Eglise Evangelique du Cameroun (Evangelical Church of the Cameroons) in French West Africa; the Iglesia Filipina Independente (Independent Philippine Church); and the Hungarian Reformed Church in America.

Accepted the invitation of the Ecumenical Patriarchate and the Greek church and government to hold the 1959 Central Committee meeting on the island of Rhodes. Dates for the meeting are August 18-29.

Approved a 1959 budget of $495,000. The approved level for 1958 was $473,000. The director of the Division of Inter-Church Aid and Service to Refugees was authorized to seek to raise funds for the Service Program for 1959 at a level of $850,000.

The Central Committee asked all member churches to increase their annual contributions by at least fifteen per cent, beginning in 1960.

KINGDOM GLEANINGS

The case of Jimmy Wilson of Alabama, who has been sentenced to death for stealing $1.95, has come to the attention of many people in this country and overseas. Messages are being sent to Governor James E. Folsom, urging him to commute the sentence if the state supreme court does not grant a rehearing of the case. You are encouraged to send such a message.

A painting, Wise Men From the East, by Agha Behzad, a Christian artist of Iran, is this year's Christmas card in the series of world Christian art Christmas cards. These cards, reproduced in four colors on white paper, are sold by the Committee on World Literacy and Christian Literature for the benefit of the literacy and literature work of thirty-nine church and mission boards in more than fifty countries. The cards sell in boxes of fifty at $5.00 per box. Write Lit-Lit, 156 Fifth Ave., New York 10.

The Central Region conference will be held at Manchester College beginning Monday evening, Oct. 20, and continuing through Thursday noon, Oct. 23. Dr. Gerald Ensley, bishop of the Iowa Area of the Methodist Church, and Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Ga., a highly rated Negro institution, will each give three major addresses. Sectional meetings have been arranged for women's work, and other prominent leaders and speakers, both in the Church of the Brethren and from outside, will present a strong program. Lay people, as well as pastors and wives, are urged to attend the conference.

TV and Radio Programs

Talk Back, a new television series presented by the National Council of Churches, begins in October. Each program will begin with a filmed drama. During the remainder of the half hour, local leaders selected from the viewing area will discuss the problem posed by the drama. Viewers are urged to continue the discussion in organized groups or informally with the family, friends, and business associates. The program is being placed with seventy-five selected TV stations. Consult your local newspaper for further details of time and station.

Pilgrimage, a radio series on the American Broadcasting Network, will devote twenty-six weeks to the subject, family life. Dr. A. L. Roberts, general director of the Commission on General Christian Education of the National Council of Churches, will discuss problems pertaining to family life with the pastor of New York City's Fifth Avenue Presbyterian church, Dr. John Sutherland Bonnell. Beginning on Sunday, Oct. 5, the topics for the first two months are: Teenage Marriage, Interfaith Marriage, Building a Good Marriage, Democracy Begins at Home, Problems of Working Wives and Mothers, Father and the Home, The Modern Mother's Problems, Money Is a Family Affair, When Marriage Threats Arrive. The program may be heard on Sunday, 1:30-2:00 p.m., Eastern time. Consult your local newspaper for the station.

Licensed to the Ministry

Donald Brown, Herbert Eveland, and *Gary Ward,* in the Champaign church, Southern Illinois.

Joe Woodcox in the Wabash Country church, Middle Indiana.

Robert D. Flory and *Ronald F. Vinson,* in the Waynesboro church, Southern Pennsylvania.

Pastoral Changes

A number of pastors have changed or will be changing locations. We are printing here a list of those pastors in the Southeastern Region with the names of their new charges and their new addresses, according to the information received in the Ministry and Home Mission office.

Maryland, Eastern
Glenn Baird, Box 36, Linwood (Union Bridge)
Emmert F. Bittinger, 10413 Tullymore Dr., Adelphi (Ellicott City Fellowship)
H. Austin Cooper, 306 High St., New Windsor (Pipe Creek)
Philip E. Norris, 4311 Tuckerman St., Hyattsville (University Park)

Maryland, Middle
Lester E. Fike, Burkittsville (Pleasant View and Sharpsburg)
John W. Gosnell, 15 Mulberry St., Hagerstown (Hagerstown, minister of Christian education)
Ronald Morgan, 201 E. Washington St., Hagerstown (Hagerstown, intern)

Maryland, Western
Levi J. Ziegler, 119 Jameson St., Westernport (Western Port)

North and South Carolina
Andy Johnson, R. 1, Relief (Peterson Chapel and Bailey)

Tennessee
John D. Byers, R. 3, Erwin (Erwin)
E. D. Dietz, R. 1, Oneonta, Ala. (Easley)
Ova Edwards (Beaver Creek)

Virginia, Eastern
Wendell Flory (Charlottesville, new fellowship)

Virginia, First
Paul D. Crumley, Daleville (Daleville)
V. Enos Griffith, R. 1, Box 58, Fayettsville, W. Va. (Pleasant View)
Clyde Hylton, 2900 Pickett St., Hopewell (Hopewell)
Paul R. White, 745 Montrose Ave., S. E., Roanoke (Roanoke, Ninth Street)

Virginia, North
Lowell E. Ritchie, R. 1, Box 7, Harrisonburg (Smith Creek)
Ronald D. Spire, 11 Berrey Blvd., Luray (Luray)
Charles E. Zunkel, Port Republic (Mill Creek)

Virginia, Second
Clarence R. Bowman, 420 Glen Ave., Staunton (Staunton)
Marvin E. Clingenpeel, R.F.D., Grottoes (Middle River)
Wilmer Q. Crummett, R.F.D., Weyers Cave (Pleasant Valley)
Samuel H. Flora, Jr., Bridgewater (district fieldman)
Philip Zinn, R. 1, Dayton (Beaver Creek)

Virginia, Southern
G. Landis Baker, R. 3, Hillsville (Fremont and St. Paul)
O. D. Eller, R. 2, Salem (Henry Fork)
J. Richard Gottshall, Box 328, Bassett (Bassett)
Eugene H. Kahle, 410 Valley Rd., Pulaski (Pulaski)
Eugene Lenker, R.F.D., Rocky Mount (Brick and Rocky Mt.)
Arnold Naff, Floyd (Burks Fork and Bethel, new congregation)
Walter R. Shank, R. 4, Lexington, N. C. (Maple Grove)
Maurice Strausbaugh, R. 8, Roanoke (Red Hill)
Joseph E. Whitacre, 14 Glen Oak Dr., Danville (Danville)
Galen D. Wine, R. 4, Stuart (Fairview and Goodwill)

West Virginia, First
C. H. Cameron, 82 First St., Keyser (First church, Keyser)
Owen Preston, Purgittsville (White Pine)

Betty Summers and **Barbara Jean Brubaker** from the Bush Creek church in Eastern Maryland began work in our Brotherhood offices Sept. 15.

Two new congregations have been approved by the District of Northern Virginia. These are Mt. Olivet, four miles west of Timberville, formerly a meeting place of the Timberville church; and Round Hill, one mile north of Toms Brook, formerly a meeting place of the Woodstock church.

Anniversary, Dedication, and Home-comings

County Line church, Ohio, home-coming, all day, Sunday, Oct. 12.

Rocky Ford church, Colo., home-coming, all day, Sunday, Oct. 19. Services begin at 11:00 a.m. and in the afternoon following a basket dinner.

Tacoma church, Wash., home-coming, all day, Sunday, Oct. 19. Donald Holsopple, executive secretary of the state council of churches will speak at 11:00 a.m.

Middle Creek church, Conestoga congregation, Eastern Pennsylvania, missionary and home-coming services, 7:30 p.m. on Oct. 25 and all day on Oct. 26. Ernest M. Shull, returned missionary to India, will be the principal speaker. Other speakers will be Clyde Weaver and Harold Martin.

Flora church, Middle Indiana, home-coming, all day, Sunday, Nov. 2. A. Blair Helman, president of Manchester College, Ind., will be the guest speaker.

Woodberry church, Baltimore, Md., dedication of the Christian education addition, Sunday, Nov. 9. John Eberly, director of the Brethren Service center and Brethren student exchange, New Windsor, Md., will bring the morning message. The dedicatory sermon will be delivered by M. Guy West, pastor of First church, York, Pa.

First church, Brooklyn, N. Y., will observe the fiftieth anniversary of the dedication of the church building, Sunday, Nov. 16. Former pastors of the church will bring the messages at the two special services: A. P. Geib in the morning and H. S. Randolph in the afternoon.

Baugo church, Northern Indiana, harvest meeting and home-coming, all day, Oct. 5. Shirley Gall, who served in Nigeria under the United Missionary Church, will speak.

Middle District church, Southern Ohio, home-coming, all day, Oct. 19. Ivan and Mary Eikenberry, missionaries on furlough from Africa, are scheduled to bring messages.

The Church Calendar

October 5

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Introducing the Gospel. Luke 1:1-4; 3:1-14; Acts 1:1-5. Memory Selection: When the time had fully come God sent forth his Son. Gal. 4:4 (R.S.V.)

World Communion Sunday

Rally Day or Loyalty Sunday

Oct. 9-12 District meeting, Florida, Georgia, and Puerto Rico, Camp Ithiel

Oct. 9-12 District meeting, Oregon, Nicholas Gardens

Oct. 10-12 District meeting, Western Kansas, Wichita

Oct. 12 Men and Missions Sunday

Oct. 12-19 Churchmen's Week

Oct. 14-16 District meeting, Middle Maryland, Hagerstown

Oct. 14-16 District meeting, Middle Pennsylvania, Hollidaysburg

Oct. 17-18 District meeting, First West Virginia, Beaver Run

Oct. 17-18 District meeting, North Atlantic, Amwell

Oct. 17-19 District meeting, Southeastern Kansas, Scott Valley

Oct. 19 Layman's Sunday

Oct. 19 World Order Sunday

Oct. 22-23 District meeting, Western Pennsylvania, Johnstown, Roxbury church

Oct. 23-25 District meeting, Second Virginia, Elk Run

Oct. 23-26 District meeting, Northern California, San Francisco

Oct. 24 United Nations Day

Oct. 24-26 District meeting, Southern California and Arizona, Forest Home, Calif.

Oct. 25 District meeting, Western Maryland, Oak Park church

Oct. 26 World Temperance Sunday

Oct. 26 Reformation Sunday

Oct. 28-29 District meeting, Southern Pennsylvania, Upper Codorus

Oct. 31 — Nov. 2 District meeting, Idaho and Western Montana, Fruitland

Oct. 31 — Nov. 2 District meeting, Northern Illinois and Wisconsin, Mt. Morris

Oct. 31 — Nov. 2 District meeting, Southern Ohio, Potsdam

Nov. 5-6 District meeting, Eastern Pennsylvania, Bareville church

Nov. 6-8 District meeting, Northwestern Ohio

Nov. 7 World Community Day

Nov. 7-9 District meeting, Washington, Wenatchee

Nov. 9 Peace Emphasis Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Nevin H. Zuck of Elizabethtown, Pa., in the Pine Glen church, Pa., Oct. 5-12.

Bro. Ordo M. Pletcher of Leamersville, Pa., in the Carson Valley church, Duncansville, Pa., Oct. 6-19.

Bro. William Longenecker of Mt. Joy, Pa., in the Luray church, Va., Oct. 26 — Nov. 2; in the Ridge church, Pa., Nov. 4-16.

Bro. Byron Miller of Greenville, Ohio, in the Liberty Mills church, Nov. 2-9.

Bro. Perry Liskey of Clearville, Pa., in the Koontz church, Pa., Oct. 13-19.

Bro. Glen A. Heckman of Smithsburg, Md., in the Beaver Creek church, Md., Oct. 19-26.

Bro. Samuel W. Longenecker of Monroeville, Pa., in the Baugo church, Ind., Oct. 13-19.

Bro. Leonard Carlisle of Perrysburg, Ohio, in the Pleasant View church, Ohio, Oct. 12-19.

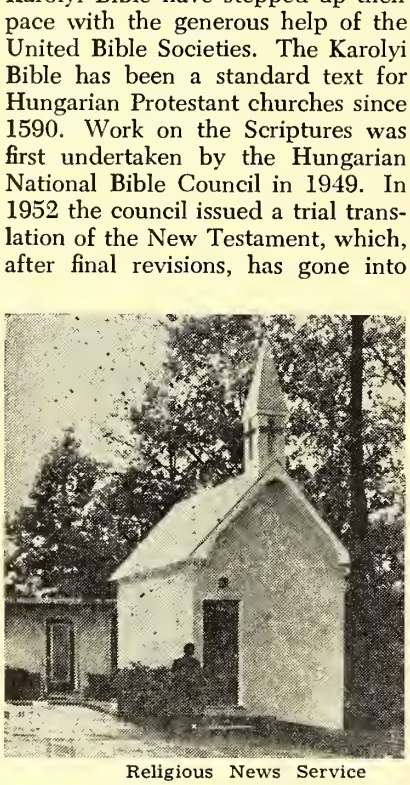
News and Comment From Around the World

Negro Baptist Leader Addresses Quakers

Dr. Martin Luther King, Jr., told the biennial meeting of the Religious Society of Friends, that the Negro has developed "a sense of dignity and self-respect" since World War II. He stressed the fact that the struggle on the part of the Negro will continue until justice is achieved for all the oppressed people of the world. He said, "We can resort to the all too prevalent method of physical violence and hatred which are the inseparable twins of Western imperialism, but this would achieve only temporary victory, never permanent peace."

Bible Revision Stepped Up in Hungary

Hungarian theologians and scholars working on a revision of the Karolyi Bible have stepped up their pace with the generous help of the United Bible Societies. The Karolyi Bible has been a standard text for Hungarian Protestant churches since 1590. Work on the Scriptures was first undertaken by the Hungarian National Bible Council in 1949. In 1952 the council issued a trial translation of the New Testament, which, after final revisions, has gone into regular printing. The United Bible Societies which comprises twenty-four national Bible societies, has been helping the Hungarian scholars for the past five years, by giving them substantial financial and material support which has been increased in recent months. Most of the contributions come from the American and British and Foreign Bible Societies.



Religious News Service

This tiny chapel, behind a motel on a well-traveled highway near Buford, Georgia, is believed to be the first motel chapel in the country. It was built by the motel owners for tourists who want a place for prayer and retreat after a day on the highway. Complete with steeple, the simple chapel has three pews and an altar with a Bible and a cross

Poster Prepared by Religion in American Life

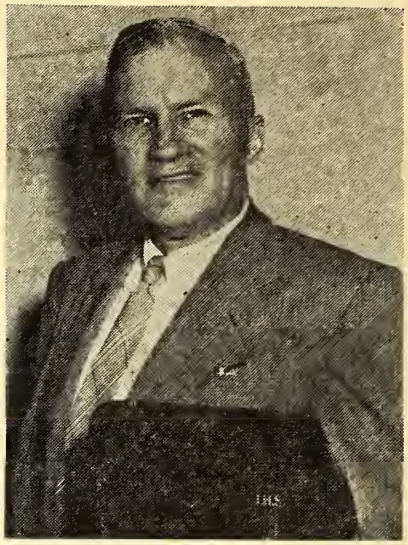
A poster encouraging Americans to worship together and thereby to find strength for their lives has been prepared by Religion in American Life for nationwide distribution in November. The poster will appear in brilliant colors on more than 6,000 billboards, on 90,000 car cards in buses, streetcars, and trains. In addition the message will be carried in 10,000 newspaper advertisements, in hundreds of magazines, will be seen on television, and heard on radio. Time and space will again be contributed by American business and advertising firms through the Advertising Council.

Protestant Radio Work Grows in Cameroons

Opportunities for radio evangelism are reported to be expanding in the Cameroons. The numbers of radio receivers are rapidly increasing in the towns and the bush. With the development of sessions by an African Protestant, the number of Protestant broadcasts has also risen, and now includes a "Question Box," programs of news and interviews in addition to Sunday worship, and short evening meditations twice a week.

Aid for Poland on Way

Two ships, the Dakota and the Minnesota, sailed from Baltimore recently, carrying six tons of clothing and bedding and one ton of vitamins and medical supplies to the desperately needy people of Poland. The supplies were shipped by Church World Service. The token shipments represented a value of $25,000. The total program to aid the thousands of men, women, and children in Poland who lack the minimum requirements of proper food and clothing will include the distribution of dried milk, flour, and other U.S. surplus foodstuffs.



Religious News Service

J. Harold Sherk of Akron, Pennsylvania, was named executive secretary of the National Service Board for Religious Objectors, which represents more than forty Protestant denominations in a liaison capacity with Selective Service. Mr. Sherk was executive secretary of the peace section of the Mennonite Central Committee. A native of Kitchener, Canada, he is an ordained minister and was active in Canadian Mennonite peace, relief, and education work before coming to the United States. He succeeds C. Leroy Doty, who resigned to become pastor of the Church of the Brethren at Long Beach, California

Suits Brought to Halt Testing of Nuclear Bombs

Sixteen citizens of the Marshall Islands and one from American Samoa have associated themselves with pending suits against the United States and Soviet Russia, and proposed suits against Great Britain and France to halt the testing of fallout-producing nuclear bombs. Other plaintiffs in the suit are three Japanese and the business manager of the Progressive magazine, a leading Catholic layman.

The new case is a companion suit to the original in which eighteen plaintiffs, including a number of scientists and religious leaders from the United States, Great Britain, Canada, France, Germany and Japan, filed suit against the U. S. Department of Defense and the Atomic Energy Commission to end nuclear testing.

Violent Campaign Launched Against Ceylon Religious Minorities

Militant Buddhists and other extremist groups have launched a violent campaign in Ceylon against European Christians, Moslems, and Hindus with the ultimate aim of driving them out of the country. Europeans, primarily Englishmen, were threatened with death unless they left the country by the end of this year. Similar threats were issued to other minorities. They were distributed in pamphlet form throughout the island republic. The drive against the religious minorities was led by an extremist group of monks who have renounced Buddha's doctrine of nonviolence. Europeans were attacked for introducing Christianity into the country. They were also held responsible for the spread of other religions on the Indian Ocean island.

World Methodist Council Studies Race and Church Unity

Methodist leaders in Central and South Africa were urged by the executive committee of the World Methodist Council to hold a conference next spring to work on the problem of racial tensions. The committee warned that serious consequences will result if racial equality is not achieved in South Africa. Committee meetings of the World Methodist Council were held in Stuttgart, Germany.

Overseas Report . . .

from India

By C. G. Shull

Dahanu Road — Among the several Indian delegates attending the recent world Christian Education Conference in Tokyo was Dr. Kantalal Bhagat of the faculty of Ahmednagar Christian College. Dr. Bhagat is the son of the Rev. P. G. Bhagat, retired secretary of the Church of the Brethren Joint Council. Some readers will recall the visit of the father to U.S.A.

There is general satisfaction in Christian circles in India over the unanimous election of Bishop S. K. Mondol, a senior bishop of the Methodist Church in India, as the president of the World Council of Christian Education and Sunday School Association. Bishop Mondol is the first person from Asia to be elected as president of this organization and his election is only one of many indications that the day of Asia has arrived.

■ Vinoba Bhave, the spiritual successor to India's Mahatma Gandhi, recently made a stirring appeal to the people of India to love their enemies and adopt the way of nonviolence. He pointed out that this is the only sphere in which India can hope to excel. He said, "America has twelve times more land than India. If we get twelve times more land we may perhaps become equal to America from the material point of view. Similarly, we should understand that we can never hope to reach parity with the great powers on the level of violence. It is a great blessing of God that we have no other alternative. The choice before us is that either we should follow whole nonviolence and increase our strength or else we should follow violence and total destruction. There is no escape from this."

■ One church in India, the Methodist, is embarking on a new project in foreign missions. Sunday, Sept. 14, is designated as Sarawak Sunday, when all pastors are requested to preach on the Missionary Obligation of the Church, with special reference to Sarawak. On that day, Sept. 14 Rev. and Mrs. Joseph Terrence will sail from Bombay as the foreign missionaries of the Methodist Church in India to the province of Sarawak in Borneo. There is an officially sponsored call that all the Methodist churches in India should support this work with their prayers and offerings.

■ Indian bishops of the Anglican Church have recently been attending the Lambeth Conference. Among these is Bishop Sadiq of Nagpur, well-known to many of us and a convinced and courageous pacifist. Along with many visits to churches in England and Scotland Bishop Sadiq and Vera Brittain will be two of the main speakers at the Sussex summer conference of the Anglican Pacifist Fellowship. An announcement is also made here that the bishop has been invited by pacifist groups in the U. S. to spend the month of September in America. Perhaps some Brethren readers may be able to hear Bishop Sadiq.

■ India's eleventh Independence Day was celebrated on Aug. 15. The Peoples' Raj, in a way the official publication of the Bombay state government, would be expected to publish a special Independence Day number. An important section of the issue is entitled, Onward March Towards a Welfare State. In this section reports are made on small savings, land reform, irrigation projects, tube (bored) wells, land improvement, dairy development, cattle improvement, poultry development, sheep development, roads and bridges, transportation and communication, hospitals, maternity welfare centers, family planning, and prohibition. There is commendable progress in most of these areas but the "march" must still go on.

■ In a recent essay published in an economic review magazine Nehru outlines the economic philosophy for India's progress. He points out that because of the poverty of the country as well as other factors, India cannot rely on individual capitalism for economic and social advance. More economical planning and financing by the state both from the short- and long-term viewpoint is necessary if India is to move forward towards its goal. At the same time private enterprise under proper government controls will be encouraged in many fields.

Mr. Nehru condemns communism as definitely "allying itself with the approach of violence" and declares that this method can never succeed in today's world either in small or large scale projects. Ideals today can only triumph as they inherently appeal to the human mind. As failures in the violent approach Mr. Nehru cites the Suez incident of 1956 and the Hungarian revolt. The latter is seen as one aspect of the widespread rising tide of nationalism which desires to shake off all foreign control. India naturally looks with suspicion at any occupation or invasion by foreign troops or any navy movements that would seem to attempt to control in any way the internal affairs of any country.

June BVS Unit



Neher, Ginder, Harris, Harris, Martin
Ridgeway, Frazier, Walker, Troup

THE June 1958 BVS unit began its two-month training period on June 9 with forty-nine volunteers representing many congregations over the Brotherhood. The highlights of the unit were the class discussions and camping and deputation trips taken by the group.

The class instructors for the June unit were: A. L. Johnson, social issues; Lee Lengel, church history; Dale Aukerman, pacifism; Don Stern, personal disciplines; Don Shank, personal devotions; James D'Amico, Bible; W. Harold Row, BSC philosphy; Lois Norris, boy-girl relations; and Carl Smucker, human relations.

The unit members were eager to begin their terms of service. They were assigned in the middle of August to the following projects:

Nigeria, Africa

Eugene Buckwalter, East Petersburg, Pa., will serve in the mission program in Nigeria.

Modesto, California

Dave Cheal, Sunfield, Mich., and Norma Richter, Vinco, Pa., will be working in the Brethren Service center and the community church in Modesto.

Europe

Randolph Fenimore, Alexandria, Va., Alan Keiser, Lakeville, Ind., David Koser, Elizabethtown, Pa., and Frances Rodeffer, Palmyra, Pa., will serve in various aspects of the Brethren Service program in Europe.

Chicago, Illinois

Darle Bomberger, Ephrata, Pa., Dave Frampton, Conemaugh, Pa., Lina Hartsough, Smithville, Ohio, Richard Keiper, Conemaugh, Pa., and Wendell Lauver, Pomona, Kansas, will work with the West Side Christian Parish and the Chinese program in Chicago.

Elgin, Illinois

Wilbur Will, Peace Valley, Mo., is working as assistant in the social action department of the Brethren Service office in Elgin.

Nappanee, Indiana

Ronald Bower, Roanoke, Va., and John Breidenstine, Lebanon, Pa., are working at the Brethren Service center in Nappanee.

Creekville, Kentucky

Marvin Gibble, York, Pa., and Carolyn Miller, Sidman, Pa., will do home mission work at the Flat Creek mission in Creekville.

Baltimore, Maryland

June Good, Sterling, Ohio, Nancy Henneman, Stanley, Wis., and Albert and Donna Mae Hoffman of Collegeville, Pa., are doing rehabilitation and slum clearance work at the Baltimore project.

Bethesda, Maryland

Robert Akers, Detroit, Mich., Thelma Anderson, McVeytown, Pa., John Heisey, Quentin, Pa., Betty Kitzmiller, Bismarck, W. Va., and Angel Quintana of Castañer, Puerto Rico, are serving as normal control patients at the National Institutes of Health at Bethesda.

New Windsor, Maryland

Richard and Wanda Canton, North Hollywood, Calif., Hattie Hardman, Lowpoint, Ill. William Heltzel, Johnstown, Pa., James Hollinger, Mount Joy, Pa., Joseph Loomis, Detroit, Mich., Gary McCann, Mineral Point, Pa., and Linda Spearman, Middletown, Ind., have been assigned to New Windsor, where they are assisting in the total program of the Brethren Service center.

Cuba, New Mexico

Marie Buck, Palmyra, Pa., Barbara Burnett, Hickory Ridge, Ark., and Doris Jeanne Robinson, Hillsville, Va., are serving at the Lybrook Indian mission in Cuba, N. Mex.

Cleveland, Ohio

Ann and George Reynolds, Washington, D. C., were assigned to work with the Inner-city Protestant Parish in Cleveland.

Castaner, Puerto Rico

Doyle and Sharon Neher, Oswego, Kansas, are working at the Brethren Service project in Castañer.

El Guacio, Puerto Rico

Carol Ginder, Florin, Pa., and Kenton Harris, Colorado Springs, Colo., have been assigned to work in the office and the chemistry laboratory at the El Guacio project in Puerto Rico.

Falfurrias, Texas

Kenneth Harris, Colorado Springs, Colo., William

Martin, Bradford, Ohio, and Myron Ridgeway, Wabash, Ind., have been assigned to the Brethren Service farm at Falfurrias, where they will be working on the farm and with Latin-American people of that area.

Brigham City, Utah

Richard Frazier, Charles City, Iowa, is working with the Indian children in Brigham City.

Boones Mill, Virginia

Florence Walker of West Grove, Pa., will be doing home mission work in the area of Boones Mill, Va. Donald Troup of Elkhart, Ind., was not assigned.



Left to right, from the top:
Buckwalter, Cheal, Richter, Fenimore, Keiser
Koser, Rodeffer, Bomberger, Frampton, Hartsough
Keiper, Lauver, Will, Bower, Breidenstine
Gibble, Miller, Good, Henneman, Hoffman
Hoffman, Akers, Anderson, Heisey, Kitzmiller
Quintana, Canton, Canton, Hardman, Heltzel
Hollinger, Loomis, McCann, Spearman, Buck
Burnett, Robinson, Reynolds, Reynolds, Neher

Fellowship . . . Inspiration . . Business

Annual Meeting in Nigeria

Anita Keeney

HERE in Nigeria the missionaries get together once a year for what we call the annual meeting. This is usually held in Garkida at the end of January. At this meeting various items of business are discussed and new policies are decided upon, accepted, or voted down. Our days began with devotional talks and closed with inspiring messages. It is much like our Annual Conference at home in the U.S.A., except that here our group is small.

Mark and I had just gotten settled at Marama when it was time to go to Garkida for the annual meeting. We had heard so much about it that we were quite eager to see and hear for ourselves what it was like.

The whole week preceding annual meeting my cook and I were busy baking bread and cookies and getting enough things ready to take along. Every missionary family brings several loaves of bread and dozens of cookies as well as any other food that they might be able to spare. Besides these things we also have to bring our own bedding, mosquito nets, and

Continued on page 22

EIGHT DISTINCTIVE LESSON FEATURES

EVERY class member will benefit by reading the eight distinctive lesson columns published each week in the *Church of the Brethren Leader.* It will enable the class member to participate more vitally in the class discussion. It will give him more insights than he could possibly get by simply reading the Adult Quarterly. Let us look at each of these features.

The Lesson Exposition

One of our outstanding Bible scholars analyzes the background and print scripture for a given week, ferrets out its meaning, and gives a practical interpretation of it. Scholars such as David Wieand, Glen Norris, Chalmer Faw, and others have written this exposition over the past few years.

Bible Points

Across the years Burton Metzler has enriched the lesson materials through writing his column entitled Bible Points for Teaching. In some respects it is a Biblical exposition. But in others it is a unique combination of exposition with practical everyday life problems. Brother Metzler's scholarship is apparent in his writings from week to week.

The Lesson in Everyday Life

Across the years Ira Frantz has allowed his facile pen and quick wit to enrich the material in this column. Recently Lorell Weiss, another keen scholar, and John Middlekauff, pastor, have enriched this column from quarter to quarter. These men as well as others will continue to write The Lesson in Everyday Life.

Illustrations

Through the years many of our readers have pointed out their desire to have more illustrative material. The conventional type of illustration is the "sob story" variety. Fortunately, our writers have transcended this approach and are now bringing to us illustrative material from many areas of human experience. Lucile Long Strayer and William Willoughby have written this column in recent years.

The Lesson in the News

Because of the fast pace of the world, many ethical and religious problems are posed almost daily by the steady stream of situations which are reported in our daily papers and other publications. Recently Dan West and Lorell Weiss have commented on the trends of news, and the religious and ethical problems involved in this column. They, along with others, will continue the column.

As I See It

The idea of this column is to have writers with varying backgrounds and experiences bring their point of view to the lesson. They are given no instructions as to the type of thing they are to say, but, in keeping with the title, simply to write that which occurs to them as they study the lesson. Morley Mays, Edward K. Ziegler, and others are writing the column from quarter to quarter. It is a column which was inaugurated in July in the new leaders' magazine.

Planning the Lesson for Adults

The space given for this column has been doubled. Paul Kinsel, Noah Shideler, and others write this column from quarter to quarter. Not only the content of a good lesson outline, but specific approaches and methodology are indicated. They suggest how to plan the lesson, how to outline objectives, how to start the lesson and arouse interest, how to have the class understand the body of lesson material, and how to make a fitting conclusion. The writers suggest not only approaches for a lecture method, but for a group method as well.

Planning the Lesson for Young People

This column, printed in the youth section of the leaders' magazine, is to be used with the CBYF Bible Studies, developed from Senior Cycle Graded or Group Graded outlines. Wayne Zunkel, Chalmer Faw, William Willoughby, Carl Myers, and others will be writing this column.

We believe every class member should subscribe to the *Church of the Brethren Leader.* We suggest you use the blank below. Clip and send it to Church of the Brethren General Offices, Elgin, Ill.

.....

Dear Brethren:

Please enter ..... subscription(s) to the *Leader.* I understand the rate is $3.00 per year per single copy, $2.60 for five copies or more, $2.20 for twenty-five copies or more.

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Continued from page 21

numerous other things that you just do not have to think about in America.

On the Way to Conference

Right after lunch on Jan. 23, Bob and Mary Lou Swank loaded up their car, and Miss Utz, our Marama station nurse, Ben Sollenberger, our I-W worker, and Wanda and I squeezed into the back seat which was already full of suitcases, bedding, boxes of cookies and bread and ever so many more things. When we finally were able to get the doors closed, the car was loaded to the point of bursting at the seams. Mark, who just was not able to squeeze in, went on his motorcycle.

Our trip to Garkida was only forty-five miles, but on these roads, where you should not go over thirty miles per hour, it seemed much farther than that. The road winds its way down the plateau from Marama to Garkida and the scenery is lovely. The little villages scattered here and there over the mountainsides certainly are picturesque. In several places from the road we could see right into some of the compounds with their round mud huts, grass roofs, and cornstalk fences.

Lodging and Arrangements

In Garkida we were lodged in

MISSION-GRAMS

- Philip and Mary Ann Kulp and family left the States on Sept. 15 for Nigeria, where Phil will serve as a member of the staff of the new secondary school at Waka.
- Twelve couples in the Beacon Heights church, Fort Wayne, Ind., participated in that church's spring community visitation program. The church, whose present membership is ninety-six, attained its highest attendance averages during that quarter — 123 for church services, 122 for Sunday School.
- Plans are being made for Dr. Roy Pfaltzgraff to attend the World Leprosy Congress in Tokyo, Japan, in November. American Leprosy Missions, Inc., will help make this trip possible. It is hoped that Dr. Pfaltzgraff will be able to visit our church work in India en route to or from Japan.
- The Allentown Area Council of Churches, through its comity committee, recently granted the Allentown Church of the Brethren comity in the new area where the church proposes to build. Plans are now underway to purchase land and to establish a new fellowship in the West Allentown area.
- L. Eugene Buckwalter of Lititz, Pa., has been assigned to Nigeria for his alternative service work. He will serve as a builder in the mission program.
- A new Church of the Brethren has been organized in St. Petersburg, Fla. The group, which has been meeting for six months, held charter services on Sunday, Aug. 10. Thirty-three persons presented their church letters for membership on that day. The pastor of the church is Robert Goshorn; the moderator is Herman B. Heisey.
- A new congregation with forty-seven charter members was organized in Mubi, Nigeria, on Aug. 17. Elders Ira Petre and Stover Kulp officiated at the organizational service, assisted by Mallam E. Karbam Mamza, moderator of the district. This is the fourth new congregation organized in Nigeria during the year and brings to sixteen the total number of organized local churches in the Nigeria district.
- Sept. 21 was dedication day for the new building of the Woodbridge congregation in Eastern Virginia. Significance was added to the special services by the members' rededication of their lives and resources to the work of the church. The Woodbridge church, organized in August 1956, has a present membership of fifty-one.
- Twenty-one laymen and church leaders in India met at the Rural Service Center, Anklesvar, during September for an intensive course in village improvement methods. Included in the curriculum for the month's seminar were courses in agriculture, animal husbandry, horticulture, nutrition, public health, home management and child welfare, and methods of adult education. Formal class work was combined with practical work in the various areas and with daily Bible study.
- In a recently released study of the churches in the Central Region of the Brotherhood, Galen T. Lehman, regional secretary, observed: "In all areas of church life, the churches which have a good stewardship program are making the greatest growth. They are receiving more new members by baptism and are making net gains in membership at a more rapid rate."

various places. Mark, Wanda, and I shared a two-room guesthouse with the Shanks from Wandali. They had arrived before we did and had hot water for us so that we could clean up before going to the dining hall where we all ate together.

To make this eating arrangement possible every station had brought at least one cook along to help with the work in the kitchen. These daily mealtimes became our main fellowship hours when the spirits were high and when we really were able to get acquainted with all the missionaries. Our wonderful time as well as our good food was made possible mostly because of the marvelous planning of the Michaels, the cooking ability of Stover Kulp's cook, Audu, and the fine co-operation of the other cooks who carried out the orders that Audu gave to them.

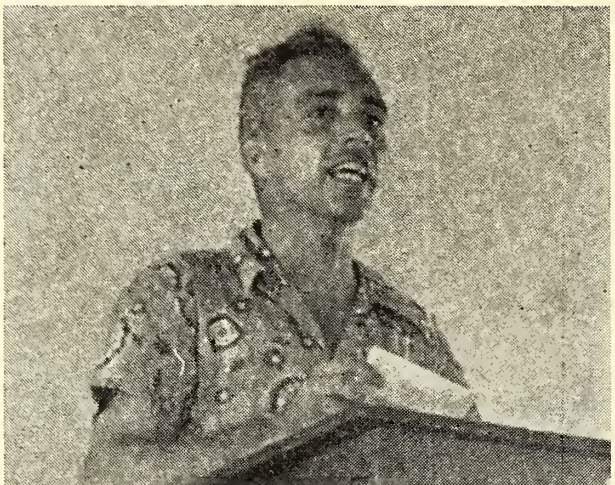
Following the supper we had our opening session in which our moderator, John Grimley, gave a most challenging and informing address on the present state of the church. For Mark and me, who had so recently arrived in Nigeria, this was an eye opener.

Conference Program

Every morning before breakfast we had a half hour of devotions which were led by various people. These gave us a setting for each day that followed. After breakfast until lunch time and from 1:45 to 4:00 we had our business sessions in which many of our present-day problems were discussed and voted on.

Our field secretary, Stover Kulp, gave his message on Friday night on the theme of deepening the spiritual life. He pointed out how important it is that our own spiritual lives are kept deep and full.

On Sunday morning we were divided into two groups for Sunday school, after which several of us made our way to the leprosarium in order to hear Sara Shisler preach. To me this was a most amazing experience. The spirit in which these people, all stricken by leprosy, were giving themselves to God in prayerful attention to Miss Shisler's sermon, in their prayers, and in their marvelous singing seemed to



At the Annual Conference in Nigeria John Grimley gave a challenging address on the state of the church

lift us up as we also found this unexplainable joy in our Lord and in the worship of him.

Another thing that greatly inspired me was the way in which Sara Shisler preached. Her ability to handle the Bura language, her gestures, the way her face glowed, and the joy with which she spoke thrilled everyone present.

After lunch we had a women's meeting in which Clara Harper pointed out the importance of working with the women and the young girls.

On Sunday night we had another unforgettable meeting. It was a hymn sing ably led by Ben Sollenberger. It is quite impossible to describe the feeling it gave us as we heard the beautiful and familiar hymns sung by quartets and choirs and as we were able to take part in this singing in our own language to the music of an organ. After having heard nothing but the African songs this seemed almost out of this world.

Another address with much challenge and news to us as newcomers was the one that Ivan Eikenberry gave on the subject of the church in independent Nigeria. In this he gave us a preview of what it will be like when Nigeria gets her independence and what we must do before that if we want to remain here then.

Wednesday, Jan. 29, was our closing day and in the afternoon our executive secretary, J. Henry Long, gave his address. We were all happy for his presence during the conference and I believe that it added much to our feeling of unity and co-operation.

In the evening Marianne Michael was in charge of the consecration and prayer service, and another annual meeting was over.

Since the Swanks had already left for Jos and U.S.A., and since Marama now had no car, we were assigned the old jeep Gideon. As we bumped home toward Marama we knew that our work was really beginning and now we were on our own. Annual meeting had given us a wonderful preparation for our work, as well as a good chance to get acquainted with the rest of our fellow missionaries. We went home with a feeling that it had been good for us to be there.

FROM THE MAILBAG

HILLCREST is a home station for the missionaries way out in the bush areas. So that missionaries can plant the Word and ingather the fruit Hillcrest takes their children, schools them, cares for them, and tries to bring them up in Christian nurture. Already former Hillcrest students are returning to the field and carrying on mission work. Hillcrest School is an essential part of the work of the Africa mission field.

Hillcrest is moving forward. On July 10, the opening day of this school term, Bro. Fred Butterbaugh was officially installed into the office of principal of Hillcrest School at a most impressive service conducted by the chairman of our Board of Governors, Bro. Stover Kulp. In the same service a beautiful new school building with three classrooms, a library, and an office was dedicated. The construction of this building was under the able leadership of Bro. C. C. Heckman. We, the staff of Hillcrest, extend a hearty welcome to the Butterbaughs and offer a prayer of gratitude for additional leadership to carry on this tremendous responsibility of molding young lives.—*Wilbur Martin, Jos, Nigeria.*

Anniversaries

Mr. and Mrs. J. Edwin Jarboe of La Verne, Calif., celebrated their fifty-eighth wedding anniversary. They have one son. — S. R. Grossnickle, La Verne, Calif.

Obituaries

Aurand, Guy T., son of William L. and Mary Barr Aurand, was born in Ferguson Valley, Pa., Nov. 28, 1890, and died in Lewistown, Pa., April 10, 1958. He was united in marriage to Ruth Zook in 1916. He is survived by his wife, one son, two grandchildren, and six sisters. Funeral services were held at the Heller and Baudoux funeral home by Bro. Lee Weaver. Interment was in the St. Marks cemetery. — Mrs. Emma Herbster, Lewistown, Pa.

Baily, Beulah May, died July 30, 1958, at the age of sixty-three years. She was married to Karl W. Baily in 1924. She was a faithful member of the Lafayette church, Ind. She is survived by her husband, one daughter, one brother, and two sisters. Funeral services were held in the Lafayette church by Bro. Emory C. Smith. Interment was in the Pyrmont

cemetery. — Mrs. Byrel Leslie, Lafayette, Ind.

Bake, Fedelia, was born July 11, 1876, at Linglestown, Pa., and died June 19, 1958. She was a member of the church for sixty-nine years. Surviving are two daughters, one son, four stepdaughters, two stepsons, and three grandchildren. Funeral services were conducted at the Bowser funeral home with Bro. Norman Patrick officiating. Interment was in the Hanoverdale cemetery. — Mrs. John Swope, Union Deposit, Pa.

Cottrell, Rosetta, daughter of Henry and Lydia Studebaker Gump, was born at Tipp City, Ohio, Dec. 18, 1878, and died Aug. 15, 1958. She was united in marriage to D. O. Cottrell on June 23, 1903. They made a tour of Europe, Palestine, and India and served pastorates in Colorado, Pennsylvania, and Ohio. They spent the winters in Florida. Survivors are one daughter, one sister, three brothers, and three grandsons. Funeral services were conducted by Bro. A. G. Freed, assisted by Rev. Paul S. Bauders. Interment was at Highland cemetery, Covington. — Estella Huffman, Bellefontaine, Ohio.

Custer, Rhoda Ellen, daughter of Daniel and Martha Myers, was born in Franklin County, Pa., Oct. 21, 1882, and died at Oroville, Calif., July 28, 1958. In 1906 she was united in marriage to Landon Custer, who preceded her in death. They were charter members of the church at Cadora, Calif. She is survived by a sister. The memorial service was conducted at Chico, Calif., by the undersigned, assisted by Bro. S. L. Barnhart. — H. R. Stover, Chico, Calif.

Deardorff, Albertus R., son of Joseph and Elizabeth Bovey Deardorff, was born June 14, 1877, and died Aug. 14, 1958. He was a member of the Waynesboro church, Pa., having served as a deacon in the church for the last twenty years. He is survived by his wife, Nettie Benedict Deardorff. Funeral services were held at the Grove funeral home by Brethren George Detweiler and Clayton H. Gehman. Interment was in the Green Hill cemetery. — Lillian R. Good, Waynesboro, Pa.

Espenshade, Emma, was born Jan. 16, 1882, near Hanoverdale, Pa., and died July 27, 1958. Surviving are three sons, five grandchildren, and three great-grandchildren. Funeral services were conducted at the Bowser funeral home by Bro. Hiram Frysinger. Interment was in the Hanoverdale cemetery. — Mrs. John Swope, Union Deposit, Pa.

Evers, Ida Virginia, widow of Martin H. Evers, was born May 28, 1868, and died May 29, 1958. She is survived by one daughter, two grandchildren, and seven great-grandchildren. Funeral services were conducted at the Beaver Creek church, Va., by Brethren F. Wise Driver, S. D. Glick, and the undersigned. Interment was in the Beaver Creek cemetery. — Paul D. Crumley, Dayton, Va.

Ferry, Clarence D., son of Job C. and Elizabeth Burket Ferry, was born at Martinsburg, Pa., on April 15, 1901, and died at Altoona, Pa., Aug. 5, 1958. He was united in marriage to Frances Teeter on Feb. 26, 1937. He was a member of the Martinsburg Memorial church. He is survived by his wife, foster son, his mother, a sister, and a brother. Funeral services were conducted at the K. R. Miller funeral home by Brethren Joseph L. Gingrich and Emmert Frederick. Interment was in the Fairview cemetery. — Mrs. C. O. Berry, Martinsburg, Pa.

Fitz, Anna Sellers, widow of Harvey C. Fitz, was born in York County, Pa., Dec. 3, 1880, and died at Union, Ohio, Aug. 7, 1958. She was a member of the church for many years. Surviving are her daughter, four grandchildren, eleven great-grandchildren, six stepsons, four brothers, and two sisters. Funeral services were conducted at the Black Rock church, Pa., by Bro. Henry E. Miller. Interment was in the adjoining cemetery. — Lydia M. Resser, Manchester, Md.

Garber, Samuel Edward, was born Sept. 29, 1868, and died July 11, 1958. Surviving are two sons and seven grandchildren. Funeral services were held in the Beaver Creek church, Va.,

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I often get very disgusted with both my children and my husband. Should I express myself in the way I really feel? Is it not Christian to keep bad feelings to oneself? Does this kind of tension mean our marriage is going on the rocks?

Uncertain Wife.

Dear Friend,

The problem of how and when to express hostile feelings is perplexing for every individual. Those of us who are Christians find it very difficult to accept the fact that we even harbor such feelings of anger, and yet, being human, it is impossible for us to keep from being angry at times. Sometimes we become even more ashamed when we realize we are very disturbed about something that it seems completely unreasonable to be upset about. Another thing that appears even harder for many of us to understand is the fact that in all human relationships is a feeling called ambivalence; this means that we have both feelings of like and dislike for the same person, even one we love very much.

There are so many things that play into our lives, as the psalmist says: ". . . for I am fearfully and wonderfully made," and when even the most learned of men cannot understand the complexities of our physical beings, how much less can we be expected to understand our emotional and spiritual feelings? How often do we have aches and pains and not know why? Little wonder then, that we might feel irritated and not know why.

The Apostle Paul says, "Be ye angry and sin not, let not the sun go down upon your wrath." Paul recognized that not only will men become angry, but that the best way to handle this anger is to resolve it quickly. Thus it would probably be better to express yourself immediately, without excess, and at the same time allow others to express themselves too.

Sometimes we neglect to free ourselves of our anger because we are afraid of other's anger in return. Although in situations outside the family circle it is sometimes not wise to say freely all that we feel, within that circle it is of utmost importance to be as honest as possible. If we sacrifice this freedom for the sake of momentary peace, we can find ourselves, or our children, paying for this silence with actual physical ailments or disturbing feelings of insecurity.

Remember, Christ became very angry with the money changers in the temple and cleansed it. So must we also keep clean the temples of our souls. It is better far to admit — even though sheepishly — that we are angry and do not know why, than to repress this uncertainty. How much better then to express our anger for real reasons?

Clyde and Kathy Weaver.

by Brethren F. Wise Driver, S. D. Glick, and the undersigned. Interment was in the Beaver Creek cemetery. — Paul D. Crumley, Dayton, Va.

Geist, Merrill, son of Samuel and Ada Gray Geist, was born in Lewistown, Pa., Sept. 17, 1879, and died Feb. 22, 1958. He was a member of the Lewistown church, Pa. He is survived by a half brother. Funeral services were held at the Barr funeral home by Bro. Lee A. Weaver. Interment was in the Spring Run cemetery. — Mrs. Emma Herbster, Lewistown, Pa.

Hakes, Almira, was born in Pennsylvania, Sept. 17, 1875, and died in Stanley, Wis., July 11, 1958. She was a member of the Worden church. She is survived by four sons, three daughters, twenty-two grandchildren, and twenty great-grandchildren. Funeral services were conducted in the Stanley church by Rev. Cecil Ward of the Methodist church and the undersigned. Interment was in the Forest Hill cemetery at Chippewa Falls. — Ernest Detrick, Stanley, Wis.

Harpine, C. Earl, husband of Cora Shickel Harpine, was born Dec. 12, 1895, and died July 9, 1958. Funeral services were conducted from the Montezuma church, Va., by Brethren S. D. Glick, F. Wise Driver, and the undersigned. Interment was in the Beaver Creek church cemetery. — Paul D. Crumley, Dayton, Va.

Hershey, Naaman, son of John and Kate Graybill Hershey, was born March 17, 1894, and died June 12, 1958. He was a member of the White Oak church, Pa. He is survived by his wife, Lizzie Hernley Hershey, four daughters, one son, eleven grandchildren, three sisters, and two brothers. Funeral services were held in the Manheim church by Brethren Ollie Hevener, Jere Cassel, and Rufus Fahnestock. Interment was in the Graybill church cemetery. — Mrs. Alvin Diffenderfer, Manheim, Pa.

Hollinger, Frank, son of John and Elizabeth Simison Hollinger, was born in Darke County, Ohio, Jan. 18, 1863, and died Aug. 15, 1958. On Jan. 15, 1890, he was united in marriage to Viola Clay, who preceded him in death. He united with the Oakland church, Ohio, in 1919. The last four years of his life he resided at the Brethren Home in Greenville. Surviving are two sons, seven daughters, twenty-nine grandchildren, and sixty-four great-grandchildren. Funeral services were conducted in the Oakland church by the undersigned. Interment was in the adjoining cemetery. — J. Earl Hostetter, Gettysburg, Ohio.

Howlett, Elizabeth P., daughter of Mr. and Mrs. James Pickett, was born in Carroll County, Va., March 20, 1878, and died July 22, 1958. She is survived by two sons, one daughter, one stepdaughter, one sister, eight grandchildren, and five great-grandchildren. Funeral services were conducted by the undersigned in the Wilkinson cemetery. — G. L. Baker, Hillsville, Va.

Johnson, Ora Mae Webb, was born at Davenport, Wash., Jan. 1, 1906,

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Mentally Retarded Child. Max L. Hutt and Robert G. Gibby. Allyn and Bacon, Inc., 1958. 334 pages. $4.50.

The two most troubling questions which occur to those dealing with retarded children are *why* and *what* can be done to help them. This book gives excellent coverage of the subject and attempts to answer the above questions. The authors have the viewpoint that the mentally retarded child can be helped if he is understood. He is discussed as an individual with individual needs. Such topics as the personality development of the retarded child, results of current research in the field, emotional reactions of child and parents, personality disorders are dealt with, along with discussions of treatment of the problems involved. Growth-stimulation programs and educational, vocational training programs are discussed in detail. Though technical terms are of necessity used, they are carefully explained and the layman should be able to read the book with ease and interest. Helpful for parents (especially those with retarded children), teachers, social workers, as well as physicians and professional psychologists.—*Betty Rogers, Bagley, Iowa.*

***The Layman Reads His Bible.** M. Jack Suggs. Bethany Press, 1957. 96 pages. $1.50.

In this small book a layman can get an excellent primer for better understanding the Bible. The author has attempted to communicate for the men and women in the pew the Bible's relevance for their lives. The book is quite readable and helpful. One should be stimulated to Bible reading after having read the message of The Layman Reads His Bible. This book is quite practical, indicating where to start reading (not at the beginning) and how to progress in this venture. It helps to interpret the setting from whence the Bible came and it stresses the importance of appreciating that setting. The seven chapters of the book could be the basis for profitable group study.—*Rufus B. King.*

Modern Man Looks at the Bible. William Neil. Association Press, 1958. 128 pages. 50c.

To many men of our century the Bible is a mystery. This is true primarily because the Bible was written some two thousand years ago in faraway lands with strange customs and unscientific views of the world.

For this reason William Neil, lecturer in Biblical studies in the University of Nottingham, has written this book as an attempt to help twentieth century men understand the Book of books.

When first published in England under the title, The Plain Man Looks at the Bible, this volume met with great success, thus giving evidence of the real need for such attempts to help modern man understand the Scriptures.

Among the subjects considered are these: What the Bible Is Not and What It Is, A Nation With a Unique Faith, The Carpenter of Nazareth, The New Community, Keeping Our Feet on the Ground, The Need for Restatement, and Invitation to Life.

Here is an inexpensive small volume of one hundred twenty-eight pages excellently written that will help to rescue the Bible from obscurity and irrelevance for many who are in danger of discarding it because they feel that it is not reconcilable with our "scientific" age.—*David J. Wieand, Lombard, Ill.*

Leading in Public Prayer. Andrew W. Blackwood. Abingdon, 1958. 207 pages. $3.00.

Dr. Blackwood says in his introduction, "This book aims to help a local pastor or a seminary student with the most difficult part of the ministry today."

Dr. Blackwood calls attention to the fact that pastors usually give a lot of attention to the sermon, but little to the prayers. This book comes out of his experience, not only as a pastor, but as a teacher of worship courses in Princeton Seminary for two decades. It is a helpful book to pastors who need aid in this matter of public prayers, and what pastor doesn't need such help? The writer deals with all phases of public prayers giving helpful suggestions for all kinds of prayers. The second part of the book deals with the Preparation for Leading, and closes with a chapter on Getting the People to Pray.—*Glenn McFadden, Elgin, Ill.*

and died June 1, 1958, at Walla Walla, Wash. In 1931 she was united in marriage to Fred Johnson, who preceded her in death. She was a member of the Baptist Church but was active in the Church of the Brethren in Weston, Oregon. Surviving are two sons, one daughter, and two brothers. Funeral services were in the Church of the Brethren at Weston by the undersigned. — Austin Eiler, Weston, Oregon.

Jones, Minnie Eldora Ennis, was born at Rushville, Ill., March 25, 1874, and died at Walla Walla, Wash., Jan. 18, 1958. She was a member of the Weston church, Oregon. In 1894 she was married to James E. Jones, who preceded her in death. Surviving are one son, one daughter, two grandchildren, four great-grandchildren, and one sister. Funeral services were held in the Weston church by the undersigned. Interment was at Walla Walla, Wash. — Austin Eiler, Weston, Oregon.

Kesselring, Rhuie Bloyer, died in Waynesboro, Pa., Aug. 15, 1958, at the age of sixty years. She was a member of the Rouzerville church. She is survived by her husband, Clifford Kesselring, two sisters, and two brothers. Services were conducted by the undersigned and Reverend Shettel in the Grove funeral home in Waynesboro, Pa. Interment was in the Broadfording cemetery. — John E. Rowland, Greencastle, Pa.

Kilhefner, Levi, son of John and Priscilla Meck Kilhefner, was born July 2, 1877, and died Aug. 11, 1958, in Pomona, Calif. On Jan. 1, 1903, he was united in marriage to Elsie Detweiler, who preceded him in death. He is survived by three daughters, one son, three sisters, five grandchildren, and three great-grandchildren. Funeral services were conducted by Rev. Howard Detweiler at Melvini's funeral home, Sterling, Ill. Interment was in the Science Ridge Mennonite cemetery. — Katherine R. Miller, Sterling, Ill.

Kurtz, David B., was born Oct. 18, 1885, and died Aug. 12, 1958. He is survived by his wife, Sallie Gibble Kurtz, one son, two daughters, and six grandchildren. Funeral services were held in the Heidelberg church by Bro. Alton Bucher. Interment was in the adjoining cemetery. — Mrs. Alton Bucher, Myerstown, Pa.

Kurtz, Paul E., was born Dec. 7, 1881, and died June 13, 1958, at Reistville, Pa. He is survived by his wife, Katie, one brother, and one sister. Funeral services were held in the Heidelberg church by the home ministers. Interment was in the adjoining cemetery. — Mrs. Alton Bucher, Myerstown, Pa.

Kurtz, Samuel T., was born July 22, 1880, and died May 29, 1958, at Allentown, Pa. He is survived by his wife and one son. Funeral services were held in the Heidelberg church by Rev. William Swope and Bro. Peter Heisey. Interment was in the Heidelberg cemetery. — Mrs. Alton Bucher, Myerstown, Pa.

Lewallen, Roger, son of Donald and May Lewallen, was born Sept. 15, 1944 and was killed in a tornado June 4, 1958. He is survived by his parents, two brothers, and one sister. Funeral services were held in the Maple Grove church by the undersigned. Interment was in the Edson cemetery. — Walter A. Miller, Stanley, Wis.

Lewis, Myra, daughter of Jeremiah and Mary Lingenfelter, was born March 8, 1882, and died Aug. 6, 1958. On Sept. 12, 1906, she was united in marriage to Henry Lewis, who preceded her in death. She was a member of the Lewiston, church, Minn. She is survived by one daughter, one brother, four sisters, and four grandchildren. Funeral services were held at Werner funeral home by Bro. Walter Bucher. Interment was in the church cemetery. — Mrs. William E. Wright Utica, Minn.

Lineaweaver, Aaron S., son of Samuel and Cathrine Kegerreis Lineaweaver, was born Aug. 24, 1877, and died April 7, 1958, in Seattle, Wash. He is survived by one sister. Funeral services were held in the Clauser funeral home, Schaefferstown, Pa., by Brethren Peter Heisey, Alton Bucher, and Enos Heisey. Interment was in the Heidelberg cemetery. — Mrs. Alton Bucher, Myerstown, Pa.

Long, Nancy Ellen, daughter of Nancy and Alexander Rock, was born Jan. 31, 1864, in Fairfield, Iowa, and died Aug. 16, 1957, in Portland, Oregon. She was united in marriage to Marion Long in 1887. She was an active and loyal member of the church and a charter member of the ladies' aid. She is survived by two daughters, one son, three grandchildren, and seven great-grandchildren. Funeral services were conducted in the Little Chapel of the Chimes by the undersigned. Interment was in the Rose City cemetery. — Ralph D. Bowman, Portland, Oregon.

Martin, Ira, son of David and Nancy Martin, died May 6, 1958, at the age of eighty-seven years. He was united in marriage to Mary E. Weaver on Sept. 19, 1893. He served fifty years in the office of deacon. He is survived by his wife, a daughter, and two brothers. Funeral services were held at the Salas Brothers' Moore funeral home by Brethren Claude F. Dadisman and M. S. Frantz. — Alice Baker, Waterford, Calif.

Miller, Mary Ellen, daughter of Charles O. and Sarah Mentzer Hummer, was born at Midway, Md., Dec. 26, 1881, and died at Waynesboro, Pa., Aug. 5, 1958. She was a member of the Waynesboro church. She is survived by one daughter, one stepson, one sister, seven grandchildren, and five great-grandchildren. Funeral services were conducted by her pastor, Bro. George L. Detweiler, from the Grove funeral home in Waynesboro. Burial was in the Mt. Zion cemetery. — Lillian R. Good, Waynesboro, Pa.

Minnich, George, died at Leitersburg, Md., Aug. 14, 1958, at the age of fifty-four years. He was a member of the Welty church. His wife preceded him in death. He is survived by two sisters and two brothers. Services were conducted by the undersigned in the Kraiss funeral home, Hagerstown, Md. Interment was in the Beaver Creek cemetery. — John E. Rowland, Greencastle, Pa.

Overhaulser, M. Viola, daughter of Elias and Mathilda Fisher, was born near Nappanee, Ind., June 30, 1881, and died July 31, 1958. She was married to Bro. William Overhaulser on June 30, 1901. She was a faithful member of the North Winona church, Ind. She is survived by her husband, one son, three daughters, thirteen grandchildren, and five great-grandchildren. Funeral services were held in the North Winona church by Bro. Lester Young, assisted by Bro. Charles Light. Interment was in the South Union cemetery near Nappanee. — Mrs. Russell Hanawalt, Pierceton, Ind.

Snider, Howard S., son of P. M. and Claranna Michels Snider, was born Sept. 4, 1890, and died in Waynesboro, Pa., Aug. 16, 1958. He was a member of the Waynesboro church. He is survived by his wife, Ruth Stover Snider, one daughter, two sons, one brother, and one sister. Funeral services were held from the Waynesboro church by Bro. George L. Detweiler. Interment was in the Green Hill cemetery. — Lillian R. Good, Waynesboro, Pa.

Spanogle, Annie, daughter of John M. and Amanda Hoover Mohler, was born in Dry Valley, Pa., July 18, 1869, and died July 17, 1958. On March 30, 1893, she was united in marriage to Bro. Harry A. Spanogle, who preceded her in death. She was a member of the Lewistown church, Pa. She is survived by one daughter, two sons, seven grandchildren, and five great-grandchildren. Funeral services were held in the Barchus and Hoenstine funeral home by Brethren Levi K. Ziegler and Lee Weaver. Interment was in the Maitland Brethren cemetery. — Mrs. Emma Herbster, Lewistown, Pa.

Spaulding, Fred Dale, was born Nov. 13, 1920, at Crystal, Mich., and died July 22, 1958, at Brownlee, Idaho. In boyhood he became a member of the Church of the Brethren. He is survived by his wife, Murietta, three sons, two daughters, his mother, five brothers, and six sisters. Funeral services and interment were held in Pendleton by the undersigned. — Austin Eiler, Weston, Oregon.

Sullivan, Irene Stremmel, wife of John Sullivan, was born Sept. 17, 1901, and died Aug. 13, 1958. She is survived by her husband, a son, seven stepchildren, three grandchildren, two sisters, and six brothers. Funeral services were conducted at the Black Rock church, of which she was a member, by Bro. N. S. Sellers. Interment was in the adjoining cemetery. — Lydia M. Resser, Manchester, Md.

Tate, Della, daughter of John and Mary Neel, was born Dec. 12, 1874, and died Nov. 12, 1957. On Nov. 18, 1903, she was united in marriage to John L. Tate, who preceded her in death. She was a member of the Monticello church, Ind. She is survived by one daughter, two granddaughters, one great-granddaughter, one brother, and one sister. Funeral services were conducted by the undersigned at the Miller funeral home. Interment was made in the Riverview cemetery. — F. Wayne Lawson, Monticello, Ind.

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Church of the Brethren
General Offices
Elgin, Illinois

Wertenberger, Roy, was born in Hancock County, Ohio, Sept. 17, 1904, and died in Lima, Ohio, Aug. 1, 1958. He was a member and deacon of the Lima church. He is survived by his wife, Ruby, one son, one grandchild, and one sister. Funeral services were held at the church by Brethren Dean Farringer and A. P. Musselman. Interment was in the Memorial Park cemetery. — Mrs. Clark Anspach, Lafayette, Ohio.

Zook, Paul W., son of Frederick R. and Annie Seedenberg Zook, was born in Martinsburg, Pa., June 26, 1903, and died at Altoona, Pa., Aug. 19, 1958. He was united in marriage to Myrtle Weaver on Aug. 6, 1927. He is survived by his wife, seven sons, two daughters, eleven grandchildren, one brother, and three sisters. Funeral services were held in the Martinsburg Memorial church, of which he was a member, with Bro. Roy Forney officiating. Interment was in the Fairview cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

Church News

Eastern Pennsylvania

Big Swatara — On May 24 Bro. Paul Rummel of Lancaster, Pa., gave a message on Discipline in the Church and Home. On May 31 at a family fellowship meal held in the church basement Brother Rummel spoke on Home and Family Living. Our speaker for harvest day services was Bro. Ammon Merkey. Bro. Clarence Sanger of the Midway congregation conducted evangelistic services at the Fishing Creek Valley house Aug. 9-17. Three were baptized. — Mrs. John Swope, Union Deposit, Pa.

East Fairview — The children had charge of a morning service in June. Five families attended Annual Conference in Iowa. Elder Howard Merkey and his wife and Brother and Sister Jacob Ruhl were part of the Brethren Heritage tour to Schwarzenau, Germany, to celebrate the founding of our church 250 years ago. Our young adults were the guests of the group at the Springville church. Enos Heisey preached a peace sermon. Six young people went to the national youth conference at Lake Junaluska, N. C. CBYF sponsored the Mennonite touring choir under the direction of Donald Gehman. Bro. Henry Bucher spoke to the young adults following a covered dish social. A group of teachers attended the workshop at Elizabethtown College. Bro. Robert Turner of York spoke at the harvest home service and was guest minister one other time. Bro. James Berkebile and Sister Martha Martin from Elizabethtown College were evening speakers recently. Our love feast is planned for Oct. 12. — Mrs. Anna Graybill, Manheim, Pa.

Middle Pennsylvania

Cherry Lane — We had a week of evangelistic meetings by Bro. John Shuman. Two were baptized and one was received by letter. At our mother-daughter banquet Mrs. Nevin Fisher was the speaker. Our Bible school, June 9-14, was held in the evening. On June 29 our pastor, Bro. Perry Liskey, broadcast over the Roaring Springs radio station. Bro. Robert Cocklin was the speaker at our homecoming and harvest meeting. On July 20 the church had a community song service with Mrs. Robert Smith from Cresson, Pa., as the song leader. On July 6 a mixed chorus from Friends Cove gave a program of sacred music. Our pastor, Brother Liskey, was our delegate to Conference. In November we will hold evangelistic meetings for one week; Bro. Clarence Showalter will be the speaker. It will close with the love feast. — Ferne Koontz, Clearville, Pa.

Lewistown — Our pastor, Bro. Lee Weaver, conducted a class of instruction for those wishing to receive baptism. Eleven were baptized and ten received by letter. In April our church was host to the Elizabethtown College choir; and the training school for teachers in our circuit. Speakers for the 250th Anniversary program held in the church were Harold Bomberger, Morley Mays, Henry Long, and M. Guy West. Our pastor and Mr. and Mrs. Owen Brumbaugh, attended the Annual Conference. Bible school was held in June. Brother Weaver had services in the Morrison Cove home on May 12. The new addition to the Morrison Cove home has been named Cherry-Forney, in memory of Charles J. Cherry and Emanuel Forney. Miss Betty Morgan attended the national youth conference at Junaluska, N. C., on Aug. 23. A loyalty dinner was served to all members of the church on Aug. 31. — Mrs. Emma Herbster, Lewistown, Pa.

Roaring Spring — Our church joined with the other churches of the community in the vacation Bible school. The pastor, Brother Knavel, and his wife spent several weeks in Europe and the Holy Lands. While in Europe they attended the 250th Anniversary of the founding of the Church of the Brethren in Schwarzenau, Germany. We had Bro. Robert Blair, student minister attending Juniata college, as our summer pastor. A number of our boys and girls attended Camp Harmony this season along with a number of adults who served as leaders. Our church united with the other churches of the community for evening vesper services during July and August. — Mrs. Otha Reffner, Roaring Spring, Pa.

Upper Claar — Two have been added to the church by baptism. Rev. Norman Dettra, representative of the Pennsylvania Temperance League, showed a movie of the problems facing our youth. Four young people from Juniata College were present and gave a message on Christian education on Juniata day. On April 27 we held our spring love feast. Upper and Lower Claar joined in having a mother-daughter banquet on May 3, and for the vacation Bible school, June 2-13. Brethren Ralph Ebersole and Bro. Taylor Dively were our delegates to Annual Conference. On July 13 we held a ground-breaking service for the new addition to our church. — Stella Walter, Claysburg, Pa.

Woodbury — In the youth meetings during the first quarter our pastor discussed This Love of Ours, and The Sevenfold I Am's of Christ. The evangelistic meeting at Holsinger was held by Bro. Hiram Gingrich of Annville, Pa. An adult class presented a devotional program at the Hollidaysburg state hospital; a tour of the hospital followed. The films, Martin Luther and The Five Martyred Missionaries, were shown. We participated in the preaching mission held at the Martinsburg church. The Woodbury CBYF made a historical tour to the Ephrata Cloisters and other places of interest in the eastern part of the state. Mother and daughter fellowships and vacation Bible schools were held in all three

churches. June 8 was observed as Children's Day and June 22 as Layman's Day in the three churches. Our pastor and his wife and Brother and Sister Robert Brumbaugh represented us at Annual Conference. Love feasts will be held on Oct. 5 at Woodbury, on Oct. 12 at Holsinger, and on Oct. 19 at Curryville. — Rena R. Stayer, Martinsburg, Pa.

Southern Pennsylvania

Newville — Our moderator, Brother C. B. Sollenberger, assisted in our communion service. Several films have been shown in relation to the observance of our 250th Anniversary. The booklet, Meditations on Brethren Life, was used at our midweek prayer meeting and Bible study meetings. The choir from the Big Spring high school, with several members from our church in it, gave an evening of sacred music at our church. Bro. Samuel Myers held an installation service for five new deacons, Wayne Mohler, Mark Bucher, Merle Hummell, Bruce D. Cohick, and Walter L. Chestnut, and their wives. Our revival meetings were held Aug. 20-31 by Bro. Howard Whitacre. We recently baptized six persons — Mrs. Ernest K. Smith, Newville, Pa.

York, First — Brother and Sister M. Guy West were in Europe from June 29 to Aug. 21. Bro. Guy E. Wampler, Jr., will be our intern pastor for a year. He conducted a week of morning devotions on radio. Delegates to Annual Conference were Pastor West, Margaret and Stanley Dotterer and Sara and Jack Steelman. Helen Herr is in Greece and her brother, John R. Herr, Jr., is in Germany attending European international work camps this summer. Two exchange students who were sponsored for a year by our church left for their homes in Bavaria. Theresa Herr had a story hour and playground activities for children at the Frey's Avenue project. We had a one-week vacation Bible school and also a day camp. Brother West conducted consecration services for babies and parents. One was baptized and there was a congregational reception for new members. A three-act play dealing with early Brethren history, In Our Own Strength, was presented by the young people in the York and Waynesboro churches. Bro. Joseph M. Long held evangelistic services. Other speakers have been Donald F. Durnbaugh, Edward K. Ziegler, Robert A. Byerly, David L. Holl, and J. H. Tice. Peter Barwick gave a message on Iraq, the Forgotten Land. Children of the Sunday school conducted Children's Day services and had a talent program at the Brethren Home at Cross Keys. The home-builder's class baked cookies for the children's home at Carlisle. The women attended the spring luncheon at Waynesboro and camp at Swatara. J. Calvin Bright, former missionary to China, was the speaker for the mother-daughter banquet. — Mary A. Lehman, York, Pa.

Western Pennsylvania

Mt. Joy — Two new members were elected to the deacon board. Revival meetings were held under the leadership of our pastor. Nine united with the church. On May 8 and 9 Dr. O. E. Phillips, head of the Hebrew Christian Fellowship of Pennsylvania, was our guest speaker. On Mother's Day three children were consecrated. James Hostetler, J. Ewing Jones, and Jan Gleysteen spoke at our worship services while the pastor was away. Brother and Mrs. Geary and daughters attended Annual Conference. Groundbreaking ceremonies for the educational and fellowship hall were held on May 28. Vacation Bible school was held June 2-13. — Betty Wilkens, Mt. Pleasant, Pa.

Pleasant Hill — Dale Varner, who is working with the National Service Board in Washington, D. C., was licensed to the ministry, with Bro. G. E. Yoder, chairman of the district ministry and evangelism commission in charge of the service. Gerald Rhodes, serving in alternative service, is working in the research department of the Hastings state hospital. June Lybarger, serving under the Brethren Volunteer Service program, has been assigned to home mission work in Tennessee. Mrs. Ross Hershberger was guest speaker at the mother-daughter banquet. The father-son fellowship was a chicken barbecue on June 6, at which Congressman John P. Saylor was guest speaker. Bro. Loren Blue was chosen as the Anniversary Call director for Western Pennsylvania. The training school for the Anniversary Call was held in our church. On Mother's Day eight babies were dedicated to the Lord. Brother and Mrs. William Gould and children attended Annual Conference. Special evening services have been planned. One was the showing of the 250th anniversary filmstrip, Come Up Higher. Bro. Maurice Knavel preached in our church on pulpit exchange Sunday. Brethren Loren Blue and Melvin McDowell have been called to the office of deacon. We are moving into our new education building. We sent two of our young people to the National Youth Conference at Lake Junaluska. Dr. Roy McAuley was the speaker at the vesper service on Aug. 9. — Mrs. Benjamin Hoyland, Johnstown, Pa.

Rummel — Our church co-operated with the Grace Lutheran church in Lenten services and World Day of Prayer. Bro. Merrill Heinz was with us two evening services. Bro. R. W. Schlosser was with us for a Bible institute in May closing with our love feast and communion. We held an old-fashioned service with Brethren George Yoder and Charles Knavel, assisting our pastor, A. Jay Replogle. Bro. Ellis Shenk, who spent four years in Brethren Service work in Europe, spoke and showed pictures in our church. Six young people from Juniata College recently led our worship service. Eight were received by baptism and four by letter. Eight babies were consecrated at the Mother's Day service. We held our vacation Bible school in June. Our pastor represented our church at Annual Conference. — Mrs. L. Ernest Ott, Windber, Pa.

Westmont — We dedicated our new house of worship on March 23. The old frame church, a landmark on Menoher Boulevard was sold last fall and has been vacated. The congregation was organized in 1896 when the old building was erected. The new building, for which ground was broken in December 1956, has a seating capacity of 350 in the sanctuary. Bro. Calvert N. Ellis, president of Juniata College, spoke. Congressman John P. Saylor spoke at a special evening service. Our pastor, Bro. Earl C. Kaylor, Jr., left in August to teach at Juniata College. Bro. Clemens Rosenberger, a 1958 graduate of Bethany Biblical Seminary, is our new pastor. — Mrs. Isabelle Harshberger, Johnstown, Pa.

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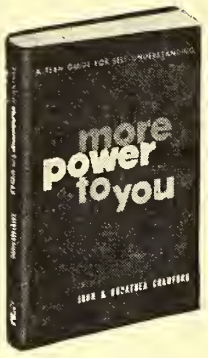


CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

Florida, Georgia, and Puerto Rico

Jacksonville — Wilhelm Hoffmeier and Dean Lantz have been guest speakers. Wilhelm is an exchange student from Germany and his talk was about the country and people residing there. Dean Lantz has spent two years in Germany doing alternative work and in the evening showed slides of his work and the country. In February Charles Zunkel was our guest speaker. Some of our church ladies attended the ladies' workshop at the Winter Park church. Brother Showalter and his wife held a revival. The Bridgewater musicians gave a program. On April 16 L. W. Shultz spoke on our Brethren heritage. The youth of our district had a three-day meeting at

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Church of the Brethren
General Offices
Elgin, Illinois

our church in April. The leaders were Dan West, Jesse Ziegler, and John Kneisley. On May 9 we had our mother and daughter banquet. The films, All for Him, A Boy and His Bible, What Price Freedom? and Working With God, were shown on Sunday evenings. — Mina J. Smith, Jacksonville, Fla.

St. Petersburg — We have been meeting each Sunday for Sunday school and church services at the Gandy trailer park with Bro. Robert Goshorn of Sebring teaching a Sunday school class and conducting services. We met on Aug. 10 for our charter meeting, and thirty-three church letters were presented. We had the election for church officers for the coming year and for the three deacons. Chalmer Hoffman, Frank Younkin, and Clyde Culp were elected to the office of deacon, after which Brother Bowers conducted a consecration service for these men and their wives. Our church is named the First Church of the Brethren of St. Petersburg. The committee working on buying property for our future church reported that the Comity Committee had approved a plot. The trustee board was empowered to buy this property. It is a very beautiful spot in St. Petersburg and also will suit our needs now as it has a large house, fairly new, in which we can hold our services and which can be used later for a parsonage. We shall appreciate the names of any Brethren contemplating a visit or moving to St. Petersburg — Mrs. Mary Couper, St. Petersburg, Fla.

Mardela

Green Hill — We held our love feast, with Bro. W. K. Mahan in charge. A program of visitation has been carried out. The film, The Story of Passion Week, was shown. Bro. Grant Mahan was our delegate to Annual Conference. Our Bible school was held for two weeks in June. Eugene Wrachford of West Virginia was our summer pastor. — F. Johnson, Westover, Md.

Eastern Maryland

Baltimore, Woodberry — Since February seven persons have been baptized, two received by reaffirmation of faith, and two by letter. Six of our teachers attended the leadership training school held at First church. Our love feast was held on May 4. Men's work entertained the district men's work at a dinner meeting on May 10. Our council voted to call Bro. Thorton Black into the full-time service of the church. Brother and Sister Black were our delegates to Annual Conference. On July 6 we broke ground for a Sunday school addition, which is urgently needed. Our attendance has averaged more than ninety, and the offerings have exceeded the budgeted needs. — Mrs. Helen Black, Baltimore, Md.

University Park — A number of our teachers attended the school of Christian living in the nation's capital. Our church was represented at the United Church Women's Workshop held at the Washington City church. Bro. Desmond Bittinger was guest leader for our family life institute on April 12. Our summer pastor, Bro. Russell Bixler, and his family arrived June 5. Our full-time pastor, Bro. Philip Norris, arrived Sept. 1. — Mrs. Perry F. Crabill, Sr., Washington, D. C.

Washington City — Some of our members attended the school of Christian living in the nation's capital and the leadership institute for parents and children's workers. Our women's council sponsored three Sunday evening worship services and a mother and daughter banquet. The senior choir presented a hymn festival on the theme, Man Shall Not Live by Bread Alone. On Sunday evenings our minister, associate minister, and a deacon presented trialogues on the seven deadly sins from the book, Man in the Middle. Various ministers in our city were guest speakers for our Thursday evening Lenten services. Our church conducted an evangelism visitation program. This resulted in thirty new members. We had a reception for new members. A potluck

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren Communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service Church of the Brethren General Offices, Elgin, Ill.

Farm Work

No. 366. Wanted: Single man to work on farm. Knowledge of general farm helpful but not necessary. Must have some experience with dairy cows, or a willingness to learn. Will live in as one of family, who are Brethren. Contact: Robert E. Prigel, Box 31, Glen Arm, Md.

No. 367. Single man, 42 years old, desires work for the winter months beginning Oct. 1, 1958, anywhere in the United States. Has had 10 years experience as a dairyman. Desires to live with a Brethren family. Contact: Ralph E. Jelf, 6659 Apple Road, R. 4, Muskegon, Mich.

Miscellaneous

No. 368. Wanted: A housekeeper in the home of two, for full-time. Private room and board, with use of garage. Good wages with reasonable time off for Sundays and afternoons. References required. Contact: Orion J. Stover, Milledgeville, Ill.

Social Work

No. 369. Indiana Methodist Children's Home, Lebanon, Ind., needs a case worker with a Master's degree in social work, and three years' successful experience in child placement. Program of better service to 40 group-care children ages 5 to 16 is planned with foster-care placement added as we can. Salary $4,500 plus liberal benefits and residence on campus. Contact: Superintendent, 515 W. Camp St., Lebanon, Ind.

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Gethsemane
The Crucifixion
The Denial of Peter
Easter Night
Shepherd, Sheep and Wolf
The Triumphal Entry
The Annunciation
The Feet Washing
Peter at the Tomb
"Jesus Stood on the Shore"
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Martha and Mary
The Prodigal Son
The Last Supper
Nunc Dimittis
The Baptism of Christ
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The Widow's Mite
The Wedding at Cana
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The Ascension
The Temptation
The Resurrection
Pentecost
The Friend
The Teacher
The Holy Family

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Illinois

dinner was held at the church when Bro. Warren D. Bowman of Bridgewater College spoke at our 250th anniversary services. — Mrs. Margaret R. Witmer, Arlington, Va.

Middle Maryland

Mountain View — The junior high class attended the district tour to Germantown and the Ephrata Cloisters. Two of our youth attended the district youth retreat at Camp Peniel. The offering from our vacation Bible school, held the first two weeks in June, will buy books for children of foreign lands. The junior class held a day camp which included hiking, cookouts, crafts, nature study, music, and worship. Mrs. Charles Roberts was in charge. Brother and Sister Byron Berkey attended Annual Conference. June 8 was home-coming day, with Mrs. Mary Cooley and Bro. C. N. Grubbs as guest speakers. The older members of our church were honored with special services on July 13 and were presented with corsages fixed by the kindergarten class. The men are cleaning out the woods behind the church to provide picnic grounds. — Mrs. Charles Walker, Inwood, W. Va.

First Virginia

Oak Grove — Seventeen of our members attended the Annual Conference. Six babies were dedicated on Mother's Day. Our church observed its fiftieth homecoming with Bro. Stewart Kauffman of Elgin, Ill., speaking at the morning service and Bro. Elmer K. Ziegler speaking at the evening service. Louise Sayre, returned missionary to India, spoke at the morning service on July 20 and showed slides at the evening service. Our pastor attended school at Union Theological Seminary, Richmond, Va., July 28 — Aug. 8. — Amelia M. Nicar, Roanoke, Va.

Poages Mill — Our pastor, Bro. Maurice E. Wright, and his wife, will remain with us for another year. We joined with the churches of the district for a revival at which Bro. Grant Simmons, pastor of the Boones Mill church, was speaker. We had a vacation Bible school in June. The young people of our church sponsored the Sunday evening worship services with our pastor filling the pulpit twice each month and the other evenings a guest speaker. A number of our women attended the district women's work rally and heard Mrs. Calvin Bright, a returned missionary, speak. Bro. Ray Showalter conducted our revival, beginning Sept. 17. Two have been baptized and one has been received by letter. Bro. John Sayre was re-elected moderator. Three of our number attended regional conference and the children's workshop. — Mrs. J. G. Grubbs, Roanoke, Va.

Roanoke, First — Evangelistic services were held by Bro. Homer J Miller of Spray, N. C. A mother and daughter banquet program included a reading, Children of God, by Miss Becky Lee (Miss Virginia of 1957). We had twenty-five boys and girls registered at Camp Bethel this summer; Miss Deane Rumburg was camp manager. Mrs. Reba Wood, Mrs. Thelma Field, and our pastor, Bro. S. Earl Mitchell, were our delegates to Annual Conference. A service of welcome was held for Brother and Sister Baxter Mow, who moved here July 1. Mrs. Mow will be part-time director of Christian education. On July 27 we had a special service to honor the older members of our church. — Mrs. E. E. Wilson, Roanoke, Va.

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West Richmond — Our delegate to Annual Conference was Jesse Robertson. We held vacation Bible school and had an attendance of about thirty children. — Bertie L. Kellison, Richmond, Va.

Northern Virginia

Front Royal — Our vacation Bible school was held July 7-18, with an average of one hundred present every day. We held installation services for our newly elected deacon and his wife, Mr. and Mrs. Samuel Parker, on July 20; Bro. Joseph Miller was in charge. — Arbadella Tobin, Front Royal, Va.

Smith Creek — We had vacation Bible schools at the Smith Creek and Friends Run churches. Our love feast was held in the spring with our moderator, Bro. Olen Landes, officiating. Men's work has erected church road signs. Max Hartman and Charles Lambert were delegates to the Annual Conference. Bro. Dee Flory, who served the congregation as part-time pastor since October 1956, terminated his pastorate July 31. Bro. Lowell Ritchie of Criders, Va., became our pastor on Aug. 1. — Mrs. Ralph Vandevander, Franklin, W. Va.

First West Virginia

Bean Settlement — Brother and Sister Herman Freeland, Genevieve Riggleman, and Evelyn Bean attended the four-in-one conference at Keyser in May. Our vacation Bible school, under the direction of Mrs. Herman Freeland, was held the last week in June. Sisters Belt and Hartman attended our church on June 29 as missioners furthering the Anniversary Call program. June Adams of the youth cabinet has visited the Bean Settlement young people. Some of our women attended the women's work rally on July 9 at Wiley Ford. Mrs. Herman Freeland attended Camp Galilee as senior counselor at the junior camp and the advanced junior camp. Mrs. Courtney Tusing went to the advanced junior camp as a counselor. Our revival was held the first two weeks in August, with Bro. Hiram Gingerich as evangelist. — Mrs. Evelyn Bean, Rock Oak, W. Va.

Capon Chapel — Our district executive secretary, Bro. Norman Harsh, and his family, were with us one Sunday in May and he brought a very challenging message. On the third Sunday in June we held an all-day service with basket lunch at noon. Our pastor, Bro. Irvin Whitacre, brought the morning message and Bro. Connell Chaney the afternoon sermon. Our evangelistic meeting was held for one week in July; Bro. Boyd Phares was the speaker, assisted by Bro. Irvin Whitacre and his wife. As a result of the meeting seventeen were baptized and four rededicated their lives. We held our love feast on Saturday evening at the close of the meetings. After morning service on Aug. 3 the congregation drove to Ice Mountain and had a fellowship meal. June Adams met with our young people and we are planning a more active youth group program. Some of our young people attended the round table at the Frostburg church. Our superintendent, Rosetta Ronnells, and the assistant, Ruth Nelson, attended a superintendents' meeting at the Glade View church. — Mrs. Ruth Nelson, Ridgeley, W. Va.

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Studies in Christian Belief

by
WILLIAM M. BEAHM



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Church of the Brethren General Offices
Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

OCTOBER 11, 1958



Eva Luoma

Out on a Limb

EVE is not the only mortal who has been sorely tempted by the appeal of a ripe red apple high on a laden tree. Let a boy once discover that apples will soon be ready for sampling and he will devise some way of getting a few of them into his hands. If they cannot be shaken down, the next best move is to go after them, even the prize ones that cluster around the end of a limb. Of course, there is danger that a boy can get too far out and come crashing down to earth with a sudden realization of his mistake. But he will run that risk for the sake of a round red prize. . . . There are other prizes than apples that wait for the daring person who is unafraid to get out on a limb. Caution is commendable, but it is not always a virtue. Courage to risk personal safety for a cause is all too rare. We need more climbers who along with being careful are not afraid to risk climbing out on a few unpopular limbs.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Not Compulsory

The news article, "Ohio Council Speaks on Right-to-Work" in the July 5 issue, has caused me enough concern to respond with some comments from the opposite point of view as given in this article.

I believe in the right of workers to join together in a union to work for their welfare. Nevertheless, I do not think it right to force a worker to join a union to be allowed to work. It should be the responsibility of the union to convince the worker of the worth of this organization and obtain his voluntary support. Any organization which is assured of forced membership and dues tends to be less responsible as was the case of the Teamsters Union. Honorable and meritable service is required of an organization where membership is voluntary. This we much need in this industrial age of materialism.

Evidently, many sincere Christians believe compulsory union membership is required. I would like to disagree agreeably. The article stated, "A truthful descriptive title would be 'compulsory open shop,' not 'right to work.' In my opinion there is a basic contradiction between the connotation of the words *compulsory* and *open*. A glaring example of the contradiction would be found in the words *compulsory* and *freedom* as used in Compulsory Freedom of Conscience." If this is truth, it is not used in its truest sense, nor is it common sense. I am a sincere believer in the official position taken by the Church of the Brethren concerning peace and stewardship of time, talent, and treasure. But I do not think it best to force the individual to accept our peace position nor require a tithe. We teach and challenge him to greater stewardship of life to Christ.

Many Christians "sponge" off the church when they get married and when they are buried. Moreover, many people benefit from living in a Christian community without supporting the church. We allow them the right to share the benefits of the organization without sharing its responsibility. In our fellowship cultivation, teaching, and preaching, we hope to gain their voluntary support of the greatest organization in the world — the church of Jesus Christ Our Lord. . . .

Laws are legislated to discipline those who do not accept their moral responsibility and also to help guide those who want to do right. We need self-discipline in our own lives and also we need discipline through laws made by our government — that our government of the people, by the people, and for the people shall be, under God, a land where freedom and justice reign. — Mark Funderburg, South Bend, Ind.

Pro and Con

Renew my Messenger for another year. I get such a blessing from reading it I cannot afford to be without it. — Mrs. Irene Patterson, Meadow Bridge, W. Va.

* * * *

Thank you for the thoughtful, informative article about capital punishment in the July 12 issue while the Sunday school lesson is on social justice. A splendid article at any time. — Alice Near, Prescott, Mich.

* * * *

Our July 26 copy of the Gospel Messenger arrived as usual. Someone made a serious mistake on the front page. The word is *undermines*, not *undergirds;* Annual Conference undermines our faith. — Mrs. B. F. Pifer, Mansfield, Ohio.

Religion That Will Stand

I read "Religion for Tomorrow" in the Aug. 2 issue of the Gospel Messenger about our world brought so close together by our modern ways. But man has subdued the earth as God told him to.

Our choice to serve God or Satan is a voluntary thing. We teach but not all see as we do. We all see things a little differently.

All churches have much good in them and belong to God. It is our place to study the Bible until we can pray without doubting as Peter did. Then we can know we follow the Holy Spirit. That is the religion that will stand through our new day. It is in our heart, which is God's temple that will not be destroyed like the church that is built with man's hands. — Royal G. Knorr, Lanark, Ill.

FAITH and WORKS GO TOGETHER

Robert A. Byerly

TO KEEP faith and works in their proper balance is a continuing concern of Christians. The Brethren with their pietistic bent for living their religion have given and still give attention to this matter. In our history we have gone to the Bible for our basic spiritual guidance and in the Book of James, one of the general epistles, we have found some sound insight.

The Church of the Brethren has been aware that the Epistle of James has not been without controversy. We can find it fruitful to reappraise this book in the light of the very best we know in Biblical exegesis. James is still relevant to our Christian concern of making faith real and vital. It is essential that we know the full implication of this New Testament book if we are to find here a source for keeping faith and works together. To this end we now turn.

Is it an epistle or isn't it? There is good reason to believe that we have in this writing an early treatise, almost a sermon, which was distributed in some fashion among the early churches. The introductory statement of the first chapter is the only indication that it is in the form of a letter. The rather strong Jewish flavor to the book has been recognized by many scholars. The name of Jesus is mentioned only twice in the book, in the first verse of both the first two chapters. There is reason to believe that the book reflects some of the teachings of Jesus even though Christ is not quoted directly. These teachings, strongly ethical in nature, are also consistent with the best in Jewish morality.

There are no less than four persons named James in the New Testament record and to all of these at some time or another this book has been ascribed. The introductory phrase, "James a servant of God and of Jesus Christ," allows for much speculation. The author was traditionally believed to have been James the brother of Jesus and the one who became the leader of the community of believers at Jerusalem. Although this is contested by some scholars we can be sure the writing does reflect the thought of an early Jewish-Christian community. The author uses the Greek diatribe as a basic literary form and his scriptural quotations are from the Septuagint which implies his Hellenic (but still Jewish) background. Some scholars would put James as one of the earliest New Testament books to appear, even as early as 50 A.D.

The major emphases of the book appear to be related to the proper conduct of believers. Three major sections treat respectively of the treatment of the poor (2: 1-12), the relation of faith and works (2:14-26), and the sins of the tongue (3:1-12). Any mature approach to the James record concludes that this is no specific anti-Pauline treatise or tirade against Paul. One need not believe that James was resisting the "saved by faith" emphasis which we have in the Pauline writings.

James is writing to a different situation. He is evidently speaking to a frame of mind which was failing to put reality into Christian living. (Paul found the opposite situation, folk legally involved in a work-righteousness type of religion.) James speaks to the pertinent need for a faith and works which are mutually related and intertwined.

It is in chapter two of the

Associate professor of Bible and religious activities at Elizabethtown College, Pennsylvania

book that the striking language of "practical" religion is observed. It is the emphasis of "faith without works" versus the "faith with works." "What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him?" (2:14). After an illustration on this point, James adds verse 17, "So faith by itself, if it has no works, is dead."

Much of this exhortation grows out of the last verse of chapter one which stands as a classic definition of religion: "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world" (James 1:27).

To care for widows and orphans implies a social dimension to the gospel. To be responsive to human need beyond that of nice words ("Go in peace, be warmed and filled . . .") is the essential quality of Christian living. The Brethren have found here an added undergirding for their serious reading of the last judgment parable (Matt. 25: 31f.), where the sensitiveness to the hungry, naked, imprisoned, appears to be a characteristic of high priority in the kingdom of God.

A true faith is one that is expressed in actual needs. The ministry of the "cup of water in my name" is to combine faith and works in a unique Christian witness. The epistolary admonition is: "But someone will say, 'You have faith and I have works.' Show me your faith apart from your works, and I by my works will show you my faith" (2:18).

Other passages in James have been used for sound guidance in Christian living. The need for the disciplined tongue and all the implications of a speech which curses God are set forth vividly in the third chapter of the book. The need for the true wisdom which is found in God and comes from God stands uppermost in the Book of James.

One of the peculiar characteristics of the book (and another mark of its Jewish influence) is that of the use of the wisdom concept. This reflects some of the basic ideas of the Old Testament Jewish wisdom literature. (Paul and other New Testament writers use this concept too in referring to Christ as the true Wisdom of God.)

For many the Epistle of James is associated with the New Testament practice of anointing with oil. To the fifth chapter the Brethren have turned for help and comfort in time of need. The instruction seems to be forthright and clear. "Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven" (5:14-16). There is a new pertinency to this scripture since we find a continuing need for the healing ministry as practiced by the New Testament church. The Brethren find much strength in a reliance upon prayer and anointing for healing. We have not, for the most part, set aside the Godly ministry of the medical profession, but have found the fullest insight in allowing God to have full access to our body with his healing spirit. The study presented by Warren D. Bowman entitled Anointing for Healing (Brethren Publishing House, 1942) speaks decisively as to the full import of the anointing service.

We should not allow this Biblical passage and the practice of its admonition to be set aside simply because certain popular and often rather theatrical uses of healing are being promoted in recent years. While there are those who appear to vulgarize the role of spiritual healing, there is a simultaneous quickening of interest in this subject on the part of serious Christian leaders within the churches not

Continued on page 9



Religious News Service

"If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead"

EDITORIAL

We Teach by Example

AS SCHOOLS across the country opened early last month it was not always clear whether the boys and girls or the adults in their communities were more in need of education. The opening of some schools was delayed and the work of others threatened by bitter feelings concerning integration. In a few states the adults responsible for government were prepared to close their schools rather than to permit Negro children to attend formerly all-white schools.

Even in those instances where white students staged boycotts or otherwise protested the coming of Negro students to their schools it was apparent that adults were encouraging their behavior. If we are looking for causes of juvenile delinquency it might be well to observe the kind of example that many parents and civic leaders are setting for the youth in their communities.

How can we expect boys and girls to learn respect for law and order when they witness deliberate plans for circumventing the law? How can we urge them to avoid mob violence and association with gangs when such violence is tolerated and even used an an excuse for failure to obey the law? How can we teach them the responsibilities and rights of living in a democracy when they see such obvious attempts to deny justice and fair play to minority groups? How can they be convinced that a good education is essential when legislators would rather close their schools than permit integration?

The newspaper headlines, however, did not tell the full story. Unfortunately, they played up the situations in which conflict occurred and ignored the instances where civic-minded adults of goodwill worked quietly in the interest of peaceful integration. We hope, therefore, that boys and girls throughout the nation have an opportunity to learn about the heroic stand taken by leaders in many communities on the side of justice and fair play. A feature article in the September issue of McCall's magazine reports on The Story Nobody Tells You, a story of quiet action by church women, of prophetic preaching by Christian ministers, of courageous writing by editors, of open protests by university students and of creative measures by a few political leaders – the work and witness of men and women who are quietly preparing for integration and seek to end discrimination.

This is a heartening story. It ought to be told for the benefit of young people who may be disturbed by reports of prejudice and pettiness. It ought to inspire many other persons of goodwill to work just as devotedly in their own communities so that reasonableness and decency will prevail. What better heritage can we give our youth than an example of unselfish work for brotherhood? – K.M.

Editorial in One Sentence

MANY words are sometimes required to set forth a Christian concern or state a Christian conviction. But occasionally the concern and the conviction are wrapped up in a neat package that any reader can handle in ten seconds.

Consider the forthright comment of the German churchman, Martin Niemoeller. After listening to the debate in the World Council of Churches Central Committee on nuclear disarmament, he summed up what many Christians feel in these words, "I personally cannot envisage any situation in which God would answer the question, 'Lord, what do you want me to do?' by saying, 'Drop an atom bomb.' "– K.M.

Love Never Fails

HUNGARIAN workers had been assembled in a Budapest factory to listen to a lecture in support of their government's "peace" campaign. Imagine their surprise when the speaker, one of their most famous composers and a Roman Catholic, took this opportunity not to lecture but instead to read, without comment, the tremendously appropriate words of 1 Corinthians 13. According to a news report the workers expected him to be promptly led away to prison. But he was permitted to finish and he walked quietly out of the building.

We do not know what prompted Zoltan Kodaly to let the New Testament speak for him and for others who refuse to become instruments for political propaganda. But we are moved by his example. Would that more men and women, on both sides of the iron curtain, would bravely bear witness to the power that is ignored both in Communist campaigns and in Western war plans – the power of love. – K.M.

The church press has the supreme opportunity of presenting the message that God loves us and wants us

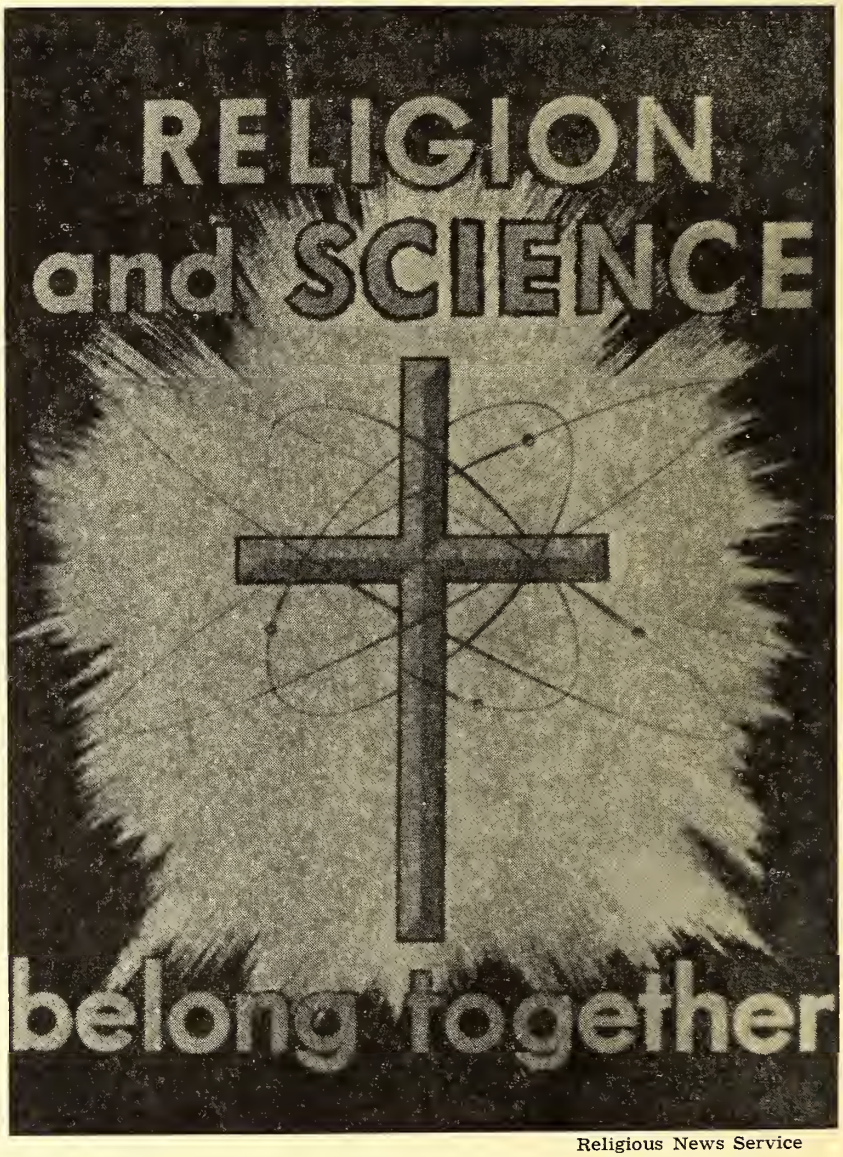
Freedom of the Church Press

Edwin T. Dahlberg

THE moment it became known that I was the new president of the National Council of Churches, I was exploded into a new world — a world of flash bulbs, press statements, editorials and syndicated articles, speaking invitations, radio, and TV appearances, telephone calls, and all the other paraphernalia of mass media.

When I was president of my own denomination ten years ago, what I said or did was of interest to the denominational community but not to the community at large. But in the National Council the president is suddenly rocketed into the secular community, so that whatever he says or does is news. While it is a tremendous evidence of the outreach of the National Council it is also a great temptation to the individual.

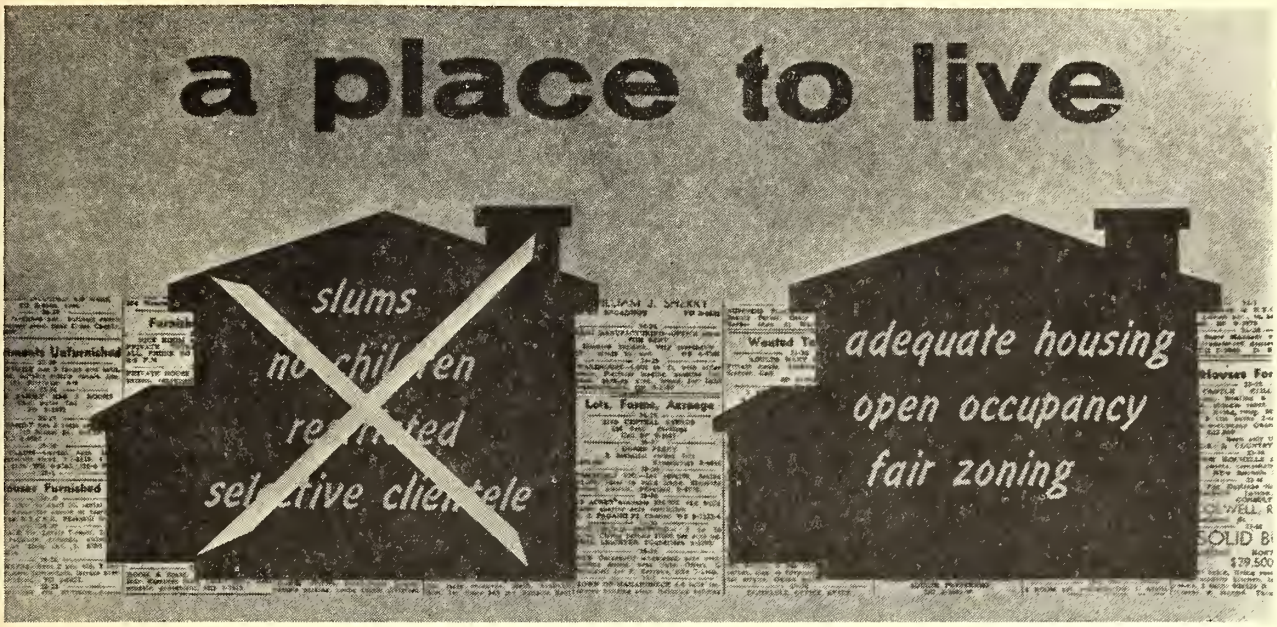
On the one hand, there is the temptation to make bizarre statements or to turn a clever phrase — anything to get attention by some modern equivalent of a leap off the pinnacle of the temple. And on the other hand, there is the temptation to compromise one's convictions and to tone down a public statement so that the National Council will not be adversely affected by the cutting off of financial support or the alienating of public opinion. How to balance these two is a very serious moral dilemma.



Religious News Service

Church journalism has a prophetic role in the reconciliation between science and religion, between races, between labor and management, between nations, and in every area of human relations

Minister of the Delmar Baptist church, St. Louis, Missouri, and president of the National Council of Churches.



Religious News Service

Churches should be challenged to bolder social action through the pages of religious journals

Besides all this there is the subtle encouragement to religious pride that Jesus warned against: to love the salutations in the market places, the chief seats at feasts, and to be called of men, "Rabbi." Newspaper pictures and radio and TV appearances feed the human ego today to the degree that we are stuffed shirts before we know it, without intending to be.

Even good publicity can be bad. Excessive photography and news write-ups of church leaders can completely alienate the constituency of the men and women involved. If the same faces appear too often in the church papers or in the newspapers, a kind of nausea is induced in the minds of the readers, who begin to say: "What – again?"

That happens even in the entertainment world. Recently the inquiring reporter for one of our daily papers in St. Louis asked a number of high school girls what they thought of the new Elvis Presley haircut. This reply was typical: "When he first came on, I used to just die when I heard him, but now that he's been on so much, I'm sick of him." If that can happen to Elvis, what might not happen to bishops, secretaries, and other church leaders?

These are some of the negative aspects and the dangers and temptations in public relations and in journalism, religious and secular alike. Fortunately there are positive aspects, especially in relation to the church press. I am convinced that the church press has a great task and a God-given opportunity at this particular time in the history of mankind.

First of all, the church press, along with the pulpit, must be prepared to adopt a prophetic role in society. It must deliberately educate and strengthen the conscience of the nation and be the voice of that conscience. It must not be simply the echo of science or of the state department or of the defense department. It must speak for God, and be baptized into a feeling of the conditions of the people.

Our whole Christian order is at the point now where we must take a powerful step toward massive reconciliation in every realm of human relations: science and religion; peace and disarmament among the nations; a Christlike fellowship of the white race with one another and with the colored races; a de-mammonizing of management, labor, and the church; the limitation not only of the nuclear bomb but the population bomb; and an energizing of the whole process of education with new moral and spiritual power.

I could wish that the church press, along with the pulpit, could arouse the nation to the necessity of a complete restudy of our penal, mental, and welfare institutions, too. That thousands of human beings should be shut away in utter exile from outside community life, without a visitor, without a postcard, without any of the consolations that make life bearable, is an indictment of our so-called Christian civilization.

And while we are about it, let us speak out fearlessly against the drunkenness and obscenity of the time, not permitting to

go unchallenged any longer the deceit that alcoholism is simply a kind of personality disease or some emotional inadequacy. It is that, too. But back of these personality disturbances are gigantic monopolies — winery, brewery, and distillery interests that exploit every human weakness for financial profit, to the point where they are beginning to exercise an almost totalitarian control over the sports world.

To think that we can stem the flood of alcoholism in America without taking into account the invasion of our homes and our liberties by these organized liquor forces is to be naive to the point of childishness. Alcoholics Anonymous and the Yale Studies, admirable as they are in their contribution to our understanding, are pygmies over against the giant production and salesmanship resources of the beverage alcohol business.

We must depend upon the church journals to challenge the churches to bolder social action. There was a time when the ministers exposed the crime rings and the political racketeers. Now the newspaper reporters and columnists are the ones who dig up the facts and bring criminals to justice. We should have more church press research people and investigators to turn the spotlight on evildoers in every area of society, and more ministers to organize the laity for an attack on these evils.

In addition to adopting a more prophetic role, the church press needs to develop a bigger circulation among the laity. One of the reasons for the great gulf that often exists between the thinking of the preachers and the laymen in the congregation is the fact that so few laymen ever read a church paper. I have noticed that if in the course of a sermon I mention some item in Life magazine or the Reader's Digest, which I rarely do, everybody's face lights up with a look of recognition. If, however, I quote something from even our finest religious journals, there is just a blank look of perplexity.

I do not know quite how to overcome this. It will take something more than vigorous promotion of subscriptions. This could be effected by reducing the number of small periodicals and pamphlets in favor of really great and more significant church journals. At the present moment there is too big a stream of small dimensional literature pouring through the church channels. Such volume of literature soon reaches the saturation point, with the result that hardly any of it gets read. It is humanly impossible to keep up with it.

We should set our sights for something bigger than promotional material. In this dramatic nuclear space age there should be the resources and the ingenuity somewhere to develop church journals of much greater dimensions, presenting the best scientific and theological thinking of our time in simple understandable language. People want to know whether we live and move and have our being in God, or simply in an electric plasma. They want to know whether prayer is simply restoring the imbalance of spiritual energy in the universe by a kind of thought vibration exercise, or whether it is really a personal communion with a loving heavenly Father as Jesus described him.

Are all religions equally good, or is the Christian faith something universal, with an authority beyond that of the non-Christian religions? Did

God the Redeemer

Glen Weimer

GOD patiently endeavors to redeem each hour of man's life, and make it productive of good.

God never ceases to be the Redeemer—and the redeeming presence in each situation.

Jesus vivifies in human life this timeless, ongoing purpose of God.

Jesus, by his life and death, illumines history, and makes its divine meaning clear, positive, and universally evident.

God sends persons into the world to be redeemers of life, time, circumstances, loss, gain, prosperity, adversity, weakness, and strength. Something noble and enduring is to be made out of all these materials of life.

God appoints man to live life at full tide—a life creative, constructive, and productive of good. No day is lived that is half lived;
No day is glorious and redeemed, except as it is seized and used for the glory of God, and the Christlike maturing of persons.
No one has perfect conditions under which to live—
No one lives who is not called upon to struggle to bring the better life to birth—or the better church, society, nation, world.
All are enrolled as students in the great school of God.

God always makes the most out of what is given him of our lives, time, space, capacities, testings, opportunities, responsibilities, and experiences.

God's work is advanced as we, by his strength, make the most of what he gives us or permits to come in the day's living.

O Living Lord, most wise and winsome, work through our lives, until the most good possible is realized and set free to flow freely into the struggling souls of people about us. Amen.

Christ die for this world only, or for all worlds in interstellar space? Should there be an International Geotheological Year of all the religions of the world as there has been an International Geophysical Year in the world of science? These are great questions that should not be left to Time, Newsweek, Life, and the feature pages of the daily papers. They should become the substance of high level church journalism.

A third area in which religious journalism should major is surely that of the ecumenical movement. Many people think the very word *ecumenical* is an impossible word. It is not a bit more difficult than the word *economical,* or *denominational,* or *interdenominational,* or any of the other words we use every day in religious circles, to say nothing of the jawbreakers that are in use all the time in scientific and military circles.

The movement towards greater church unity and cooperation is the one inevitable fact of our time. It is the brightest sign of hope on the horizons of a darkened world. Our church press should defend it against all comers, refuting the old shibboleths about regimentation, religious totalitarianism, and communism, which are the stock in trade of all the splinter groups that would perpetuate our present divisiveness and continue our weak, disunited, and competitive Christian testimony.

Satan loves it when he can keep us divided. If we believe that the National Council and the World Council of Churches came to the kingdom for such a time as this, let us say so. Let us not be silent while every free lance agitator and chauvinist that comes along makes the National Council his whipping boy. Everything that Abraham Lincoln said about the nation in an earlier day is true of the Christian church in our day: a house divided against itself cannot stand.

We can sum it all up by saying that the supreme opportunity of the church press today is to present Christ in all his majesty, glory, and saving power. We are the custodians of the most sublime message that ever was given to man. It is the message, as Dr. John Baillie has expressed it so simply, that we are wanted and loved – that God loves us and wants us.

It is good news for any generation, but never so much so as in this lost, bewildered time. People are starved for love – longing for a star of hope in the all enveloping darkness. We need to know that the grace of God is still sufficient to overcome the disgrace of man. In Christ this grace has been made known – positively and irrefutably known. There could be no greater trust than the writing and the proclaiming of this message – in the press, in the pulpit, and in every vocation known to man. God give editors, reporters, preachers the grace and power to proclaim the good news of the kingdom of God in a time like this.

Faith and Works

Continued from page 4

given to the spectacular. The renewed practice of a healing ministry within the Episcopal and other communions may be cited as a new contemporary interest in the anointing rite.

It would seem that even in this last chapter of the epistle we can discover the author's admonition to have faith and works go together. Luther's famous utterance which described James as an "epistle of straw" can only be understood in the light of his new discovery of "grace" and his failure to find voluminous support in this early Christian writing. Let us be assured, the Lutherans of our day as well as the Brethren and hosts of other Christians find spiritual sustenance in the Epistle of James. One can read in this letter and sense again and again the necessity for a faith and works which are united in a valid Christian witness.

What on Earth Is God Doing?

Kirby Page

WHY doesn't God do something? is the cry of many an anguished heart when tragedy strikes. Long before the moment of desolation comes, we should discipline our minds and hearts with the realization that God is now doing everything that he can do to enrich our lives and grant unto us fullness of joy. That is, he is doing all that he can do — until. But he could do much more — if. If we were responsive.

1. He is loving us with affection far deeper than any human love can do, with infinite longing for our well-being.

2. He has equipped us with every faculty needed for life in the kingdom of God and is constantly appealing to our mind and emotion, conscience and will to follow his guidance and receive his power.

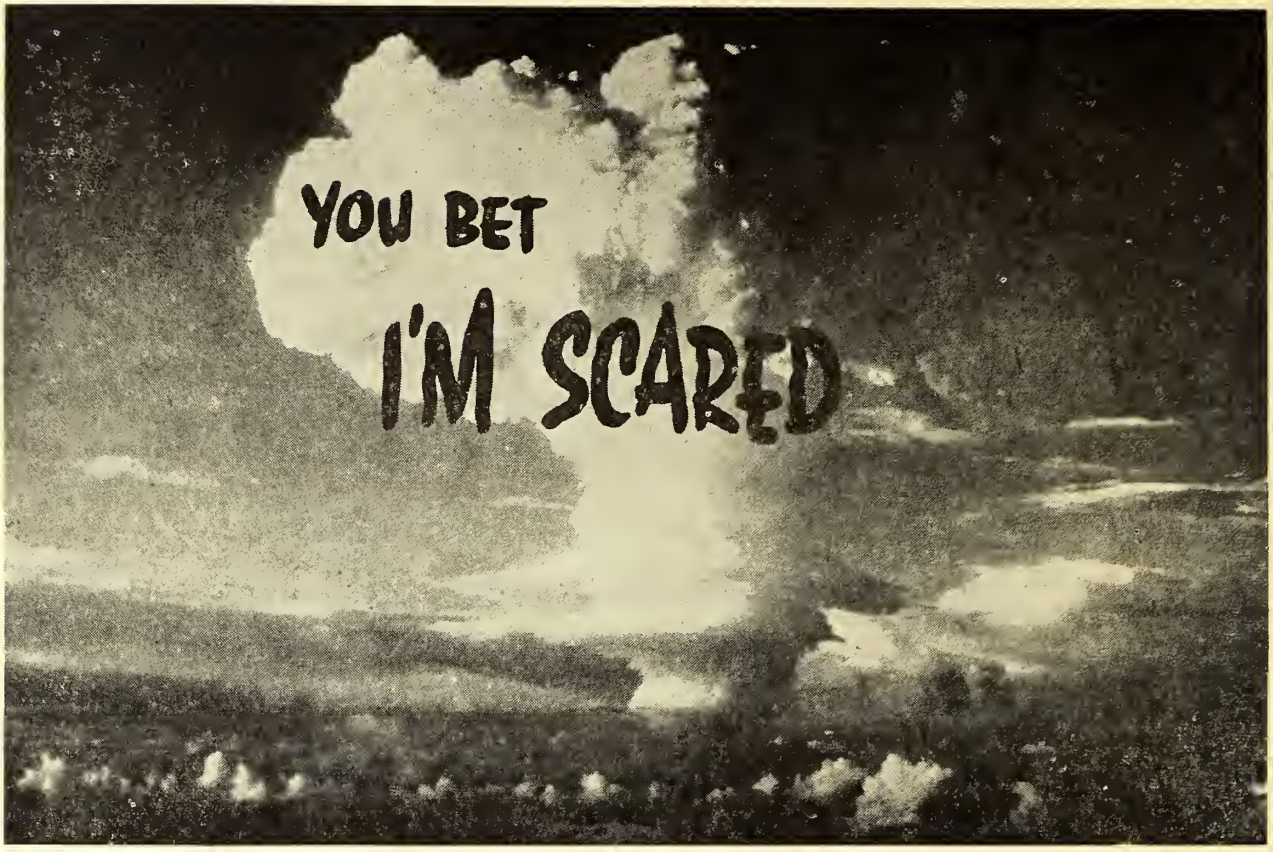
3. He is trusting us with the use of our faculties, and never takes away from us freedom of choice, not even when we use our liberty to live in rebellion against his holy will.

4. He is maintaining the moral order of the universe, and holding inviolable the law of sowing and reaping, so that good seed produces a good harvest and evil seed an evil harvest.

5. He is enabling us to grow in understanding and in ability to enter ever more deeply into life abundant.

6. He is answering prayers in the spirit of Jesus, in ways that are best for us.

7. He is providing for us an eternal home in the ages to come.



Three Lions

Each nuclear bomb explosion increases the death-producing radiation

YOU BET I'M SCARED

Carroll M. Petry

A PASTOR often finds in his hospital calling that the basic problem of the patient is not his physical condition or the seriousness of the impending operation, but a brooding, destroying fear.

There is nothing wrong with feeling fear at times, but there is something terribly wrong with letting fear control us. Who of us does not at some time or other feel fear?

The question is, then, What do we do when we are afraid? Do we declare loudly that nothing ever scares us? Do we take foolish chances so people will see how brave we are? Or do we take the pressure from ourselves by accusing someone else of being afraid? We sometimes do such things, but we are very wrong when we do.

What should we do when fear seizes our minds? I like the words of Ps. 56:3: "When I am afraid, I put my trust in thee." I have thought much about these words lately, because, frankly, I am scared!

In this atomic space age, we are faced with many opportunities to succumb to fear. It confronts us on every hand. Yes, I am scared of the way our world is going today. I am not afraid of death, but I am scared of what is coming before that, not so much for myself, but for my children.

There came into my hands the other day the pamphlet, by Alice Franklin Bryant, entitled, Radiation and the Race. I am sure that when you hear some of the things she has said, you, too, will be scared! Following are some excerpts from the pamphlet:

Cancer specialists predict that many thousands of persons will suffer agonizing deaths from leukemia and other forms of cancer as a result of A- and H-bomb tests already made.

The genetic threat is even worse, and involves not just risk, but certain damage. . . . Scientists agreed that natural radiation causes some defective children to be born, and that any increase of radiation increases the number of them.

Most of the genetic changes foreseen will not be apparent in children now being born, but will appear in their descendants throughout generations to come. There will be more deformed and feeble-minded individuals; and others, apparently normal, will have greater tendencies than we to colds, headaches, allergies, arthritis, cancer, and all the other ills to which the human race is heir. . . .

The estimate is made that the amount of strontium-90 per gram of calcium in children's bones will keep on increasing until it is four times what it is at the present even if no more tests are made. Of course, if testing is continued, the amount will be further multiplied. . . .

The London Times has reported

Pastor of the Wabash City church, Indiana

radiation thirty times normal in its city. Apparently the authorities did not intend for this to be revealed, but it "leaked." Scientists at the University of Minnesota have reported radioactivity levels in the area of Minneapolis 100 times the national average. And I have it on authority of some one in government employ who cannot be quoted that the levels in some localities have been 500-600 times normal after bomb tests as winds carried the radioactive debris from Nevada eastward across the United States.

Recently the San Francisco area had a heavy rain that was 200 times as radioactive as is considered safe for drinking water.

Yes, I am afraid of atomic fallout and radiation. I freely admit it. I am afraid most of all for my children and for my children's children, who, though yet unborn, are destined to come into a world that has placed a physical curse upon them, and there is nothing they can do about it.

As I watched my son drink milk this morning, I was almost ready to knock the cup out of his hand and say, "Don't drink it. It is a cup of death!" But the same is true of water and all the food we eat.

We go to great lengths to inspect our food, our meat, and our milk to make sure it is free of germs; yet, from now on, it will never be pure, and there is absolutely nothing we can do to make it so.

The only thing we can do now is write our congressmen and senators, as well as the President, and vigorously protest this mass suicide that we are all taking part in.

We cannot even now take from our own bodies and the bodies of our children the poisonous radiation that is there. Does that not scare you? A glass of milk raised to the lips of a small child is now a symbol of disease instead of health!

When will we wake up and make our protests heard? God help us who are Christians to raise our voices in loud condemnation of our own government when it is wrong! We are not Americans first. We are Christians first and we ought to obey God rather than man.

Yes, I am scared of what is happening to our world and our children, but is that the extent of it? Or will I, as a Christian first, an American second, and a human third, make my protest against this unchristian, un-American, and inhuman farce masquerading under the pretense of security and national defense?

There is no sensible explanation of rimming our country with defense installations when within us there is death! God help us! We have no defense against our own defenses.

When you sat at the table today and ate all that delicious looking food, did you remember that around the world the menu included one thing, no matter what food was eaten? Whether it was steak, whale blubber, hot tamales, shishkabobs, tortillas, roast elephant, frozen K-rations, a bowl of rice, or pizza that was eaten, the menu included radiation – leukemia-producing, cancer-producing, death-producing radiation.

What would Jesus say about our situation today? Remember the time he "got riled up" at



Religious News Service

Because of radiation a spoon of food and a glass of milk raised to the lips of a little child are now symbols of disease, not health

the temple when he accused the businessmen of making his "Father's house a den of thieves"? How much more angry would he be with us then because our bodies are God's temples and we are destroying them with radiation.

And what would he say to the governments of the world whose irresponsible arms races are corrupting the bodies of every man, woman, and child on the earth, not to speak of the unborn millions yet to be affected by radiation? I think he would say, "Woe unto those governments who make my Father's children a dwelling place for death!"

Yes, he would have spoken out on this issue, we know. Can we betray him by keeping silent ourselves? Will we be content to know these horrible facts and still ignore them? We cannot if we have a heart and soul within our bodies.

Scared? You bet I am scared! And you are, too! But let us not stop at just being scared. Let us do something about it. Let us write some letters to our congressmen and senators, as well as Mr. Eisenhower and Mr. Dulles. Let us talk to our neighbors and friends about this. Let us ask ourselves, "What would Jesus do?" and then do it!

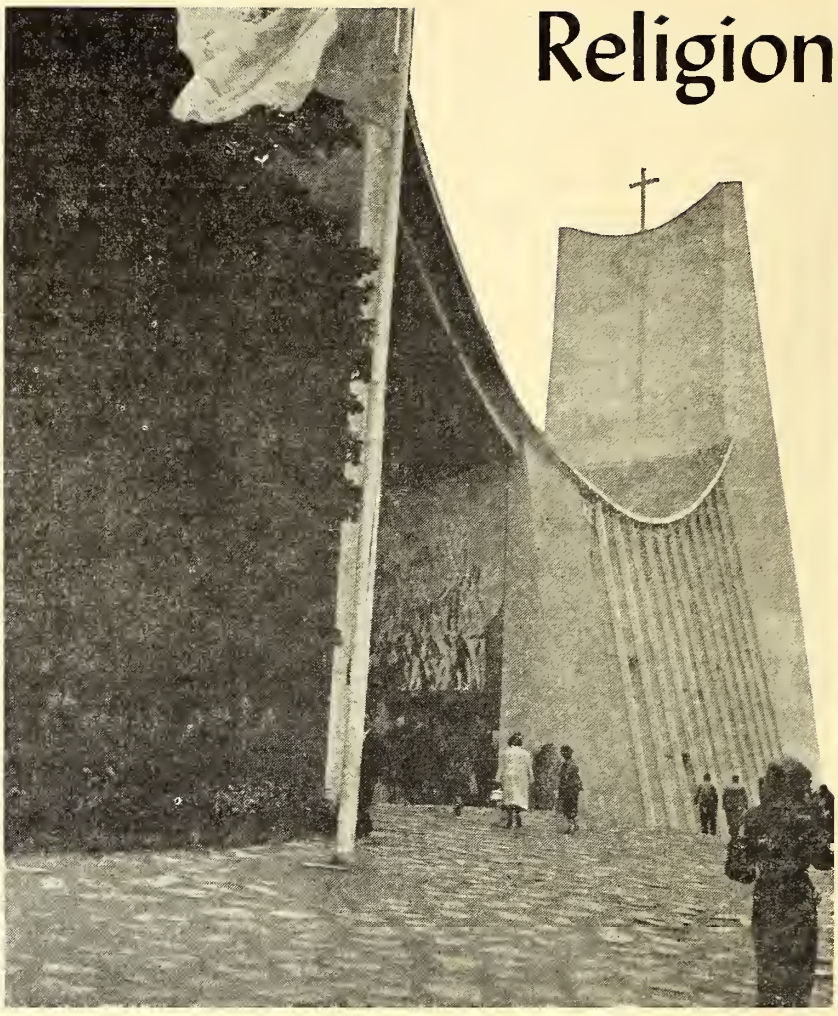
Then, when we have done everything we can and we can seemingly do nothing else, let us trust and pray. Mindful of our fear, let us put our faith and trust in God and ask him to help us.

Let us say with the psalmist, "When I am afraid, I put my trust in thee." Otherwise, we are lost!

• • •

"It is not the will of my Father who is in heaven that one of these little ones should perish" (Matt. 18:14).

Religion



Mass was read throughout the day in the big church of Vatican City at the Brussels World's Fair. The cross looked out over the grounds

Different kinds of Bibles were shown in the Bible Society pavilion



at the Brussels World's Fair

THE denominational exhibitions at the Brussels World's Fair represent a triumph for religious faith and perseverance. Money was lacking and it was thought there would be no way to erect the houses of worship for the millions flocking to the fairgrounds.

But all over the world Catholics rallied behind their church to build a strikingly modern churchgrounds and Vatican city.

And Protestants, likewise, contributed time and money for the erection of a modest, but impressive chapel. The materials used for the construction of the Protestant chapel is an example of the international brand of the faith that helped raise the structure; Belgium steel, English aluminum partitions, Swiss plexiglass, Italian wall facings and German interior decorations.

Among other well attended religious exhibits and pavilions are the Catholic Mission Building, the pavilion of the Bible society, and a group of figurines, in the Canadian pavilion, which presents priests of all religions found in Canada.

An appropriate summation of the feeling or reason for these pavilions might be: When millions of people come to one place, the Church must be there to serve them.



A group of figurines in the Canadian pavilion depicted priests and ministers of all religions found in Canada

The Protestant exhibit drew tourists of all faiths; it featured the work of the World Council of Churches and aspects of Protestantism throughout the world



Photos by Three Lions

Let Him Lead

ESTHER COTTON

O restless soul . . .
That seeks for inner peace,
That cannot be itself
And yearns so for release,
That wanders, lost,
Is often tossed
By every wind that blows,
Give in the struggle;
Give up the strife.
Lead a richer, fuller life.
'Tis God you seek!
'Tis God you need.
So rest your soul,
And let him lead!

Preparation for the Inevitable

Carmon Sollenberger

DEATH is inevitable. All must face death, therefore we should know the facts. Most everyone will be faced with the problem of arranging the funeral of a loved one. We should know what to expect when the situation arises.

Often we avoid mentioning anything about death. Within the family we do not talk about what to do when death comes, and then the ones who are left must make many decisions within a few hours. If we let one another know what we desire, then there will be fewer regrets afterwards.

There is a noticeable degree of public suspicion and criticism of funeral directors and allied groups. We can give two explanations for this situation: (1) widespread public ignorance and misunderstanding of the services performed by the funeral director; (2) questionable high pressure tactics by a small minority as exists on the fringe of any business or profession. They victimize the bereaved families at this time of crisis and create public distrust out of proportion to their number.

Let us look at the facts that we all should know, because death is a visitor whom every family must expect. When one knows the facts, he will be protected against unwarranted criticism and the plausible pretenses of fringe operators in the fraternity of funeral directors.

PROFESSIONAL COMPETENCE

The funeral director is a professional person, educated and trained for his work. All states require that embalmers be licensed. Among the requirements for licensing are attendance at a college of mortuary science and the completion of one to three years of apprenticeship. Applicants must pass examinations given by state boards, which issue licenses that may be revoked for cause. Many states require from two to four years of liberal arts college before the funeral director's license is issued. The funeral director is prepared to help you in many ways.

The funeral director has also become the recipient of the growing demands that he provide many personal services and conveniences for the living. He needs to be familiar in many subjects such as burial allowances, taxes, death certificates, burial permits, cemetery regulations, and many legal matters.

Pastor, Plum Creek church, Western Pennsylvania

With the urbanization of the United States, the custom of viewing the body in the large family living room has changed. Because of the smaller homes and apartments, it is necessary to use the funeral home.

The funeral home has special features and facilities that conveniently serve the living and reverently prepare the dead for burial. Advertising the services of a funeral home is considered ethical and the public is welcome to inspect the facilities that are offered.

THE FUNERAL DIRECTOR

It is wise to select a funeral director in advance of the inevitable. In your selection you should be concerned mainly with his reputation and character. By planning ahead who the funeral director will be and the estimated amount that you plan to pay, you will not be easy prey when in a state of emotional upset. Plan in advance of need, calmly and intelligently.

FOR A CENTENNIAL

Richland Church, Mansfield, Ohio, 1858-1958

LUCILE LONG STRAYER

Here in this little church we met, and prayed,
And sang, and studied from the Book, and found
Courage and laughter and friendship. All around
Were problems, true, but here we were unafraid.
Revival meetings, Children's Days, the long
And solemn love feasts — all of these I see
In my mind's eye, but clearest in memory
My father preaching, and his voice in song.

O little church, where many a soul was led
To Christ, may parents, children still today
Dream dreams, see visions, far-off goals to reach,
Worshiping here as once I worshiped; say
"Surely the Lord is here," as I have said,
Listening to my father pray and preach!

The majority of funeral directors have a very high code of ethics that they live by. This is very important since one in this profession is often accepted as one very near to the family. His service can be very helpful during the time of bereavement.

We need to clarify the difference between planning ahead for and having a prearranged funeral. In planning ahead, the family decides who the funeral director will be and what they feel should be spent for burial expenses. This can be planned tentatively without actual talking to the funeral director.

In most prearranged funerals, the person arranges for the merchandise to be used and pays for it. Problems arise from this prearrangement since the funeral home can change ownership and costs of funerals can increase. Also will the funeral home meet the wishes of the family at some future date?

THE COST OF FUNERALS

At times we hear people exclaim about "the high cost of dying." But we must remember that also we have the high cost of living. The costs of funeral services and interment are largely determined by our living standards. One funeral director remarked to me that his cleaning lady had better household appliances than he had in his home.

When the public demands more service, the funeral director must render it or suffer loss in business. But in rendering more service the funeral director must charge more.

The people usually call the funeral director who has the nicest automobiles, the most modern equipment, and the nicest funeral home. They seem perfectly willing to pay more if the above-mentioned are provided.

In many cases when the cost of funeral services are out of proportion to the survivors' ability to pay, the fault has been with the family rather than the funeral director. In the majority of cases he seeks to safeguard the family against unnecessary and extravagant expenditures, but in the final analysis the decision belongs to the family. There is an adequate service available for every purse and personal preference.

In selecting funeral merchandise and arranging for the service, you need to know what is included in the standard funeral service and what changes will be extra. There are extra charges that the family must pay. One can be the cemetery charge, which includes the cost of the lot and the opening and closing the grave.

If the family wishes to send the body a distance for burial, extra charges are involved. In metropolitan areas, death notices in the newspapers can represent a large sum. If the funeral director is asked to order flowers for the family, the family must pay for the floral pieces as a part of the total bill. Many times even the family that does plan tentatively in advance has more expenses than it realizes.

The Federated Funeral Directors of America with headquarters in Springfield, Illinois, has released the following data on the cost of funerals. It represents the average cost of all adult funerals in seventeen midwestern states. The following is the breakdown of funeral expenses for 1957:*

1. Salaries $185.30
   (Office, employees, and outside professional services)
2. Funeral Home and Facilities 169.60
   (Rent, allowances, automobile expense, insurance, depreciation, heat, water, taxes, building and maintenance supplies, telephone, interest, and flower expense)
3. Promotion 34.87
   (Advertising, business contributions, travel promotion, dues, subscriptions and tips)
4. Supplies 20.08
   (Embalming fluids, cards, books, and miscellaneous)
5. Sales 18.24
   (Bad debts and discounts)
6. Business Service 15.75
   (Postage, office supplies, and accounting)
7. Miscellaneous 5.95
   (Freight, express, laundry, and cleaning)

Total expense of each funeral service ... $499.79
(This does not include the casket, vault, clothing, etc.)

The funeral director has many expenses that we do not take into consideration when critically discussing the "high cost of dying." He has a large investment in a funeral home, automobiles, and considerable equipment. The business of the funeral director is to serve the general public. He must provide what they ask. Many funeral charges and practices occur because the family demands them. The primary cost of a funeral is in the service rendered.

It is all too common for individuals to make many plans for unimportant things that usually never happen. But the inevitability of death and a funeral service we avoid as long as possible. As Christians who preach and teach about the joy of the future, we must help our people to have a more valid attitude toward what is ahead.

*Used by permission

KINGDOM GLEANINGS

A retreat for men's work officers and other interested men of the Southeastern Region was scheduled to be held at Massanetta Springs, Va., Oct. 11 and 12.

The Castaner, Puerto Rico, project reports that as of June 23 the cash donations for the new hospital had reached $77,178 and the pledges $37,669, making a total of $114,847.

The largest BVS training unit to date, composed of sixty-two members, began its two-month training period at New Windsor, Md., on Sept. 1. The first week was spent at Camp Swatara, Pa.

Jesse Owens, famed Olympic sprinter, will be the speaker for the district men's work father and son banquet for Northern Indiana to be held at the North Liberty high school gymnasium on Oct. 24 at 6:45 p.m.

A report written on Sept. 22 indicates that M. R. Zigler will still need to remain at the hospital in Vastervik, Sweden, for several weeks. However, the doctors are pleased with his progress. Mail reaches him in care of the Vastervik hospital.

A very helpful drama for Christmas time, easy to plan, will be printed in the November Church of the Brethren Leader. It is entitled Once to Every Man. It is a Christmas meditation by Mildred Hahn Enterline, professor at Elizabethtown College. Planners of Christmas programs should look for this in the November Leader, which will reach them the latter part of October. This allows plenty of time for selecting the cast and conducting rehearsals.

The General Conference of Brethren Churches in its meeting at Ashland, Ohio, in August, passed the following resolution concerning the KLM disaster and Mrs. M. R. Zigler's death: "Resolved that our Conference Secretary convey our sympathies to the Church of the Brethren for the loss of a number of their people in the plane tragedy while returning from the anniversary program at Schwarzenau, Germany. We suggest that our condolences be addressed to the editor of the Gospel Messenger. The Conference also wishes to express its condolence to the family of Mrs. M. R. Zigler, whose sudden death occurred in Europe."

About sixty fellowships are awarded each year to graduates of accredited colleges and universities in the United States and Canada by the Rockefeller Brothers Theological Fellowship Program. They are awarded to men or women who would be willing to consider the ordained parish ministry. This is a one-year award on the basis of a "trial year." To enter the competition for the next school year, secure nomination by a clergyman or college faculty member before Dec. 1. Further information may be secured from the national office of the fellowship program at 163 Nassau St., Princeton, N. J. Leland Lengel, a graduate of McPherson College, Kansas, is studying at Duke University this year on one of these fellowships.

The Brethren Headquarters Story, a descriptive brochure reports the development of the new headquarters building at Elgin. The route of the new Northwest Toll Road by our location is pictured. For a free copy write to Church of the Brethren General Offices, Elgin, Ill.

Dr. W. F. Albright, professor emeritus of Semitic studies at Johns Hopkins University and an outstanding Old Testament scholar, will deliver the annual Hoff lectures at Bethany Biblical Seminary, Oct. 27-31. Morning lectures are scheduled for 9:40 a.m., the evening series at 7:30 p.m. His subject will be the Faith of Israel in the Light of Archeology. Alumni and friends of the seminary are invited to attend. A limited number of guest rooms are available.

The cornerstone-laying ceremony for the Interchurch Center in New York City will be held Oct. 12. This building will house the offices of the National Council of Churches and the headquarters offices of a number of Protestant communions. Norman J. Baugher, general secretary of the General Brotherhood Board and recording secretary of the General Board of the National Council, will participate as a representative from the Church of the Brethren and will read the scripture in the service.

Anniversary, Dedication, and Home-comings

Stone Bridge church, Middle Maryland, home-coming, Sunday, Oct. 12, all day. Robert Byrd, pastor of the Martinsburg church, W. Va., and Arthur Scrogum, district executive secretary, will speak at the 10:00 a.m. and 2:00 p.m. services.

Green Hill church, near Salem, Va., home-coming and dedication service, Sunday, Oct. 19, at 10:00 a.m. and 2:45 p.m.

Silver Creek church, near Pioneer, Ohio, home-coming and harvest meeting, Sunday, Oct. 19. Mrs. Lloyd Studebaker, former missionary to Africa, is scheduled to speak at the services, which begin at 10:00 a.m. and 2:00 p.m. Howard Breneman is the pastor of the church.

Bachelor Run church, Middle Indiana, home-coming, Sunday, Oct. 26. Herbert Richards of North Manchester, Ind., will speak.

Lebanon church, Eastern Pennsylvania, a home-coming in observance of the twenty-fifth anniversary, Sunday, Oct. 26. Henry Bucher will speak at the 10.15 a.m. service, and Nevin Zuck, pastor of the Elizabethtown church, Pa., will bring the evening message at 7:30 p.m.

Woodstock church, Northern Virginia, home-coming, Sunday, Oct. 26.

Beaver Creek church, Southern Ohio, dedication for the new sanctuary and educational unit, Sunday, Oct. 12.

Onekama church, Michigan, fiftieth anniversary observance, Sunday, Oct. 12. Mark Schrock of Nappanee, Ind., will speak at the morning service. A service recalling the settlement of northern Michigan and the pioneering efforts of J. Edson Ulery, the pastor of the church for forty years, is being prepared by Mrs. Cora Wise Helman for the afternoon.

Brotherhood Theme: Brethren Under the Lordship of Christ

Manchester College

An innovation during the summer has been the pretesting and pre-enrollment of freshmen. Freshmen tests, which were usually given during Freshman Week after admission, were scheduled in April, June, and August. Pre-enrollment trial programs were also made out during the summer by most of the entering freshmen. This program has already met with widespread approval.

A total of 191 students were enrolled for the second summer term. Of this number 148 were full-time students and 43 part-time students. Twenty-two courses were offered during the second term.

A faculty workshop on the integration of knowledge and educational experiences was held on the campus Sept. 1-4. Dr. Arnold Nash of the University of North Carolina and Dr. Paul L. Dressel of the University of Michigan were resource leaders and gave the main addresses during the workshop. Dr. Clarence E. Ficken of the U. S. Office of Education will continue through the next year as general consultant for the two-year curriculum and instructional improvement study. The integration workshop is a part of the study.

Manchester College has been placed on the approved list with those institutions providing membership eligibility in the American Association of University women. This means that women graduates who hold the approved degrees of Bachelor of Arts or Bachelor of Science are now eligible for membership in the association, and also for scholarships and fellowships provided by the AAUW.

Manchester's annual observance of home-coming day is scheduled for Oct. 25. The classes of 1933, 1938, and 1948 will hold reunions on that day.

Four former Manchester College students were among those who lost their lives in the crash of a KLM Dutch airliner on Aug. 14 off the coast of Ireland. Max Snider '58, his wife, Joyce Rust Snider, Galen Stinebaugh '41, and his wife, Ruth Whitmore Stinebaugh were among the twenty members of the Brethren Heritage Tour on the ill-fated plane. The families of both Mr. and Mrs. Snider have requested that a memorial scholarship fund be established. This fund is to be designated the Max and Joyce Rust Snider Scholarship Fund, and proceeds from it will be used to assist a worthy student planning to go into full-time Christian service.

Mrs. A. R. (Elizabeth) Eikenberry, wife of Prof. A. R. Eikenberry, died Aug. 18, after an illness of three years.

The Church Calendar

October 12

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Promise Fulfilled. Luke 2:1-40. Memory Selection: Mine eyes have seen thy salvation which thou has prepared in the presence of all peoples, a light for relevation to the Gentiles, and for glory to thy people Israel. Luke 2:30-32 (R.S.V.)

Men and Missions Sunday

Oct. 12-19 Churchmen's Week

Oct. 14-16 District meeting, Middle Maryland, Hagerstown

Oct. 14-16 District meeting, Middle Pennsylvania, Hollidaysburg

Oct. 17-18 District meeting, First West Virginia, Beaver Run

Oct. 17-18 District meeting, North Atlantic, Amwell

Oct. 17-19 District meeting, Southeastern Kansas, Scott Valley

Oct. 19 Layman's Sunday

Oct. 19 World Order Sunday

Oct. 22-23 District meeting, Western Pennsylvania, Johnstown, Roxbury church

Oct. 23-25 District meeting, Second Virginia, Elk Run

Oct. 23-26 District meeting, Northern California, San Francisco

Oct. 24 United Nations Day

Oct. 24-26 District meeting, Southern California and Arizona, Forest Home, Calif.

Oct. 25 District meeting, Western Maryland, Oak Park church

Oct. 26 World Temperance Sunday

Oct. 26 Reformation Sunday

Oct. 28-29 District meeting, Southern Pennsylvania, Upper Codorus

Oct. 31 — Nov. 2 District meeting, Idaho and Western Montana, Fruitland

Oct. 31 — Nov. 2 District meeting, Northern Illinois and Wisconsin, Mt. Morris

Oct. 31 — Nov. 2 District meeting, Southern Ohio, Potsdam

Nov. 5-6 District meeting, Eastern Pennsylvania, Bareville church

Nov. 6-8 District meeting, Northwestern Ohio

Nov. 7 World Community Day

Nov. 7-9 District meeting, Washington, Wenatchee

Nov. 9 Peace Emphasis Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Sam Longenecker of Monroeville, Pa., in the Pleasant Dale church, Ind., Oct. 20-26.

Bro. Joseph E. Whitacre of Danville, Va., in the East Fairview church, Pa., Oct. 20-26.

Bro. Berkey Knavel of Roaring Spring, Pa., in the East Fairview church, Pa., Oct. 20 — Nov. 2.

Bro. Ivan J. Fausnight of Ashland, Ohio, in the Kent church, Ohio, Oct. 26 — Nov. 2.

Bro. A. Ray Showalter of Bridgewater, Va., in the Longmeadow church, Md., Nov. 2-9.

Bro. Henry Hunsberger of Mercersburg, Pa., in the Shank house, Back Creek congregation, Pa., Nov. 2-16.

Bro. Charles E. Dumond, Jr., of Hutchinson, Kansas, in the Roanoke church, La., Nov. 9-16.

Bro. Wilburn Lewallen of Dixon, Ill., in the Girard church, Ill., Nov. 9-16.

Bro. Carson M. Key of Rocky Mount, Va., in the Spray church, N. C., Nov. 9-16.

Bro. Carl F. Smith of Manassas, Va., in the Lebanon church, Va., Nov. 9-16.

Bro. Earl Brubaker of Sipesville, Pa., in the Welty church, Pa., Nov. 9-16.

Bro. R. C. Wenger of LaPlace, Ill., in the Woodland church, Ill., Nov. 9-16.

Bro. Russell G. West of Wiley, Colo., in the Staunton church, Va., Nov. 9-16.

News and Comment From Around the World

Protestant Church in Spain Reported Growing

The president of the Spanish Evangelical Church recently said in a talk in Germany that the Protestant church in Spain is not only asserting itself, but is also growing. He stressed the fact that Spanish Protestantism does not see its task as one of fighting Roman Catholicism, but rather as "professing the gospel in a surrounding of people of different faith and of a growing atheism which is developing as a countermovement against the excesses of Spanish Catholicism." He said the membership of the Evangelical parishes in the Barcelona area has increased from 1,000 to 12,000 since the Spanish Civil War.

Christian Journalists Warn Against Misusing Gospel

A warning against manipulation or misuse of the gospel as a weapon in the East-West cold war was sounded in a statement adopted at the close of a five-day Conference of European Christian Journalists. The statement was approved by thirty-nine representatives of religious and secular publications in ten countries who met in Switzerland. The statement said the Christian press should not be content with acting solely as a reflection of the thinking and policy leadership within the various churches but rather should try to bring "the truth and cutting edge of the gospel" to bear on the churches' life.

Japanese Raise Funds for Christian Education Meeting

Japanese businessmen have launched a drive here to raise some 30 million yen or $84,000 to help defray the costs of the 14th World Convention on Christian Education in Tokyo on Aug. 6-13. Some 2,000 delegates from abroad are expected to attend the meeting sponsored by the World Council of Christian Education and Sunday School Association. Large companies in Japan have already made contributions to the international gathering. A number of Japanese businessmen who are not Christians are serving on various fund-raising committees throughout the country.



Religious News Service

Elder Pyung Ho Suh (left), the first child to receive Protestant baptism in Korea, confers with Dr. Frank T. Wilson of the United Presbyterian Church in the U.S.A. education secretary. Elder Suh is principal of the 1,000-pupil Kyoung Shin boys' academy in Seoul. The two educators led a field survey on church-related education in Korea

Bible Society Develops Plastic Phonographs for Navahos

A simple plastic phonograph, run by finger-power, has been developed by the American Bible Society for distribution to Navaho Indians. More than 1,200 of the record players have been distributed among the Indians in Arizona, Colorado and New Mexico. Sets of records, one bearing the Lord's Prayer read by a Navaho, are being manufactured also for the Apache Indians in Arizona, and others with native dialects for Monrovia, India, Guatemala, and Mexico. The manufacturing cost of the player is about $1.15 each.

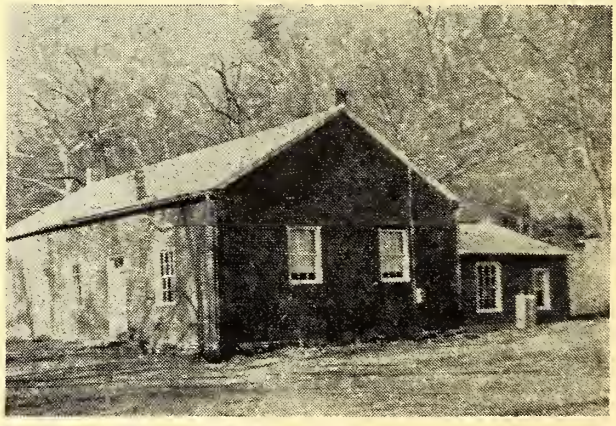
New Naturalization Law Benefits Missionaries

Adopted children and alien spouses of American missionaries abroad may become naturalized citizens of the United States without completing the ordinary residence requirements, if they are otherwise qualified for citizenship, under terms of an act of Congress signed into law by President Eisenhower.

The bill, which was sponsored by Rep. Walter H. Judd of Minnesota, a former medical missionary in China, permits waiving of residence requirements for alien children or spouses of U. S. citizens "performing religious duties abroad" on the same basis that such requirements are waived for wives and adopted children of U.S. military personnel serving overseas. Both houses of Congress approved the legislation unanimously.

Senator Asks Stricter Laws Against Intoxicated Drivers

Sen. Richard L. Neuberger of Oregon has called for stricter enforcement of the nation's "drunk driving" laws and a national program of alcohol education for young people. He said the program for young people should "send them forth into life armed with the basic facts necessary to give them sales resistance to the shrewd and lavish advertising appeals of the liquor and tobacco industries."



The Brick church at Maysville, West Virginia, received a 1958 Award of Progress. This award is one of a series presented by the Town and Country Church Development Program of the Middle Atlantic area, comprising the states of Maryland, New Jersey, New York, Pennsylvania, and West Virginia. The Rev. Samuel A. Snyder, Jr., executive director of the program, presented the award, a certificate and a check for $50, to representatives of the Brick church at the First West Virginia women's work rally on July 9. Levi J. Ziegler was pastor

Asians Study Industrial Evangelism

Forty-five Asian church representatives appointed by Christian councils in thirteen countries met in Manila recently to share their experiences in presenting the gospel among the workers in Asia's rapidly expanding industrialized communities. They reported on an almost explosive growth of cities and of vast communities of rootless and lonely people drawn out of rural societies into urban squalor.

The representatives noted the failure of churches to respond adequately to this problem. The churchmen reported that it was almost taken for granted that "workers" were people not found in their congregations but the delegates also reported on experiments being carried out in presenting the gospel in new ways in industrialized urban communities.

The conference was held under the auspices of the East Asia Christian Conference.

Free Will Baptists Reject Official Graham Support

The National Association of Free Will Baptists in its twenty-second annual convention rejected a proposal that the association send a message of approval and support to Evangelist Billy Graham. In another action the convention delegates adopted a temperance committee report urging all Free Will Baptists to abstain from the use of liquor and tobacco and to avoid dancing, the movies, bingo games, and improper dress.

The delegates heard a report that the National Association with 175,000 members gave $254,000 for all national causes and missions last year.

Reports Baptists in Spain Still Suffering Disabilities

Baptists and other Evangelicals in Spain still suffer many "disabilities" and difficulties in their work, according to Dr. Theodore F. Adams, president of the Baptist World Alliance. Dr. Adams said that persecution is not violent but rather subtle and persistent.

Of the 20,000 Evangelicals in Spain Baptists number around 2,600 and have 42 churches and missions and 33 pastors. The total population of the country is about 29,000,000 and nominally is almost wholly Catholic.

Present problems affecting Baptists and Evangelicals are civil marriage restrictions, the closing of church buildings, the denial of the right to publish, job and housing discrimination, and the assignment of American Protestant military chaplains away from mission churches of their denominations.

News Briefs

President Eisenhower called on Americans of all faiths to pray on Oct. 1, for a just and durable peace "under the guiding hand of Almighty God." A joint resolution approved by Congress in 1952 provided that the President "shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer."

Plans to film two multimillion dollar Biblical productions in 1959 have been announced in Hollywood. A $10,000,000 budget had been scheduled for an adaptation of Fulton Oursler's book, The Greatest Story Ever Told, with part of the spectacle to be shot in the Holy Land. Another film company plans to produce a new film based on Noah's Ark.

Chinese Communist authorities have launched a "heart-surrendering" movement among Protestants in Anhwei Province aimed at forcing them to yield completely to Red leadership and control, according to an official report from that area.

The Canadian government has agreed to pay the cost of transportation for 3,000 members of the Doukhobor sect to return to Russia. All of the Doukhobors desiring to return to Russia are members of the radical Sons of Freedom sect which has been in trouble with the government periodically for years.

Religious themes are featured in the 1958 series of greeting cards which have gone on sale at United Nations headquarters. Designs were contributed by five artists for the United Nations International Christian Emergency Fund. Their sale helps provide food and medicine for sick and hungry children of many countries.

Elimination of racial discrimination within the Methodist Church and on its college campuses "in this generation" was set as a goal in resolutions adopted by the National Conference of Methodist Youth.

Two church periodicals published in East Germany have been barred by the Communists from further circulation in the Soviet Zone. The action was taken after the papers disavowed the accusations made by the Communist Party against two German church groups. Church officials called the banning of the newspapers a violation of recent church-state agreements.

Four persons were killed and twenty-nine injured when a bus carrying members of an ecumenical work camp group crashed near Mettlach, Germany. Two of the dead were campers. The camp was one of forty sponsored by the World Council of Churches' Youth Department.

A thousand young people from around the world took part in forty ecumenical work camps in twenty-five countries this past summer, doing everything from building huts for youth activities of the Chinese YMCA in Singapore to digging pipe lines in Greece. The camps were sponsored by the Youth Department of the World Council of Churches.

Just before the United States Congress voted to make Alaska the forty-ninth state ground was broken for the five-million dollar Alaska Methodist College in Anchorage. The school will be the first church-related, four-year liberal arts college in Alaska.

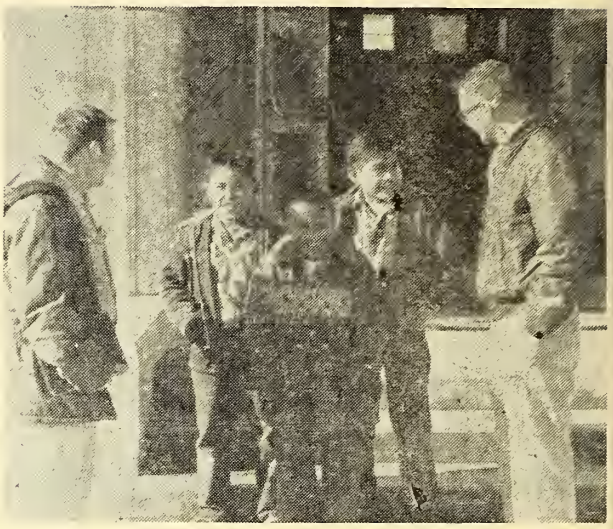
Publication of three new illustrated evangelical magazines for the Belgian Congo has been announced by the Africa Literacy Campaign. The new publications are in local languages with a combined initial circulation of 50,000 copies. The Protestant Missions of the Congo and the Africa Literacy Campaign are joint sponsors.

A three-day celebration was held in Warsaw recently marking the centennial of the Baptist Union of Poland. Baptist membership in Poland is about 2,536. The members are building a central church house in Warsaw on land provided by the government and many members are pledging as much as a month's income for the building.

Thirty-three young men and women will teach in Turkey under the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches. This is the largest group ever to go to the Near East at one time for the board. They will conduct classes in English on high school and junior college subjects.

Our Work With Indian Americans

Ora Huston



Two BVS'ers chat with students at the Intermountain Indian School in Brigham City

THE Church of the Brethren began its work with the Indian Americans at a rather recent date. Through its history there were individuals from local congregations, frequently on the frontier, in contact with the Indians, and many of these responded more or less to the work of individual Brethren. It was not, however, until five years ago that we started work with the Indian Americans which has been continuous until the present time.

Brigham City, Utah

Our first adventure with this program was at the Intermountain Indian School at Brigham City, Utah. The National Council of Churches through the Indian Committee Division of Home Missions has established a program with most of the Indian schools whereby they look after the spiritual ministry of the Protestant pupils. Intermountain is one of the largest of these schools, having about 2,400 Indians enrolled. They range in age from twelve to twenty-five years. Most of the students come from the reservation at the age of twelve, unable to speak English, and start in at the first grade. Special curriculum and textbooks have been prepared in harmony with their background and advanced knowledge.

About one-half or a little more of the students are Protestants, and the chaplain from the National Council looks after the spiritual welfare of these pupils. In addition, there is a program of recreation and religious education carried on in off-school hours. In 1953 the first Brethren volunteer workers went to Intermountain to supplement and assist in the work which the chaplain was doing. Sunday worship services in two age groups are carried on each Sunday. Every afternoon classes in religious education are provided for different age groups. There are about fifteen to twenty classes each evening after regular school hours.

Special parties and recreational events are provided for these children at Halloween, Christmas, Easter, and other special occasions. When a child is ill or confined to the hospital, one of our workers visits him, brings craft supplies that will help pass the time if he is able to do such work, reads to him, writes letters for him, and prays with him.

Several of the Brethren Volunteer Service workers who were assigned to Intermountain for their service have been employed by the school or the National Council to continue their work with the Indian children. During the summer the students return to the reservation, and frequently our workers go with them to their homes on the reservation, attempting to understand the situation from which they come so that they can serve them better during the school year.

Phoenix, Arizona

The work of the Brethren volunteers at Intermountain was so successful that the National Council sought additional help at other schools. The second project opened was the Phoenix Indian School, Phoenix, Ariz. The work carried on



An Indian mother and her children are seen walking past one of the hogans, a typical earth-covered home, on the reservation at Lybrook

there is quite like that at Intermountain with a couple of features added. The volunteers work in co-operation with the National Council chaplain but have made a specialty of music and dramatics. A number of programs have been prepared and given, both for the school and for the surrounding community.

During the summer the Brethren workers have gone to the border towns next to the Indian reservation and have made a survey of the needs of the Indian American and the response of the white citizens of these border towns. This survey is intended to help the Indian Committee of the Division of Home Missions and local and state representatives to meet more fully the needs of the Indians in their respective communities.

Richfield, Utah

A couple of years ago a new Indian school was opened at Richfield, Utah. Richfield lies in one of the valleys of southern Utah, and the local inhabitants are largely Mormon. There is one small community Protestant church maintained by the Presbyterians. When the school opened, this local congregation was confronted with a problem of caring for a few hundred Protestant students who were in the school. Again the Church of the Brethren came to the rescue and sent volunteers into Richfield to work with the community church. They have been teaching Sunday school classes, arranging church socials for the Indian pupils, calling in the dormitories, counseling with individual Indian pupils, helping backward students with their schoolwork, and carrying out numerous other activities.

The work of these volunteers has been greatly appreciated, and there are calls for additional volunteers in other Indian schools in other locations.

Rapid City, South Dakota

One of the most recent endeavors to work with the Indians is in the Community Service Center, Rapid City, S. Dak. There the Church of the Brethren has helped in the construction of a gymnasium, which is open to all, but is used largely by Indians who have settled there from the Sioux Reservation in Rapid City. Laundry facilities are provided for those who wish to use them. There is distribution of food and clothing to destitute families. Religious education classes are carried on for all age groups.



A BVS'er at Richfield, Utah, and two Navahos paint a flower poster for the church

Many of the Indian children become delinquent after leaving the reservation and entering the city, and work is done with the courts in trying to arrange a more wholesome life for those who get into difficulty. Many of the Indians in Rapid City are living in substandard houses, and efforts are being made to improve the home life of the Indian Americans, working through the city officials and real estate agents to improve the buildings and help the Indians to secure better homes. This program, while different from that in the Indian schools, is also sponsored by the National Council of Churches, in co-operation with the South Dakota Council of Churches and the Rapid City Council of Churches.

Lybrook, New Mexico

Our largest endeavor with the Indian Americans has been through the Ministry and Home Mission Commission in the establishment of the work at the Lybrook Indian mission, for which the Church of the Brethren is entirely responsible.

Brother and Sister Ernest Ikenberry began the work and continued as directors until September of this year. Brother and Sister Galen Snell recently assumed the responsibility of the directorship of this project.

Lybrook is located in northwestern New Mexico. The address is Star Route 4, Cuba, N. Mex. Although the mission is located fifty-five miles from the post office, mail is delivered each morning during the week to the mailbox on the highway, which is perhaps a thousand or fifteen hundred feet from the mission. The mission is located near, but not on, the Navaho Reservation. The program of the mission is quite varied, ministering to the educational, social, medical, economic, and spiritual needs of the people.

An elementary school is established for Navaho children so that they will be better prepared when they enter government or other schools. Pupils enter in the first grade. At present five grades are being taught with about fifty pupils enrolled. Mildred Myer, the first employed teacher, began her work in September of this year. The school is recognized by the Department of Education of the State of New Mexico, and a very good program is in progress.

The mission has a clinic with a registered nurse on duty, and mission transportation is provided to take those who need additional care to the hospital many miles away. In addition to the medical service rendered by the clinic, there is a



A classroom scene at the Lybrook Indian Mission

health education program for children and adults. A better-baby clinic program is carried on. Accidents are quite frequent among Indians, and generally the clinic is the first aid which is given to these accident victims.

Considerable amounts of food and clothing are used by the mission to help those in need of these material items. Most of the clothing has been furnished by the Brethren Service Commission, and a large amount of food has been furnished by the government surplus supplies. A noon meal is furnished to the pupils of the school, and, as there is distress, some food is distributed to the hogans.

Church services are held every Sunday afternoon. There is hymn-singing in both English and Navaho. Sometimes religious messages are given on phonograph records in Navaho, and there is the regular worship service, with a message by the director or some of the other workers. Sunday school classes are also conducted, and literature is distributed for those who are able to use it.

After the worship service on Sunday afternoon, there is a social hour during which light refreshments are served to all present. The children and young people generally engage in an hour of recreation of various kinds. Older men and women sit around and visit with each other.

During the week there is a meeting for young married couples. Problems of the newly or recently married families are discussed, help is given in sewing, the care of clothing, housekeeping, proper use of money, care of children, and other topics of interest to young married couples. A great deal of visitation in the homes of the Indians is carried on, and all aspects of the Christian message are communicated as best they can be to the Navaho homes.

The work at the Lybrook Indian mission is carried on under considerable handicap. Water is one of the biggest problems. Most of it has to be hauled several miles from stock ponds, purified, and used very sparingly. The altitude is over 7,000 feet, and that brings some problems to persons who are not used to high altitudes. While the landscape is very beautiful, it is quite barren, covered with desert vegetation. Cultivation is almost unknown because of a lack of water and low snow and rainfall.

The work is greatly appreciated by the Navahos who live in the surrounding community and is quite effective in meeting the total needs of the Navaho Indian. It compensates in a small way for the debt we owe to the Indian American.

The above material may be helpful to use as background for the 1958-59 home mission study theme, Christian Concerns of North American Neighbors. Watch for additional articles concerning the work of our denomination with North American neighbors which can supplement the interdenominational materials suggested in the September and October issues of the Church of the Brethren Leader. Previous articles in the Gospel Messenger which may be helpful are: A Project in Labrador, May 24 issue; Destitution in Florida, March 1 issue; and Missionary in Her Own Country, in the July 19 issue.

NIGERIA, WEST AFRICA

Waka Celebrates Founding

The Day's Program

Robert Hess

IN NORTHERN NIGERIA, where schools and colleges are all rather young, a sixth anniversary celebration is a matter of pride and achievement. Therefore, when the second annual Founders' Day was held at Waka Teacher Training Center in June it was evident that Waka was growing up and had become firmly established. Alumni and friends were on hand to launch the seventh year at Waka.

The tempo of the day was purposely set as one of restraint and the program somewhat lighter than last year because of a decision to make only every fifth year an all-out celebration. Nevertheless, there was an atmosphere of optimism and enthusiasm mingled with earnest thanksgiving. Here were two new buildings completed since last year, and here were two buildings well on the way toward completion to give promise of hope for the future.

A nearby hill loomed large in the

thinking of the day as a visible symbol of a secondary school to be begun early next year. And in our midst sat the students of two classes, both of which will leave this year to swell the ranks of trained teachers from Waka already serving the church.

An alumni association just formed last year and called "Old Boys and Girls" after the British pattern was functioning with surprising strength. They provided worship leaders for our service of thanksgiving and took as a matter of personal pride the task of launching a drive among themselves and the Nigerian church for funds to help finish the Waka chapel. In their thinking Waka was theirs and they gladly took the responsibility of attempting to insure a beautiful chapel for the center. They came by bicycle and by trucks, which act as buses, from various primary schools in which they teach. There were men from all previous classes except one and last year's class was represented by eleven out of seventeen.

Although Waka is now only six years old our teacher training program has now operated for eleven years. During its first five years it occupied what were recognized from the beginning as temporary quarters at Garkida. Thus some of the alumni had received their training eleven years before but they were on hand to demonstrate their loyalty and thanksgiving.

The day began with a service of thanksgiving in the new dining hall. Nearly five hundred were present to hear the message delivered by Bro. Ira Petre of Garkida. A special litany of thanksgiving prepared by Miss Shisler, the respected teacher of all students in attendance whether past or present, was led by Ivan Eikenberry, principal at Waka.

At 2:30 p.m., another meeting was held in which recognition was given to builders, carpenters, masons, and laborers at Waka. The staff of all Waka schools and the students at Waka Teacher Training and Girls' School, as well as the students of all past classes were also recognized. Mr. Clarence Heckman, the builder at Waka for the first several years, was the speaker of the afternoon.

A soccer match at 4:00 p.m., and motion pictures in the evening completed the day.

Anniversary Service

Mary Petre

IT IS ten o'clock and the bell for church is ringing. Go with me to a service which is just a bit unusual. Since as a visitor I am not too familiar with Waka, I cannot lead you, but we will fall in line with the others who are wending their way to the mess hall, our place of meeting, because the new chapel is not yet completed. Buildings are on all sides of us, many of them, each with a new aluminum roof, brilliant in the morning sun.

This is an anniversary service that we are attending today, a Founders' Day service. The institution is very young in years, just eleven years in fact. I can imagine as I enter that, if I were a teacher of that institution, my heart would be overflowing with joy. Even though I know only a few of the graduates as they enter, my heart "dances" as the Bura says. For here today we see men, young Christian men, Nigerians, all with hearts aflame with a desire to serve their people in one capacity or another. These are young men who have returned to visit their Alma Mater and each other. The smiles on their faces betray to others the joyous feelings in their hearts.

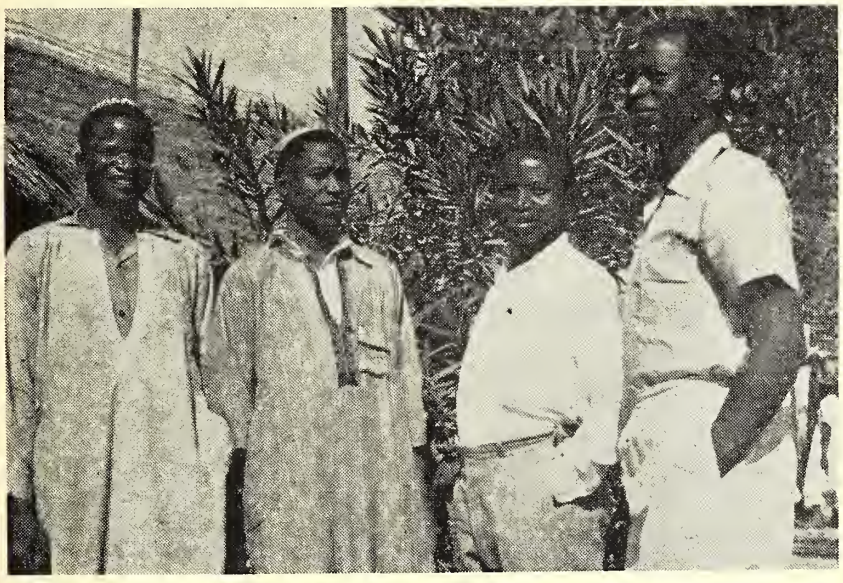
But wait — here is one ready to lead us in some hymns. To hear them sing the old familiar hymns of the church brings to remembrance our church anniversary year. Here are men, stepping out ahead of their people, seeking a new way of life for themselves and for their people, whether it be in church, school, farm, or any other phase of life. The program continues. Here is one reading the scripture, a gentleman who on leaving the training center went back to his own village, teaching his own. He has since been licensed to the ministry and is giving his best in service to his Lord.

The prayer which follows is one of thanksgiving and of request for guidance, coming from a heart full of joy and full of dreams of what might yet be, both for his people and for his Alma Mater.

As we join in the litany of the morning, the spirit leads, as all with "one accord" read distinctly and unhurriedly, an art not yet mastered in our various places of worship from which we visitors come. To the message of the morning they are most attentive.

We leave the service and gather in groups in the grounds outside. Our meeting resembles all such meetings, as an hour of fellowship follows.

When one thinks of this institution and of these men in Christ, he thinks of Paul's verses in Colossians: "As ye have therefore received Christ Jesus, the Lord, so walk ye in him: rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."



Many alumni of Waka were on hand to observe the second annual Founders' Day



Calderon Indians are thrilled to hear the message of salvation preached in Quechua, which is still the language of their hearts

ECUADOR, SOUTH AMERICA

Special Evangelistic Services

in the Quechua Indian Language

Josephine Flory

THAT at the name of Jesus every knee should bow, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." These words took on fuller meaning to our little church here in Ecuador one week end when the long-planned-for series of meetings in the native Quechua language became a reality.

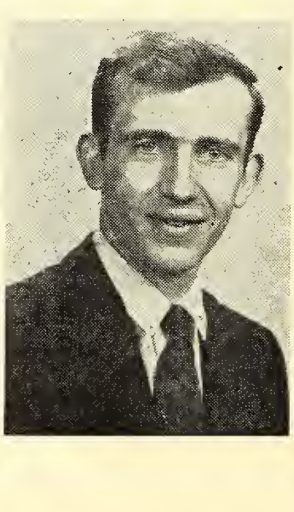
As the familiar hymn tunes broadcast on the loud-speaker announced to the community that it was time for worship, our hearts rejoiced at the number who came, some for the first time. Each evening about 200 neighbors and friends entered our chapel for a song service of Quechua choruses and hymns ably directed by Matilde Benalcazar, to see an interesting picture of mission work in some other part of Ecuador, for special musical numbers provided by artists from our local Protestant radio station, HCJB, and the evening message given by a national pastor from a neighboring mission, Bro. Matthew Mogrovejo.

When we saw the smiling understanding on the faces of these simple Indians we knew that the message of salvation reaches the heart more surely when given in one's native language. Although it is an Ecuadorian law that all schools be taught in Spanish and although most of the people of our community have a quite adequate knowledge of the Spanish language, Quechua is still the language of the heart, carefully handed down from generation to generation for hundreds of years. We thank God for the messages of our Brother Mogrovejo and look forward to the day when some of our own church members will be preaching in Quechua.

MEET YOUR MISSIONARIES

Merle and Jean Crouse

MERLE CROUSE was born Oct. 6, 1931, in Queen Anne, Md., the fourth of five children born to Mr. and Mrs. Clifton Crouse. He was reared on the family farm near Queen Anne and helped his father with work connected with the production of dairy and garden products. He was active in 4-H club work, attended Ridgely High School, from which he graduated in 1948. While at Ridgely High, Merle was active in sports and newspaper work.

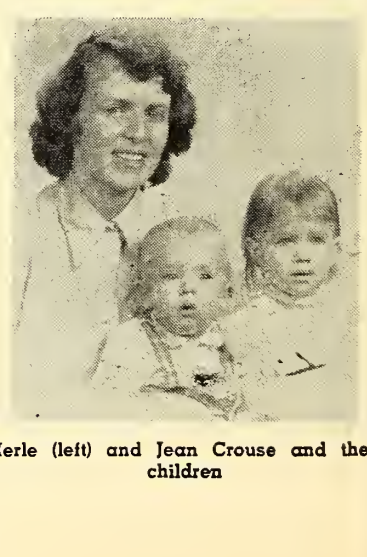


Merle joined the Ridgely Church of the Brethren in 1942 at the age of eleven. He was active in CBYF and was strongly influenced toward a decision to do full-time Christian service during a campfire program in junior high camp at Camp Peniel. He attended Bridgewater College from 1948 to 1952, graduating cum laude with a major in biology.

Merle went into BVS — I-W work in September 1952. He served in Germany three months under Brethren Service, in Turkey nineteen months with refugees under the World Council of Churches, and in Holland for one month with Mennonite Voluntary Service as a work camper. He returned to the United States in late 1954 and worked as assistant to the director of the Brethren refugee resettlement program at New Windsor for six months.

JEAN POTTER CROUSE was born Oct. 17, 1930, in Melrose, Mass. She was reared in Greenwood, Mass., the oldest of the three children of Mr. and Mrs. Ralph F. Potter. Jean graduated in 1948 from Wakefield High School, Wakefield, Mass., where she had been active in band, orchestra, and the school newspaper. She joined the Greenwood Union church at the age of thirteen.

Jean entered Middlebury College in Vermont in 1948, graduating in



Merle (left) and Jean Crouse and their children

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Categories

CATEGORIES can be played by two or more players. The equipment needed to play is a pencil or pen and a piece of paper for each player. Each player draws a number of horizontal lines across his paper about one-half inch apart. Over these horizontal lines draw a number of vertical lines to form boxes or squares.

Have the group choose any word (not too long) to be used for the game. Write this word vertically along the left side of the diagram, one letter between each of the horizontal lines. Have the players choose categories to be placed at the top of each vertical column. Categories should not be too difficult. Examples of possible categories could be: books of the Bible, magazines, birds, animals, insects, fruits, etc.

Each square must be filled in with the suggested categories that begin with the letter at the left (vertical guide word) of the diagram. Each square is scored separately. Go around the group and have each player give his answer. If none of the answers is the same, each player receives five points. If any of the answers are the same, the players involved get only one point. If there are squares that are left empty, a zero is given. Add up all the points and the highest score is the winner. — *Don Fogelsanger.*

1952 with a major in French. She went to Istanbul, Turkey, in August 1952 as a short-term missionary under the American Board of Commissioners for Foreign Missions of the Congregational Christian Churches. In Turkey Jean served as a teacher for Turkish girls in the American School for Girls in Uskudar, the Asiatic part of Istanbul.

Jean and Merle sang in the choir at the English-speaking Union church in Istanbul and there they met. After Jean returned to the United States in 1955, they were married. Merle entered Bethany Biblical Seminary in the fall of 1955 and graduated this past May. He was ordained by the Ridgely church in 1956.

The Crouses were appointed to go to our mission in Ecuador and were consecrated by the Des Moines Annual Conference this year. With their two children, Karen Rebecca, born July 7, 1956, and Gerald Paul, born July 7, 1957, they went to San Jose, Costa Rica, in late August to begin language study. They plan to be in Ecuador by September 1959.

When Ministers Get Older

H. Spenser Minnich

THE Ministerial and Missionary Pension Plan is the effort of the church to remember these servants of the Lord in their older years. The plan, inaugurated in 1943, provides that the congregation pays 6% and the pastor 4% of his salary annually into the minister's pension account. Upon retirement after age sixty-five the sum of the contributions plus compound interest is the basis for a life pension for the minister and his wife, if she survives him.

As of Aug. 31, 1958, 106 missionaries, ministers, and their widows were receiving annuities. In the early years of the plan the church raised a fund to supplement low pensions. An older member, meeting the requirements of the plan even if he participated for only a few years until retirement, was assured a minimum of $10 per month. In 1955 the minimum was raised to $20 per month.

A new minimum of $30 per month commenced with September 1958. This minimum is subject to a special limitation that the amount of money taken from the Supplemental Fund will not be more than a member's total accumulation when he retires. If, for example, the contributions he and his employing congregations have made will provide a pension of $13 per month, only enough supplemental money is available to provide a pension of $26 per month. The table on this page of actual cases will illustrate further how this provision will work.

The Supplemental Fund which helps increase pensions is built up by various gifts to the Pension Board: the offering at Annual Conference, designated bequests in wills, annuity plan gifts, life insurance gifts, real estate, stock, and bond gifts. An earnest plea is made for more such gifts, realizing that our new minimum of $30 is not high enough.

The financial statement of the pension plan shows assets as of July 31, 1958, of $2,149,225.81.

For missionaries and ministers "born too soon" to benefit from the Pension Plan, or others who have suffered unusual financial hardship, grants are available from the Ministerial and Missionary Service Fund (not the Supplemental Fund). Annually for several years this fund has received about $35,000 from the giving to the general church program through the Brotherhood Fund. The Anniversary Call goal when reached allocates a larger sum to the Service Fund. As more money is available, the Pension Board can more adequately meet needy situations.

	Accumulation at retirement	Pension earned	To transfer from Supplemental Fund	Pension beginning 9/1/58
Brother A	$1,793.64	$10.61	$1,793.64	$21.22
Brother B	3,051.25	18.94	1,561.27	30.00
Brother C	2,189.84	13.66	2,189.84	27.32
*Brother D	1,604.50	8.96	1,974.84	20.00

*Remains eligible for previous minimum of $20.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Straw Hat Summer. Marjorie Hall. Westminster, 1957. 188 pages. $2.75.

Gail Prentice, a farm girl, returns home from college for the summer to face life in their farming community. To her delight a summer stock theater moves into the neighboring farm and prepares a summer theater.

Gail is attracted to the group, watches the progress with fascination, and sees the inside lives of many actors and actresses. Rushton Peavor is the hero of the story and with his flashy red sports car he cuts quite a scene.

Gail not only watches eagerly but joins the group and a dream comes true—she becomes an actress. But to her amazement she finds actresses painting scenery, ushering, playing different personalities, etc. A future which looked dull at the beginning of the summer turns out to be one of the happiest summers in a lifetime proving that anything can happen when you have a straw hat theater in your backyard. For high school youth, fourteen to sixteen years.—*Ed Crill.*

John Eliot. Carleton Beals. Julian Messner, 1957. 192 pages. $2.95.

John Eliot, often called the Apostle to the American Indians, becomes very much alive in this book. Going back to John's boyhood days in England, the author has used many incidents and quotations which show how John grew into the kind friend and Christian pastor to the Indian people of the New England States. Eliot spent weeks in the saddle, visiting groups of Indians in distant interior regions. He labored and prayed that for them "the gristle of faith should harden into the real bone of Christianity." Eliot is also made known as a man of superior wisdom and wise council among his own people as they settled in the Massachusetts Bay Colony.

After having read many books about the Indians in which fighting has been the main theme, one should find this book a refreshing change as it shows the influence of the Christian message upon these primitive Indians. It is true that there was fighting between the white settlers and the Indians, but the whole purpose of Eliot's work was for peace. He loved the Indians.—*Anetta C. Mow, Elgin, Ill.*

Prophetic Preaching: A New Approach. Otto J. Baab. Abingdon, 1958. 159 pages. $2.50.

This is a clear and enthusiastic presentation of the prophetic role of today's preacher. Dr. Baab contends that while the prophets of the Old Testament were confronted with critical problems and paganism, the modern preacher has these problems recurring in new forms such as war, racial strife, atomic power, and the oppression of mass society. Today's preacher is still called to speak with the power of the prophetic tradition. Dr. Baab deals with the prophetic preacher's passion, problem, purpose, power, perspective, proclamation, and promise. — *Stewart B. Kauffman.*

God in My Kitchen. Dorothy C. Haskin. Warner Press, 1958. 96 pages. $1.50.

This book of meditations is quite interestingly written and contains fifty-two thought-provoking, page-and-half-long thoughts. They are directed toward the homemaker for use when she feels to be in need of spiritual refreshing. Their brevity designs them for quick reading. However, each meditation leads one to further thinking and a commitment which lifts one out of the everyday thoughts of many a housewife and mother in the home.

The author has couched her ideas in a language easily understood by women in all walks of life. The scripture references and interpretations conform to the basic teachings of the Scriptures. Her illustrations come from many different interests of life, and each ends with a challenge to a better life, commitment to service and fruitful Christian living. I think this book would be very helpful to our Church of the Brethren women. It will serve them in their own spiritual growth as well as challenge them to be more dedicated to the Master and to a fuller service to mankind. It can be definitely useful to the woman who is asked to conduct worship and meditations for public meetings. It will fit many occasions.—*Mrs. Paul Halladay, North Manchester, Ind.*

The Church:

the Gifted and the Retarded Child

CHARLES F. KEMP

$3.50

This book relates applied psychology in religion and guidance to the exceptional mind for ministers and religious educators. It should act as an inspiration and stimulus to every church worker, for it deals with a significant portion of our population—those children whose minds are above or below average intelligence. The author tells how exceptional minds can be helped to make the greatest possible use of their potentialities and capabilities for Christian living. A wealth of information on the psychology of gifted and retarded minds will help those who work with children understand their charges more fully. Concrete suggestions based on painstaking research and long experience will help in developing religious programs in the church for gifted and retarded children.

Church of the Brethren
General Offices
Elgin, Illinois

Anniversaries

Mr. and Mrs. Samuel S. Sanner of Middletown, Pa., celebrated their fiftieth wedding anniversary on Aug. 23, 1958. They have six children, eighteen grandchildren, and eight great-grandchildren. — Mrs. Galen Bittner, Greensburg, Pa.

Obituaries

Arnold, Sarah Catherine, daughter of Jacob and Sarah Richcreek Brown, was born Dec. 14 1867, and died Aug. 6, 1958. Her husband, Bro. Charles Arnold, died Dec. 14, 1938. She and her husband were charter members of the New Paris church, Ind. Surviving are one daughter, one son, five grandchildren, seven great-grandchildren, and one brother. Funeral services were held in the New Paris church by the undersigned and Bro. LeRoy Fisher. Interment was in the Violett cemetery, Goshen, Ind. — Eldon Evans, Argos, Ind.

Berryman, John A., son of William A. and Mary McCalla Berryman, was born in Spencerville, Ohio, Nov. 28, 1872. He was a member of the Mexico church, Ind. On Nov. 24, 1896,

he was married to Pearl Britton. Surviving are his wife, six sons, three daughters, sixteen grandchildren, and four great-grandchildren. Funeral services were held at the church by Brethren E. Paul Weaver and T. G. Weaver. Interment was in the Green Lawn cemetery. — Nellie Musselman, Peru, Ind.

Burgett, Magdalene, was born July 11, 1872, at Humbolt, Nebr., and died Aug. 8, 1958, at Denver, Colo. She was united in marriage to John Burgett in 1890. Her husband preceded her in death in 1936. She is survived by seven daughters, sixteen grandchildren, and twenty-one great-grandchildren. Funeral services were held at the Jonach funeral home by Bro. Wilbur Hoover. Interment was in the Rose Hill cemetery. — Mrs. O. C. Frantz, Rocky Ford, Colo.

Deardorff, Katie M., daughter of Peter H. and Eliza Speer Deardorff, was born at Shady Grove, Pa., June 18, 1870, and died at Gettysburg, Pa., Aug. 3, 1958. For the past six years she had been a guest at the Brethren Home at Cross Keys. She was a member of the Falling Spring congregation. She is survived by two sisters. Funeral services were held at the Brown's Mill church by Brethren Lowell Gearhart and Frank Wagaman officiating. Interment was in the adjoining cemetery. — Mrs. Daniel Myers, Waynesboro, Pa.

Espenshade, Eby C., director of admissions at Elizabethtown College, lost his life in the KLM plane crash of Aug. 14, 1958. He was a member of the pastoral board of the Elizabethtown church and a teacher in the church school. His contacts with alumni and prospective new students at the college were many. His memorial service was held on Aug. 25, in the Elizabethtown church, Pa., by the undersigned and Bro. A. C. Baugher. Interment was in the Mount Tunnel cemetery. — Nevin H. Zuck, Elizabethtown, Pa.

Fike, Annie S., was born July 25, 1885, and died July 17, 1958, at Harrisburg, Pa. On Aug. 25, 1906, she was married to Charles M. Fike, who preceded her in death. She had been a member of the Spring Creek church for many years. She is survived by one son, four grandchildren, and eleven great-grandchildren. Funeral services were conducted in the Spring Creek church by the undersigned. Interment was in the adjoining cemetery. — J. Herbert Miller, Hershey, Pa.

Francis, Jay G., was born Jan. 13, 1870, and died Aug. 27, 1958. He was installed into the ministry in 1895 in the Green Tree congregation. He was one of the editors of the history of Eastern Pennsylvania published in 1915. He was preceded in death by his wife, Mary Zug Francis. Surviving are four daughters and two sons. Funeral services were held in the Lebanon church by the undersigned. Interment was in the Midway cemetery. — Carl W. Zeigler, Lebanon, Pa.

Gates, Ada Miller, was born in Accident, Md., in 1883, and died Aug. 6, 1958. She was married to Warren Gates in 1903. In 1923 they moved to Canada and settled at Milden, Saskatchewan, working in the Merrington church and then in the Milden United Church of Canada. She is survived by her husband, three sons, two brothers, three sisters, and eleven grandchildren. Funeral services were held in the United church at Milden by Rev. R. Sutton. Interment was in the Milden cemetery. — R. Truman Northup, Irricana, Alta., Canada.

Hayes, Phebe, daughter of Simon and Amanda Snyder Ritchey, was born in Snake Spring Township, Pa., March 13, 1882, and died Aug. 17, 1958. She was united in marriage to Ezekiel H. Hayes, who preceded her in death. She was a member of the Everett church, Pa. Surviving are two sisters and two half sisters. Funeral services were held at the Conner funeral home by E. M. Detwiler officiating. Interment was in the Everett cemetery. — Mrs. Freda Harclerode, Everett, Pa.

Hollinger-Kilhefner — Joint memorial services for John C. Hollinger, son of Mr. and Mrs. Clyde Hollinger of Manheim, Pa., and Audrey G. Kilhefner, daughter of Mr. and Mrs. Galen C. Kilhefner of Elizabethtown, Pa., were held in the Elizabethtown church, Pa., on Aug. 23, 1958, with the undersigned and Brethren Milton L. Hershey and Robert A. Byerly officiating. John and Audrey were engaged to be married, and had spent five weeks in Europe as a part of the Brethren Heritage Tour. They lost their lives in the KLM plane crash of Aug. 14, 1958. Both were June graduates from Elizabethtown College, and both planned to teach in the Elizabethtown area schools this fall. — Nevin H. Zuck, Elizabethtown, Pa.

Leeth, Ollie, daughter of Benjamin F. and Nora Myers Miller, was born in Greenmount, Va., March 16, 1893, and died at Charlottesville, Va., June 28, 1958. She is survived by her husband, John H. Leeth, Sr., three daughters, four sons, nineteen grandchildren, one great-grandchild, one brother, and one sister. Funeral services were held in the Pleasant Valley church at Weyers



R. E. Mohler says

"As a retired man and steward of the things he possesses, it is time to test his words with deeds. It is very foolish for one to expect those who remain after him to take very seriously things he may have said concerning his faith in and love for his church, if in the distribution of his possessions he fails to remember the church in his will, or in the distribution of his accumulations."

Excerpt from the Gospel Messenger of January 19, 195-

Will YOUR WILL reflect the Christian purpose of your life?

To remember the far-reaching work administered by the General Brotherhood Board this form is suggested.

"I give and bequeath to the General Brotherhood Board — Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever the sum of .....

dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

H. Spenser Minnich
Financial Representative
GENERAL BROTHERHOOD BOARD
Elgin, Illinois

BRETHREN UNDER THE LORDSHIP OF CHRIST

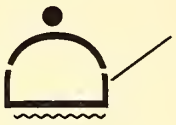
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Elgin, Illinois



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CHURCH OF THE BRETHREN GENERAL OFFICES
Elgin, Illinois

Cave by Brethren W. F. Garber and Samuel H. Flora, Jr. Interment was in the Port Republic cemetery. — Mrs. Leon W. Smith, Grottoes, Va.

Miller, Arthur William, son of Jesse W. and Ermina Stearman Miller, was born March 29, 1895, in Upshur County, W. Va., and died July 20, 1958. His wife, Lula Wilson Miller, preceded him in death on Jan. 4, 1958. He is survived by his father, one daughter, three sons, and thirteen grandchildren. Funeral services were conducted in the Bridgewater church, Va., by Bro. Bernard N. King. Interment was in Oak Lawn cemetery in Bridgewater. — Mattie Glick, Bridgewater, Va.

Miller, Bruce Albert, son of Andrew Friedly and Catherine Neiswander Miller, was born near Hagerstown, Md., Nov. 17, 1877, and died in Michigan, Aug. 23, 1958. He graduated from McPherson College in 1909. Since 1911 he has been a member of the Sugar Ridge church near Scottville, Mich. He is survived by his wife, two sons, three daughters, and three sisters. Funeral services were conducted by the undersigned and Bro. J. J. Cook. Interment was in the Custer cemetery. — Harley V. Townsend, Middleton, Mich.

Miller, Marshall M., was born Dec. 6, 1893, and died March 30, 1958. He was united in marriage to Cora V. Strickler. He is survived by his wife, four children, and several grandchildren. — Mrs. Cora V. Miller, Greencastle, Pa.

Prigel, Sylvester J., son of J. M. and Wilhelmina Class Prigel, was born Aug. 18, 1898, and died May 2, 1958. He was a member of the Long Green Valley church. On Dec. 27, 1919, he was united in marriage to Edith Murray. Surviving him are his wife, two sons, two daughters, and eleven grandchildren. Funeral services were held in the Long Green Valley church by Bro. Paul M. Groff. Interment was in the adjoining cemetery. — Martha C. Reed, Hydes, Md.

Roach, Hetty, died Aug. 24, 1958, at Rocky Ford, Colo., at the age of sixty-five years. Her husband, Emmett Roach, preceded her in death. She is survived by one daughter, four grandchildren, and one great-grandchild. Funeral services were held in the Ustick funeral home by Rev. Claude Kinsley, pastor of the Methodist church. Interment was in the Hillcrest cemetery, Rocky Ford. — Mrs. O. C. Frantz, Rocky Ford, Colo.

Schwartz, Sallie R., daughter of Isaac K. and Catherine Ruth Young, was born July 22, 1877, in Hatfield, Pa., and died Aug. 18, 1958, in Sellersville, Pa. Her husband, Frank H. Schwartz, preceded her in death. She was a member of the Hatfield congregation. She is survived by three daughters, three sons, sixteen grandchildren, and thirteen great-grandchildren. Funeral services were conducted in the Hatfield church by Bro. Ralph H. Jones, assisted by Bro. Norman S. Frederick. Interment was in the adjoining cemetery. — Mrs. William G. Nyce, Lansdale, Pa.

Stauffer, Ada S., daughter of Henry and Susan Beck Riebling, was born in Browning Township, Ill., Aug. 20, 1883, and died at her home near Astoria, Ill., Aug. 17, 1958. On Nov. 30, 1905, she was married to G. Harvey Stauffer, who survives. She was a faithful and active member of the Astoria church. She is survived by her husband, three daughters, two sons, eight grandchildren, two sisters, and two brothers. Funeral services were conducted in the Astoria church by Bro. Paul C. Lantis. Interment was in the South Fulron cemetery. — Mrs. Jesse Wherley, Browning, Ill.

Stuckey, Larry, son of Mr. and Mrs. Glenn Stuckey, was born June 28, 1941, and died July 19, 1958. He was an active member of the East Chippewa church, Ohio. He is survived by his parents, two sisters, a brother, and grandfather. Funeral services were held at the East Chippewa church by the undersigned. Interment was in the church cemetery. — Guy R. Buch, Orrville, Ohio.

Stuckey, Norma, daughter of Mr. and Mrs. Glenn Stuckey, was born Aug. 20, 1939, and died July 19, 1958. She was an active member of the East Chippewa Church of the Brethren. She is survived by her parents, two sisters, one brother, and grandfather. Funeral services were held at the East Chippewa church by the undersigned. Interment was in the church cemetery. — Guy R. Buch, Orrville, Ohio.

Tarman, Effie, daughter of William and Elizabeth Mishler, was born June 19, 1888, and died Aug. 16, 1958. She was a member of the New Paris church, Ind. Surviving are her husband, Charles Tarman, one son, one daughter, and a number of grandchildren. Funeral services were held in the Rohrer funeral chapel, with the undersigned officiating. Interment was in the Milford cemetery. — Eldon Evans, Argos, Ind.

Ulery, Sylvia, daughter of Moses and Mary Claypool Kindy, was born Aug. 24, 1873, and died at Onekama, Mich., July 7, 1958. On Aug. 26, 1897, she was married to J. Edson Ulery. In 1899 they began their ministry in the Open Door mission in New York and in 1903

moved to Michigan, where together they helped to organize the Onekama church. She is survived by her husband. Funeral services were held at the Onekama church with the undersigned and Brethren Galen Barkdoll, Tom Deal, and Martin Krieger officiating. — Richard D. Ward, Onekama, Mich.

Warstler, Albert William, son of John Henry and Mary Ellen Harshman Warstler, was born in New Paris, Ind., Nov. 15, 1874, and died July 12, 1957. In 1899 he was united in marriage to Anna Morehouse, who preceded him in death. He was a member of the Bethany church, Ind., serving in the office of deacon. He is survived by three daughters, two sons, seven grandchildren, five great-grandchildren, and one sister. Funeral services were conducted in the Bethany church by Bro. Glenn E. Kinsel and Rev. Rollie Neff. Interment was in the Baintertown cemetery. — Hazel Kiefer, New Paris, Ind.

Wildeson, Mildred Louise, daughter of Calvin S. and Lydia Shupp Angle, was born Jan. 28, 1919, and died at Greencastle, Pa., June 3, 1958. She was a member of the Falling Spring congregation. She is survived by her husband, Chester J. Wildeson, one daughter, one grandchild, her mother, four sisters, and three brothers. Funeral services were held at the Brown's Mill church, Pa., by Brethren Lowell Gearhart, Frank Wagaman, and Omar Nicarry. Interment was in the adjoining cemetery. — Mrs. Daniel Myers, Waynesboro, Pa.

Woody, Isaac J., was born in Sylvania, Ind., April 1, 1870, and died in La Verne, Calif., June 16, 1958. For thirty years he had been superintendent of buildings and grounds for La Verne College. The men's dormitory, Woody Hall, was dedicated to him in tribute for his service to the college. He is survived by his wife, Harriet, two daughters, one son, eight grandchildren, fifteen great-grandchildren, and one brother. Funeral services were held in the La Verne church, of which he was a member, by Bro. Galen K. Walker. Burial was in the Evergreen cemetery. — Mrs. L. S. Brubaker, Elgin, Ill.

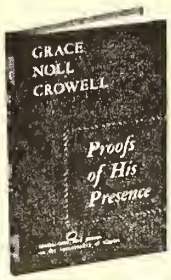
Ziegler, Amanda, died Aug. 5, 1958, at the age of seventy-eight. She was a member of the East Chippewa church, Ohio. Surviving are her husband, Amos, one daughter, and one foster son. Funeral services were held at the East Chippewa church. Interment was in the church cemetery. — Guy R. Buch, Orrville, Ohio.

Church News

Southern California

Glendora — A reception was held on May 25 honoring our minister of music, Bernell Gregory, who is leaving us to teach in Morocco next year. On June 11 our quarterly council meeting discussed the budget for the coming year and elected church and Sunday school officers. Delegates to Annual Conference were Bro. Robert Sink and his wife and Mr. and Mrs. Harvey Hartman. Our two-week daily vacation

PROOFS OF HIS PRESENCE



Grace Noll Crowell. 20 meditations and 15 poems on the Christian hope arising from the Resurrection appearances of Christ—proofs of his immortality and of our own. Mrs. Crowell also takes up such varied expressions of Christ's living presence as the church and the power of prayer. Like her other devotional books, *PROOFS OF HIS PRESENCE* provides inspiring readings for group worship as well as for private devotions. **$1.50**

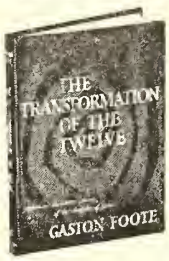
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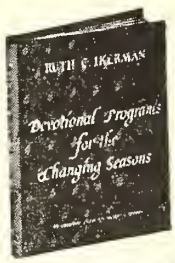
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Bernice Hogan. A guide to 24 successful parties for children 1-6. Complete plans for seven birthday parties, seven special holiday parties, and ten "just-for-fun" gatherings are outlined, with suggestions for invitations, decorations, games, favors, and food. Cloth, **$2.25**; Paper, **$1.35**

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Bible school closed with a program for parents and friends on July 11. The children made packets for relocated Japanese. Brethren I. V. Funderburgh, Galen K. Walker, John Coffman, and Robert Sink were guest speakers while our pastor was on vacation. — Alice Manchester, Covina, Calif.

Washington

Lakewood — A welcoming party was held for our new pastor and his family on July 11. Two young men from La Verne College here for the summer on a work-serve basis were Larry Cunningham and Jerry Colburn. Several of our boys attended junior camp. We had as visiting ministers Rev. Robert B. Shaw and Bro. Ralph Turnidge. Twelve people were baptized in our church in June. Formal installation services for our new pastor were held on Sept. 14. — Mrs. J. W. Ralston, Seattle, Wash.

Colorado

Rocky Ford — Our church was host to the thirty-fifth conference of the district of Colorado. The opening address was given by our moderator, Bro. Van B. Wright, pastor of the Colorado Springs congregation, on Power of the Impossible. Our pastor, Bro. Wilbur Hoover, was chosen Standing Committee delegate for 1959. The district youth choir directed by Bro. Kenneth Graham rendered special music. Guest speakers were Brethren Floyd E. Bantz and Wayne Geisert. Bro. Edward Duncan conducted a visitation evangelistic and self-study seminar. The church has adopted plans for an educational annex to our church. Pastor Hoover and his wife served as leaders at Camp Colorado. We closed our vacation Bible school with a program given by the children on June 22. At our love feast we used the order of service of that at Germantown on Jan. 1, 1958. Our church helped with the program for migrant children. Mother's Day was observed by dedication services for babies and by the showing of the filmstrip, Split Level Family. A young adult Sunday school class has been organized. Our church moderator is Earl Brubaker. Bro. Francis Shenefelt of Navarre, Kansas has been a guest speaker. — Mrs. O. C. Frantz, Rocky Ford, Colo.

Northern Missouri

Shelby County — A dedication service was held for two babies. We have had special emphases on temperance, peace, family life, and Bible study. We have been studying the history of our church. A district rally was held in April at Plattsburg. Our children attended the Mennonite Bible school and several have attended camp at Knobnoster, Mo. Bro. Russell Jarboe of St. Louis was a guest speaker in June. On Sunday evenings we have been studying the booklet, The Way, the Truth and the Life, a study in Christian doctrine. Hazel Lee Miles attended the National Youth Conference. Four of our young people will be attending McPherson College this fall. — Mrs. Frank Mason, Shelbyville, Mo.

Nebraska

Omaha — Eight have been baptized and one received by letter. Erwin Rasp is local chairman of our Anniversary Call program. Our vacation Bible school was in session July 28 — Aug. 8. Bro. Homer Caskey of Council Bluffs, Iowa, filled the pulpit on June 22 and July 20. On July 13 Miss Marjorie Hanley, a McPherson College student, gave an interesting talk. Bro. Roy Richey of Council Bluffs, Iowa, was re-elected moderator for another year. — Mrs. O. J. Dickey, Omaha, Nebraska.

Northern Illinois and Wisconsin

Sterling — On May 25 our youth took a trip to New Salem and visited the Woodland church near Astoria. Bro. Ralph Baker, superintendent of the Mt. Morris Home, spoke and showed a film one evening. A reception was held for Brother and Sister Whitacre on July 8 with a grocery shower. Brother and Sister Wayne Gerdes were with us on July 13 in commemoration of the sixty-seven years of the church in Sterling. Brother Gerdes was elected to the ministry here forty-two years ago. Our pastor has entered Bethany Seminary and Mrs. Whitacre is nursing in Bethany Hospital. They are serving the church over week ends. — Katherine A. Miller, Sterling, Ill.

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren Communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 368. Wanted: A housekeeper in the home of two, for full-time. Private room and board, with use of garage. Good wages with reasonable time off for Sundays and afternoons. References required. Contact: Orion J. Stover, Milledgeville, Ill.

Social Work

No. 369. Indiana Methodist Children's Home, Lebanon, Ind., needs a case worker with a Master's degree in social work, and three years' successful experience in child placement. Program of better service to 40 group-care children ages 5 to 16 is planned with foster-care placement added as we can. Salary $4,500 plus liberal benefits and residence on campus. Contact: Superintendent, 515 W. Camp St., Lebanon, Ind.

Southern Illinois

Panther Creek — We had a Children's Day program and a dedication of babies on June 8. Quite a delegation of the Gish family attended our services on July 6, coming from all over the country to attend the Gish reunion held in Peoria Park. Bro. Ed Lyons was here for a two-week revival, which closed Aug. 10. Two accepted Christ. A number of our members attended both Annual Conference and district meeting. — Elsie Noffsinger, Eureka, Ill.

Peoria — Bro. Paul Robinson was a speaker one Sunday morning. A mother-daughter banquet was held on May 17. Bro. Galen Lehman spoke at the father-son banquet. Daily vacation Bible school was held July 28 — Aug. 8. Two juniors, three women and six men attended camp. Robert Swanson and Mrs. Lucy Kaetzel represented the church at district meeting. Seventeen have been baptized and seven received by letter. — Mrs. Lulu M. Hiatt, Roanoke, Ill.

Middle Indiana

Markle — Our delegate to the Annual Conference was Robert McLean. Bro. Floyd Councilman of the Buckeye Christian church spoke on June 22. Bro. Donald G. Holsopple preached for us on June 29, and afterward officiated at the baptism of his daughter. Two others were also baptized. Dale Snyder is our chairman for the Anniversary Call program. Carl Mann and Charles Michael, the missioners, spoke at our morning worship on May 18. Bro. Leonard Custer is to be our evangelist, Nov. 9-16. — Mrs. Robert Randel, Markle, Ind.

Southern Pennsylvania

Marsh Creek — Bro. C. Reynolds Simons, Jr., and his family moved into the newly renovated parsonage on July 17 and he was installed on July 27 by Bro. Harold Z. Bomberger, assisted by Joseph M. Baugher. The congregation held a reception in the form of a surprise pantry shower for them. The Gettysburg church is following the recommended schedule in the Anniversary Call program. Three of our young folks have been baptized. Brother and Sister Cyrus Bucher represented our church at the Annual Conference. The camp for Southern Pennsylvania, Camp Eder, was dedicated on July 27. Bro. C. Reynolds Simmons gave the invocation and Mr. A. W. Geigley, the donor of the land, was the speaker. — Mrs. John E. Trostle, Gettysburg, Pa.

Western Pennsylvania

Sipesville — Our minister, Bro. Earl Brubaker, had charge of special services. Four were baptized and four received by letter. Our mother-daughter banquet was on May 8. Bro. James Boitnott, pastor of the Somerset church, spoke at the father-son banquet. Seven babies were consecrated at the Mother's Day service. The CBYF presented the play entitled The Church Clinic. Brother Brubaker and his wife represented the church at Annual Conference. A two weeks' daily vacation Bible school was held.—Mrs. A. G. Maust, Sipesville, Pa.

Florida, Georgia, and Puerto Rico

Ft. Myers — Our elder, Bro. J. L. Miller, and his wife were in Ft. Myers and while here he preached and conducted our fall council meeting. Nov. 10 has been set as a tentative date for our fall love feast. The last Sunday in February is designated as Florida day and we are to bring basket lunches. Spring love feast will be held the first Saturday in March. Anyone wishing any information regarding Ft. Myers can contact Bro. Glen G. Goshorn. — Mrs. Alberta Comer, Tice, Fla.

First Virginia

Roanoke, Ninth Street — Bro. D. Price Hylton has been interim pastor of the Ninth Street church for over a year. He has baptized nine and received seven by letter. The Homebuilders class attended Camp Bethel for a vesper and campfire service on Aug. 24 and held a service at the Salvation Army on Sept. 2. On Sept. 1,

Worship Services

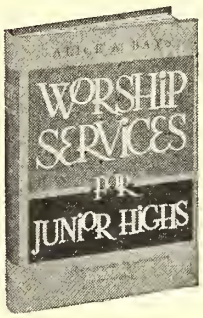
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Church of the Brethren General Offices . . Elgin, Illinois

Recreation

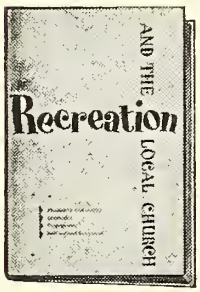
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Bro. Paul R. White of Winston-Salem, N. C., became the regular pastor of the church. A one-week revival meeting, starting Oct. 12, will be held by Bro. Paul W. Kinsel of Trotwood, Ohio. — Mrs. J. R. Flora, Roanoke, Va.

Terrace View — Revival services were held July 20-27 by Bro. Joseph Caricofe of Westminster, Md. Bro. Ray Showalter spoke in behalf of Bridgewater College on Aug. 10. We held our fall council meeting on Aug. 31 and elected officers for the coming year. Our annual communion service was held on Oct. 5. A number of donations for overseas relief have been sent from the church to New Windsor during the year. — Mrs. H. N. Whitten, Sr., Goode, Va.

Second Virginia

Barren Ridge — Our school of missions closed with a fellowship supper, and the film, Major Religions of the World, was shown. The men had a covered dish supper at which Paul Tressel spoke on Juvenile Delinquency. The men are helping with the heifer project. The Negro union male chorus presented a program of sacred music in our church. The Wilson Memorial high school choir brought us a message in sacred music and hymns one Sunday night. Rev. David Glovier was guest speaker at the family night meeting. Brethren W. G. Willoughby and Bernard King were speakers for homecoming. Seven churches united for community vespers services. Bro. John Stanley spoke and showed pictures on an international work camp in Europe and the Holy Lands. Our pastor, Bro. H. Austin Cooper, has resigned and Bro. James Bryant, a student minister at Bridgewater, is our new pastor. On Aug. 24 we installed four deacons and their wives. Bro. Ernest Craun brought the message. Eight were baptized in August. — Flossie V. Gibson, Staunton, Va.

Chimney Run — On July 20 Brother and Sister Ronnie Thompson of the Buena Vista church, came to be with us for a one-week revival. As a result fourteen were baptized and several rededicated their lives. We sent two of our youth to Camp Bethel this year. — Zella C. Kniceley, Warm Springs, Va.



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First West Virginia

Beaver Run — Our church was host to the CBYF area fellowship; youth groups from eight churches were represented. One Sunday morning eight Bridgewater College students conducted the morning worship. On June 1 the Eppley Sisters gospel quintet of York, Pa., gave a program in the afternoon. Several women attended the district women's rally at the Wiley Ford church. At our council, Bro. A. S. A. Holsinger was elected elder for the coming year. We had a mission emphasis night on July 16. Bro. Galen Fike conducted our evangelistic meeting, July 20-27. At the closing service the White Pine and Kelly Chapel churches joined us in the love feast with Brethren A. S. A. Holsinger, Galen Fike and Allen Pugh officiating. Sister Frances Ludwick directed vacation Bible school. Since our congregation is the oldest in the district, we will be host to the district conference, Oct. 17-18. — Luella Bailey, Burlington, W. Va.

Sandy Creek — Bro. Russell G. West preached for us in May. Our Sunday school and church had a fellowship dinner on July 20. Our revival meeting was held from July 28 to Aug. 10, with Bro. Levi J. Ziegler of Maysville, W. Va., as the evangelist. Eight were received by baptism and several rededicated their lives. About one hundred persons took part in the love feast and communion. — Grace VanSickle, Hazelton, W. Va.

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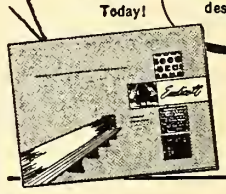
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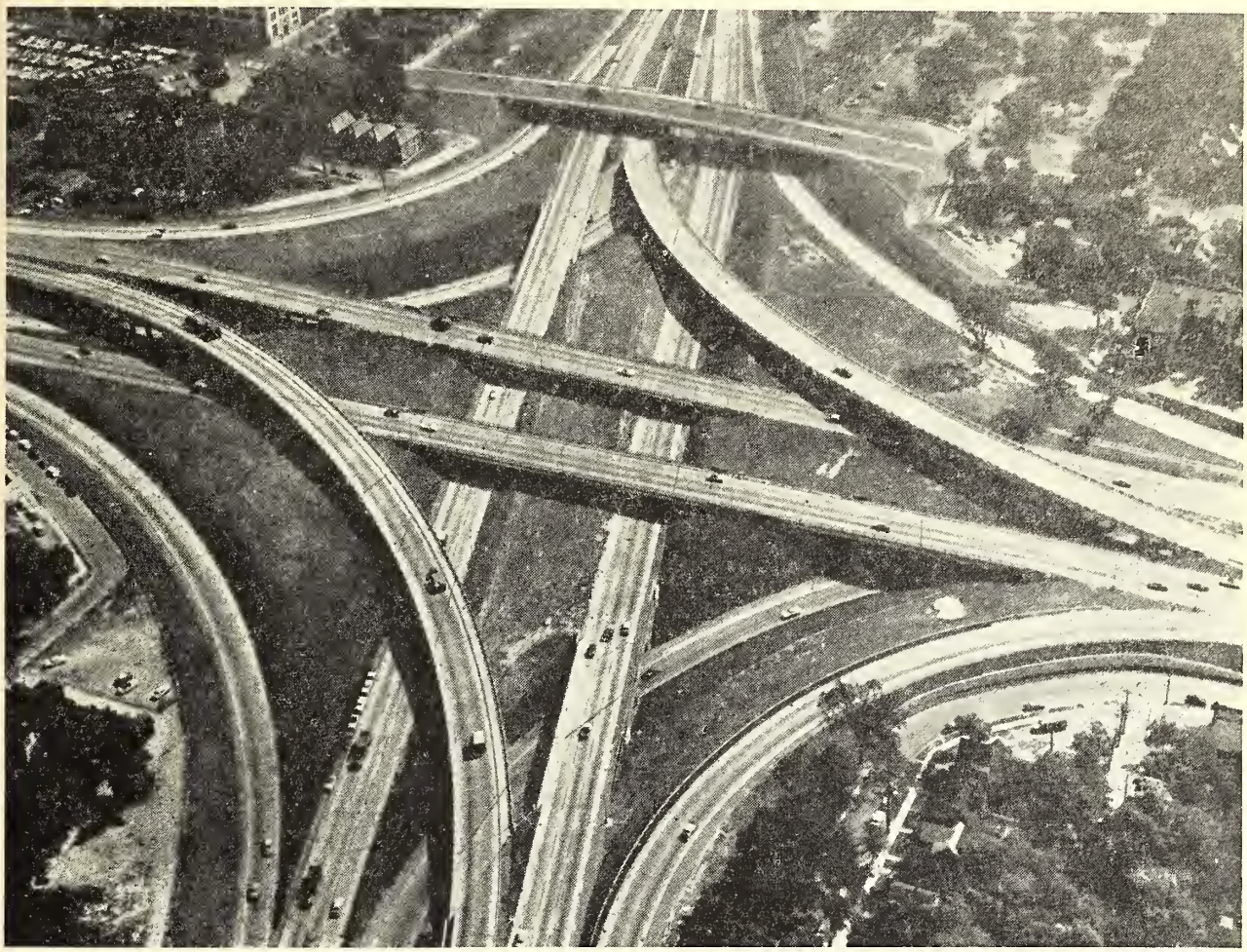
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Church of the Brethren
Gospel MESSENGER

OCTOBER 18, 1958



Gendreau

Modern living has become so complicated that even the ingenious double clover leaf intersection that engineers have provided can be quite baffling. It is often difficult for travelers to know which way to take. And even the church, seeking to be faithful to its Lord and its calling, may be inclined to ask

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Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Let's Keep Trine Immersion

I like trine immersion, not because I believe it to be the only method of baptizing which God has honored and blessed, but because I believe it to be the most sacred, the most meaningful, and the most nearly scriptural of any method I know. To me, it really symbolizes most clearly just what baptism stands for. It gives to the applicant that rich experience, that satisfying assurance, which he or she needs in the transition from the ways of the world to the new life in Christ.

Personally I was very happy when our Conference went on record, with a strong vote, officially to allow congregations to receive other Christians into our fellowship by the transfer of letter. Some of my very dear friends in the church believe that this is a step toward losing trine immersion. This belief I do not share at all. I have worked for many years in a territory where this has been practiced. Actually this is the way it works: You receive a few members from other denominations by the transfer of letter. Then, most usually, their children and descendants are brought up in the Brethren faith and baptized by trine immersion. So, instead of restricting the practice of trine immersion we actually multiply it!

It has been my experience that members of other churches who desire membership in one of our congregations are not opposed to trine immersion at all; they simply cannot see the point in being rebaptized. So I am pleased beyond words at this official action of our church. Since Brethren, at their best, believe that other faithful Christians are saved, just as we are, such a decision was inevitable.

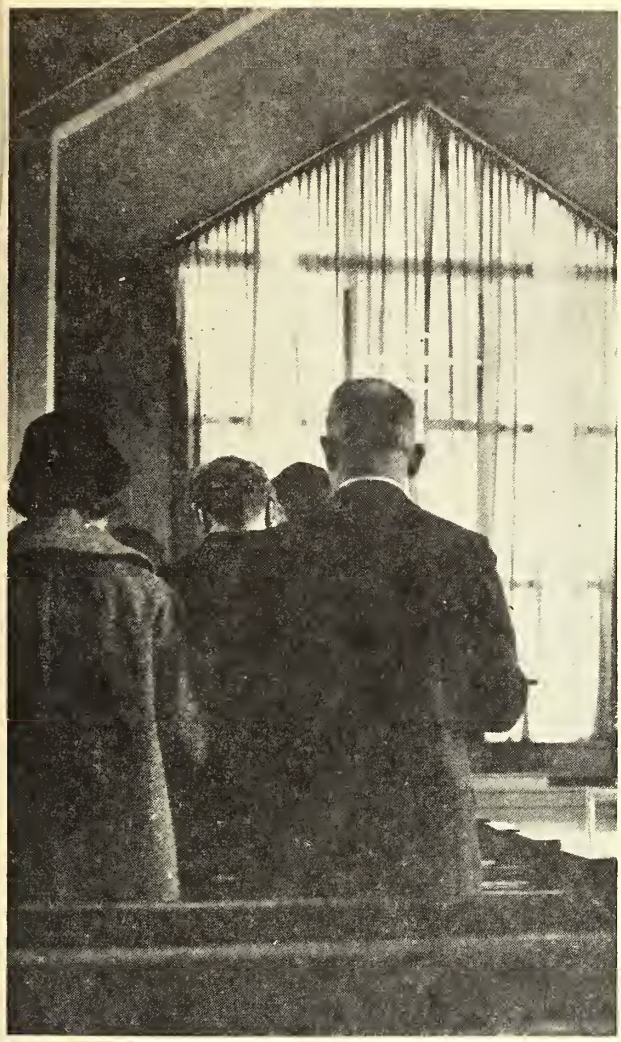
Let's keep trine immersion by observing it in the spirit of reverence. One Sunday evening I attended the worship service in a large Baptist church where a very dear friend of mine was serving as pastor. At the close of the service this pastor baptized three applicants. The beautiful baptistry was back of the pulpit and high enough so that nothing needed to be moved. While the congregation sang a hymn the pastor, in a white robe, appeared in the pool. The lovely background painting gave the service a beautiful setting. Evidently the applicants had been thoroughly instructed. They too wore white robes.

The minister was dignified and unhurried, dealing with each applicant as though this was the most significant event in history. Through the glass front of the pool we watched him quietly lay each applicant back far down into the clear water, then as slowly lift them out, then a simple prayer of dedication. As the last person disappeared from sight, the minister pronounced the benediction and the congregation broke into a hymn of praise.

On many occasions I have seen Brethren baptizings which were just as well-planned and sacred. In fact, I have seen some Brethren baptizings which were even more impressive than the one described. But having said this, I can call to mind all too many which were cheap, shoddy and hurried.

Here are a few proposals: (1) that each Church of the Brethren be supplied with a suitable baptistry, properly located in the sanctuary, and connected with two appropriate dressing rooms; (2) that each church train all applicants thoroughly, whether coming by letter or baptism, and that each new member be assigned to a sponsor or sponsors until he or she becomes established in the church; (3) that each Brethren minister study and carefully prepare himself for this sacred function in the work of the church; and (4) that in the local church each baptism be planned and carried out as though it were more important than a church dedication.

As it now stands in our Brotherhood each local church will continue to decide upon its policy of receiving or not receiving other Christians by letter. That is as it should be. When I entered the field of full-time evangelism I promised myself that I would never interfere with a local church policy of receiving new members. That promise I have kept and will continue to keep, religiously. However, here in the Messenger I stand on the common level with all other members of our church, and in that position I make this appeal: Let's keep trine immersion by making and keeping it the most sacred and meaningful service in the Christian world. — Russell G. West, Wiley, Colo.



A. Devaney

Floyd E. Bantz

Which Way Is Tomorrow?

Dedicated and surrendered Christians witnessing to their dependency on Christ, will result in a fruitful church

TWO and one-half centuries ago a group of eight people stood on the bank of a small river that ran through a tiny village in Germany waiting to be baptized. They chose one of their number, Alexander Mack, to be the baptist, and after one of them had dipped him, he in turn baptized the others.

They became a church, a body of believers. They felt the necessity of breaking from the established religious patterns of the day, convinced that the church was dominated by the "world," and had no business being mixed up with the government, and was in fact, quite apostate. After hardship, suffering, and imprisonment, they migrated in three groups to America to start home and church all over again.

The major principles of their faith we should be well acquainted with by now. They felt the need to live as simply as possible and did not agree that the use of force, either in self-defense or in gaining Christians, was right. They were Biblical Christians, and were convinced one became Christian by his own confession of faith and subsequent baptism. Their belief in peace, in temperance, in brotherhood held them together in the midst of much adversity. Over the centuries these people have been plagued with persecution, contained by their own legalism, torn by disagreement, yet determined to give their message to the world. It is from this group that we have come and to it we still cling.

Standing now at the crossroads we have a decision to make. We must decide the route we will take in the days ahead. There is a choice to make concerning which way we will go tomorrow.

We could try to go back to Alexander Mack, not merely in spirit, but in form as well. There are those who look with nostalgic longing upon the times when our church began and wonder why we should not be as they were. The close fellowship they seemed to have and the certainty they felt about their own convictions are envied by most of us.

Rather than go back quite as far as Mack,

there are those who would like to go back to the "order" era when men were men and wore beards to prove it; when women were women and dressed to disguise it. Most people who pine for the good old days among the Brethren seem to have the period of legalism in mind when the discipline was strict and the rules unyielding. Here was a kind of sheltered existence that appeals to some and the desire to recapture it serves as a lesson to us today as we plan how to work with people in the name of Christ.

There are those who have tried to recapture these days and have attached themselves to closed communities, like "Bruderhof" in an effort to establish a kind of cultural monasticism.

There are others who would never agree to going back and would like very much to keep things exactly as they are without changing. A committee in a local church dealt with certain problems in relation to their church building. At one point in the study the suggestion was made that since the sanctuary could not be enlarged (for reasons that have nothing to do with the story) two services a Sunday should be held. Evidence was shown how this had helped a church in a neighboring city to grow tremendously. One committee member stood against this and when all his arguments failed finally said, "Well, if you divide the services, first thing you know you will have both of them full and you'll be back where you started." Many Christians do not want to move off the spot where they stand.

Several years ago, several churches gave a man a citation for meritorious Christian service in his church and community. As he received the citation he stated proudly, "I have been in the same pew, in the same aisle, in the same church, doing the same tasks for fifty-two years." On the surface this sounds good. It bespeaks loyalty, fidelity, and an eagerness to serve. But when you examine it further, it causes you to wonder. Many of us are pursuing the same ideas, in the same manner, struggling in the same way to do the same tasks, trying to keep our church as it was, as it is, as it will ever be, always the same, world without end.

Fortunately, or unfortunately, depending upon your point of view, neither of these things will happen even if we tried to make them. First of all, we would not go back if we could. A group of people such as comprises most of our congregations would soon tire of the plain garments of the past, of doing without telephones, modern housekeeping equipment, transportation, and all the rest. We have gone too far to go back. In our nostalgia we recall the good old days, but when put to the test, we would not go back for the world. For that matter, even those we think we would like to go back to have moved away from where we think they stand. No matter how hard we try we cannot undo what has been done. Time moves ahead. The Missouri state legislature once stopped the clock at 11:58 p. m. because the time for the current session was over, but the business was not finished. The clock stopped but time went on and daylight came just the same.

We cannot go back and we cannot stand still. To attempt to stand still is to go backwards. The rule of life is to grow or die. When cells in the human body stop reproducing the body soon dies. There is only one direction in the universe and that is ahead. Granted there is more than one interpretation of what "ahead" means, thinking people recognize that no movement is backward. Time moves on around us and as we stand still circumstances change so rapidly that we soon

Continued on page 12

Man's Need to Be Loved

Glen Weimer

God took into account all the needs of man when he created him, the needs of body, mind, and spirit.

God knew that man's greatest need was to be loved.

God intended every newborn child to be taken up in the arms of love.

God planned that all children should know the shelter of a good home, the daily guidance and encirclement of love and compassion, the thoughtful restraint of Christian wisdom, the warmth and appeal of Christian virtues, values, and meanings visibly present in parents, teachers, and friends.

God wants each life to be lived in an environment of creative love, and hopes that each person will ever be a channel of his own love to others. Life's only failure is to fail to love and to grow in love!

So much can get in the way of love;

So many little, petty things can take over the citadel of the heart, and, so failing to let love be regnant in life, life spreads a soul-stultifying and withering influence in the world.

As a stream can be diverted from its course by a log, so love can be blocked, hindered, and prevented from flowing from God through one's life into the world.

O God, uproot all lovelessness in my life. Remove the obstacles of thought, desire, or will that keep thee from freely loving persons through my life. Amen.

EDITORIAL

The Calling of Laymen

LATE one Sunday in July, after visiting several of the small communities in Germany from which the first Brethren came, our small party of official delegates stopped briefly to see the Evangelical Academy at Arnoldshain, not far from Frankfurt. Here in a lovely mountain setting we found several modern buildings erected and designed to provide a place of worship, study, and discussion for laymen.

A few days later, attending a reception at what was once the "little castle" of the Prince of Hesse, we had another opportunity to observe how the Protestant movement in Germany is seeking to challenge laymen to think through the practical questions of living as Christians today. The second of the academies we saw was located by a small lake in the former resort town of Hofgeismar, not far distant from Kassel.

We were told that there are eighteen such lay centers in Germany, five of which are in the Soviet zone. They developed after the war as church leaders saw a need for institutes where laymen could raise questions and discuss them in an atmosphere of freedom but in the light of the revelation of Jesus Christ. German Christians felt a yearning for fellowship among workers and professional men, as well as among the clergy. They recognized that in their country as in many others, the church had often lost contact with large numbers of its lay members. So they decided to provide centers where laymen could come together for short periods of time to discuss the relevance of their faith to the problems they face daily. Eberhard Muller, one of the founders of this movement, says that every year about 700 conferences are held in which more than 4,000 laymen participate.

The Protestant academies in Germany are but one example of the ways in which laymen are being drawn into a greater involvement in the activities of the church in Europe. In Sweden there are conference centers for the same purpose, in Finland there are training institutes, in Scotland the famous Iona Community, in Italy the mountain retreat called Agape, in England a group of Christian colleges for laymen; and there are similar institutions in France, Switzerland, and The Netherlands. The object of all such endeavors, according to Kathleen Bliss, is "to put the church once more into a relationship with society which will enable it to perform its duty toward society as such."

October 19 will be widely observed as Laymen's Sunday. We hope that the occasion prompts us to reflect a little on the essential calling of laymen as men of Christ. Is their chief duty in the church only to care for the chores so often labeled as "men's work" or "women's work," or are they called to a vocation that sends them out into every day's job as witnesses for Jesus Christ? How does a Christian layman do business? How faithfully does he work on the job? How does he function as a citizen? In what respects does his religion change his relationship to his family, his neighbors, his associates, and his employers or employees? Laymen's Sunday will be superficial if it does not face up to such questions.

Perhaps we need a movement in this country that will go beyond the surface expressions of lay service and dig into the concept of the calling of the laity. — K.M.

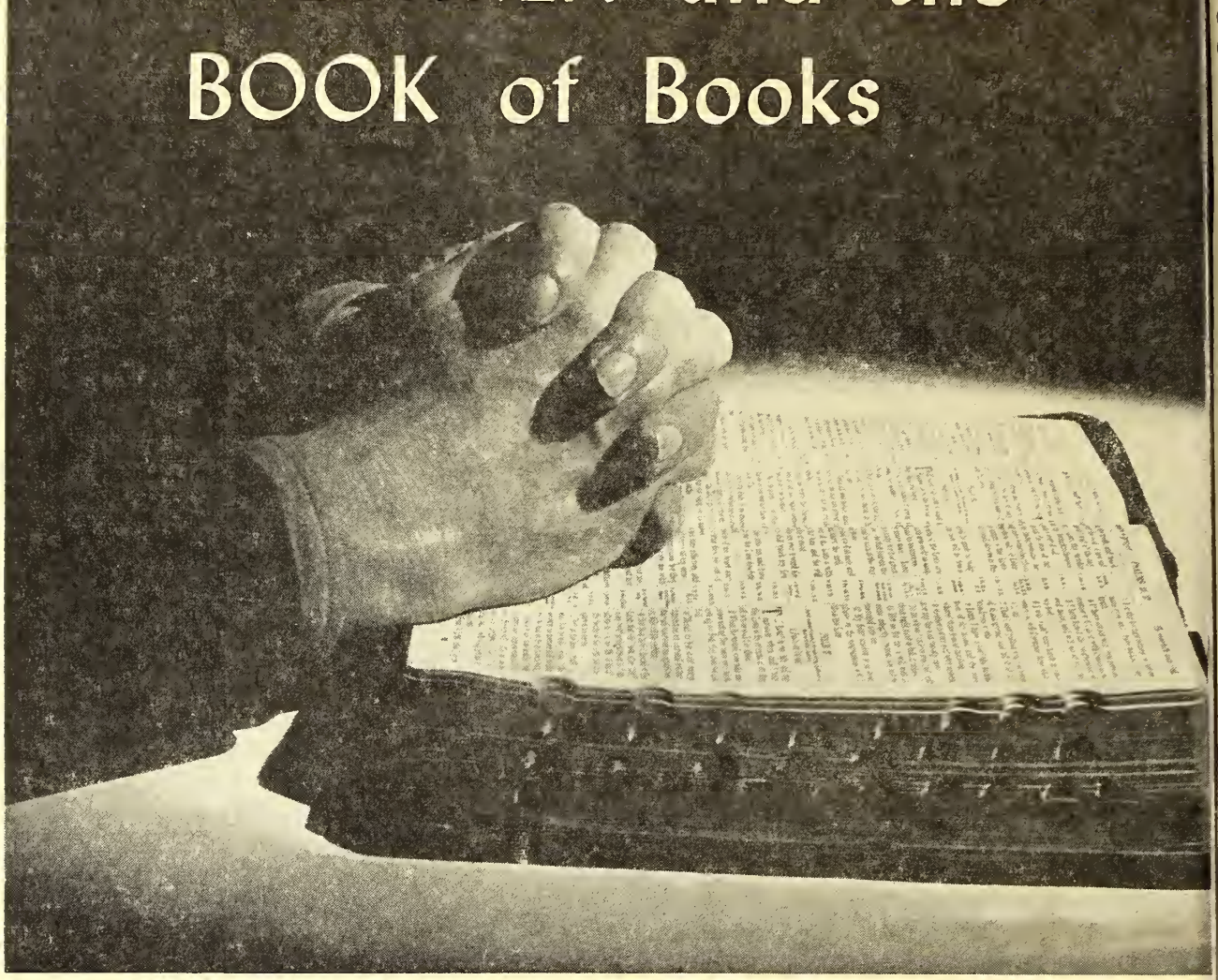
A Memo to the Nominating Committee

BEFORE you meet again, take time to read Luke 6:12-16. Are you impressed with the fact that before Jesus chose the twelve apostles from among his disciples, he spent all night in prayer? His example might be a good one for every nominating or personnel committee.

Of course, you will propose those names that show most promise of conscientious leadership. But do you pray for them and for the group they represent, or are you inclined to pass some harsh judgments and lean toward some personal prejudices?

Remember that Jesus looked at his friends and saw not only the immature men they were, but also the stalwart persons they could become. In Simon he could perceive the characteristics of Peter. In a doubting Thomas was the future believer. In two "sons of thunder" were men who would yield to spiritual discipline. For such as these Jesus prayed — and also for Judas, who eventually betrayed him. Jesus was not universally successful in his choices. Neither will you score as highly as you would wish. But you would do well to prepare your slate of nominees or candidates in an atmosphere of prayer. God needs the best we have to offer as leaders for his church. — K.M.

BRETHREN and the BOOK of Books



Ewing Galloway

AT THE very center of the Brethren approach to the Bible, as indeed of their whole Christian faith, is Jesus Christ and the believer's wholehearted love for him, faith in him, and lifelong joyous devotion to him. Nothing in the early Brethren writings about the Scriptures makes sense if this fact is omitted or overlooked. The believer is one bound to Christ by ties of love and gratitude, and by a fervent desire to obey him in every particular.

Alexander Mack, Sr., leading spirit in the founding of the church in 1708, spoke of the first eight members as "persons who consented and covenanted together . . . to take up all the commandments of Jesus Christ as an easy yoke and to follow the Lord Jesus, their good and faithful shepherd in joy and sorrow, as his true sheep, even unto a blessed end."

Warm, fervent, steadfast, obedient attachment to Christ was the very heart of their approach to the New Testament. Special attention was given to the commands of the Lord, but these were commands to be accepted with a heart of love and zealous eagerness.

Interpreted in modern terms, the true Brethren spirit was not, "Do I have to do this, or that?" or "What is the least I can get by with?" but rather, "What all can I do to show my love for my Master?" And so the Brethren combed the New Testament for the commands of Jesus and his apostles, looking upon each imperative as a new opportunity to express love and loyalty to him who meant more to them than all the world. It is in this spirit that Mack is to be understood when he deals with the strictness of the commandments, saying, "Nothing at all should be deemed as small in the doctrine and ordinances of the Lord Jesus."

What the Brethren sought was not more commands to obey, but a greater spirit of obedience; and more than obedience itself, the desire to obey. It is this emphasis which makes it possible for Mack also to speak of "all the commandments of Jesus as an easy yoke" — as quoted before. The early Brethren seriousness about obedience is reflected in the reasons Mack goes on to cite for regarding even the smallest commandment as great, namely, the greatness of the Sovereign and King who has commanded them and the greatness of the consequences in terms of life everlasting "with all the gracious gifts of the Holy Spirit which believers possess" and in terms of the terrible punishments awaiting the disobedient.

In this Conference Bible Hour talk, Chalmer E. Faw points out that the early Brethren in their thorough and intensive study of the Scriptures set a direction for us, their spiritual heirs.

Given, then, this central and all-consuming devotion to their Lord and this deep desire to follow his every command, the Brethren find three avenues open for coming to Christ: (1) the simple word of the Scripture, particularly the New Testament, and especially the direct commands contained therein, (2) a commentary on this written word as found in the life of Jesus, his immediate followers, and the Christians of the first two centuries, and (3) the inner word of the Spirit or mind of Christ within the believer which verifies and validates the other two.

As to the first of these, the simple word of the Scripture, the distinctive features were the accent on the commands of Christ and his apostles and the spirit and thoroughness with which the will of the Lord was sought out. The word of Scripture is to be taken in simplicity, humility, and all seriousness. The plain, literal sense would seem to be followed unless the literary form or context would dictate otherwise or unless the literal word in one passage should run counter to that in other passages.

Brethren read the whole New Testament and compared scripture with scripture, with a fine admixture of zeal and common sense, attempting with a conscientiousness and intensity that defies duplication today, to discover the precise will of their Lord for their lives. Mack Senior speaks disparagingly of those who take a passage out of the New Testament here or another there, without considering the whole mind of Christ. Mack Junior, in commenting on the fact that the synoptic gospels say nothing of the feet washing while the gospel of John says nothing of the bread and cup, remarks: "Therefore scripture, must be understood and looked upon with a spiritual eye of love and calmness."

It is of interest to note in passing that while the heart of the Christian faith is to be found in the New Testament, Mack and the early Brethren made extensive use also of the Old Testament, accepting it as inspired and to be used in discovering the full revelation of God's will in Christ. It is also interesting that he once quotes from the Wisdom of Solomon, one of the books of our Old Testament Apocrypha, without drawing a distinction between it and the remainder of the Bible.

With all their stress upon simple obedience to the written word of Scripture, the Brethren found themselves, however, seeking further light. Here it is that the second avenue of understanding comes in: that of the commentary on the Scriptures afforded by the life of Jesus, his followers, and of the total Christian community for the first two centuries.

Said Alexander Mack, Jr., in his 1774 preface to an edition of his father's writings: They "felt themselves drawn powerfully to seek the footsteps of the primitive Christians and desired earnestly to receive in faith the ordained testimonies of Jesus Christ according to their true value . . . and when they found in authentic histories that the primitive Christians in the first and second centuries uniformly, according to the command of Christ, were planted into the death of Jesus Christ by a threefold immersion into the water of holy baptism, they examined diligently the New Testament and finding all perfectly harmonizing therewith, they were anxious to use the means appointed and practiced by Christ himself and thus according to his own salutary counsel, go forward to the fulfillment of all righteousness."

This is an especially revealing passage, for it helps explain not only the process by which the Brethren arrived at the doctrine of trine immersion

BEAUTY — NOW

LOUISE N. GRAY

The tempo of our modern life
Beats hard upon the sidewalks of our souls.
We dash from job to job,
From thought to thought,
Blind to wooded beauty's quiet ways.
We rush to roaring buses, trains, or shrieking planes;
Past graying lichens,
Mud-damp moss,
Sun's streams through fluted leaves —
Vital pictures preaching
Life's slow change from grace to grace.
So trampled by the roaring beat,
We hide our eyes
Lest beauty prove the pity
Of our empty days.

but throws considerable light on their whole interpretive approach to the Bible. All Christian groups have read Matt. 28:19 but not all of them, in Mack's day or our own, have found a threefold mode of baptism in it — a threefold formula, yes, but not a threefold form. The threefold mode, the Brethren derived, as Mack Junior says, first from the historians and then from an examination of the New Testament, which two were found to be in harmony. The second aid in finding the will of Christ for the sincere believer, then, is the life and practice of the primitive church which became a commentary on the simple word of the scripture.

The third avenue is the internal word of the Spirit, or "mind of Christ" within the believer. As Mack, Sr., put it in his Rites and Ordinances, "the Scripture is only an external testimony of those things which have been taught and commanded by the Holy Spirit in former times and by whom also were pronounced the promises and warnings. . . . And though the Holy Spirit was given to the apostles in greater measure for the spread of the gospel yet he is that same Holy Spirit in all believers."

Then a bit later he says that people cannot understand the Bible in their own wisdom or carnal minds, but each must read with his "inward ears" open. The believer "reads externally the Scripture in faith and hears the internal word of life which gives him power and strength to follow Jesus."

Putting these three approaches together, then, the way to understand the will of our Lord is the written word of the Scripture, as demonstrated and illustrated in the life of Jesus and the primitive Christians and as attested and validated in the heart of the believer through the internal word of the Holy Spirit. And essentially these three agree.

Although our emphasis thus far has been upon the early Brethren method and spirit of Biblical interpretation, we are deeply concerned about the present situation in our church. Living as we do in a day when the Bible, though still a best seller, is not a dominant factor in the life of even Christian people and in a day when much of the early zeal and fire of the Brethren for obedience has grown cold, the question must be raised and frankly faced. Are we still Brethren, the true spiritual heirs of those who gave birth to our beloved fraternity? If not, then how can we become such? What should we do? These are questions which each one must take to himself and struggle with deep within his own soul, then within his own home, his local church, and so throughout the Brotherhood.

Let me suggest that the lessons of the past can be summed up in three directional pointers for our day. For the most part these are areas in which we today are found wanting and in which we must seek rebirth, not to return to or in any superficial way to imitate the founding fathers, but to rise in our day to something of the spiritual stature with which they stood in theirs. These three are: an experience, a spirit, and a method.

No one can read the authentic Brethren literature of the first seventy years of the church's existence without being struck with the fact that those Brethren had had a religious experience. So deep and so real was their experience of the living Lord that it shone forth through their daily lives, their oral testimony and their written contributions.

It is the mark of every true revival of Christianity. From it came their zeal and enthusiasm, their deep devotion, loyalty, and their world-renouncing seriousness and abundant joy. Without it their approach to the Bible withers into barren legalism or dissipates itself in vapid emotion. With it, their use of Scriptures is luminous and vital. We their children should not so much copy them as have our own experience of

the living Christ and come fully and enthusiastically under his Lordship.

Along with the experience, and as a direct outgrowth of it, is the spirit which they exemplified. Some of its characteristics are: (1) a radical break with the world and an intense desire to obey Christ in every particular, (2) a humble simplicity in seeking out and obeying the mind of Christ in Scripture, (3) a sense of the unity of the Spirit within the Scripture, within our own experience, and within the church, (4) a sense of the completeness and wholeness of spiritual truth, (5) an emphasis on actual doing, whether in ordinances or in everyday living, and (6) an openness to new light and willingness to grow.

These traits have marked the Brethren at their best. How often and how sadly they have at times fallen below this level only the honest historian knows, but at their best this has been their spirit. Here again great heart-searching must take place on our part. To emulate this spirit without the profound experiences of Christ which alone make it possible would be worse than folly. But to recover, each in his own heart and each generation anew in its own way, this same intense awareness of the living Lord, and its consequent revitalizing spiritual power is our challenge.

The third directional pointer has to do with the method of Bible reading and study. The thorough way in which the Brethren compared scripture with scripture with "spiritual eyes of love and calmness" suggests both comprehensive and intense Bible study, a refusal to fasten upon proof texts and clichés and to be satisfied with anything less than the clearest possible understanding of the whole mind of Christ, as revealed in Scripture and in early church history.

We need to live with the Scriptures, steeping ourselves in their God-centered and Christ-glorifying approach to life. We should also recover the proper use of the whole Bible including those parts now avoided because of loss of interest or ignorance on our part. Not only that, but church history, with its many lessons of theology, ethics, and church polity, should be studied for the light it throws on the true mind of Christ. Might it not be right that, just as the early Brethren were informed by and found their way to an expression of the mind of Christ through the use of the best research available, so we in our day should make reverent use of ever advancing scholarship, making sure to regard it as a servant of true Christlikeness and never a master or idol?

And is it not also the better part of godliness to keep ourselves open in our quest for the truth revealed in Christ so that if anyone, a brother or any other, can "in love and moderation instruct us according to the word of the Lord more fully" and otherwise than we have hitherto followed, we too should be ready to accept it not only on one point but on all points? Then like them we shall "not at all rest upon long usage but let the word of the Lord be our only rule and guide."

The Secret of Power

Oliver Royer

AS WE read the story of Paul's life and ministry, we marvel at his mighty power. We wonder how he could accomplish so much and do it so effectively. It seems that everything that was promised by Christ to his disciples was exemplified in Paul's life.

Christ promised that we should receive power when the Holy Spirit came upon us, and we would be witnesses with a world-wide vision. That was wonderfully fulfilled in the experience of Paul. Christ promised that those who believed in him would do even "greater things" than he had done, and this was verified in Paul's ministry, as perhaps in no other life.

Someone has truthfully said, "No human hand has ever yet reached up to take what the pierced hand is reaching down to give." Perhaps Paul came the nearest in making that a reality. It is said that when Moody heard that statement, he looked up to heaven, in prayer, and said, "O God, make me that man," and, without doubt, the Lord answered his prayer in a marvelous way. There have been many great leaders who have made an outstanding contribution in Christ's kingdom, but Paul seemed to have excelled them all.

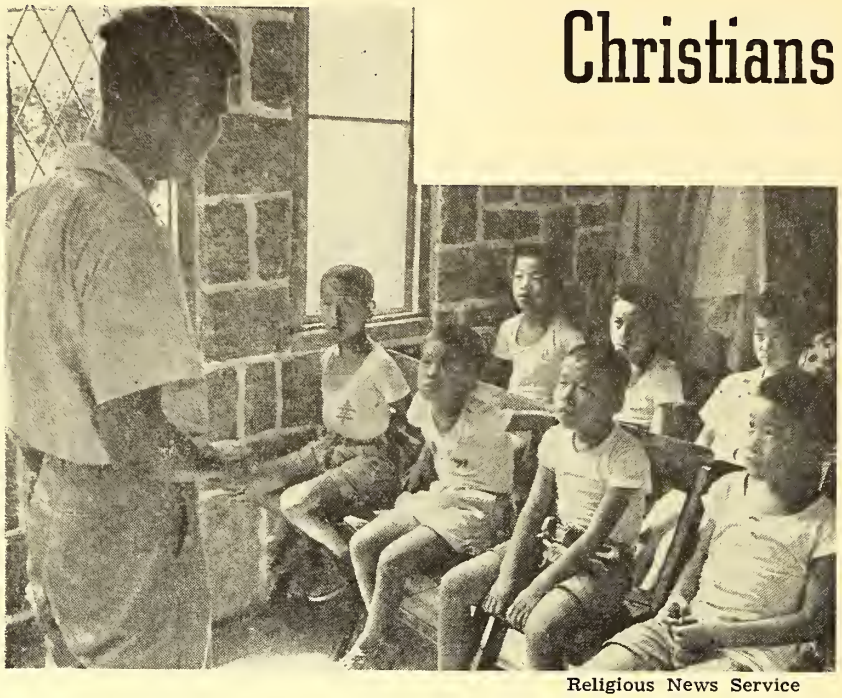
Paul seemed to have much against him and the progress of his work. He worked in difficult places. The cities he visited were steeped in licentious idolatry. The worship of the heathen gods appealed to the basest natures of men and women. Nevertheless, it was said by his enemies that he had turned their city "upside down." Perhaps it would be more truthful to say that he had turned it right side up.

He established strong churches in many of these wicked cities, and went on his way to even greater victories in the cause of righteousness. He could say, when nearing the end of life, "For I am already on the point of being sacrificed; the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith."

Can we not see in Paul's experience the secret of power? He experienced the need for a complete change in the direction of his life; he was deeply repentant for his sin; he emptied himself, by God's saving grace, of all that hindered, or would hinder. Then the Lord filled him with the Holy Spirit, the spirit of power, by which and through which he could accomplish his great work.

We, too, can be filled with the spirit of power, the Holy Spirit, when we have emptied ourselves of all that hinders. Then the Lord can fill us to our capacity to do the work to which we have been called.

Christians are Concerned



Religious News Service

"Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom . . . to manifest his religion or belief in teaching, . . ."

OUR concern with rights and responsibilities is founded on the Christian conception of man and his destiny. The conviction that we are children of God, created in his image, redeemed by Jesus Christ, and called by him to love our neighbors as ourselves, imposes upon us inescapable duties. Christians hold that the observance of human rights is an essential witness to faith in God and the recognition of the oneness of his human family. Each member, without discrimination, is to be assured fullest opportunity to know and to fulfill God's will. While prompted by a distinctive faith and committed to particular goals, Christians nevertheless feel impelled to co-operate with all who sincerely seek to promote the recognition of human rights and fundamental freedoms throughout the world.

HUMAN RIGHTS AND WORLD ORDER

Human rights are placed in the total framework of human life by the Universal Declaration of Human Rights, from the opening words of its Preamble. Recognition of the dignity and rights of man must be built into the foundation and into the structure of world order.

Emphasis on human rights requires a balance of emphasis on social and individual responsibility. To assure human rights for all men and to foster responsible behavior by all men become our common concerns. Both are essentials in the development of democratic society.

Dedication to human rights and responsibilities provides added incentive for action in relation to disarmament, economic and technical assistance, refugees, dependent peoples, and the development of a world society under the rule of law. Progress towards world order promotes conditions which can be made favorable to the exercise of human rights and responsibilities.

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS

On December 10, 1948, at the third session of its General Assembly, the United Nations adopted the Universal Declaration of Human Rights, forty-eight in favor, none against, and eight abstentions. The British Magna Carta (1215), the French Declaration of the Rights of Man and of the Citizen (1789), and the Bill of Rights in the first ten amendments (1791) to our United States Constitution were significant landmarks in the age-old struggle for freedom, but they were achieved within separate nations. In the Universal Declaration, for the first time in history, governments representing the greater part of the world's population reached agreement on a broad definition of human rights and fundamental freedoms.

WHAT IS THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS?

First, the emphasis is on *human rights.* The Preamble and thirty articles cover virtually the whole of man's life in society. The traditional rights of man are dealt with, such as life and security of person, freedom from arbitrary arrest, religious liberty, and freedom of association and assembly. Also included are economic, social, and cultural rights — to be sought in accordance with the organization and resources of

for Human Rights and Responsibilities

A Message for World Order Sunday

each state — such as work and free choice of employment, rest and leisure, education, and participation in cultural life.

These human rights are not merely named; they are given content by definition. For example the article on religious liberty, to which representatives of the churches made a substantial contribution in preparation, declares: "Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship, and observance."

Second, the document is a *Declaration.* It is not a treaty or law in form. It is proclaimed by the General Assembly as "a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance . . ."

Third, the Declaration is *universal.* The rights it proclaims should be recognized and observed everywhere for all — "without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status."

AFTER TEN YEARS

Throughout 1958, the United Nations, many governments, and nongovernmental organizations, are observing the tenth anniversary of the Universal Declaration, with some special celebrations on December 10. In these observances, Christians and churches have a part to play. The Declaration unmistakably reflects, although it does not explicitly express, a Christian point of view, and it defines an objective towards which Christian effort must be directed. It holds that all human beings "are endowed with reason and conscience and should act towards one another in the spirit of brotherhood." It claims that "everyone has duties to the community in which alone the free and full development of his personality is possible."

The Declaration has influenced the constitutions of nations which have recently attained independence. Translated in forty-seven languages it is making an impact upon laws and court decisions. Its provisions have been effectively



Three Lions

"Everyone has the right to education . . . directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms"



Three Lions

Adherence to the provisions of the Declaration of Human Rights would give women new status in many areas of the world

invoked in numerous situations where human rights have been violated. Restrictions upon the proclamation of the gospel and the life of Christians have been eased or removed because of its internationally accepted standard of religious freedom. Wherever violations and restrictions of any human rights continue to occur, a growing world conscience alerted by the Universal Declaration presses for redress.

INTO THE FUTURE

An anniversary commemoration of the Universal Declaration of Human Rights becomes meaningful only as it awakens a commitment to renewed study and action.

In the nuclear-space age, the attainment of individual and collective human rights, as set forth in the Universal Declaration of Human Rights and in the Genocide Pact, depends not only on the commitment of individuals but also on the development of responsible organization to meet the needs of the world human family.

For the Christian, a first requirement is to remove the beam from his own eye — to begin by putting his own house in order. Where are we falling short in human rights in our local church and community, in our nation, and in our international relations? We can use the Declaration as a measure and a guide for more specific practice of our principles. Loving our neighbor in response to Christ's love for us involves us in improving the societies in which we live — local, state, national, and international — to fulfill our obligations to the rights of our fellow men.

The use of the Declaration as a means of promoting observance of human rights everywhere should be steadily encouraged. The moral force of world opinion can make some impact upon sovereign nations. No government can consistently flout that power. Even so, for fuller assurance of human rights we continue to work for legally binding international conventions and covenants.

As the standards set in the Universal Declaration become more widely reflected in practice, methods of war and coercion can yield to processes of persuasion and of appeal to reason and conscience. In promoting respect for and observance of human rights including the right to life, we promote world peace — with order, justice, and brotherhood.

Issued by the National Council of Churches

Which Way Is Tomorrow?

Continued from page 4

lose sight of even the reasons why we chose to stand still. A man in a canoe trying to go upstream has only one choice — work like a beaver or go the opposite direction from his intended destination.

It would be fun to stop here and conjecture just what forward is. Some may see it in change of forms and traditions. We could have a good time trying to imagine what the church will be like in the next generation. We could try to describe its architecture. We could look at its worship forms. We could attempt to envision its ministry. But all this is really beside the point. Trying to see what the church may be like is like trying to predict women's fashions. The past gives you some hint, but not much.

In a very real sense, the church of the future may well be dressed in many garments and found in varying forms all over the world. Forward movement does not depend upon these things. To change exteriors of our religious expression may or may not be forward looking. The real evaluation of what the church will be is found underneath the trappings.

Here again, we cannot predict but we can hope for certain things and dedicate ourselves to starting in that direction. It is at this point Paul's instructions to the Galatians may have special significance. The Galatian church was wavering from the concept of Christianity that they had learned from Paul and he wrote to urge them to remain true. Among other things he said, "Let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart." These words convey a message of timeless

quality, for it speaks to the needs of the modern church in much the same manner as it spoke to the needs of the apostolic church.

One thing the church of tomorrow ought to have, and we have not had too much of it in the past, is a spirit of continuing confession and repentance. This is a basic requirement if we are to be close to the mind of God. Pride stands in the way of God's union with man. The most tragic thing that could happen to the Church of the Brethren would be an attempt to go into the future feeling proud of her accomplishments, her fellowship, her practices, and her righteousness. Unity with Christ depends upon our own admission that without him we are the most miserable of creatures. When we cease to repent and cease to confess we cease to be the church and lose all right to claim ourselves as a church.

A second characteristic of tomorrow's Church of the Brethren might very well be described by the word *surrender*. In many people's minds this may be the same as confession but there is a difference. Confession is the revelation of our errors, our mistakes, our sins, whereas surrender is the next step. We turn over to God all of our sovereignty and make ourselves available to his will. Many persons confess their sins and go forth to do likewise some more. No Christian as an individual is much of a Christian until he has surrendered his life. Certainly this is also true of the church.

Beyond this, the church of tomorrow should be committed to doing his will. The lack of these three, confession, surrender, and commitment, is one of the real blocks to our effectiveness as Christians. The church must turn over its life to God, confessing its errors and dedicating itself to the carrying out of his will.

When these things happen we will become a witnessing church for we will have something to testify to. It is possible for God to work through proud, unsurrendered, and uncommitted lives, but not likely that he will do so. When we sense no need we have no experience of help and nothing to witness about. As we look at ourselves with repentant hearts, empty of self, ready to be used, we find much to witness to.

If and when the church falls on its knees in confession, giving itself in love to following obediently the will of God, witnessing to the world its message and call, it will be productive. This is the fifth quality the church of the future must have — productivity. As Christians we need to produce. This does not primarily mean huge memberships, large budgets, or more prestige, although we should neither disregard nor cherish these things. It does mean that Christians must produce in their lives the fruits of the spirit that are the results of their encounter with Christ. Keep in mind John 15: "Every branch that does not bear fruit, he takes away . . . by this my Father is glorified, that you bear much fruit." Dedicated and surrendered Christians who witness to the world their dependency upon Christ and their worthlessness without him bear fruit. They will produce.

God Provides

Charles D. Rupel

OUTSIDE our kitchen window is a thorn bush that is evergreen and has very small leaves. It is quite dense with long slender thorny branches. In time the leaves turn yellow and drop off if not picked.

But the sparrows, finches, wild canaries, and linnets come and feast on these leaves at certain seasons. They eat until the bush looks as if it was killed. But underneath we see new leaves starting. It seems when the seed and insects for these birds are scarce, their Father has provided a way for them to get something to eat. I remember that Jesus mentioned the birds and how the Father feeds them.

I think the Father loves his larger creatures also, for always there is a way to get through our problems and our means of livelihood. Even when the end looks near, by looking closely we can see provision for more from his loving heart.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Pantomimes

FOLLOWING the reading or telling of a bedtime story children enjoy acting out stories. The pantomime can serve to help all remember the story and also give opportunity for the younger children to put into action things they have heard. When extra players or actors are needed, parents can substitute or some of the older children might play the part of two actors. Some samples of good acting stories might be the Good Samaritan, the Good Shepherd, the Christmas story, Nicodemus, etc. Before the pantomime is to begin go over the sequence so that each child will know when he will need to act out his part. This quiet activity can be very interesting and delightful for children. — *Submitted by Lois Stinnette DeLauter.*



Joseph F. Wolters (page 15) is master of one of the oldest arts in history. As a master carver with a seating company he has executed countless pieces of church statuary, plaques, and architectural details. Craftsmen such as he have become increasingly rare since the transition to modern, simplified design and assembly-line methods and speed.

Wolters' leisure hours are spent at home carving. After sketching a design he models it in clay, then casts it in plaster of paris. When each detail meets his exacting requirements he does it in wood, using about 250 different kinds of tools in turning out one statue. Most of his work is done in oak which lends itself to a smooth, natural finish.

"Wood," says Wolters, "is more adaptable [than stone] to artistic variations in evolving the desired result. Knowledge of form is the chief essential in wood sculpture."

He Carves Immortals in Wood





All the drama of the Last Supper is captured as Peter, center, and John, right, plot revenge for the traitor. Judas, left, clutches his money bags, terrified



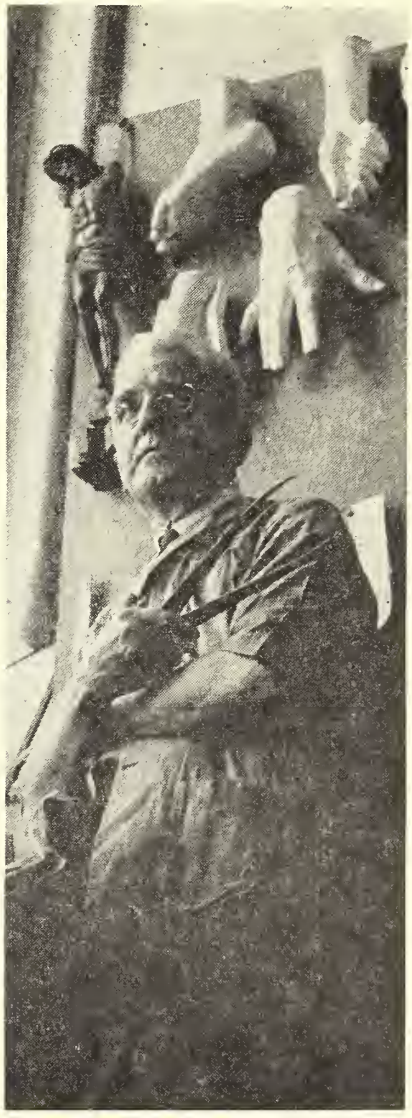
Deft hands, trained from childhood, carve out a figure from a solid block of oak. Here a figure of the Madonna emerges from the wood under the careful fingers of the master

Photos from Three Lions

The artist's interpretation of the Last Supper depends on gestures and facial expressions illustrated in the picture on page 14 showing Simon discussing the news with Thaddeus and Matthew

On the clay model the artist can quickly add or take off to create the desired effect in the finished design





KINGDOM GLEANINGS

Otho J. Hassinger, pastor of the Claysburg church in Middle Pennsylvania, died Sept. 20.

The morning service of the Greenville church, Ohio, will be broadcast over station WPTW (1570) at ten o'clock each Sunday, beginning Oct. 19.

Mrs. Walter Warstler of Eaton, Ohio, died Sept. 15 following a heart attack. A more complete obituary will appear in a later issue of the Gospel Messenger.

Dr. John Hamer, medical missionary on furlough from our field in Africa, is giving three months' emergency service at the Brethren Service project at Castañer, Puerto Rico, assisting Dr. Thomas Hall at the hospital and clinic there.

A director is urgently needed for the BVS project at the recreation and rehabilitation center for a Negro community in Fresno, Calif. Interested persons should contact the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill.

The National Convocation on the Church in Town and Country will convene in the Zion Lutheran church, York, Pa., Oct. 21-23. Bro. Edward K. Ziegler will be a leader in this conference. The meeting is intended for all churchmen interested in the church and rural life.

Bishop Shot K. Mondol of India was elected president for the next quadrennium of the World Council of Christian Education and Sunday School Association. The office of chairman emeritus was created for Luther Weigle. The next meeting of the Assembly will be held in Belfast, Ireland, in 1962.

The Minutes of Annual Conference, held at Des Moines, Iowa, are off the press and ready for distribution. Districts that have not already done so should send in their order for mailing to the churches, giving the quantity and the names of the persons to whom they should be mailed. Individuals may also send for a personal copy. Enclose 25c for individual copies.

The World Day of Prayer materials for Feb. 13, 1959, are available at the General Offices Church of the Brethren, Elgin, Ill. The deadline for orders is January 15. Please order early.

Worship Service for Adults and Young People, 5c
Call to Prayer and Project Folder, 4 pages, 100 for 50c
Guide for Leaders with speakers' information, 15c
Poster, two colors, 11 x 17 inches (horizontal), 10c
Dramatic Presentation (This Noble Permanence), 5 copies recommended, 15c
The Gift of Prayer, 48 pages, 40c
The Day Thou Gavest — the story of World Day of Prayer, 80 pages, 85c
World Day of Prayer Map, five color, 25c
Suggested Newspaper Story, 15c
Radio and TV Spots, 4 pages, 20c
Emblem Seal, sheet of thirty (sold only in sheets), 15c

The correct wording of the first question in the editorial in the Adult Quarterly for October, November, December 1958 is, What does this aspect of Christ's life say to me personally?

Early Anniversary Call Reports

Thirty-two congregations, as of Sept. 12, reported a total of $175,651.59 budgeted for the Call this next year. This represents a 92% increase over their 1954-55 giving to the Brotherhood Fund.

First church, Baltimore, Md., reports a more than 300% increase for the Call over the amount members contributed to the Brotherhood Fund in 1954-55. Their Call allocation is $8,039.59, or $24.36 per capita.

By reducing the amount they will pay on debt reduction for next year the Pleasant Hill church in Western Pennsylvania will increase their giving to the Brotherhood program to $5,000. The Pleasant Hill church is in its second year of a professionally directed stewardship enlistment program in which members made commitments for a three-year period.

Members of the Brookville church, Ohio, voted in council to double their giving to the Anniversary Call even though they are faced with about $100,000 debt on their new building.

Dedications and Home-comings

Fairview church, Northwestern Ohio, dedication of parsonage, Sunday, Oct. 19. Orville Noffsinger of Defiance, Ohio, will tell his experiences at the anniversary celebrations in Europe at the morning worship hour and bring the dedicatory message at 3:00 p.m.

Walnut church, Northern Indiana, home-coming and harvest meeting, Sunday, Oct. 19.

Strait Creek church, Southern Ohio, home-coming, Sunday, Oct. 19. The pastor, Dan L. Blickenstaff, will bring the morning message at 11:00, and Rev. John Henry Fields of Laura, Ky., the afternoon message. A varied program will also be presented in the afternoon.

Long Green Valley church, Eastern Maryland, home-coming in observance of its fiftieth anniversary, Sunday, Oct. 26, with services beginning at 10:30 a.m. and 2:00 p.m. A. C. Baugher, president of Elizabethtown College, Pa., will be the speaker for this occasion.

First Central church, Kansas City, Kansas, dedication of its completed building, Sunday, Oct. 26, at 2:30 p.m. Norman J. Baugher, general secretary of the General Brotherhood Board, will bring the dedicatory message.

Big Creek church, Okla., home-coming, all day, Sunday, Nov. 2.

Salem church, Southern Ohio, dedication of new building, Sunday, Nov. 16, at 2:30 p.m. Paul M. Robinson, president of Bethany Biblical Seminary, Chicago, Ill., will deliver the dedicatory sermon and also preach at the morning service. This building replaces the one destroyed by fire in January 1955.

Franklin Grove church, Northern Illinois and Wisconsin, dedication of the new fellowship hall and remodeled church building, Sunday, Nov. 9. A. Blair Helman, president of Manchester College, Ind., will speak at the worship service at 9:45 a.m. and at the dedication service at 2:00 p.m. This is a change of date from that previously announced.

Brotherhood Theme: Brethren Under the Lordship of Christ

Bridgewater College

The seventy-ninth college session began on Sept. 9 with the first meeting of the faculty. Student leaders were in a planning retreat Sept. 9-11 in preparation for their program of the year.

Enrollment for the 1958-59 session will probably be about 550-560, the highest in the school history. The freshman class, approximately 165 in size, arrived Sept. 12 for several days of orientation. Registration for upperclassmen was on Sept. 15-16, with classes beginning on Sept. 17.

Intensive remodeling had been going on this summer to prepare for the larger enrollment. Bedrooms have been made out of the parlor of Yount Hall. The George B. Flory and the college farm residences were converted into dormitory space. The beauty of the campus has been enhanced by the work of tree surgeons and the resurfacing of drives.

The summer school closed on Aug. 8 with unique commencement activities. Enrollment for the summer session totaled 122 in attendance. At the summer commencement, held in Cole Hall on the evening of Aug. 8, three students read papers on the general theme: Recent Trends in Teaching at the College Level, relating it to their specialized fields of interest.

Conferences held on the campus this summer included the southeastern regional conference and workshops, July 13-17, for children's workers, men, ministers, women, and youth counselors, which attracted more than 300 participants; E. Stanley Jones' ashram, July 18-24, which brought close to 150 people to this interdenominational feature held on the campus this year for the ninth consecutive year. The Virginia Weekday Religious Education Teachers' Conference convened here on Aug. 27 to Sept. 2.

Dr. Frances Silliman returns to the faculty in the department of biology after some years' absence. She received her doctorate in philosphy from the University of North Carolina, where she had been teaching.

Miss Ruth J. Bross, R.N., from the Harrisburg, Pa., hospital school of nursing, has been appointed the college nurse for the coming year. She is a member of the Fredericksburg church, Pa.

The alumni fund for 1957-58, it has been announced, reached $31,463.18 in cash and pledge payments from 831 alumni. The total amount is earmarked for the development program and for liquidating the debt on the new health and physical education building.

The Virginia Foundation for Independent Colleges in its annual report announced that Bridgewater College, as one of the twelve institutions participating in the foundation, is receiving $21,807.34 as part of the $390,000 contributed to the foundation in 1957-58.

The new dormitory for men, to be located adjacent to the science building, was started in September. It will house approximately 140 men and will replace the North Hall Annex.

A faculty housing project to provide homes for faculty families is being sponsored by Mr. C. D. Lantz, a member of the trustee board. The college is supervising the construction of the six modest homes being built in the meadow of the college farm behind East Hall. In addition, four faculty members are building homes of their own.

The Church Calendar

October 19

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Baptism of Jesus. Matt. 3:3-17; Luke 3:15-22. Memory Selection: I have come to do thy will, O God. Heb. 10:7 (R.S.V.)

Layman's Sunday

World Order Sunday

Oct. 22-23 District meeting, Western Pennsylvania, Johnstown, Roxbury church

Oct. 23-25 District meeting, Second Virginia, Elk Run

Oct. 23-26 District meeting, Northern California, San Francisco

Oct. 24 United Nations Day

Oct. 24-26 District meeting, Southern California and Arizona, Forest Home, Calif.

Oct. 25 District meeting, Western Maryland, Oak Park church

Oct. 26 World Temperance Sunday

Oct. 26 Reformation Sunday

Oct. 28-29 District meeting, Southern Pennsylvania, Upper Codorus

Oct. 31 — Nov. 2 District meeting, Idaho and Western Montana, Fruitland

Oct. 31 — Nov. 2 District meeting, Northern Illinois and Wisconsin, Mt. Morris

Oct. 31 — Nov. 2 District meeting, Southern Ohio, Potsdam

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Alfred Replogle of Johnstown, Pa., in the Curryville church, Woodbury congregation, Oct. 26 — Nov. 2.

Bro. I. D. Leatherman of LaPorte, Ind., in the Beaver Creek church, Va., Oct. 26 — Nov. 2.

Bro. Herbert J. Miller of Hershey, Pa., in the Martinsburg church, Pa., Oct. 27 — Nov. 2.

Bro. Sam Harley of North Manchester, Ind., in the Marion church, Ind., Nov. 2-9.

Bro. Clarence Showalter of Hagerstown, Md., in the Cherry Lane church, Pa., Nov. 9-15.

Bro. Howard W. Bernhard of Mt. Joy, Pa., in the Conestoga congregation, Pa., Nov. 9-23.

Bro. Olen B. Landes of Harrisonburg, Va., in the Indian Creek church, Pa., Nov. 9-23.

Bro. Carroll Petry of Wabash, Ind., in the Tiffin church, Ohio, Nov. 10-16.

Bro. Wilfred Staufer of Greensburg, Pa., in the Spring Run church, Pa., Nov. 11-24.

Sister Calvin Bright of Richmond, Ind., in the Middle District church, Ohio, Nov. 16-23.

Bro. Perry Liskey of Clearfield, Pa., in the Richland church, Pa., Nov. 16-30.

Bro. Dean L. Frantz of Lombard, Ill., in the Salem church, Ohio, Nov. 17-23.

Bro. Bernard N. King of Bridgewater, Va., in the New Carlisle church, Ohio, Nov. 9-14.

Bro. Clyde Fry of Waka, Texas, in the Big Creek church, Okla., Nov. 9-15.

Bro. Lester Fike of Burkittsville, Md., in the West Goshen church, Ind., Nov. 2-16.

News and Comment From Around the World

Church Membership in U.S. at Record High

Church membership in the United States reached a new high of 104,189,678 in 1957, representing a gain of more than 964,000 members over the previous year. This means that 61 out of every 100 Americans of all ages are members of a church or synagogue.

For the first time since World War II, the membership percentage increase was lower than that estimated for the population as a whole. Last year church membership rose by 0.9 per cent, while the population rise was estimated at 1.7 per cent. The statistics are from the Yearbook of American Churches for 1959, published by the National Council of Churches.

Of the grand total with religious affiliation, 59,823,000 are Protestants, 35,846,000 Roman Catholics, 5,500,000 Jews, 2,540,000 Eastern Orthodox, and 273,000 Old Catholics and Polish National Catholics. The figures are based on official reports provided by 255 religious bodies.

The largest Protestant church body is the Methodist Church, with 9,543,245 members. The Yearbook shows that a majority of American Protestants belong to denominations that are members of the National Council of Churches.

Protestants Active in Iraq for Half Century

Frequent reports in the newspapers recently dealing with Iraq may not have indicated that, although it is a predominantly Moslem country, organized Protestant missionary work has been going on there for more than half a century.

Protestants number hardly more than 2,000 out of a total population of 5,000,000, but they include vigorous communities both in Baghdad and at Barra and Mossul. The Baghdad community is a completely self-supporting group which grew out of missionary efforts by British and American agencies.

Protestant work in Iraq is carried on at present by some forty-five missionaries, mainly American, British, and Australian. Among the foreign mission boards represented in Iraq are the Evangelical and Reformed Church, the Presbyterian Church in the U.S. (Southern), the United Presbyterian Church in the U.S.A., and the Reformed Church in America. Other missionaries have been sent by the Assemblies of God, the Lutheran Orient Society and the Seventh-day Adventists. There are also around 210,000 Latin and Eastern Rite Catholics in Iraq.



James Minnich

Above is one scene from a tableau given by the Pampa church, Texas, as part of the 250th anniversary observance. Those taking part, from the left, are: Wayne Jones, Jean Jones, Myrtle Lee (standing), Donna Burger, Dean Burger, Joe Burton, Wayne Irwin (standing), and Corky Godfrey. Mrs. Ray Burger was the director

YMCA Branch Sets Up Houses for Homeless

A special branch of the YMCA in Germany which specializes in caring for homeless people in camps throughout West Germany spent about $400,000 last year for that purpose. About half of the money was made available by the West German government.

A report published on the occasion of the tenth anniversary of the YMCA Camps Service for the Homeless said the group had set up ninety-one Houses for All in every major West German center. The houses provide worship services, individual pastoral care and a variety of recreational and cultural facilities. Last year the group cared for 250,000 persons in a total of 154 camps for refugees in West Germany and West Berlin.

Gideons Hear Call to Distribute More Bibles

An intensive campaign to distribute 3,600,000 Bibles throughout the United States during the coming year was proposed at the National Convention of Gideons International held in Louisville, Ky. The society which will soon celebrate its sixtieth anniversary grew out of a resolution adopted many years ago to place a copy of the Bible in every hotel in the country for lonely traveling men. Since then, 38,000,000 Bibles have been distributed.

Baptists Urge World Leaders to Find "Better Peace"

World leaders were urged by the European Baptist Federation, meeting in Berlin, to find ways of avoiding a third World War and to work for a better peace and improved living conditions for everyone. The statement was issued by the Federation at the close of its six-day congress at Germany Hall in West Berlin.

Attending the meeting were some 10,000 persons from 22 countries, including Russia and East Germany. A luncheon held in East Berlin in connection with the Congress was attended by prominent Baptist and

state leaders, including guests from East Germany.

Delegates heard a Hungarian clergyman condemn exploitation, bondage, and slavery in any form. The Rev. Joseph Nagy, director of Baptist youth work in Hungary, declared that "no man or nation has the right to rule over another."

Discrimination Against Women Ministers Diminishing

Evidence that discrimination against women serving as ministers is steadily diminishing was pointed out at the thirty-ninth annual assembly of the American Association of Women Ministers meeting in Billings, Mont.

Mrs. Ellen Shaw, president of the association, said that denominations are increasingly approving the ordination of women as pastors. The largest number of women ministers are in the Midwest, Midsouth and New England.

Methodists Report One in Twenty-one an Alcoholic

Alcoholism has reached a rate in the United States where one out of every twenty-one adults is now an alcoholic, according to the Methodist Board of Temperance. Citing the latest studies conducted by the Yale Center of Alcohol Studies, the temperance group said that the number of alcoholics has risen to 5,015,000. This is a rate of 4,760 per 100,000 adult population.

Overseas Report . . .

from South Vietnam

by John W. Barwick

Saigon — The continued improvement in the economy of Vietnam has attracted the interest of Free China. A mission of twelve industrialists visited here recently and reported favorably to their headquarters in Formosa. The dense population and the intense cultivation of that island has led them to seek opportunities elsewhere for the development of textile industries, sugar, glassware, cement, rubber, and fertilizers for the rapidly expanding agriculture. The mission was impressed by the wealth of untapped raw material. The strictures the Vietnamese government has placed on Chinese merchants long resident here do not seem to have discouraged the investors from Taipei.

■ The production of rubber has increased 50% in the first four years of the existence of this country. The year 1957 has shown a big increase over 1956, 206% increase in volume and 78% increase in value, taking exports as a whole. Yet they represent only 28% of the imports, owing in a large measure to the importation of agricultural machinery for the many new settlements of refugees from the communist North.

Some of the new communities have set up co-operatives, twenty since 1956. They have lent money to members from their paid-in capital and provide storage for the rice crop, the crop that represents over 75% of the agricultural production of the country.

Life on the rubber plantations is not always quiet and safe. A fortnight ago about 500 bandits attacked the huge plantation of the Michelin Company. Plastic bombs, mines, and automatic weapons were used. Thirty-eight persons were killed and an unknown number injured. The purpose of the raid seems to have been merely to terrorize the community since they netted only one million piasters in loot ($30,000) and the adventure must have cost much more than that. As usual, communists were blamed for the outrage.

The National Agricultural Credit Office granted 300,000,000 piasters in loans to farmers the first seven months of this year as compared with one tenth that sum during the same period last year. This tremendous increase is seen in all phases of the agricultural economy promoted by the government and the United States Operations Mission to Vietnam.

■ Hawaiians are planning to send school supplies to 100,000 elementary school children in Laos. This will include paper and textbooks. At the same time the American aid program has contributed $67,000 and 102,494,710 piasters for the expansion of the elementary school system in Vietnam. This will make it possible to open 1,760 classrooms badly needed in this country to give the children a fair chance at an education.

■ A good example of the integrity of the ordinary Vietnamese citizen was shown recently when an air force sergeant, Bui Minh Thien, came upon a bag lying in the road. It contained 665,000 piasters, more than twenty years' salary, and an Omega watch and a gold plate. Thien waited at the spot until a motorcyclist came puffing in a great hurry, looking for the lost fortune. When Thien was satisfied that he was the rightful owner he gave it to him and refused the offer of 10,000 piasters reward. One cannot help being impressed by the honesty of the officials who dispense American aid. Some were not honest and are now in prison, but, by and large, this country has shown how honestly public aid can be handled.

■ Missionary doctors are a little perturbed by a recent order to register by the end of October this year. This applied to all foreign doctors and is typical of a world-wide move to limit the activities of physicians of foreign origin. In a country where the doctors admit that it will be ten years before they can possibly supply enough doctors for minimum coverage throughout the country it seems unnecessary to limit the activities of those who are available. This tendency is much more pronounced in other Asian countries, probably an expression of more extreme nationalism.

■ The local press gave considerable publicity to the report that the Voice of America broadcast the Lent ceremony observed by the Washington Society of the Friends of Buddhism. The Venerable Narada Maha Thera of Ceylon, who is visiting the United States, preached the *Dhamma Sacca Sutta*. A celebration was held at the Burmese Embassy in Washington, according to the report.

■ Many of the refugees from the communist regime of North Vietnam held a meeting in which they stressed the unhappy lot of the intellectual in the north. They are outcasts no matter how sincerely they espouse the cause of communism. The masses are to get an elementary education but the control is in the hands of the intellectual group who have the power and intend to keep it.

ECUADOR, SOUTH AMERICA

Studies on

Christian Family Life

Estella Horning

IN EVERY society and every culture the family is an important basic unit of society. This is true, however, in a very special sense among Christians, where wives are exhorted to be subject to their husbands out of reverence for Christ, husbands to love their wives as Christ loved the church and gave himself up for her, children to obey their parents, and fathers not to provoke their children to anger, but bring them up in the discipline of the Lord (Eph. 5:21 – 6:4).

In the Calderon Valley of Ecuador we live among a people who accept as one of the basic tenets of their culture the importance of the solidarity of family life. However, there are many conditions within the Indian culture, plus strains put upon the Indian by the dominant Spanish culture, which have caused the breakdown of family life among these people.

The valley is primarily agricultural, and the Indians are fortunate in the sense that almost all of them own their own piece of land. The climate is mild and comfortable and if there were sufficient water for irrigation most of them could produce several crops a year. However, the valley is unspeakably poor in water resources. Only a small stream trickles at the bottom of a deep ravine, and until two years ago all water for all purposes had to be carried from this stream.

Now city water is piped in, and their are public faucets along the road every half mile or mile. This is still a far cry from the abundance of water to which those of us in the United States are accustomed, for all water for use in the home and on the land is carried in clay pots on human backs. Few are those who own sufficient land to pasture cows or work animals. As a result of this water scarcity there is only one crop each year which is grown during the few months of the rainy season. A good year has dependable rainfall for as much as four months of the year. In a poor year such as this one, there were only a few weeks of rainfall sufficient to support crops.

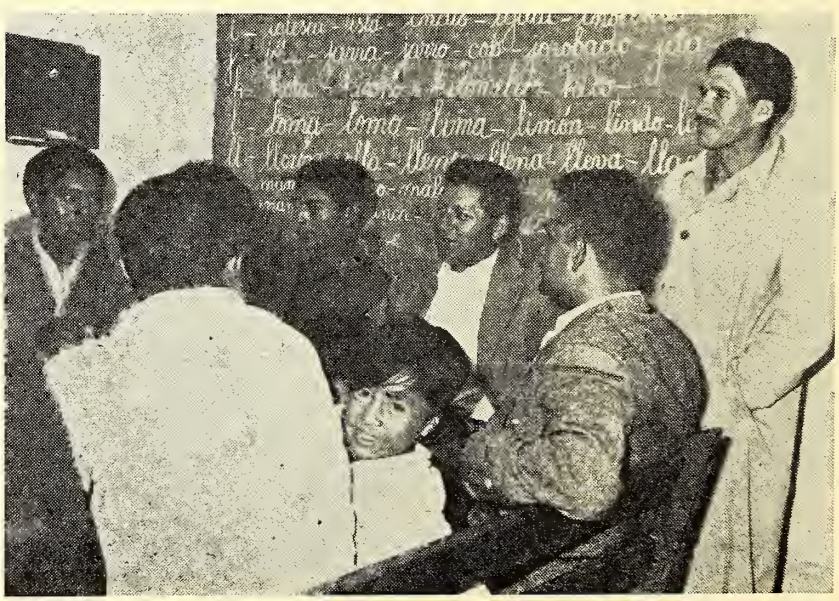
The average landholding per family is only about two acres, and with the poor water supply, it is almost impossible to support a family off the land. Therefore, in most families, the husband seeks employment in Quito to supplement the family income, leaving the tilling of the land, care of crops, chickens, guinea pigs, and maybe a few sheep or goats to his wife and children. Since living at home would involve leaving before daylight every morning and returning after dark to their homes, many of the men leave their homes early in the morning on Monday and do not return from Quito until late Friday evenings or Saturday.

Living conditions in Quito are poor and there is little to occupy their evenings, so immorality and social diseases are present, and in some cases there is a wife and family in the valley and another wife and family in Quito.

Another custom which is a hazard to family life in the Indian community is the fiesta. This is a drunken festivity lasting several days. which unfortunately is condoned, if not encouraged, by the Catholic Church, for the festivities are usually on a religious basis in the honor of some saint, or in celebration of baptism or marriage, and begin with the procession from the church. However, in these drunken festivals people are not considered morally responsible (and rightly so) and immorality is both acceptable and excusable.

Thus family life for most of the people amounts to separation during the week and drunken celebration over the week end. On week ends the children are left at home alone to guard the houses while their parents attend the fiestas or they are taken along to help bring the drunken ones home at night.

Few, if any of the adult generation have had the opportunity to attend school and they know little about their own bodies, prevention of disease, managing their money, and what constitutes a healthful



The men discuss a question raised by Benton Rhoades in a session on family life



Discussions for the women were led by Ruby Rhoades

diet, and little or nothing about their nominal religion except that it is the source of their fiestas.

With this background, the Church of the Brethren in the valley of Calderon recently sponsored a Friday evening series of studies on the Christian home and family life. Benton Rhoades was asked to teach a class for the men, and his wife, Ruby, directed the class for the women. They are especially suited for teaching this type of class because they are known and trusted by the people as the result of their many years of living and working among them.

The series of six classes, in each case adapted to the needs of the men or the women in the divided study groups, included a study of the physical make-up of the individual man or woman, the relation of the husband and wife to one another, the relation of the parents to the children, including problems of discipline and moral teaching, how to manage the family income, health and the prevention of disease, and religion in family life.

Some visiting was done in the community in the two weeks before the classes began to announce and publicize the series and to invite all to attend. The response was considerably more enthusiastic than had been expected, especially among the men of the community.

For almost every class session there were more than thirty men attending. There were fewer women, usually between ten and twenty, probably because it was necessary, as in most places in the world, for the mothers to stay at home with the children. Some were interested enough that they came and brought their children along. The interest of the men was especially encouraging to us, for so often they evidence indifference to their families.

Following the class period which lasted about an hour, the men and women met together for a period of games and refreshments, a Christian type of fiesta. The simple form of enjoying each other's company by participating in parlor games is relatively unknown to them and although some of the group were shy, others participated with obvious enjoyment.

There still remains much work to be done here in the area of family life and family problems. We are encouraged not only by the interest expressed in classes for the parents such as have recently been presented, but by the increasing interest evidenced by the parents of the school children in their health, welfare, education, and moral teaching, and in some cases in the Christ and the Christianity which they discover to be the source of our interest in their welfare.

News Notes From Europe

New Volunteers

Shirley Hamilton and Esther Huston joined the German program following their participation in the international work camp at Lenzing, Austria. Shirley is working in the material aid office, and Esther is working with the children at the Orthopedic Clinic in Hessisch-Lichtenau.

Frances Ann Rodeffer, Randolf Fenimore, David Koser, and Alan Keiser, from the June 1958 unit, arrived in Germany on Sept. 19 to begin their orientation period at Kassel.

Elisabeth (Ellie) Swart of Amsterdam, Holland, joined the Kassel House family on Sept. 15. Born in Indonesia, she has also spent holidays in England, Austria, and France. Besides her mother tongue of Dutch, she reads and writes English, German, and French. She has specialized in secretarial work and will serve as a secretary in Kassel during her year of volunteer service.

Student Exchange

Plans are slowly moving into formation as the International Christian Youth Exchange program in Germany changes from Brethren House hands into those of the German committee. Peggy Zimmerman, who has completed her term as volunteer in the student exchange office, is continuing to work with ICYE for the next few months to help co-ordinate the transfer of sponsorship. She will be working with Mr. Rudolf Zitzmann, chairman of the ICYE program of 1959-60, in his Kassel-Wilhelmshoehe office.

Morocco

The latest project of the International Christian Service for Peace team in Oulmes, Morocco, is the building of a third cattle shed, which was begun during the last of August. Among the planned evening activities of the team has been the showing of filmstrips in French or Arabic to the natives. These have included good health practices and the queen's visit to the United States. For the special enjoyment of all, a nonspeaking comic film was also ordered.

Refugees

While on vacation in England, Shirley Neher visited Edith, the refugee girl from Camp Haid, Austria, who has been adopted by an English couple. During the past months, she has made a good adjustment to her school and to the new country. Her mother still lives in Camp Haid, for she is a chronic invalid. Edith is only one example of the adoption plans which Miss Hamilton, social worker in Camp Haid, with the assistance of Shirley, has made for getting children out of the detrimental influences of a refugee camp.

The refugee situation in Germany is becoming more critical, with refugee camps overflowing and more people coming daily. People desperately need homes and work. A daily average of 432 refugees flowed into West Berlin from the Soviet Zone of Germany during the month of July. Since 1949 far over two million persons have fled the Soviet Zone.

A Volunteer Reflects

on the European Conference

THE conference at Kassel was memorable in many ways. Some of the important realizations which I had there were:

1. The German churches and their people are very, very grateful to the Church of the Brethren for the help given to the German people in the years following the war.

2. We Brethren have let the student exchange program fall down a bit. Proof: Only one Brethren student will be studying in Europe next year under the ICYE program.

3. The closing communion at conference was unique in that delegates from South America, Africa, and India took part.

4. We Brethren should take the lead in promoting the study of foreign languages in our high schools for the sake of better international communication and understanding.

5. The hospitality shown to us at conference and elsewhere by the German people is truly remarkable when we realize that not many years ago we were destroying their homes, friends, and loved ones. — *John Stites*

MISSION-GRAMS

- At the beginning of the new church year, Oct. 1, home mission pastors numbered seventy-nine. For the beginning or the continuation of new work, supplemental pastoral support grants were made for the first time to El Cajon, Calif.; Elkton, Md.; Elyria, Ohio; and Houston, Texas.
- J. Henry Long, executive secretary of the Foreign Mission Commission, left Sept. 25 for an administrative visit to our work in Ecuador. En route he plans to visit several rural missions of other denominations in Latin America.
- Increasing response from the community is being felt by the Good Shepherd church in Wheaton, Md. Action has been taken by the church council to purchase additional land to make the church site larger and more desirable. An achievement during the spring quarter was higher average attendance for church services.
- The church work in the Lassa area of Nigeria moves forward. Two congregations completed new buildings during the past three years. The capacity of their old buildings was 100 and average attendance had reached 350. One of the congregations received financial assistance from North American Brethren but most of the labor was on their own. They were very appreciative of the support given in this undertaking.
- Labor Day was really a labor day for Prince of Peace church in Kettering, Ohio. Over fifty persons labored at the church that day at the tasks of addressing envelopes, painting, and laying sod around the church. Dedication services for the church's new building were held on Sept. 14.
- Andrew Holderreed, Brethren faculty member on the Poona Union Theological School in India, reports that they have a new class of seven fine men with excellent qualifications and attitudes. Work on the new chapel at the school is progressing nicely.
- Christian problems and progress in various areas of the North American neighborhood are surveyed in the book, Concerns of a Continent, edited by James W. Hoffman. Chapters cover the areas of Alaska, Canada, the United States, Mexico, Hawaii, and the Caribbean. Copies may be ordered from the Church of the Brethren General Offices, Elgin, Ill.
- Betty Arnett, R.N., Pleasant Hill, Ohio, will join the mission staff in Nigeria in October.
- Robert Cain, alternative service worker from Dayton, Ohio, will begin a two-year period of service in the technical department of the Nigerian mission in October.
- To cultivate a friendly feeling in its community with families who attend other churches, but who understand our responsibilities as neighbors and appreciate our mutual Christian concerns is among the goals of one young home mission church. The church's attitude is making it a stronger redemptive force in the community.
- Sura, a newly organized congregation in Nigeria, has taken on the support of five village evangelists and plans to send and support five more in as many new village areas. Nvwa Balami, who has spent many years in village evangelism, is supervising this outreach program at Sura.

VOLUNTEER SERVICE

Thoughts on Vietnam

Ron Brunk



This sandwich vendor carries her breadsticks in one basket and the fillings in another. Everything is kept very neat in spite of her sitting on the sidewalk

Harrington from Three Lions

INDIVIDUALS who have had the opportunity to visit foreign lands are often expected to be experts and authorities with infinite wisdom concerning the visited land and its people. However, Brethren volunteers abroad know all too well that really to know a country one must think as a "native" — and Americans naturally think as Americans. Accordingly, we see in a strange land those things which appear unusual and exotic, but which may not necessarily give a true picture of a land and its people.

In the Far East, specifically in South Vietnam, an American is confronted with a race, a culture, and a religion far different from the ones he has known. I remember those experiences of seeing, hearing, smelling, tasting, and feeling which made the most profound impressions on my American eyes, ears, nose, and mouth (also stomach).

One is impressed when he sees the large number of one-man bicycle-powered taxicabs and regular taxicabs in the large city of Saigon. Everywhere are the multitudes of venders and small shops, where one expects to pay less than half the asking price. In these shops or from these vendors can be bought such gourmet delicacies as duck eggs which have been incubated for fifteen to twenty days, rats of assorted sizes, and "nouc mam" (the flavoring derived from rotten fish and used to flavor most foods). In the medical line one can get authentic Chinese and Vietnamese medicines, such as bile, deer horns, tiger bones, and rhinoceros or buffalo horns.

The high mountain country in Vietnam is occupied primarily by an Asiatic-Polynesian people. They live in bamboo and thatch houses; the men wear loin cloths, and the women wear only a skirt. Their only religion is animism. The religious ceremony consists of beating on large gongs and drums, drinking rice wine from five to ten gallon jars, and possibly sacrificing a white rooster. At mealtime I have seen them brew a soup from leaves of wild plants, plus grasshoppers; however, the primary item in their diet is rice.

These natives carry everything they wish to transport in baskets on their backs, whether it be water gourds, rice, pigs, or mangoes. The men still hunt with a cross bow, but small patches of land farmed by hand, plus their herds of cattle and water buffalo, supply most of their food. It is with these people that a number of American missionaries are working.

It is impossible to convince the people living in this part of the world that it is not true that all Americans are rich. But, when you stop to think, how could one explain this to the common laboring man who receives a monthly wage (with which he must pay for food, lodging, and all other needs of his family) of only twice the $7.50 allowance which we volunteers receive monthly for toothpaste and other incidentals.

It is only because he lives a simple life that the peasant can furnish his needs. Living in a thatched house with a dirt floor and eating rice as his primary food from infancy through old age, he does without the pleasures of warm baths, a kitchen, and glass windows, which we consider necessities. All this makes me really appreciate my far-from-simple life. But it makes me stop to wonder how I also profess to follow a "simple life."

New Study Units

Peace Studies

This four-session unit of *Peace Studies*, by Dan West, is just off the press. Originally written at the request of the Northern Indiana board of Christian education for use in all churches in that district in 1956-57, it has now been revised and put into printed form for wide use in the churches of the Brotherhood. This series of lessons can be used as a very effective study and discussion guide for church school classes, Sunday evening schools, camps, and other occasions.

The Christian and Politics

This stimulating four-session study unit on *The Christian and Politics* was written by Gordon Shull, teacher in the department of political science, College of Wooster, Wooster, Ohio. It was originally published in the CBYF Program Kit in 1955 and has now been revised and adapted for use with adults as well as with youth. This unit can be used very effectively as a church school elective unit or for a Sunday evening school to help clarify and stimulate our thinking on this important subject.

Order from the Church of the Brethren General Offices, Elgin, Ill., at 15 cents each. Quantity rates are available upon request.

Refugee Immigration

A BIT more refugee legislation was enacted by the 85th Congress. One bill – S. 3942 – provides nonquota visas for 3,136 Dutch refugees from Indonesia residing in the Netherlands and their wives and children (an estimated 8,000 to 10,000 persons). This law also provides for the admission of 1,500 Portuguese from the Azores Islands who were earthquake victims. Public Law 85-559 was enacted which provides for the regularization of the status of Hungarian parolees. This was a much needed piece of legislation as these Hungarians have been in this country well over a year now without permanent resident alien status.

More refugee families are arriving under Public Law 85-316 enacted by Congress in September 1957. There is no time limit specified for refugees in this bill. Church congregations are needed to sponsor families. As in the past, the primary needs are employment for the head of the family and housing for the family. The need to keep an outstretched hand to those seeking to escape oppression remains acute. Dossiers (brief life stories and pictures) of the refugees can be sent upon request. Write to: Immigration Services, Brethren Service Center, New Windsor, Md.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

Our daughter has recently married a man who was divorced. It has broken our hearts that she would do something like that. We have always taught her not to marry in adultery. According to Jesus' teaching there doesn't seem to be any chance for one who lives like that.

Could you give us any comfort concerning this kind of life? If she lives a Christian life do you think she will be saved?

Worried Father and Mother.

Dear Friends,

One of the greatest difficulties you as parents have to face here is how to continue to feel warm and loving to this child who has done contrary to that which you believe is right. As all of us know, if we can reflect sufficiently upon our own youth, we sometimes had a real problem in accepting and understanding our parents' point of view. We may recall times we wanted to live our lives without hampering parental interference – even though their way might have been better. Perhaps your daughter is saying by her marriage that she is going to live her life the way she thinks she ought or wants to.

You have a justifiable concern in wondering what will happen to a person who lives in divorce, but the problem now is not whether she should do it; it is rather how you should react to her now that she has done it. You raise the question as to whether there is any chance for one who lives a life like that. God is a loving Father and gives everyone a chance to make right what has been done. The real problem is whether there is willingness to learn from mistakes and grow in love and in God. The Scriptures teach us there is only one unpardonable sin; so this indicates that persons who have erred do have an opportunity to face God.

We hope that at a time like this you realize your daughter needs you very much, even though there is mutual understanding as to how you differ with her. Your love should be the redemptive kind which takes her just as she is with the hope that her marriage may become a fine and worthy thing, rather than a conditional love which constantly reminds her of her error and your disapproval of it. Actually your letter is not love as Christ would give it, but recrimination and dislike for someone who has done differently from what you believe to be right.

Clyde and Kathy Weaver.

Anniversaries

Mr. and Mrs. Clarence E. Bower celebrated their golden wedding anniversary on Oct. 3. They have three children, ten grandchildren, and five great-grandchildren. – Mrs. Olive Brallier, Orlando, Fla.

Obituaries

Baker, John Ernest, son of Daniel M. and Catherine Phillippy Baker, was born Dec. 8, 1877, and died at Waynesboro, Pa., Aug. 30, 1958. He was a member of the Waynesboro church, Pa. He is survived by his wife, a son, a granddaughter, two sisters, and a brother. Funeral services were conducted at the Grove funeral home by Bro. George L. Detweiler, assisted by Bro. H. Clayton Moyer. Interment was in the Green Hill cemetery. – Lillian R. Good, Waynesboro, Pa.

Bowser, Fred M., died Aug. 22, 1958. He is survived by one brother and three sisters. Funeral services were conducted by Rev. Charles Strater and Bro. William B. Gauntz. Interment was in the Center Hill church cemetery, Pa. – Flaura Bowser, Kittanning, Pa.

Claypool, Olive Bouch, died in Pittsburgh, Pa., Aug. 27, 1958. She is survived by her husband and four sisters. Funeral services were conducted by Bro. Lawrence Thomas of Natrona Heights. Interment was in the Center Hill church cemetery, Pa. – Flaura Bowser, Kittanning, Pa.

Colclesser, Frank P., son of Samuel and Susana Colclesser, was born in Kosciusko County, Ind., Nov. 11, 1863, and died Sept. 1, 1958. On Oct. 6, 1889 he was married to Sarah J. Allen, who preceded him in death. To this union one son was born. He was a charter member of the Fort Wayne church, Ind. Funeral services were conducted by the undersigned in the First church, Ft. Wayne. Interment was made in the Clear Creek cemetery near Huntington, Ind. – W. Harlan Smith, Milford, Ind.

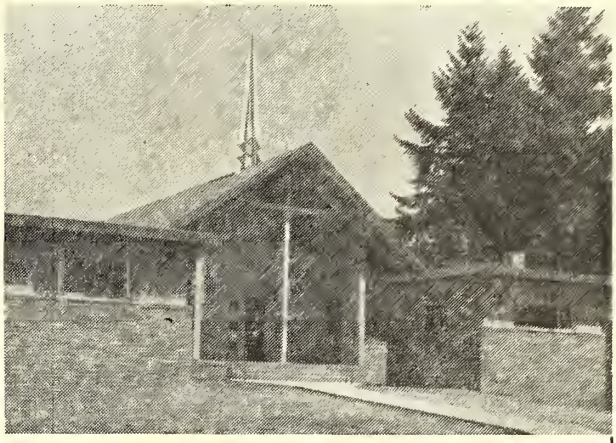
DeBolt, John W., son of Alpheus and Catherine Sterling DeBolt, died at his home near Masontown, Pa., May 23, 1958, at the age of eighty years. He was an active member of the Fairview church, Pa. He is survived by his wife, Zetta Deffenbaugh DeBolt, four sons, four daughters, seventeen grandchildren, one great-grandchild, one brother, and one sister. Funeral services were conducted by Brethren Robert Houff and James Daughtry. Interment was in the church cemetery. – Marie DeBolt, Masontown, Pa.

Duncan, Leander C., a local minister of the Christiansburg church, Va., died on Aug. 29, 1958, at the age of seventy-seven years. He is survived by his wife, Lulu Duncan. Memorial services were conducted at the church by Bro. Cothran G. Smith and the undersigned.– Edgar S. Martin, Christiansburg, Va.

Dykstra, Garrett, son of John and Pauline Dykstra, was born in the Neth-



The interior invites worshipers



The church recently observed a first anniversary

PORTLAND CHURCH HAS ANNIVERSARY

JUNE 1 marked the fiftieth anniversary of the Church of the Brethren in Portland, Oregon, and the first anniversary of the new Portland church. Work in north Portland was begun in 1905 under the direction of the district mission board and the leadership of Bro. George C. Carl. The first church in Portland was constructed three years later.

In 1950 preliminary surveys were begun, under the leadership of Bro. David L. Holl, to determine a good location for starting new mission work in the Portland area. The church reached a decision to relocate in 1953. A comity area was granted by the council of churches and the site on which the new church now stands was purchased.

First services in the new church, located in southeast Portland, were held on June 9, 1957. Dedication services were held in September of that year.

The church has a present membership of 170. With a new community, new vision, and new challenge under divine leadership, the church anticipates a steady growth both in influence and in numbers.

erlands on Jan. 21, 1870, and died in Iowa City, Iowa, May 5, 1958. On Feb. 21, 1896, he was united in marriage to Mattie Van Oostrum, who preceded him in death. Brother Dykstra united with the Prairie City church, Iowa, in 1916. He is survived by four daughters and one son. Funeral services were held by the undersigned, assisted by Rev. Arvin Roos, pastor of the Prairie City Reformed church. Interment was in the Westview cemetery. — Edward C. Zook, Prairie City, Iowa.

Erbaugh, Herman S., son of Michael and Agnes Lyday Erbaugh, was born Feb. 28, 1890, and died at Brookville, Ohio, Feb. 19, 1958. On April 7, 1917, he was united in marriage to Pearl Bowser. He was a member of the Eversole church, Ohio. Surviving are his wife, two children, four grandchildren, three brothers, and three sisters. Funeral services were held at the Eversole church by Brethren Kenneth Hartman and John Martin. Interment was in the Eversole cemetery. — Anna M. Landis, Brookville, Ohio.

Frye, Isaiah M., son of Sylvenus and Leah Miller Frye, was born in Shenandoah County, Va., May 26, 1880, and died in Harrisonburg, Va., Aug. 25, 1958. On April 20, 1909, he was married to Kathryn Thomas. He is survived by his wife, one son, one daughter, and eight grandchildren. He was a member of the Harrisonburg church and served as treasurer and as a member of the trustee board. Funeral services were conducted at the Harrisonburg church by Bro. R. L. Sherfy, assisted by Bro. I. S. Long. Interment was in the Beaver Creek cemetery. — Mrs. W. W. Cox, Harrisonburg, Va.

Granger, Minnie, daughter of Israel and Sarah Neidlinger, was born in Pine Grove, Pa., and died July 8, 1958, at the age of seventy-six years. Surviving are her husband, Solomon Granger, one son, and five daughters. Funeral services were conducted in the Church of the Brethren by Brethren Harry Fahnestock and Ammon Merkey. Interment was in the church cemetery. — Mrs. Ray Stump, Pine Grove, Pa.

Haines, Lucinda V., daughter of Emanuel and Catherine Null Hollenbaugh, was born April 21, 1880, and died Aug. 14, 1958. She was a member of the Westminster church, Md. She was married to Samuel D. Haines, who preceded her in death. Surviving are two daughters, one granddaughter, a brother, and a sister. Funeral services were held at the Bankard and Son funeral home with Bro. Glenn C. Zug officiating. Interment was in the Meadow Branch cemetery. — Rebecca Ann Petry, Westminster, Md.

Hawkins, Jesse Monroe, son of Henry and Fannie Rife Hawkins, was born in Ray County, Mo., May 14, 1879, and died at St. Joseph, Mo., Sept. 5, 1958. On Oct. 1, 1903, he was married to Bertha Rhodes. He was a member of the Rockingham church, Mo. Surviving are his wife, one son, one adopted son, two daughters, eight grandchildren, and three sisters. Funeral services were held in the Wakenda church by Elder Oscar Early and the undersigned. Interment was in the Wakenda cemetery. — Harold G. Correll, Hardin, Mo.

Hooker, John Abram, son of John Wesley and Margaret Akers Hooker, was born at Charity, Va., April 29, 1867, and died at Fredericksburg, Va., Aug. 9, 1958. On May 27, 1888, he was married to Mary B. Houchins, who preceded him in death. He is survived by one son, fourteen grandchildren, and twenty-four great-grandchildren. He was a member of the Nokesville church, where he had been a deacon. Funeral services were held at the Nokesville church by Bro. George Tinsman. Interment was in the Valley View cemetery. — Mrs. George H. Sonafrank, Nokesville, Va.

Jacoby, William N., was born March 1, 1882, and died June 16, 1958. He was united in marriage to Edith Stough in 1909. To this union fourteen chil-

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Concerns of a Continent. Edited by James W. Hoffman. Friendship Press, 1958. 166 pages. $2.95.

A very well-written book, filled full of vital and interesting data on United States, Alaska, Canada, Mexico, Hawaii, and the Caribbean. It gives necessary background history and the development of the church in each of these areas, the problems confronting the progress of Christian concerns, and the hope or future ahead.

This will prove most useful as a study book for adults who seek to know our American neighbors.—*Charles E. Zunkel.*

***History of Religions.** E. O. James. Harpers, 1958. 237 pages. $2.75.

Some of the finest books are written by professors after they have retired, for the fruits of long years of study and teaching now have opportunity to ripen. This is such a book. Here mature judgment has been combined with great learning to produce a simple and yet profound account of the religions of mankind. Hardly a word is wasted in these concise presentations. As a result the salient features of the world's faiths stand out with a clarity seldom equalled elsewhere.

The author has written this volume both for the specialist, who because of the necessity of concentrating upon a narrow field of interest has not been able to acquaint himself with related fields of study, and for the general reader, who in "one world" has become interested and rightly so in the other religions of mankind. In pursuing this purpose the author has admirably succeeded. So far as the reviewer's knowledge goes, the author has been judicious and reasonable in his judgments.

For those who are interested in learning about other religions in concise fashion, this is the book.—*David J. Wieand, Lombard, Ill.*

The Integrity of Preaching. John Knox. Abingdon, 1957. 96 pages. $1.75.

This concise book deals with the matter of Biblical preaching. It is the thesis of the author that much of what has been termed Biblical preaching is actually far from being authentic. He develops his major concern that preaching with integrity demands Biblical preaching, because that is the only kind of preaching which will keep in focus both first century and twentieth century Christianity. In this penetrating analysis of preaching, he presents the idea that a Biblical preacher is not only a teacher, but that he is also a priest, because preaching is worship and a sacrament. But there is also the warning that preaching will fail in its purposes unless it is seen as an intensely personal encounter. This stimulating book will cause every minister to think deeply about his own preaching. — *Dean L. Frantz, Chicago, Ill.*

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dren were born. He united with the Church of the Brethren in 1911 and was a member of the New Fairview church, Pa. Funeral services were conducted by Brethren Murray Lehman and John Miller. Interment was in New Fairview cemetery. — Charles Cleaver, York, Pa.

Jamison, Josephas Edward, son of John and Betty Jackson Jamison, was born Nov. 4, 1876, and died March 11, 1958. He was married to Eliza Boone on May 30, 1895. Surviving are three sons, four daughters, four half sisters and twenty-one grandchildren. Services were held in the Antioch church, Va., by Brethren Frank B. Layman and C. M. Key. Interment was in the church cemetery. — Mrs. Glenn R. Wertz, Rocky Mount, Va.

Kline, Debra Ellen, daughter of Ronald and Janet Glick Kline, was accidentally killed Aug. 6, 1958, at the age of seven years. She is survived by her parents, two brothers, one sister, and her grandparents. Funeral services were conducted at the Harrisonburg church, Va., by Bro. R. L. Sherfy. Interment was in the Eastlawn cemetery. — Mrs. W. W. Cox, Harrisonburg, Va.

Light, Wayne, son of Henry and Fiana Scholl Light, was born July 24, 1898, and died Feb. 17, 1958. He is survived by his wife, Jennie, two children, five grandchildren, three brothers, and two sisters. Funeral services were held in his home church at Myerstown, by Brethren Frank Layser and S. W. Longenecker. — Mrs. Harvey Shenk, Myerstown, Pa.

Miller, Anna, daughter of Solomon S. and Mary Miller, was born near La Place, Ill., March 10, 1881, and died Aug. 19, 1958. She was a devoted children's worker in the church and in the schools for forty years. Funeral services were held in the Sebring church by Bro. E. Meryl Weyant. Interment was in La Place, Ill., after services there. — Mrs. A. L. Marchand, Sebring, Fla.

Miller, Howard Rohrbaugh, son of John G. and Mariah Miller, was born in York County, Pa., Dec. 26, 1875, and died June 7, 1958. He was united in marriage to Cathrine M. Krape, and to this union three sons were born. He united with the Church of the Brethren in 1896, serving as a deacon and Sunday school teacher for many years. Funeral services were held in the New Fairview church, Pa., by Brethren Murray Lehman, Roger Markey, and Norman Reber. Interment was in the cemetery adjoining the church. — Charles Cleaver, York, Pa.

Richardson, Roberta Estelle, daughter of Isaac and Kuziah B. Cawley, was born Oct. 31, 1888, at Daleville, Va., and died July 9, 1958, at Salem, Va. On Oct. 15, 1907, she was married to Tezo Olleto Richardson. She was a member of the Peters Creek church, Va. She is survived by five children and several grandchildren and great-grandchildren. Funeral services were conducted at the Peters Creek church by Bro. Carroll S. Ringgold, assisted by Rev. Chelsa Stauffer. Interment was in Cedar Lawn burial park. — Mary E. Naff, Roanoke, Va.

Rowe, Ella, daughter of Joseph and Sara Shoaf Pepple, was born in Snake Spring Valley, Pa., Feb. 23, 1883, and died at Live Oak, Calif., June 17, 1958. She was baptized on Dec. 3, 1904. In April 1906 she was united in marriage to Thomas Rowe, who preceded her in death. She is survived by one daughter, four sons, four brothers, and a number of grandchildren and great-grandchildren. Funeral services were held in the Hofer funeral home in Cumberland, Md., by Bro. W. J. Hamilton. Interment was in a nearby cemetery. — Mrs. D. I. Pepple, Woodbury, Pa.

Royer, Amy E., daughter of John L. and Lizzie Krall Royer, was born Sept. 22, 1896, and died Sept. 2, 1958. She was a charter member of the Richland congregation, Pa. She is survived by her husband, Raymond Royer, two daughters, and three grandchildren. Funeral services were conducted in the Richland church by Brethren Ray A. Kurtz and Earl S. Lehman. Interment was in the Heidelberg cemetery. — Michael Kurtz, Richland, Pa.

Self, George, was born Dec. 6, 1889, and died Aug. 31, 1958. He is survived by five sons, two daughters, seventeen grandchildren, and four great-grandchildren. He was a member of the Glendale church. Funeral services were conducted in the Glendale church, Md., by the undersigned. Interment was in the Glendale cemetery. — John H. Buffenmyer, Cumberland, Md.

Summers, Pearl Virginia, daughter of Robert Franklin and Susan Hess Nair, was born in Rockingham County, Va., Aug. 2, 1884, and died at Denver, Colo., Sept. 5, 1958. She was married to Walter Summers. She is survived by six children, fifteen grandchildren, and twelve great-grandchildren. Funeral services were held in

the Rockingham church, Mo., with Elder Oscar Early and the undersigned officiating. Interment was in the Wakenda cemetery. — Harold G. Correll, Hardin, Mo.

Snyder, Ann, daughter of Samuel and Susan Clapper Brown, was born Feb. 24, 1888, and died Aug. 28, 1958. She was married to Walter Snyder, who died in 1950. She was a member of the Albright church, Pa. She is survived by seven sons, three daughters, a number of grandchildren, a sister, and two brothers. Funeral services were conducted by Bro. D. I. Pepple, assisted by Bro. Samuel Helsel, at the Albright church. Interment was in the Holsinger cemetery. — Mrs. D. I. Pepple, Woodbury, Pa.

Uptegraph, Martha, the daughter of Mr. and Mrs. John Miller, died Aug. 30, 1958, at the age of seventy-eight years. Surviving are three sons, one sister, eight grandchildren, and three great-grandchildren. Funeral services were held in the Kasernaan funeral home by Bro. Willis Stehman and Rev. Kenneth Shaffer officiating. Interment was in the Evergreen burial park. — Marjorie H. Landes, New Philadelphia, Ohio.

Wagner, William, was born Feb. 1, 1887, and died Aug. 30, 1958. On Feb. 7, 1907, he was married to Dora May Eversole, who died Aug. 18, 1951. On March 13, 1958, he was united in marriage to Nora Loucks Culp. He was a charter member of the Yellow Creek church, Ind., serving as a deacon and in various other capacities. Surviving him are his wife, Nora Wagner, two sons, one daughter, ten grandchildren, and six great-grandchildren. Funeral services were conducted by Bro. Oscar R. Fike, assisted by Brethren Peter Wiebe and John McCormick. — Mrs. Guy Schrock, Elkhart, Ind.

Walter, George C., son of Samuel H. and Eve Claar Walter, was born Oct. 6, 1887, and died at New Enterprise, Pa., May 24, 1958. In 1914 he was married to Euricca Hughes, who preceded him in death. He was a member of the Clover Creek church, Pa., for many years. Surviving are one son, two daughters, and five grandchildren. Funeral services were held at the Koontz church, with Brethren Merle Detwiler and D. I. Pepple officiating. Interment was in the church cemetery. — Cathern Walter, Roaring Springs, Pa.

Weaver, Edith M., daughter of Jackson and Mary Ellen Hepler, was born July 6, 1900, and died June 13, 1958. She was a member of the Nappanee Brethren church, but attended the Yellow Creek Church of the Brethren. Surviving are her husband, Floyd Weaver, two daughters, one son, and eight grandchildren. Funeral services were held in the Yellow Creek church by Bro. Oscar R. Fike. Interment was in the Hepler cemetery. — Mrs. Guy Schrock, Elkhart, Ind.

Webster, Charles Franklin, was born in Franklin County, Va., Jan. 18, 1870, and died at his home in Roanoke County, Va., July 25, 1958. He was married to Hannah Garst on Jan. 16, 1895. He was elected to the ministry in 1903 and served in this capacity as long as his health permitted. He is survived by his wife, nine children and several grandchildren and great-grandchildren. Funeral services were conducted in the Peters Creek church, Va., by Bro. Carroll S. Ringgold, assisted by Bro. C. M. Key. Interment was in the Cedar Lawn burial park. — Mary E. Naff, Roanoke, Va.

Wine, Lura Bernice, daughter of Franklin and Ida May Huff Petcher, was born at Plymouth, Ind., May 17, 1902, and died April 26, 1958. She was united in marriage to Stover Wine on Nov. 17, 1934. She became a member of the Cedar Creek church, Ala., at an early age. She is survived by her husband, one son, two daughters, five grandchildren, three brothers and two sisters. Funeral services were held at the Fruitdale church, Ala., by the undersigned. Interment was in the Evergreen cemetery. — Walter Replogle, Fruitdale, Ala.

Wise, Edna M., daughter of Charles and Beulah Zimmerman Wise, died July 28, 1958, at the age of eighteen years. Surviving are the parents, five sisters, and five brothers. Funeral services were conducted by Brethren Harry Fahnestock and Ammon Merkey. Interment was made in the church cemetery. — Mrs. Ray Stump, Pine Grove, Pa.

Church News

Washington

Covington Community — We had our vacation Bible school the week of June 8. A special service of dedication of small children was held on Mother's Day. Twelve new members have been received into our church. On June 28 Marvin Michael took a group of boys from Seattle and Covington to a work outing on his tree farm near here. Bro. Forrest Groff was speaker at a picnic at the New Washington district campsite after morning services. On July 6 we had our communion services and rededication of ourselves. Nancy Smith will be pastor's assistant for the coming year. Also visiting us were Miss Phyllis Kingery and Sharon Maurer, Brethren Volunteer Service workers. Guest speakers have been Mrs. Iris Martin, Perry Bovee, Donald Holsopple, Phillip Graff, Mark Bontrager, and Ralph Turnidge. — Mrs. Lillie Lontz, Kent, Wash.

Middle Missouri

Mineral Creek — One was baptized on Aug. 16, concluding the morning worship service. Our pastor accompanied the Missouri youth to the National Youth Conference. John Ebersole was the youth representative from our church. The stewardship committee carried out the every member canvas during the month of September. At the fall council meeting the unified budget was adopted and the Anniversary Call endorsed in every detail. The use of weekly offering envelopes was started on Oct. 1. Elder Harrison Freeman was Anniversary Call chairman. The sanctuary is being redecorated and a new furnace installed. — Mrs. Elva Jean Naylor, Leeton, Mo.

Northern Missouri

Plattsburg — Thirty-eight attended Annual Conference, nine children attend camp at Knobnoster, Mo., and eight attended the Lake Junaluska youth conference. The district women's project this past year was giving financial assistance and encouragement to our youth who attended the National Youth Conference. The circle has decided to study the Book of Isaiah and a second unit, Facing Ourselves, this winter. Since our pastor, Bro. Guy Brammell, is moving to Kansas, it is likely that some of these lessons will be in our Sunday services. Our laymen have presented quite a number of such services this past year, many of them having to do with church history and our beliefs. We had a church birthday program and dinner. — Bernice Hoover Cook, Plattsburg, Mo.

Northern Illinois and Wisconsin

Polo — Six have been baptized and seven received by letter. The Manchester a capella choir gave a concert. Bro. Blair Helman, president of North Manchester College, was a guest speaker recently. Three from our church attended the 250th anniversary training session at Rockford. We had a mother-daughter tea and one honoring Bible school teachers and helpers. Our minister had a service for the renewal of marriage vows at the close of a morning service in June. Wilbur Bowman and Mrs. Max Plun went to Annual Conference as our delegates. A basket dinner honored new members; the film, Seek Ye First, was shown. The temple choir presented a program on June 29. The Friendship circle is buying milk for a needy family. The CBYF held an overnight camp at the Pines state park. In the absence of our pastor Brethren Lorrel Eikenberry, Ralph Fry, and John Masterson filled the pulpit. — Mrs. Maynard Wisner, Polo, Ill.

Rockford — Seventeen have been received into the church by baptism and letter. The Gleaner's class presented a new desk to the church office. The district pastors' fellowship was held in our church on April 21, and the meeting of district Call chairmen and leaders on April 27. The district men's work had an afternoon and evening meeting on June 1. Bro. Warren Bloom and our pastor, Bro. Grant McGuire, were delegates to Annual Conference. The vacation Bible school was held in August with Betty Heisler as director. Their theme was Sea Adventures. While our pastor and his wife were on vacation in July the following local talent filled the pulpit: Brethren Carl Smucker and Ralph Fry, our elder, and the director of our Bible school. We had consecration of children and a mother's and daughter's tea on May 14. Our communion was held in June. — Mrs. Guy Andrews, Rockford, Ill.

Middle Indiana

Bethel Center — The women's work group gave a day's work at the relief center in Nappanee. The mission director had charge of one Sunday evening service. On March 2 a film on missions was shown and the next Sunday Bro. George Kreps, returned missionary to Ecuador, brought the

Personal Devotions

A DIARY OF PRIVATE PRAYER

BY JOHN BAILLIE

This is a book of personal devotions which compels a deep searching of one's inner life. Dr. Baillie has written each prayer so that it has that rare quality of seeming to have been written for the reader personally, to fit his own special needs. Here is an understanding of the aspects of God's relation to man and man's relation to God through prayer. Adoration, meditation, and intercession are mingled with a strong sense of the social needs of the world as well as the needs of the individual. If private prayer may be characterized as the wrestling of the soul with God, this book will be of real assistance in making that struggle not only easier, but more constructive.

$1.50

Church of the Brethren
General Offices
Elgin, Illinois

morning message and in the evening showed colored slides of the work there. We had our daily vacation Bible school early in June. The church sponsored a softball team this year which won three trophies. The junior and junior high classes enjoyed a two-day camping trip to Pokagon state park in August. Several youth went to the conference at Lake Junaluska. — Mrs. Betty Culbertson, Hartford City, Ind.

South Whitley — We had a junior camp at the Loren Metzger farm. We have purchased an electric organ which we are enjoying very much. Two of our young people attended the National Youth Conference at Lake Junaluska, N. C. Our men's work has been sponsoring a talent project. We had a mortgage-burning ceremony at our home-coming on Oct. 12. The men's work gave $164 to the district project of pigs for Ecuador. Bro. Ora Huston was with us for evangelistic meetings, Oct. 5-12. — Mrs. Noah E. Bollinger, South Whitley, Ind.

Northern Indiana

Florence — Men's work plans to put a new roof on the church. We have Sunday evening fellowship meetings once a month. At this time we have a business meeting, Bible reading, prayer and games. We had a one-week Bible school in June. The children used the offering to buy baby chicks for overseas relief. We used the 250th anniversary lessons during the second quarter. We had our every-member canvass on Sept. 21-28. Our harvest meeting was on Sept. 26 and the fall love feast on Oct. 5. — Mrs. Mildred M. Tschupp, White Pigeon, Mich.

Middlebury — During April, May and June our pastor, Bro. Dan Flory, conducted classes on Brethren history in keeping with the anniversary celebration. Bro. Floyd E. Mallott from Bethany Seminary spoke on Our Anniversary Year, and Blair Helman, president of Manchester College, on the Role of the Christian College Today. O. Glenn Kindy served as delegate from our church to Annual Conference. Bro. Dan Flory served on Standing Committee at the Conference. During July and August a class for church membership was conducted by Brother Flory, and on Aug. 31 ten were baptized and three were received by letter. We held a farewell dinner on Aug. 31 for Brother Flory and his wife. At the evening service they gave a final slide report summarizing the past five years of ministry at the Middlebury and Pleasant Valley churches. In September our church will unite with other churches in the community for a series of Bible studies on the Book of Genesis. Rev. Paul Brosy, a Lutheran pastor in Goshen, will conduct the series which will be held for one week at the high school. — Glenna Kindy, Middlebury, Ind.

Osceola — Our council meeting was held Aug. 13 and we elected the following officers: John McCormick, moderator; Earl Nusbaum, clerk; and Mary Rhodes, Messenger correspondent. On Sept. 28 we had our harvest meeting with Bro. John Grimley as speaker. Beginning Oct. 26 we will have one week of evangelistic meetings under the leadership of Bro. Dan Flory. Our love feast will be held Nov. 1. — Eva Pontius, Elkhart, Ind.

Yellow Creek — At a Sunday service Orville and Lois Sherman told us of their work in Greece. Bro. R. H. Miller held a week of services. The Elkhart City young people gave a play on May 4. Mrs. Merl Martin was our delegate to Annual Conference. On July 27 a peace program was given by Lois Clark, Glen Shively, John Rousch, Lynda Frederick, and Kermit Crull. The Spirit of Ebony, a play on race relations, was presented by a group from the Bremen church on Aug. 3. Bible school was held in co-operation with the other churches of the township again this year. Glen and Jean Anglemeyer are giving one year of volunteer service at Pahokee, Fla. Six of our young people and four adult advisers attended the National Youth Conference in North Carolina. Patricia Miller, one of our young people, entered the September unit of Brethren Volunteer Service. Bro. Carl Showalter, of Bethany Biblical Seminary, was our harvest meeting speaker on Sept. 21. Our church has accepted the Call program and Raymond Stickell has been appointed to serve as our local chairman. — Mrs. Guy Schrock, Elkhart, Ind.

Southern Indiana

Kokomo — Our church sponsored a school of missions. Brother and Sister John Steiner were installed into the office of deacon and called to a probationary period as deacons were Brother and Sister Noble Morphew and Brother and Sister Roy Kendall. Bro. Moyne Landis was our evangelist during Holy Week. Our delegates to Annual Conference were Brother and Sister Paul Kendall. At a council meeting the congregation gave approval to the architect's exterior drawing and specifications for the new church building. Mrs. Marianne Speicher was elected president of the Howard County church women's group. Our women's work was host to the youth conference. — Rosemary Hoover, Kokomo, Ind.

Northeastern Ohio

Akron, Eastwood — The vacation Bible school children chose as their project the babies of Nigeria, and the offering given will go for milk for the babies. Our lessons in all the classes were entitled Let's Learn About God. The men have made some improvements at the parsonage. Thirteen ladies attended the women's rally at Camp Zion in July and gave nine comforters which they had made and forty-five yards of material for relief. The ladies' aid has been collecting grease and clothing for relief. Our midweek service is usually conducted by the members or families of our church resulting in many worthwhile interesting worship services. Our congregation participated in the Call program. — Evelyn Kaess, Akron, Ohio.

West Nimishillen — Our children's day program was held on Aug. 10 with six children dedicating and others rededicating their lives. The women's work has made two dozen comforters and have rolled a box of bandages which were taken to Camp Zion. The men's work plans to start visitation work. — Mrs. Ray Hoffman, Suffield, Ohio.

Southern Ohio

Brookville — Highlights from our Annual Conference were reported by Darrell Delk, Vernon Dull, and our pastor, Bro. Fred Hollingshead. Four of our teachers have fulfilled requirements for membership in the fellowship of growth in service. Mrs. Fred Hollingshead represented the district children's work in the regional cabinet. Three of our teachers also attended the regional children's workers' laboratory school at Manchester College. A golden years party was held at the parsonage for members and friends who are seventy years and older. Our pastor spent a week at the Bible conference at Massaneta Springs, Va., in August. During his absence in June and August, morning messages were delivered by Mr. Howard Dykstra, representing the Temperance League of Ohio; Paul Noffsinger, of Sidney, Ohio, a mission-

er for the Anniversary Call program; and by Joe Brubaker and Vinna Helstern. Eight of our youth and three leaders attended the National Youth Conference at Junaluska, N. C. We had a cornerstone laying service on Sept. 7. — Mrs. Russell Miller, Brookville, Ohio.

Columbus, Co-operative — We held daily vacation Bible school July 7 to 18. This was the twenty-ninth consecutive year that we have conducted a vacation Bible school here in Columbus. Our school gave its closing program in the evening of July 18. As usual, during the program, colored slides were shown of the entire school, of each class, and of the children at work in Bible study and in handcrafts. During the school a small church bank was placed in each class and day by day the children and the workers gave offerings for our missionary and youth projects. We had afternoon sessions of the school for the older boys and girls who wished to work on handcrafts. Also in the afternoons the primaries and juniors made projects for their parts in the closing program. We were assisted in our school by two young ladies of the Brethren Crusaders, Mary Lee Hinegardner of Mathias, W. Va., and Pamela Miller of Elkhart, Ind. On July 13 in the evening they went along with us to the Charleston Church of the Brethren and conducted an evening of worship in music. — D. R. Murray, Columbus, Ohio.

Greenville — Our school of missions used the theme, Christ, the Church and Race. The film, I Beheld His Glory, was shown. The 250th anniversary program is being followed, and we join in the Anniversary Call. A number have been received by letter and baptism. The May 4 service honored the members who are seventy years and older. The vacation Bible school used as the theme, The Life of Jesus. Our pastor and Mrs. Philip Lauver were our delegates to Annual Conference. Bible teachings on Christian stewardship and what Jesus taught about possessions were presented in three sermons by the pastor. A library committee was appointed to improve the church library and arrange for its use. Father and son and mother and daughter banquets were held. We had a dedication service for the two heifers sent with the number from Southern Ohio for Germany. The women's work had a picnic at the Brethren Home on July 20. A Boy Scout troop and a junior choir have been organized. A revolving fund was established to aid those in need of credit permitting the board to establish membership in the Common Credit Union of Troy, Ohio. On Oct. 30 the morning service will be broadcast over station WPTW with regular broadcasts after that. — S. S. Blough, Greenville, Ohio.

North Atlantic

Ambler — Family night was observed on May 10 with a supper and a program. At this time, Brother and Sister Irwin Hoffer were presented the Interpreter's Bible of twelve volumes for their great and loyal help to the church since we have been without a pastor. Love feast and communion was observed on May 18. Brother Hoffer was assisted by Brother Waltz from the Germantown church and Stanley Davis, Jr., from Juniata College. Over Memorial Day fifty-seven of our members enjoyed a three-day retreat at Camp Swatara. At our July business meeting Brother Hoffer was elected moderator. Bro. Donald Kline, our new pastor, and his family have come from Nebraska. Brother Kline delivered his first sermon to us on Aug. 31. In September another three-day week-end retreat at Camp Swatara was enjoyed by many of our members. Our fall love feast and communion was held on Oct. 5. — Mrs. Mary E. Haring, Lansdale, Pa.

Eastern Pennsylvania

Florin — The cornerstone laying for the new Church of the Brethren in Florin, Pa., was held on Aug. 3. Bro. Howard Bernhard was in charge of the service. Elmer Ginder, contractor, and Clarence Douple, chairman of the building committee, placed the stone. Some of the items placed in the metal box in the stone were a Bible, an issue of the Gospel Messenger, a church directory of the members' names, and a copy of the local newspaper. At a recent council meeting the congregation re-elected Howard Bernhard moderator for three years. Five new members were received by baptism. — Florence Geib, Mt. Joy, Pa.

Lake Ridge — Our annual family night was held in May. We had a farewell party for Bro. Wayne Dick and his family; he resigned to assume duties in the Monticello congregation in Middle Indiana. Bro. Ronald Harshberger is serving us now. Brother Dick represented us at Annual Conference. A vacation Bible school was held in July. We were happy to have worshiping with us in July the CBYF group of the Fredericksburg church, Pa. They were accompanied by Mr. and Mrs. Myers. In August a dedication service was held for the new pulpit Bible presented by the CBYF. Bro. A. C. Baugher conducted a Bible institute on Sept. 7. — Martha Weibly, King Ferry, N. Y.

Schuylkill — Mamie Stump and Delphine Stump attended the Christian education conference, which was held at Ephrata church, Pa., Sept. 1. Our love feast was held Oct. 18 and 19, 1958. — Mrs. Ray Stump, Pine Grove, Pa.

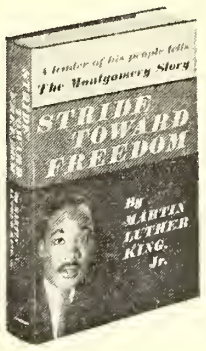
Middle Pennsylvania

Lower Claar — At our council meeting on Sept. 17 we elected as our elder Bro. Ordo Pletcher of Leamersville. We have received eleven by baptism and six by letter. Bro. Ralph Schlosser, of Elizabethtown, Pa., conducted a Bible institute. Bro. John Ebersole held revival services in May. Our pastor and his wife represented our church at Annual Conference. During his absence the pulpit was filled by Brethren Edgar M. Detwiler, Ernest Brumbaugh, and Reverend Bradley of Bedford. Our pastor and his wife and Sister Eileen Feather attended the National Youth Conference in North Carolina. The mother and daughter banquet was held with Upper Claar at the Reformed church at Roaring Spring; Mrs. Gertie Claar served as toastmistress. — Mrs. Fred L. Walter, Claysburg, Pa.

Spring Run — During our pastor's vacation, Paul R. Yoder of Huntingdon, Pa., and Earl Strauser of Lewistown, Pa., filled our pulpit. Bro. Wilfred Staufer of Greensburg, Pa., conducted our evangelistic services. Wesley and Marian Swigart were our delegates at the Annual Conference. Bro. Harold Kenepp, a graduate of Bethany, has been elected pastor of the Ligonier church in Western Pennsylvania. He and his wife are certified for ordination at our next district meeting. At our council meeting on Aug. 10 the church elected Wesley Swigart to be our moderator. Bro. A. C. Baugher was the speaker for our

a leader of his people tells The Montgomery Story

Stride Toward Freedom



BY

MARTIN LUTHER KING, JR.

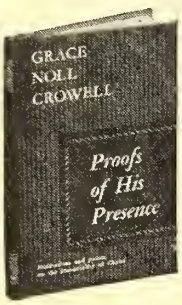
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by Grace Noll Crowell

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one-hundredth anniversary and homecoming on Sept. 13 and 14. Anniversary plates will be sold by the CBYF group. — Lawrence Ruble, McVeytown, Pa.

Southern Pennsylvania

Huntsdale — A two-week revival meeting was held by Bro. Jesse W. Whitacre of Columbia City, Ind. At the close of the meeting we held our love feast with our new minister, Bro. Kenneth R. Blough, in charge. Nine were received into our church during our revival. During April, May and June our pastor taught a class on Church of the Brethren History. On Mother's Day we had a dedication service for parents and small children. A family night banquet was held May 7 in our church social room. Our project for our daily vacation Bible school was the India mission. Six of our members attended Conference in Iowa. Sara Schwartz was the delegate. Our church took part in the community vesper services during the months of July and August. Many of our members attended the dedication services at Camp Eder on July 27, and our youth attended a work camp there in August. Carl Sheaffer and Ralph Chopper have been chosen by the congregation as the Anniversary Call chairman. Our church has accepted the Anniversary Call with our every-member canvas. During Aug. 4-9 our pastor attended the Bethany Biblical Seminary extension school in Elizabethtown. — Carolyn Sheaffer, Newville, Pa.

Waynesboro — Twenty-nine new members have been received by baptism and ten by letter. As part of the 250th anniversary program a play dealing with an era of early Brethren history, In Our Own Strength, was presented by the youth of First church, York, under the direction of Mrs. Guy West. The luncheon and business meeting of the Southern District women's work organization, was held at the Waynesboro church. At a special service on May 25 two young men of our church, Robert Flory and Ronald Vinson, were licensed to the ministry. The service was conducted by Bro. Howard A. Whitacre. The Philathea Bible class sponsored a Sunday fellowship meeting for the older members with the theme, Ye Olde Tyme Concerte. The annual mother-daughter meeting was held on May 7. Brother and Sister George Detweiler and Edward Branthaver served as delegates to the Annual Conference. A two weeks' vacation Bible school was conducted this year in June. On June 8 Bro. Irven F. Stern, missionary to Nigeria, West Africa, was our guest speaker. In the evening a special service was held in the Brethren church at Wayne Heights to honor the memory of Johannes Mack. The Waynesboro Church of the Brethren placed a monument in the graveyard to mark his grave. Guest speaker for this occasion was Bro. Ankrum Freeman. A number of our women attended the Southern District women's camp held at Camp Swatara. Special camp day activities were held at the site of our new district camp, named Camp Eder, by our pastor, July 27. One representative of our youth department, Barbara Berlin, spent the summer at an earn-and-serve youth project in the Pampa Church of the Brethren, Texas. Four members of the CBYF attended the National Youth Conference at Camp Junaluska, N. C., Aug. 25-29. At the fall meeting of the women's work organization Velva Jane Dick, missionary to Nigeria, was guest speaker. — Mrs. J. Harold Engle, Waynesboro, Pa.

Welty — The music committee has been sponsoring a variety of musical programs on the first Sunday evening of each month. Miss Betty Ault gave a talk on Japan at the mother-daughter banquet. On May 24 twenty-six members visited the Germantown church and the Ephrata Cloisters. Bro. Harold Kettering, pastor of the Long Meadow church, Md., spoke at the father-son banquet. Delegates to Annual Conference were our pastor and his wife, Bro. Glenn A. and Sister Mary Heckman. A banquet for the children of our Sunday school was held in the fellowship hall on Children's Day. It was followed by a flannelgraph given by Mrs. LeRoy Plum. Eight of our young people attended camp at Swatara. A farewell party was given for members returning to college. A vacation Bible school was conducted for the first time at Welty, July 14-25, with classes for all ages. We had a covered dish fellowship meal on Sept. 18 in preparation for visitation in keeping with the 250th Anniversary theme. The film, Come Up Higher, was shown. Our evangelistic meetings will be conducted by Bro. Earl Brubaker on Nov.

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 368. Wanted: A housekeeper in the home of two, for full-time. Private room and board, with use of garage. Good wages with reasonable time off for Sundays and afternoons. References required. Contact: Orion J. Stover, Milledgeville, Ill.

Social Work

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9-16, with the love feast on Nov. 8.—Doris C. Warfield, Hagerstown, Md.

Western Pennsylvania

Montgomery — We held our revival meeting, July 27 — Aug. 3. Our evangelist was Bro. Clarence H. Rosenberger. Thirty were baptized on Aug. 24. — Mrs. Florence Donahey, Glen Campbell, Fla.

Mardela

Fairview — Two Africa missionaries spoke, showed slides, and displayed souvenirs at the Bible school. Our church joined Easton in a Fourth of July picnic at Oxford. Special council was held to discuss the Call program. Farewell parties were held for two of our members. The women's work group sponsored the screening of all doors and windows of the church building. Women's work sent clothing to overseas relief. — Mrs. Daniel T. Bridge, Cordova, Md.

Eastern Maryland

Blue Ridge — Our first every-member enlistment was held as part of the inauguration of the 250th anniversary year. The enlistment resulted in a 20% increase in our giving. We had two special communions in addition to the regular spring and fall love feasts. We united with other community churches in Week of Prayer services. The pastor, Bro. Philip Kulp, held a series of church membership classes. Several of our members served on a community-wide committee which was instrumental in bringing a new physician to Thurmont. The ladies' aid participated in the observance of May fellowship day; they have sewed and collected clothing for world relief. The CBYF attended the district banquet at University Park, Md.; they purchased a mimeograph machine for the church. The pastor represented our congregation at Annual Conference at Des Moines. Brother Kulp has accepted a call to teach on the mission field in Nigeria, West Africa. Future plans for the church include a song service for the migrant workers at our local canning factory and a more extensive building program. — Mrs. Philip M. Kulp, Thurmont, Md.

Middle Maryland

Johnstown — Bible school opened on Aug. 3. Although the majority of attendants were children, adult Bible classes were conducted each evening by different teachers. The sessions concluded on Aug. 8 with a picnic in the church yard. Sunday school attendance has increased as a result of this school. — Virginia L. Hessler, Cherry Run, W. Va.

Martinsburg-Vanclevesville — The women's work sponsored the mother's and daughter's banquet at which Mrs. DeWitt Miller of Hagerstown, Md., was the guest speaker. Mary Brown and Pearl Keesecker were our delegates to the Annual Conference. Our Bible school was held June 2-13, under the direction of Mrs. Clifford Honsaker, Jr. A junior church has been organized meeting at the same hour as the regular morning worship except on the first Sunday of the month when the children meet with the adults and the junior choir presents special music. Two of our youth attended the youth conference at Lake Junaluska, N. C. Dedication services were held on July 13 for the new improvements on the church, with Rev. W. W. Beal, chairman of the Ministerial Association, as guest speaker. A sacred band concert was given by the Salvation Army band, and choir robes, a gift of a member of the church, were dedicated. The every-member canvass in connection with the 250th anniversary was completed in September. We met in council on Sept. 14, with Elder S. Fred Spitzer presiding. — Doris A. Byrd, Martinsburg, W. Va.

Northern Virginia

Calvary — Three of our members attended the teacher's training institute at Kernstown, and seven the vacation Bible school workshop at Bridgewater. Our women's work group is active in making comforters and sending used clothing to New Windsor, Md., for relief. Ten of our women attended the spring rally held at Linville Creek. Our vacation Bible school was held June 16-27 with Sister Evelyn VanMeter as director. Three young people attended Camp Bethel. We sent two delegates to the district conference at the Valley Pike church. Our revival was held Aug. 14-24, by Bro. M. J. Craun of Bridgewater, Va. Four have been baptized. Officers for our Sunday school for the coming year were elected at the council on Aug. 25. We had a vesper service in August sponsored by the Bible class. Bro. Byron Berkey, pastor of the Mountain View church, W. Va., was the speaker. A group of his congregation sang several numbers for us. — Mrs. Ora L. Foltz, Winchester, Va.

Second Virginia

Grottoes — Our revival services were conducted in August by Bro. Herbert Alford of Frostburg, Md. As a result, ten were received by baptism and eight by letter. Bro. Paul Coffman brought the message on pulpit exchange Sunday. Dr. Thurmond Grossnickle of Bridgewater College spoke to us in observance of college day. The women's work presented a Mother's Day program. — Mrs. Leon W. Smith, Grottoes, Va.

Oronoco — Different evangelists officiated at a meeting in our church. We had the pleasure of having Brethren Ernest Wampler, Frank Figgers, and Robert Figgers. At the home-coming service on June 15 Bro. Frank Figgers brought the message. The evening service consisted of special music rendered by groups of singers from surrounding communities. Bro. John Garber of Staunton was guest speaker on pulpit exchange Sunday. Our revival meeting was held during the week of July 6-13 with Bro. Ronnie Thompson as evangelist. Six were baptized. A large number rededicated their lives to Christ and his work. We have Sunday school and preaching services each Sunday morning and a youth fellowship meeting each Sunday evening. These youth meetings serve

The International Lesson Annual

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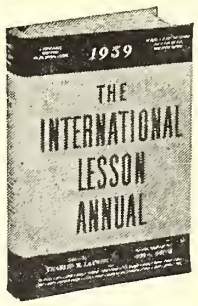
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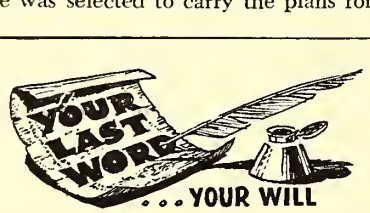
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as a means of training the young people in the work of Christ. — Virginia Davis, Vesuvius, Va.

Southern Virginia

Bethlehem — Our mother-daughter fellowship on June 14 was sponsored by the men's work. The vacation Bible school was held jointly with the Presbyterian church. Our pastor, Bro. Dewey Fleishman, was our delegate to Annual Conference. Our revival was conducted in July by Bro. I. D. Hoy. Six were added to the church. Miss Doris Webster is serving for one year in Brethren Volunteer Service. At our women's annual meeting Mrs. Charlie Boone was guest speaker. The women's work had for relief ten quilts, one box of clothing, and fifteen health aid kits. The offering will be used for missions. — Pauline Bowman, Callaway, Va.

St. Paul — Our regular quarterly council was held in June with our moderator, Bro. L. D. Bowman, as presiding officer. At this meeting plans were considered for renovation of the church house and a building committee was selected to carry the plans forward. The church was represented by Brother and Sister G. L. Baker at Annual Conference. Sister Lucille Hooker and Brother William Leftwich represented Southern Virginia. District conference was held at Boones Mill, July 22-24. Betty Jean Leftwich and Lucille Hooker directed a vacation Bible school. Five persons have been baptized. The church is co-operating in the Anniversary Call. Bro. Charles Hooker served as a district missioner. We had our home-coming and loyalty day on Aug. 31; our pastor and Bro. Robert Jones were speakers. Our church was represented at Camp Bethel by three of our young folks. Betty Jean Leftwich attended the National Youth Conference at Lake Junaluska, N. C. — W. M. Leftwich, Mt. Airy, N. C.



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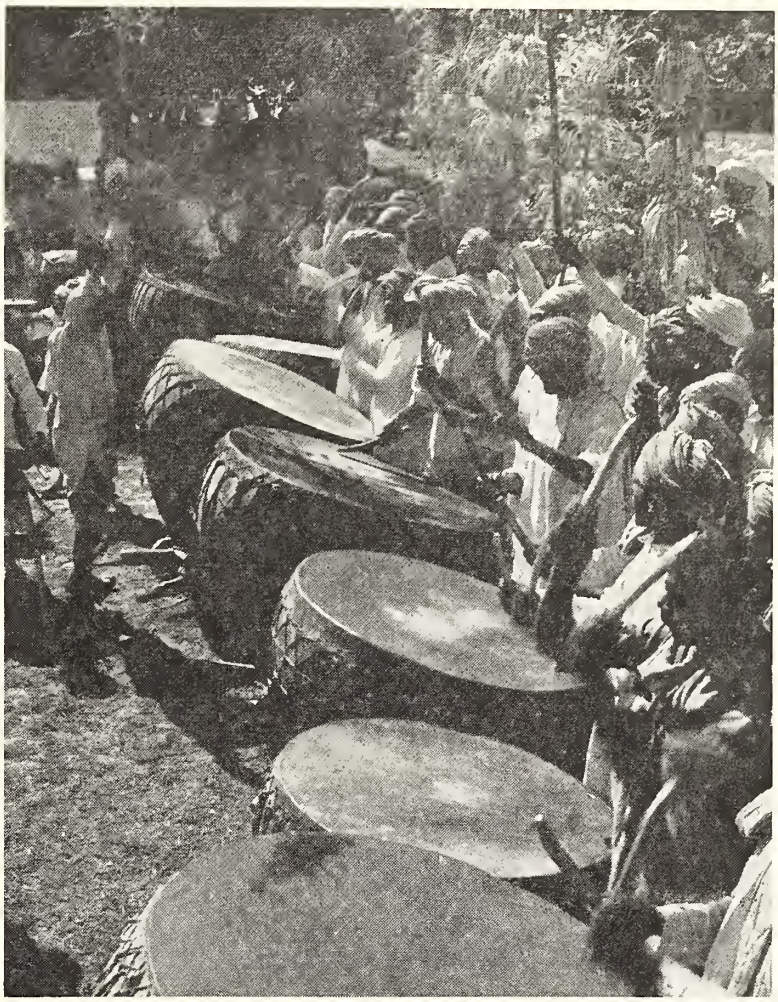
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Church of the Brethren General Offices . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

OCTOBER 25, 1958

Drums



Gendreau

ASIAN and African Christian leaders say that drums may replace organs as an accompaniment to worship in many churches on their continents. Other musical instruments, important as they may be in Western churches, are not really native to the life of Asian and African Christians. Therefore, it is only to be expected that praise and thanksgiving to Almighty God should be expressed in ways that are natural and appropriate for worshipers wherever they live. Some of the drums, like those pictured here in a ceremony in India, may once have been used to perpetuate pagan rituals. Yet they too can be dedicated to the service of Christian worship.

Stand Fast in Freedom . . . 3
A Reformation Day message by David H. C. Read

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

THE GOSPEL MESSENGER, official organ of the Church of the Brethren. Published weekly by the General Brotherhood Board, Norman J. Baugher, General Secretary, 22 S. State St., Elgin, Ill., at $3.50 per annum in advance. Life subscription, $50, husband and wife, $60. Entered at the post office at Elgin, Ill., as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918. Printed in U.S.A.

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Non-Brethren Contributors

A few months ago one of our readers objected to our using articles by outside writers meaning contributors who were not members of the Church of the Brethren or who might not agree with the beliefs and practices of the church. We received many communications commenting on the question of "outside" writers. Two thirds of them favored the continued use of other than Brethren writers; one third urged us to stick more closely to denominational lines. Following are some of the comments. — Editor

I would like to see the articles in the Gospel Messenger both fundamental and Brethren. They can be, and ought to be, both. When this happens then we can more conscientiously and whole-heartedly urge our people to become Gospel Messenger readers. — John M. Geary, Mt. Pleasant, Pa.

* * * *

I am heartily in agreement with the sentiment expressed by Brother Thomas F. Tussing, of Baltimore, Maryland, in his letter regarding "Outside" writers. Fifty-two contributors of some other church affiliation, plus 11 whose affiliation is unknown, adds up to 63, or 17.8% of the total of 354, which is the number of writers you say wrote in 1957. In my opinion, this percentage is entirely too high. — George M. Garland, Wilkinsburg, Pa.

* * * *

I agree with Thomas F. Tusing of Baltimore, Md., 100 per cent in this letter on outside writers. — Mrs. J. H. Spears, Fries, Va.

* * * *

Are we, as Brethren, so much more learned and Christlike that we cannot learn from others? Would we not welcome the chance to see "Brethren" articles in the "Outsiders'" publications? How can we know whether we have the best, unless we know something of another's faith?

I say the Gospel Messenger staff is doing a wonderful job of supplying us with a Christian publication. — Pearl Metzger, Meridian, Idaho.

* * * *

The important issue is not whether we have Brethren or non-Brethren manuscripts but that we continue to have Christian manuscripts. The Messenger is a very fine, helpful Christian paper, perhaps not much better or worse than many other church papers. Let us not forget that Brethren writers hold no monopoly on presenting Christian truths. — Dwayne Schweppe, Denver, Colo.

* * * *

To assume that any single group of people has a monopoly on truth seems to indicate a type of arrogance which denies to those outside of a certain group the fundamentals of freedom of thought and expression guaranteed by any consideration of the equality of mankind. Yours for increasing ecumenicity. — Eldon S. Heckman, San Francisco, Calif.

* * * *

It seems to me the readers of the Gospel Messenger need to advance from the concern that their denomination be "better than any other denomination" to the having of a genuine deep concern for the advancement of God's kingdom in the earth.

If articles from "outsiders" would contribute to this end I would be in favor of more of them. — Mrs. Rose L. Cooper, Lombard, Ill.

* * * *

We hope the Messenger will continue to print articles from Christian men and women of whatever church affiliation. — Mr. and Mrs. Gilbert Royer, New Windsor, Md.

* * * *

I have been a member of the Church of the Brethren for thirty-seven years and have read the Gospel Messenger for about that long. Have read other papers of other denominations, but think the Gospel Messenger the best I have ever read. I have never yet read anything that hurt me morally or physically. I have read some very good literature from other denominations, also. — Ansley Reasoner, Montpelier, Ind.

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Surely, we have enough godly and Christlike men of our own number, who could offer their words of thoughts and experiences for your consideration and for our reading and meditation.

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J. Pander — Three Lions

True liberty begins when the Prodigal stands ragged before the Father, a wanderer returned, a sinner forgiven

Stand Fast in Freedom

David H. C. Read

HAVE you ever wondered what made the Prodigal Son leave home? It was a good home. His father could not have been too strict, or he would not have handed over the cash so readily when the son went away, or been so ready to kill the fatted calf on the son's return. What made him pack his bags and go, this younger brother, this prototype juvenile delinquent?

I believe he was bored. Reading between the lines, cannot we sense a very kindly, respectable family — with nothing to offer a lad of spirit? The home was haunted by that elder brother, so good, so right, so dutiful, so obedient — and so dull. Day after day he would rise on time, salute his parents, say his grace, eat his breakfast, and go off to his work with his halo perfectly adjusted. Never an argument, never an explosion; the faithful echo of his father's opinions on farming, politics, and religion. The young man could not take it any longer. Life was calling, life that seemed to beckon from beyond the hills that hedged his father's home. His brother on his daily rounds was not really living.

What was wrong with the Prodigal, and what can go wrong with every youngster who breaks out on his own, is not the desire to be free, but the illusion that freedom can be

Minister at the Madison Avenue Presbyterian church, New York City. During World War II he spent nearly four years in a German prison camp.

gained by throwing off all allegiance and obligation. Freedom is not the absence of external restraint; for there is no more monstrous tyrant than the awakened ego craving for immediate and ever more demanding satisfactions. To make one's own self the inner lord, the self that always cries, "Give me!" is what the Bible means by sin, and this is the verdict of our Lord, "Truly, truly, I say to you, everyone who commits sin is a slave to sin" (R.S.V.).

The fact is that neither the elder brother nor the younger were free men. They were slaves – one within the dismal circle of self-righteousness; the other in the toils of his selfish passions. There is only one place where the light of true freedom shines out in this story: freedom begins at the point where the Prodigal stands ragged in the presence of a welcoming father, a wanderer returned, a sinner forgiven.

This is the beginning of real liberty. It is here that the bells begin to ring, "and they began to be merry." The "music and dancing" had no meaning in the far country; they have no meaning for the dull and indignant elder brother. But they are the very heart and soul of the one "who was dead and is alive again, and was lost, and is found."

This is what the apostle means by the "liberty wherewith Christ hath made us free." It is the freedom conferred on us by the Lord to whom we yield our lives in penitence and faith; the freedom that we know when we have come home to the family of God; the freedom that comes with the words, "Thy sins be forgiven thee; go in peace."

This is the first and the final freedom of the Christian man. We do not begin with any theory of political or religious rights. These wide freedoms that we cherish spring from this central freedom of the gospel, and were fought for and won by men who knew in their souls this freedom with which Christ has made us free. "If the Son shall make you free, ye shall be free indeed."

Everyone who has ever made a serious Christian commitment knows something of this freedom. At least when we hear it sounding from Holy Scripture we know that it is true. For the moments when we have been most truly free are those times when we have been closest to Christ, and we know to our cost that when we have been farthest away from him our bondage has been greatest. One reason why we come to worship together is that in worship we come nearer to our Lord and he comes nearer to us with his delivering touch. If we had eyes to see, the finest decoration in our church at the end of a service would be a pile of broken yokes, broken yokes of bondage.

The trouble is that the liberating note of the gospel does not sound loud enough in our souls. We are familiar with the words and formulas. We take for granted the message of God's free grace, forgetting that it is as true in the religious as in the political world that "the price of liberty is eternal vigilance." St. Paul knew the dangers of slipping back into a religion that is less than Christian. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not

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This is Bethlehem chapel in Prague, where Jan Hus, 15th century Bohemian reformer and martyr, preached for ten years. It has been restored as a "Working class shrine" by the Czech Communist government

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EDITORIAL

A Ministry of the Word

A VISITOR to St. Peter's Cathedral in Geneva today may find it difficult to believe that it was once as lavishly adorned as were other great churches built in the Middle Ages. The Gothic lines of the interior still lift the eyes of worshipers heavenward; but they are not now distracted by the heavy layers of decoration, some of it symbolic, much of it meaningless, that turn once lovely sanctuaries into little more than museums.

In Geneva's cathedral the decisive spirit of the Reformation left its mark. No elaborately embellished altar survives as the main focus of attention, but instead what is dominant is the pulpit, a raised pulpit, to be sure, from which John Calvin preached almost daily for thirty years. With all of his faults, the famous reformer and theologian was a devoted servant of the Word of God. He believed that the proclaimed message of the Bible, and that alone, could transform the life of a community. Historians agree that Geneva became a different city as a result of Calvin's ministry. This cathedral today seems stark and barren when compared with others that knew no such reformation. But along with its present austerity is a testimony to the power of preaching, when it becomes a means of confronting a congregation with the God of the Scriptures.

In fairness we must observe that the Protestant Reformation was often brutally destructive of past glories and that it stopped before the reformation was really finished. In many respects, as our own Brethren history testifies, it was far from complete. But at the same time we owe a profound obligation to early reformers like Calvin for calling the church back to the importance of the gospel of grace, the significance of God's redemptive action on behalf of every individual. We need not accept all that we find questionable in Calvinism in order to appreciate what was worthy in his contribution to later years. The Bible was once again given a central place in Christian worship. And preaching became a means of communicating the gospel of Jesus Christ to eager listeners.

Reformation Day may be the appropriate time, therefore, to examine how faithfully our own churches fulfill their ministry of the Word of God. Preaching is one aspect of that ministry, but teaching at home and in church school is also essential. How else can we hope to see a community transformed and a world reborn? — K.M.

Prayer Before Voting

LORD of my heart and God of all the nations, as I take up this ballot and as I enter this booth, I pause to give thee thanks and to ask thy guidance. I thank thee for the privilege that is mine to share in shaping my community and my world. This is no ordinary paper I hold in my hand. It is a symbol of the government of which I am a part and a reminder of my duty to cast my vote for a more Christian democracy.

Let me see these names before me not merely as names but as personalities whom I can judge as men; let me look beyond their campaign oratory to the issues on which they stand, so that I may choose those whose deepest convictions reflect thy Spirit. Help me to put Christian standards above party loyalty, the welfare of all thy children above any local or sectional interests. Help me to make every vote, even when the alternatives are limited, a vote for thy kingdom.

I ask thy forgiveness not only for the unfortunate choices I have made in the past, but also for my failure to back up the men who represented me. When they waited to hear from me, I was too busy. To their difficult problems I was often indifferent. I forgot to thank them for their wisest decisions and yet I criticized them when I thought they failed me. And I neglected to pray for them.

Therefore, let me never become cynical or despairing about those whose names I consider now. For they are also thy children. If they are elected by my vote and others, wilt thou grant them, dear Lord, a measure of thy great wisdom and mercy because the destinies of millions may rest in their hands. Give them a sincere desire for righteousness and peace and the courage to uphold our highest ideals.

Although my vote is but one among thousands, it is still one vote, and it may be the one that decides the issue. So I dedicate it to thee. As I fulfill this, my Christian duty, help me to serve my family, my neighbors, my church and my community. — K.M.



The Jordan River winds between barren hills like a narrow green ribbon

ON PILGRIMAGE to the Holy Land

Merle Crouse

"ALL is in order." The Turkish border official stamped the last mark of approval in our passports and waved us toward the gate out of his country. Dave slipped the jeep into gear and we moved on, with one more obstacle cleared on the road to the Holy Land.

As we went over a rise, the last Turkish house disappeared from sight. For two miles through the political void of the no-man's land between the two nations we bounced over pot-holes of the ill-kept "international highway" to the border of Syria. The countryside was brown and dry, sprinkled with boulders the size of washtubs and empty of any other life. The ragged outline of an ancient road wound over the hill, suggesting that in another age Romans and perhaps the Apostle Paul had traveled this way also.

Thoughts like these were frequent between Dave and me because we were finally on our way to fulfill the dream of many Christians, to visit Palestine, the land where Jesus had lived. Two days before we had driven out of the yard of our refugee camp volunteer service project near Istanbul, Turkey, 900 miles to the west. Now we were only a few days away from a week's vacation in Jerusalem, the ancient city of God. We anticipated experiences of unusual religious depth to come from the events of the coming days when we could walk the paths of the land of the Bible.

On Saturday we crossed the Turkish border. By Tuesday we had hoped to be in Jerusalem, but the loss of my passport had so complicated things that the Tuesday sun went down on us still walking the streets of Damascus, Syria's ancient capital. After much red tape and conversation back and forth with the American consulate and the Syrian police, I was issued another passport which

Approved by Des Moines Conference for service in Ecuador, South America and presently in language study in Costa Rica

set us free to go on to Jordan.

From Damascus we traveled on Wednesday by public transportation. This was a Plymouth limousine driven by a Syrian Arab with a heavy, impressive moustache of which he seemed quite proud. On board with a German government agent, an English musician just returned from a tour of South Africa, a quiet, friendly Roman Catholic priest from Seattle, two French nuns, and another Arab, we went through the desert and hill country that lay north and east of the Jordan Valley.

During the sixth hour after leaving Damascus the road began to drop steadily downhill as we followed the winding valley of a small stream. Then suddenly the hills fell away abruptly into a broad, flat river valley bordered by high barren hills. This was the valley of the Jordan, not an abundant land of milk and honey, but almost a desert, dotted with black, camels-hair tents of wintering Bedouin tribesmen. Most of the valley lay bleak and dry under the hot November sun, poisoned by years of residue left by a sea that never gave of its water except by evaporation.

Heading west across the valley we could see a large mirror of blue filling the southern half of the oblong valley bowl. That was the Dead Sea. All around the northern shore were mounds of salty soil out of which a thin line of greenery wound its way up the valley toward the far-off Sea of Galilee. This narrow green strip betrayed the whereabouts of the River Jordan, separating the lands of the East from the Promised Land of Israel.

Winter rains in upper Palestine had made the Jordan into a full, muddy channel not over a hundred feet wide. Birchlike shrubs and small trees hugged its steep banks in thick clumps, giving the river an untamed appearance. This small river had been large enough to carve a great valley out of the rock and had been the source of life for many creatures through numberless years.

More impressive for the pilgrims in our diverse traveling company was the fact that somewhere nearby John the Baptist had ministered to Jesus, baptizing him into his ministry. The naturalness and simplicity of the river gave new meaning to our picture of Jesus' baptism.

Our taxi went on, crossing the Jordan bridge and into the town of Jericho. "Joshua fit the battle of Jericho and the walls came a-tumblin' down." These words were a theme song running through my mind during our visit to this old city. Green Jericho nestled like an oasis in the barren expanse of the wide valley. The most memorable feature of modern Jericho was her suburbs — acres and acres of brown mud huts crowded between the edge of the main town and the nearby foothills.

Just as a fester of blisters spoils the health of a human body, so these many huts seemed to blight the health of Jericho. The crude, miserable hovels were the homes of thousands of Arab refugees who had been ousted from their homes, now in the state of Israel. Their mistreatment had made of them a discontented, bitter people, the source of deep ill-feeling and hatred in the Middle East. Here we began to realize that indeed the land made famous by the Lord of love was now famous as a battleground of hate and mistrust.

Out of the chasm of the Jordan Valley 1,300 feet below sea level our limousine climbed into the deserted Wilderness of Judea. Past the sign marked "Sea Level," into the heart of the forbidding land inhabited only by thistle and scorpion we went. The ruins of an aged



Many Christians believe this tomb outside the Damascus Gate to be the very tomb in which Christ was laid after he was taken down from the cross

Religious News Service

structure along the road which had been built by the Crusaders marked a spot known by tradition as the place where the Good Samaritan aided the robbed and wounded Jew. The Wilderness of Judea has always been known as the region of refuge for the robber and the scene of solace for the saint. Here John the Baptist lived his rugged life and today monks meditate in isolated monasteries.

Nearing Jerusalem we passed the remains of the village of Bethany, the home of Mary and Martha. Around another hill and into full view came Jerusalem, the city of God, the home of the Jewish faith, a shrine of Mohammedans from the East, the coveted prize of Crusaders a thousand years ago, the scene of much of Jesus' ministry, his trial, his death and his resurrection. The Golden City, surrounded by huge, history-laden walls, faced us as we drove around the slope of the Mount of Olives toward her great Damascus gate, our journey's end.

Old Jerusalem is separated from its modern parts by the barbed wire and sentries of Jordan and Israel. The city is enclosed by a heavy, stone wall with several gates on the Jordanian side: Stephen's gate facing the Mount of Olives, and Herod's gate and the huge Damascus gate opening toward the northern areas.

If ever a place could be top-heavy with churches, Jerusalem is. Every spot that seems to have any possible significance of a religious nature has become a shrine glorified by a heavily decorated church. Where no space is available for a church, a plaque or crucifix on the wall of a nearby building welcomes the worshiper with information about the holiness of the very ground on which he walks.

More refreshing and meaningful than the pomp and formality of the gilt churches and commercialized shrines with their righteous-looking monks ever present to take advantage of well-heeled tourists were the natural gardens of Gethsemane and the Garden Tomb. This latter shrine outside of the city wall featured an unfinished tomb carved into natural rock which was marked as the tomb of Jesus. No one really knows where Christ's place of burial was, but the realistic situation of the Garden Tomb was meaningful.

On the Mount of Olives near Jerusalem is Gethsemane, now a small enclosed flower garden with several very old, twisted olive trees which are said to date back before the time of Jesus. Adjoining the Garden is a spectacular Russian Orthodox church with brilliant, golden towers that seem to soar in the clear Judean air. Inside is a broad flat rock, thought to be the rock of agony where Jesus prayed so fervently that sweat-like drops of blood collected on his face.

This experience of Jesus is so human and powerful that the rough brown rock which lay untouched by man-made chisel seemed to bear a message more profound than 10,000 crucifixes of a limp and defeated Christ.

Bethlehem, twenty miles from Jerusalem, was our next destination. Again we were disappointed and appalled by the huge and gaudy cathedrals that vied with one another for positions near the precious scenes of Jesus' life. The lowly manger of Bethlehem was enclosed in a niche under the altar of a great church and was surrounded by golden lamps.

Six feet away was a large star set into the floor, marking the place where Jesus was said to have been born. Here the rock was worn into the shape of a shallow bowl, carved by the kisses of devotees of many tongues and times. It was a relief to get out of town into the olive groves and rocky pastures where shepherds of old had responded to the heaven-sent message of the Messiah's coming.

Journeying homeward from Jerusalem, Dave and I stopped again in Jericho and hiked over the mounds of rubble formed of earlier civilizations and up the nearby mountainside to the summit called the Mount of Temptation This is the traditional spot where Jesus was tempted of the devil.

From the peak we looked across the Jordan Valley to Mount Nebo, north to the hills of Gilead, south over the barren wastes of Moab and Edom, west across the desolate but beautiful wilderness of Judea and down on the Valley.

The scene that lay below us and around us was a shrine too large to cover with a church, yet its glory was unsurpassed. The austerity and poverty of the land gave it a character that no great forests or hundred-bushel-per-acre corn fields could match. This miserable land had nourished and molded the Son of Man, the only Begotten of God, whose love has given us life.

Christ Did Not Die

ENOLA CHAMBERLIN

Christ did not die upon the cross —
That was his way to life;
His way to paths beyond all loss,
Beyond all pain and strife.

Christ did not die on Calvary —
He dies, but only when
His message meets with apathy
Within the hearts of men.



H. Armstrong Roberts

Brethren and Biblical Ethics

W. Harold Row

Like the shepherd who seeks the sheep that is lost, so we seek to serve those in need

THE focus of Brethren interest always has been on Christian living rather than on creed, ritual, or even on the Bible itself for the Bible's sake. We have insisted that Biblical faith requires practical, ethical living. Alexander Mack, Jr., listed "training in righteousness" as one of the primary purposes of Bible study.

Brethren have a theology, but it is nonsystematical, nontechnical, and noncreedal. Some have referred to it as a theology of "religion as life." Our theology has been simple in structure, Biblical in reference, and life-centered in concern. It is a way of life more than a way of thought, a way of doing more than a way of talking.

The purpose of our inquiry is to pose, and then attempt to answer, the question as to whether there is a Brethren way of life which has discernible and desirable emphases within the larger body of accepted Christian ethics. And the answer, in a sentence, is that there is a Brethren way, within the Christian way, which is definable, defendable, and desirable.

Brethren are heirs both of the Pietists and Anabaptists. From Pietism we inherited our attitude of nonconformity in relation to culture and our emphasis upon the "gathered church of the truly converted who lived up to the New Testament ethic" (Durnbaugh).

Brethren ethics are essentially Biblical ethics. Brethren have been a people of the Book, but they have in the main taken an instrumental attitude toward the Bible, truth is in order to goodness. Brethren always have believed that the answer to the question of what it means to be a Christian is to be found in the Bible, especially in the New Testament, and more particularly in the teachings of Jesus. They assigned to the New Testament canon the supremacy as the norm for all doctrine, the "rule of faith," and the "guide for conduct."

The Brethren canon in theory has been the entire Bible. But in practice our Brethren canon is considerably more limited. We have put major emphasis upon the New Testament and within the New Testament upon the Gospels and other scattered passages containing exhortations to and examples of Christian living. New Testament teachings most respected by us include Matt. 5, 6, 7, 18, 25, 28; Luke 4, 10, 14; John 3, 13; Rom. 12; 1 Cor. 11, 13; Gal. 5, 6; Eph. 5, 6; Phil. 2; Col. 3; Heb. 12, 13; James; 1 Peter; 1 John.

In the main, we have

preached the elements of the gospel as given in the Sermon on the Mount, and we have discovered those repeated in other New Testament passages. Brethren interpretations of Scripture have emphasized the obvious and the practical. C. C. Ellis wrote: "God gave us the Scriptures, not only that we might learn the truth, but that we might live the truth. We need it for guidance in the right way." Rufus D. Bowman most clearly defined our method of resolving apparent contradictions in the ethical teachings in the Bible. The Old Testament is to be interpreted in the light of the New Testament, and the New Testament is to be interpreted in terms of the mind of Christ. "God through Christ is the central source for New Testament authority, and the light from which the Old Testament should be studied."

Brethren ethics are ethics derived from faith. The system of Christian ethics is preceded by Christian theology. This makes conduct, though secondary, an essential deduction from faith. The New Testament is first concerned with what God has done; only then with what men ought to do. The Christian ethic rests on the truths of historical fact. Chrissian ethics are theocentric; moral problems are to be seen from the perspective of God's will. We begin from the revelation of the nature and will of God as this has come to us in Jesus Christ. Brethren, even in the most churchly act of their faith, approach the Lord's Supper not as a purely religious act in the usual sense of a sacrament, but as the central place of meeting with God.

Brethren ethics are primarily ethics of obedience. Christian ethics are both an "ethic of duty" and an "ethic of ends"; "duty" being represented by the will of God, and "ends" as the realization of the kingdom of God. The first stresses obligation, duty, obedience; the second stresses aspiration, achievement, and the good act. "Duty" ethics are illustrated in Kant, Calvin, Brunner; "end" ethics by Aristotle, Aquinas, Rauschenbusch. Brethren ethics are a mixture of both, especially in this century, but are fundamentally ethics of obedience. We are more concerned with the question, "What is right?" than with the question, "What is man's chief good?" Ideals are secondary to duty. Supreme loyalty is to God, not to self or to society.

Prominent in the writings of the early Brethren was the concept of following Jesus. This *imitatio Christi* motive is deeply rooted in our history as it was in the New Testament. Perhaps we have sometimes stressed this too much, too mechanically. Christ calls u to obedience, not mere imita tion outwardly. But Jesus i our example; Christ is our Lord Christian ethics are epitomized in the words, "Have this mind among yourselves which you have in Christ Jesus" (Phil 2:5).

Brethren ethics are the ethics of love. The heart of the Christian ethic is love as *agape*. Paul Ramsey speaks for a growing number of ethics' teachers when he declares, "There is no obedience, no response to God; there are no religious duties beyond this: 'Thou shalt love'; and love fulfills every legitimate obedience." Or Waldo Beach and Richard Niebuhr writing: "The early Christian church stated in one sentence what it has learned about man's duty from its Lord and from the prophets and lawgivers who preceded him. That sentence read either 'Love your neighbor as yourself,' or 'Walk in love as Christ loved us.'"

New Testament ethics is not



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"But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and he took care of him"

primarily an affair between man and man but between God and man-and-man. We are to love our neighbor after the manner of God's love toward us. Brethren have regarded the two love commandments as equally binding. Brethren have rejected the prevalent dualism between personal and social ethics. We have maintained that love is both relevant and essential to every human situation, both as ultimate norm and as immediate goal.

Richard Niebuhr recently defined the purpose of the church as the increase among men of love to God and of man to man. Justice is to be understood as a means for love's perfection in society. Justice is love's servant, never its master. So with freedom as a goal of the good life. Freedom never determines love, but love requires and issues in freedom. "Love is law's fulfillment."

Brethren ethics are the ethics of right relationships. Love is not so much an abstract principle as it is a cohesive, active spirit. It is not some giant lever whose fulcrum rests upon the shoulder of God and by which we can mechanically move mountains of opposition or even protect our friends from their enemies. *Agape* love is nonutilitarian, noncalculative, nonprudential. We do not love in order to win friends or influence people; we love in order to "fulfill the law of Christ." Love is relational; more specifically, love expresses itself in the familistic pattern rather than in the patterns of social contract or coercion. Nothing is more characteristic of the Brethren than their family pattern in doing things.

Brethren ethics are ethics of redemption. "God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation" (2 Cor. 5:19). This text in its setting gives us the assurance of our own hope in Christ and sets up before us our task in the world as ambassadors for Christ. In a sense our ethics are the ethics of failure, both in respect to ourselves and those to whom we minister. Perfectionist ethics relate to our call and obligation in Christ, not to our achievement or to our appraisal of others. Our ministry in Christ is to all men everywhere. These we serve not because (like Eugene Debs) we are one of them or they are one of us, but because "while we (both) were yet sinners, Christ died for us."

Brethren ethics are the ethics of the good life in the good community. The early Brethren fully accepted the axiom of Pietism that "to be religious is to be good." We have resisted stubbornly every attempt to make religion a substitute for goodness. For us, righteousness is goodness, and goodness is the expression of the character of God, who alone is perfectly good. Our Brethren emphasis is on "life lived in community." This is sound even if at times, and in some particulars through most of our history, we gave too narrow definitions to community.

This analysis of our Brethren social ethics needs the corrective of some of its obvious weaknesses and omissions. We need to remember that the Brethren way is not the whole way or the only way, but one body's interpretation of the Christian way. We have too often succumbed to a literalistic, legalistic morality. We have tended to make the teachings of Jesus too simple and to use them too mechanically. We have too much limited our ethics to personal relationships rather than to social structures.

We have been slow to include the orders of society as under the Lordship of Christ. We have not sufficiently understood the nature of power, justice, freedom, and corporate evil.

The ethic which is peculiar with us needs to be universalized, even as it needs the corrective of other ethics. But we dare not hide the light of our ethics under the bushel of current ethical confusion. Brethren social ethics may be oversimple, but in this kind of a troubled world, they are also long overdue.

We Have Learned

ENOLA CHAMBERLIN

We have learned to live who have borne our cross
Up the hill of Calvary;
Who have stood to watch its wide-stretched arms
Where our nailed hands will be.

We have learned to live who have known the pain
Of crucifixion's rod,
Who have cried in faith, "Thy will be done,"
And put our trust in God.

We have learned to live the fullest life
If, when our light was dim,
We have bowed our head and lifted our heart
And given our life to Him.

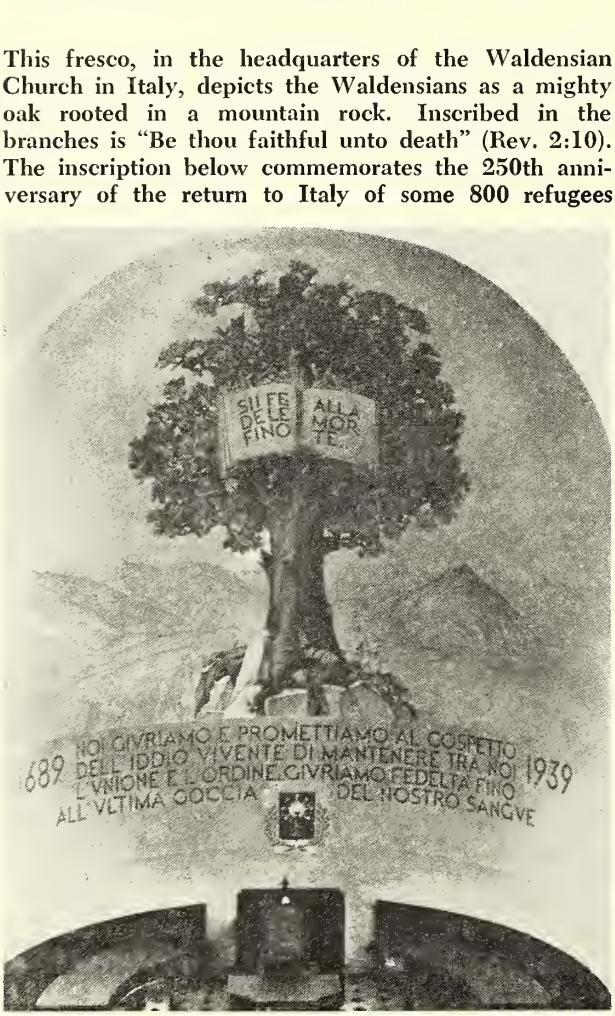


This Waldensian church is typical of the older type of the denomination's sanctuaries which have bare walls except for Biblical or other religious inscriptions. Furnishings are simple and austere, with hard wooden benches and stone or wooden floors. The pulpit high above the congregation, dominates the scene. The women are shown wearing the traditional bonnet and shawl

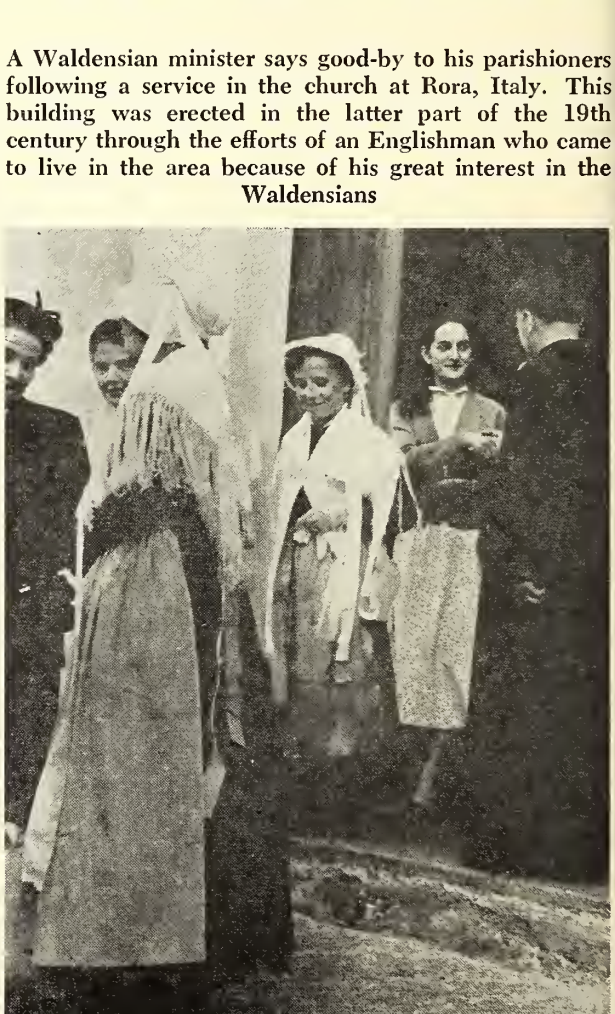
Photos from Religious News Service

THE WALDENSIAN CHURCH claims to be the oldest Protestant group in the world. It is named for Pietro Waldo, a rich merchant of Lyons, France, who in 1170 renounced his possessions to become an itinerant preacher

This fresco, in the headquarters of the Waldensian Church in Italy, depicts the Waldensians as a mighty oak rooted in a mountain rock. Inscribed in the branches is "Be thou faithful unto death" (Rev. 2:10). The inscription below commemorates the 250th anniversary of the return to Italy of some 800 refugees



A Waldensian minister says good-by to his parishioners following a service in the church at Rora, Italy. This building was erected in the latter part of the 19th century through the efforts of an Englishman who came to live in the area because of his great interest in the Waldensians



Stand Fast in Freedom

Continued from page 4

entangled again with the yoke of bondage."

Quite clearly one "yoke of bondage" with which we are continually entangled is the bondage of the Prodigal, of self. This is the standing engagement of the Christian — to keep the liberating flame of the love of Christ alive and burning so that our bondage to our dearest sins and commonest failings — our lower self — is constantly being broken. We come to him just because we cannot do this for ourselves, and the aim of our prayers is that we may "stand fast in the liberty with which Christ hath made us free and not be entangled again with the yoke of bondage."

But the "yoke of bondage" to which our text refers is also the bondage of the elder brother. This is a more subtle bondage and the special temptation of the serious, decent, and religious man. The elder brother stands for an imposed code of behavior, a rigid pattern, an exact and unrelenting justice. His relationship to his father was based on law — he earned his keep; and not on love — for he could not understand the spontaneous grace that ran to meet the sinner and threw a party in his honor. But this grace, this undeserved mercy, is the message of the gospel. Christ meets us where we are, pardons our sins, and calls us to a life of glad and free response.

This Christian liberty is such a surprising gift that we can scarcely receive it; such good news that we can hardly believe it. And so, right from the beginning the Christian church has been likely to slip back into some form of legalism. It happened in New Testament times. The Christians to whom the apostle was writing had "fallen from grace." They were Jewish Christians. They had received the good news; they had accepted the Savior who brought forgiveness and new life — and then they had been persuaded that as Christians they ought also to observe all the old laws.

No, said St. Paul, you cannot have it both ways. Either you live in the fellowship of freedom, trusting in God's grace, or you return to the rule of law. You cannot do both. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." This battle was fought and won and the young church set out on its mission freed from the legalism of its Jewish past.

But as the centuries rolled on a new threat to Christian liberty arose within the church itself. As it acquired power and authority, as it developed a hierarchy and an elaborate system of beliefs and ceremonies, as it adapted itself more and more to the temperament of pagan man, the gospel was again submerged in a sea of legalism. No longer could a man hear the simple word of forgiveness spoken directly by the sovereign Christ. He had to follow a prescribed pattern, an ecclesiastical assembly-line — sins, moral and venial, auricular confession, absolution, penance, merits, indulgences; and grace, instead of being the personal encounter with the liberating Christ, became a kind of mystic fluid channeled down through the hierarchy and available to men only in the seven sacraments of the church.

The magnificent achievements, the monumental splendor, the great saints and thinkers, that were part of medieval Catholicism, ought not to blind us to the startling contrast between this mighty system and the New Testament message of the liberty with which Christ has made us free. And it was the rereading and rediscovery of the New Testament, a new hearing of the Word of God, which unleashed the mighty movement that came to be known as the Reformation.

However much we must deplore the rending of the church of Christ, and the terrible barriers that grew up to separate men and women who believe in Christ, never for one moment can we regret the movement of the Spirit by which the church was recalled to the gospel of the free grace of Christ and the liberty of the Christian man. In the center of the New Testament stands the Prodigal Son, the sinner who relies solely on the mercy of God, and lives by faith in him. Behind him lurks always the shadow of the elder brother, the man in bondage to the law, the man who claims his place in the Father's home by virtue of his merits.

We are Protestants because this for us is vital; this we acknowledge to be the message of the gospel. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." It is no accident that those other liberties, civil and religious, which we hold so dear, have arisen and are most surely grounded today by those countries where the church has been changed by the Reformation.

But we cannot leave the matter here, as if our Christian liberty is assured by the fact that we are Protestants. All churches and all Christians are constantly subjected to new yokes of bondage. There is a

Protestant legalism that threatens the gospel in every age. Sometimes it has taken the form of a harsh and censorious moral code such as that which drove Robert Burns to satirize the Holy Willies of his day. At other times it appears as a list of taboos which are foisted on evangelical Christians — a handful of "Thou shall nots," varying from time to time and from place to place, which are imposed as part of the gospel.

And at all times, particularly here and now, there looms up a kind of conventional moralism, a "churchy" pattern of behavior, to which the Protestant Christian is expected to conform. When a man tells you he cannot join a church because he is not the type, when a woman confesses that her temperament and interests cannot fit into our pattern of behavior — do not you sense the yoke of bondage into which we must have slipped? For "if the Son shall make you free, ye shall be free indeed" — free not only from Jewish law or Roman law, but from those unwritten laws that creep around our Christian communities and entangle us in a yoke of bondage to prejudice and convention.

What is a Christian? He is a prodigal returned to the Father. He has no claim. He has no rights. But he has found an astonishing welcome. He has met with love, a love that draws him into the Father's home, a love that is signed and sealed for him in the sacrifice of Christ. As he meets that love, accepts that love, and knows himself to be accepted, he goes out to live by love, by faith, and by the joy that springs from a grateful and forgiven heart. The closer he is to his Lord, the less he will be entangled again in any yoke of bondage.

Splintered Protestantism

Kenneth R. Walker

AS ONE views the history of Protestantism, he is overwhelmed by the number of splits that have occurred. Some are the result of valid grievances; others are less creditable. Even in the reasons for the original cleavages, some are less seemly than others. The Greek Orthodox left the Catholic fold in 1054 over such issues as which bishop was to be the head of the Catholic Church, the one at Rome or the one at Constantinople; the use of pictures and statues in worship; and the proper relationship of Jesus Christ to God in the Trinity.

In the early fifteenth century, John Hus laid the foundation for the Moravian Church by disagreeing with the Roman Catholic Church over the value of indulgences (purchased forgiveness for sin), the relation of church and state, the doctrine that every man is his own minister, the use of relics and the nature of the Eucharist.

When the major series of divisions in the sixteenth century occurred, the reasons were numerous and divergent. Among other causes, Martin Luther broke with the Catholics over the principles that every man is his own minister, justification by faith, the nature of the Eucharist, paying taxes to the Papacy, and the selling of indulgences. The Anabaptists differed from both the Catholics and the Lutherans on such beliefs as holy communion, infant baptism, pacifism, and communism. John Calvin agreed with the Anabaptists on symbolism in communion, but he did not share their other views. Calvin also reinstituted a rigid predestination that the Catholics had soft-pedaled over the years.

The reason for the origin of the Anglican Church was the least creditable. King Henry VIII of England wanted a divorce from his wife Catherine so that he could marry Anne Boleyn. But because of political complications, the Pope was unable to grant his wish. It seemed that Emperor Charles V, most powerful monarch in Europe, was a nephew of Catherine and threatened the Pope with reprisals if he declared the marriage null and void. As a result, Henry decided to make himself head of the English Church and decree his own divorce.

From these four stems, Lutheranism, Calvinism, Anabaptism, and Anglicanism, have developed the great majority of our three hundred Protestant sects in the United States and the rest of the Western world. Cross-fertilized and influenced by offshoots of the other major stems, these four original bodies have produced the following major groups in Protestantism. From Luther have come the seventeen branches of Lutherans and the three Scandinavian Evangelical bodies. Calvinistic offspring include the ten types of Presbyterians, and the Dutch Reformed. The Anabaptist movement furnished the seedbed for the sixteen divisions of Mennonites, and the four bodies of the Brethren. Influenced by Anabaptist and Calvinist doctrines, the Anglican Church has produced the Episcopal, the nineteen varieties of Methodists, the nine bodies of Friends, the Congregational Christian groups, the twenty-four bodies of Baptists, and even the Unitarian. And with a few excep-

tions, the remainder of our Protestant sects are the result of other splits within those listed above.

Associated with every new division is a personality. Without leadership a break would never occur. But people usually have other reasons than just the personality of a leader for making a break from their parent church. What then are the causes of Protestant fragmentation?

A few examples will illustrate their number and diversity. The Adventists have split over the time of Christ's coming, the nature of immortality, and which day of the week is the Sabbath. The Baptists have splintered over the doctrine of free will versus predestination, open versus closed communion, Sunday schools, evangelism, modernism, which day of the week is the Sabbath, slavery, race, and nationality. The Methodists too have been plagued with dissension over slavery, race, nationality, church organization, fundamentalism, and Sunday schools. Dress, education, church organization, baptism, communion, and modernism have disrupted the Brethren.

The Lutherans have divided over such issues as formality, evangelism, control of a seminary, and nationality. Slavery, predestination versus free will, participation in public affairs, fundamentalism, and even opposition to the National Council of Churches have resulted in cleavages among the Presbyterians. Generally speaking I would guess that disputes over communion, baptism, church organization, modernism, evangelism, and ministers have caused the greatest number of new groups.

It is comforting to know, however, that the majority of Protestant churches do have a number of points in common. In nearly every case, their goal is a good life for man here on earth and salvation of his soul for eternity. Most denominations believe in the Trinity, symbolism in communion, some type of baptism, salvation through justification by faith, the priesthood of every believer, and the Bible as the divine guide.

Perhaps since the basic goals and philosophies of most Protestant groups are the same, the variations on the theme which create new sects are less detrimental than they would appear. Actually, I believe that splits in churches accomplish some good and some evil. I am convinced the reason we originally obtained freedom of worship in the United States and a large part of the Western world was due to the many splits in Christendom.

When the great majority of people within a country are of one faith, it is very easy for that state to make that religion a monopoly and force the minority to adhere. But when the number of faiths in a nation is legion, no one group can obtain a monopoly to coerce the others, and hence all must be tolerated. A split occasionally will invigorate a group to win many new converts.

But, on the other hand, splits often leave a bitterness that is fatal to the spiritual growth of many of the persons involved. Sometimes the motives for splits are selfish and unchristian. And although the trend at present seems to be toward the unification rather than the disruption of denominations, Protestantism will always have the potential for division.

In some cases, this is due to loose church organization. But, in most instances, this stems from the fact that every Protestant is his own minister and has the right to interpret the Bible according to his own light. Fundamentally, I believe this is as it should be. For religion is a personal matter, between each man and his God, and although problems, splits, and bitterness sometimes result because of man's unlimited religious prerogative, the over-all good of individual freedom outweighs the evil of factional disputes and splintered denominations.

The National Council Speaks Up

In a bold and forthright statement the General Board of the National Council of Churches has severely criticized U.S. policy on the control of armaments and the use of space. In its statement, The Churches' Concerns in Policies Related to the Control of Armaments and of the Use of Space, adopted June 4, 1958, the Board said, ". . . decisions have been taken and programs initiated without due regard to the necessity for public understanding . . . more candor must be shown and more facts made available by responsible officials than has heretofore been the case."

To offset its criticism, the National Council made some constructive clean-cut recommendations, including a call for a full-scale public information program and a frank public exposition of any obstacles to the expansion of the International Atomic Energy Agency.

The General Board's statement follows. It is brief and to the point. All church members — and responsible government leaders — should read it. And support it! — Ralph E. Smeltzer.

THE General Board of the National Council of the Churches of Christ in the U.S.A.,

Seeing our world at the beginning of this nuclear-space age confronted with grave new threats to international peace by the prospect of anarchy in the use of space for military purposes and by an accelerating race in armaments so awesome as to hold potential destruction of most human life on the planet,

Continued on page 19

KINGDOM GLEANINGS

Copper Hill congregation, Va., would like to secure about 150 copies of the 1925 Brethren Hymnal, preferably those with shaped notes. Any church having copies to dispose of should contact Rev. Mark W. Wolfe, R. 2, Box 5, Copper Hill, Va.

"Crisis in the Far East" is the subject of the October Friends Washington Newsletter, which has been sent to pastors and Brethren Service representatives. Additional copies are available from the Church of the Brethren General Offices, Elgin, Ill., at 5 cents each.

Copies of the individual voting records of congressmen on selected key issues in the 85th Congress have been mailed to pastors and Brethren Service representatives. Additional copies are available from the Church of the Brethren General Offices, Elgin, Ill., at 10 cents each.

A Guide to Christian Unity, by George L. Hunt, is now available to help local congregations to study the issues that divide and unite the churches. The study has been prepared for thirteen sessions but can be covered in six. Copies of this guide may be secured for $1.00 each from the Church of the Brethren General Offices, Elgin, Ill.

The subjects of the lectures to be given by Dr. William F. Albright of Johns Hopkins University at Bethany Biblical Seminary, Oct. 27-31, are: evening lectures, Monday through Thursday — The God of the Fathers, Moses as Founder and Lawgiver, The Covenant in Israel, Priests, Scribes, and Seers of Visions; morning lectures, Tuesday through Friday, The Faith of Moses, Tabernacle and Temple, Prophets and Kings, The Dead Sea Scrolls and the New Testament.

Jesse H. Ziegler, professor of psychology and Christian education at Bethany Biblical Seminary, Chicago, has been named associate secretary of the American Association of Theological Schools and will assume his office in Dayton, Ohio, July 1. Brother Ziegler will continue to meet his classes at Bethany during the remainder of the school year. The American Association of Theological Schools comprises 121 theological seminaries and graduate schools of theology in the U.S. and Canada and is the academic accrediting agency for all graduate divinity schools.

Norfolk church, Va., voted almost unanimously to work for the reopening of public schools now closed in that city because of state laws forbidding integration. Frank E. Williar, pastor, urged the congregation to begin an around-the-clock prayer vigil on behalf of the state's troubled school system. Reports of this local church's action were sent to the governor of Virginia, to Norfolk school administrators, public officials and newspapers, to President Eisenhower, and to Brethren district, regional, and national offices. Brother Williar requests that every Brethren church "call people to prayer for God's guidance and spiritual strength to act quickly."

The November International Journal of Religious Education will be a special issue on the subject, Being Christian When You Work. The issue deals with the Christian meaning of work and the problems faced by Christians in expressing their faith while at work. Copies may be ordered from the Church of the Brethren General Offices, Elgin, Ill., at 50c per copy.

Wilbur E. Mullen, former director of the Brethren Service program in Germany, has moved with his family from Kassel to Geneva, Switzerland, to take up his duties as acting director of the Brethren Service program in Europe and as Brethren representative at the offices of the World Council of Churches. Allen Weldy has become the acting director of Brethren Service in Germany with his office continuing in Kassel. He and his wife have been serving as houseparents at Brethren House, Kassel.

William Perkins, former director of the youth department of the World Council of Churches at Geneva, Switzerland, will become the new executive of International Christian Youth Exchange, Inc., on Nov. 1 with an office at the Brethren Service Center in New Windsor, Md., He succeeds John H. Eberly, who has been acting as director since the beginning of this organization in 1956. Brother Eberly continues as director of the Brethren Service Center and of the Brethren Service student exchange program.

Early Anniversary Call Reports

Fifty-two congregations, as of Oct. 3, reported goals that total $244,165 for the Brotherhood Call program. This represents a 94% increase over their 1954-55 giving to the Brotherhood Fund.

Mill Creek congregation, Northern Virginia, reports a 248% increase in amount committed for all purposes this year as compared to last. They have subscribed $8,000 for the Call, or more than a 100% increase over 1954-55 giving to the Brotherhood Fund.

Changes of Address

Glen A. Campbell to 1001 Kimball Ave., Yuba City, Calif. Brother Campbell, who recently returned from a term of service in India, is serving the Yuba City church as interim minister.

W. K. Kulp, from Tire Hill, Pa., to 116 Fowler Ave., Kenmore 17, New York. Brother Kulp has retired from active pastoral work.

Tom Davis, from McFarland, Calif., to Bridgewater College, Bridgewater, Va.

Stanley Sutphin, from Fruitland, Idaho, to 1503 Oxford, Berkeley 9, Calif. Brother Sutphin, formerly pastor of the Fruitland church, is now attending the Pacific School of Religion.

Albert D. Helser, from New York City, to 5 Portland Ave., Ventnor, N. J.

A. P. Becker, from Payette, Idaho, to 912 N. Main St., Minot, N. Dak.

Russell E. Jarboe, from Brentwood, Mo., to 22707 Fifty-eighth Ave., W., Mountlake Terrace, Wash. Brother Jarboe is serving as associate program director with the downtown branch YMCA in Seattle, Wash.

Brotherhood Theme: Brethren Under the Lordship of Christ

Elizabethtown College

Six decades of service will be marked by Elizabethtown College during the 1958-59 school year as the sixtieth anniversary of the founding of the college is observed, according to President A. C. Baugher. A wide range of activities has been planned to celebrate the founding. Included in the anniversary projects are expansion of the circulation of the college newspaper, Etownian, from 4,200 to about 7,000, special radio and television programs, a special recording to be distributed to the churches and other friends of the college, and observance of the founding during all academic occasions throughout the year. Outstanding speakers have been invited to appear on the campus as part of the celebration.

Fifty church leaders from throughout the Eastern and Southern districts of Pennsylvania enrolled for the recent five-day course in theology taught by two members of the Bethany Seminary faculty on the Elizabethtown College campus. Dr. William M. Beahm and Dr. David J. Wieand, members of Bethany's faculty, lectured respectively on Winds of Doctrine—Current Theology and Brethren Beliefs and Living Under Tension.

Practical instruction for church workers at all levels was offered recently during a series of laboratories and workshop sessions on the campus. The six-day courses were sponsored by the Eastern Region Board in co-operation with Elizabethtown College. Sixty-five church workers from throughout Pennsylvania attended the sessions, most of which were held in the Elizabethtown Church of the Brethren. Included in the course was a laboratory for workers with children, a school for workers with junior high school students, and a workshop for members of boards and commissions of Christian Education.

Enrollment for the second summer session at Elizabethtown hit a new high, according to Dean Roy McAuley. A total of 195 students enrolled for the various courses, including 50 who signed up for a two-week workshop in special education.

Plans for a record enrollment for the fall term are being put into operation by the administration of the college. Latest figures indicate that between 625 and 650 students will saturate the campus for the start of the regular 1958-'59 school year. An estimated 225 freshman were scheduled to arrive on the campus Sept. 15. At least ten National Merit scholarship winners are included in the record freshman class. To meet the enlarged student body, the administration has moved to provide additional classroom space by renovation of existing facilities. Science students will be able to use the new wing of the Gibble Science Building, which doubles previous space for the biology, chemistry, and physics departments.

Four new members have been added to the faculty for the coming year, according to President A. C. Baugher. They are Dr. Charles Rahter, who joins the English department replacing Prof. Raymond Franke. Mrs. Charles Rahter joins the staff of the college library. Miss Mary P. Adams will serve in the history department as a replacement for Dr. Carlton Wittlinger, who was here last year on sabbatical leave from Messiah College. Dr. Donald R. Vosburgh will teach sociology.

Chalmer Shull, missionary in India, is making a slow recovery from typhoid fever.

The Church Calendar

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

October 26

Sunday School Lesson: Temptation in the Wilderness. Matt. 4:1-11. Memory Selection: Because he himself has suffered and been tempted, he is able to help those who are tempted. Heb. 2:18 (R.S.V.)

World Temperance Sunday

Reformation Sunday

Oct. 25 District meeting, Western Maryland, Oak Park church

Oct. 28-29 District meeting, Southern Pennsylvania, Upper Codorus

Oct. 31 — Nov. 2 District meeting, Idaho and Western Montana, Fruitland

Oct. 31 — Nov. 2 District meeting, Northern Illinois and Wisconsin, Mt. Morris

Oct. 31 — Nov. 2 District meeting, Southern Ohio, Potsdam

Nov. 5-6 District meeting, Eastern Pennsylvania, Bareville church

Nov. 6-8 District meeting, Northwestern Ohio

Nov. 7 World Community Day

Nov. 7-9 District meeting, Washington, Wenatchee

Nov. 9 Peace Emphasis Sunday

Nov. 18-20 Pennsylvania State Pastors Conference, Harrisburg

Nov. 27 Thanksgiving

Nov. 27-28 Central Region camp leaders training conference, Camp Mack, Milford, Ind.

Nov. 28-29 Southeastern Region camp leaders training conference, Bridgewater, Va.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. J. L. Miller of York, Pa., in the Sebring church, Fla., Oct. 31 — Nov. 9.

Bro. Charles E. Zunkel, pastor, in the Mill Creek church, Va., Nov. 2-9.

Bro. Harold Bomberger of Harrisburg, Pa., in the Myersville church, Md., Nov. 9-16.

Bro. Charles R. Oberlin of Peru, Ind., in the Anderson church, Ind., Nov. 9-16.

Bro. Abram Eshelman of Mt. Joy, Pa., in the Mohlers house, Pa., Springville congregation, Pa., Nov. 9-23.

Bro. Dolar Ritchey of Bringhurst, Ind., in the Bachelor Run church, Ind., Nov. 16-23.

Bro. Russell G. West of Wiley, Colo., in the Granada church, Kansas, Nov. 18-30.

Bro. Moyne Landis of West Milton, Ohio, in the Spring Creek church, Ind., Nov. 23-30.

Bro. Byron Miller of Hagerstown, Ind., in the Potsdam church, Ohio, Nov. 30 — Dec. 7.

Bro. Rufus McDannel of Collinsville, Va., in the St. Paul church, Va., Oct. 26 — Nov. 2.

Bro. T. Wayne Rieman of North Manchester, Ind., in the Plymouth church, Ind., Nov. 2-9.

Bro. Mark W. Wolfe of Copper Hill, Va., in the Wooddale church, Pa., Oct. 26 — Nov. 9.

News and Comment From Around the World



Peters Creek Church, Virginia, Dedicates Building

The service of dedication on Aug. 17 marked the completion of a project begun by the Peters Creek congregation in 1954. Several years of planning and a fund-raising campaign preceded the actual construction which began in May 1957. Taking part in the dedication were the three full-time pastors who have served Peters Creek: the present minister, Carroll S. Ringgold, Robert Strickler, the first full-time pastor, and Raymond E. Martin. Edward K. Ziegler, pastor of the Williamson Road church, Roanoke, Va., preached the dedicatory sermon.

One of the oldest congregations in the Roanoke area, the Peters Creek Brethren began meeting together about 1841. The first meetinghouse was built in 1845 and has been added to and remodeled several times across the years; it was incorporated into the new structure. The new part includes the sanctuary with balcony and choir lofts, eleven classrooms, and the pastor's study. The remodeled old building has a nursery, kitchen, and an office. The former sanctuary becomes the fellowship hall.

Fight Against Prejudice Must Continue Pentecostals Told

Delegates to the fifty-eighth general assembly of the interracial Pentecostal Assemblies were told that "an untiring fight must be waged against prejudice." Bishop Samuel Grimes, who presided over the denomination's assembly sessions, declared that halfway measures would not prevail against prejudice. Among those who attended the assembly were representatives from the British West Indies, Haiti, Liberia, and Jamaica.

Break Ground for "Pillar of Peace"

Ground-breaking ceremonies for a Pillar of Peace to be erected on the shore of the Sea of Galilee were held near Capernaum by the Interfaith Committee for Peace in the Holy Land.

Some eighty Christian, Jewish, and Moslem members of the committee, participated in the service at a mountain shrine located at a point where the Jordan River flows into the sea. The pillar will be about 170 feet high and will bear symbols of the Christian, Jewish, and Moslem faiths.

Alaska Enters the Union With Christian Heritage

When Alaska entered the Union it had the distinction of being the first state in which Christianity was introduced from Russia, back in 1794. This was fifty-three years after Vitus Bering, a Dane in the Russian imperial navy, discovered the territory which is still a mission land.

Although the Alaskan aborigines — Aleuts, Athabascans, Thlinkets and Eskimos — are still unchristianized, Alaska's 215,000 population today includes thriving Protestant and Roman Catholic as well as Eastern Orthodox communities. No complete statistics are available but Catholics are officially reported to number 22,500.

The Presbyterians came to Alaska in 1878 and are said to have been the most successful of all the Protestant missionaries. The Methodists who count over 5,000 adherents at present also achieved notable success.

Other Protestant bodies active in Alaska are the American Baptist Convention, the Moravians, the Protestant Episcopal Church, the Southern Baptist Convention, the Evangelical Lutheran Church, the Church of God (Anderson, Ind.), the Congregationalists, the United

Lutheran Church in America, and the Society of Friends.

The Quakers recently initiated a project to improve living conditions in the village of Beaver, located just six miles below the Arctic Circle. The Evangelical Mission Covenant Church has pioneered in missionary aviation in the vast region. The church now plans to set up a radio station in the Nome area.

Two of the delegates elected in 1956 to draft Alaska's state constitution were Protestant clergymen.

German Evangelical Churches Approve Women's Ordination

The ordination of women to the ministry as a means of relieving an acute clergy shortage has been approved by the synods of three territorial Evangelical Churches in Germany. Two of the bodies are in West Germany and the third is in the Soviet Zone. Previously women could study theology in Germany but were not eligible for ordination and appointment as pastors.

An influx of refugees from the Soviet Zone into West Germany has considerably augmented the Protestant population there. Of an estimated 3,000,000 who have fled the Soviet Zone since 1945, about 77 per cent have been Protestants.

The National Council Speaks

Continued from page 15

Recalling that our churches under the Lordship of the Prince of Peace have preached the gospel of peace and have sought to find specific ways to create the conditions of peace with justice and freedom,

Remembering that our churches have persistently proclaimed and worked for the universal reduction and regulation of armaments, including nuclear weapons, with adequate inspection and control, pressing toward ultimate disarmament within the framework of the United Nations,

Having in mind that our churches shared in creating, shaping, and steadfastly supporting the United Nations to help remove the scourge of war and develop the conditions of peace,

Recognizing that international relations are comprehensive, comprising many elements in addition to the military, such as the diplomatic, political, cultural, ideological, and economic, including mutual aid and trade, and that more emphasis is necessary on these constructive aspects of United States policy,

Sets forth at this time the following specific concerns more directly related to the questions of control of armaments and of the use of space, commending them for appropriate action to our churches, and to responsible officers in the government and in the United Nations:

1. Many basic issues of the nuclear-space age pose moral dilemmas which cannot be resolved in ignorance nor evaded in silence. We hold that the fullest possible information is necessary for citizens to make moral judgments on crucial and complex issues such as those related to nuclear tests and the problems of disarmament. We feel bound to express grave apprehension that decisions have been taken and programs initiated without due regard to the necessity for public understanding. Inasmuch as a democratic society depends for its effective functioning upon a capacity for self-discipline and abiding faith in the people's participation in basic decision making, we believe that more candor must be shown and more facts made available by responsible officials than has heretofore been the case. The risk of revealing secrets must be weighed boldly against the advantage of revealing truths.

2. We believe that the following measures are of particular import and should be undertaken as rapidly as possible:

(1) We urge a full-scale public information program under high governmental auspices to explain in detail, and to the utmost limits possible within enlightened security standards, what nuclear tests are regarded as essential and why. Such information should include frank disclosure as to the contribution, if any, to peacetime usage made by such tests as well as the extent to which they are actually essential to the development of tactical weapons and of relatively radiation-free explosion.

(2) We urge frank public exposition by governments of the obstacles, if any, to the expansion of the functions of the International Atomic Energy Agency. In particular, explanation should be made concerning systems of inspection and control of materials and facilities made available by the agency which are relevant to the field of military uses. What problems, if any, obstruct international agreements to place atomic tests under the International Atomic Energy Agency or other appropriate international agency?

(3) We favor the control and limitation of all nuclear tests by international agreement with a system of international inspection and safeguards under the United Nations as one step toward more fundamental disarmament negotiations. We feel that besides reactions to propaganda, there has been a genuine concern and uneasiness of conscience in the world for the sake of mankind because of continued testing of nuclear weapons. We support government policies seeking negotiations for adequate control and limitation in such matters.

(4) We urge the undertaking of responsible international technical studies of disarmament inspection and control.

(5) We reiterate our concern for persistent negotiation on the various aspects of an effective international system of reduction and regulation of all armaments.

(6) We advocate, in seeking policies necessary for the use of space, an international system with adequate inspection and controls for the development of missiles, rockets, satellites, space stations, and space vehicles, for peaceful purposes exclusively, and provisions for dealing with problems arising from the use of space, entrusting to the United Nations such functions within this program as it can effectively perform.

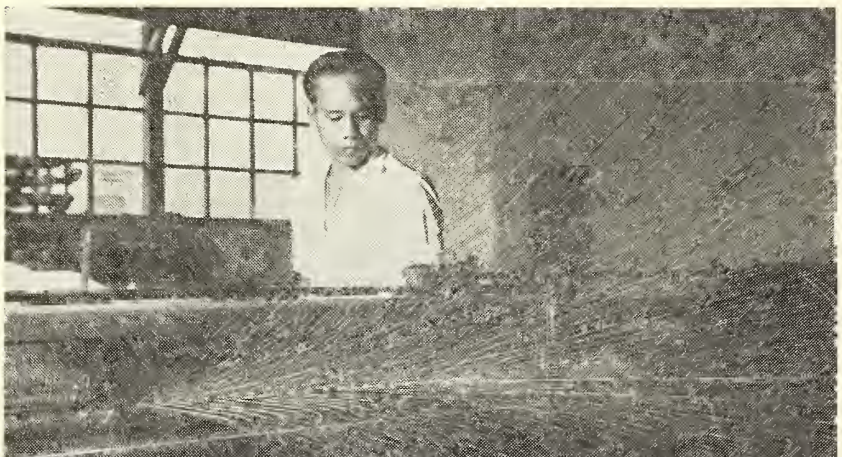
(7) We favor the establishment of a civilian agency in the United States government with primary responsibility among United States agencies for exploration and developments in the use of space.

(8) We urge international provisions for guarding against surprise attack, including agreement on and establishment of an open-skies inspection system and ground observation posts at key points, beginning these programs with limited areas, if necessary, and expanding them to include as much territory as possible at the earliest agreeable times.

(9) We advocate continuing efforts to develop more effective instruments for peaceful settlement of disputes and for peaceful change.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Three Lions

A power loom is tended by a young Indonesian in modern textile factory in Bandung

University of Indonesia Receives

American Education Aid

Jasper H. B. Garner

FOR many years the churches have been interested in the people of underdeveloped countries. They have sent agriculturalists, doctors, and educators who have devoted their lives in helping to bring them a better way of life. Since World War II, many of these countries have gained their independence, and with independence the demand for trained personnel has tremendously increased. In order to help meet the demand, the United States government, under its foreign aid program, has been sending specialists to these countries. Since most countries lack the teachers to train their own people, International Co-operation Administration has asked many American universities to aid in training them by sending members of their own faculty to teach at the universities in these countries. As of September 1956, there were fifty-three American universities who had eighty-three contracts in thirty-eight countries.

One country receiving United States aid is Indonesia. The opportunity for me to help this struggling young republic came when the University of Kentucky signed its second contract with ICA to furnish teachers for the Engineering College of the University of Indonesia. Then last summer an agreement was made to send a basic science team to the College of Agriculture and Veterinary Science of the University of Indonesia at Bogor. I was asked to be botanist on the team. Along with eight other families we arrived in Indonesia last fall in time to begin teaching at the university. The teaching fields represented by our group range from physics, chemistry, and botany to animal nutrition, parasitology, home economics, and agricultural extension.

Since the need in Indonesia is for trained people who can put the knowledge gained in the classroom into practice, we are emphasizing the practical aspects of the courses we are teaching. An attempt also is being made to point out the need for diversification in both industry and farming. At the present time Indonesia has few industries. Its main exports are oil, rubber, tin as well as some coffee and tea. The rubber, coffee, and tea are grown on large estates. However, corn and rice, which are the chief food crops, are grown by the small farmer for his own consumption on plots of land less than an acre in size. The growing of rice and corn by the small farmer solely for his own consumption has been a common practice for so long in Indonesia that a great deal of education will be required to change this. To most of the farmers the idea of a money crop which they could sell to buy corn or rice is completely foreign — so foreign that they frequently try to grow these two crops during unfavorable times of the year. The result is a harvest not worth the labor involved to plant it, while another crop suited to the time of the year could produce a good yield.

In a few areas dairying is being developed by forward looking veterinarians. However, the use of cattle for beef is almost unheard of. Most of the meat consumed on the island of Java comes from the carabao or water buffalo. The average per capita meat consumption in Indonesia is about twelve pounds a year.

In addition to training the students in the university to go out into the various fields of agriculture, we are also trying to develop Indonesian counterparts who will take over our teaching duties as soon as they are qualified. Many of the advanced students are receiving training in the United States under ICA and the Ford and Rockefeller Foundations. When they have completed their advanced training, they will return to Indonesia to teach in the universities.

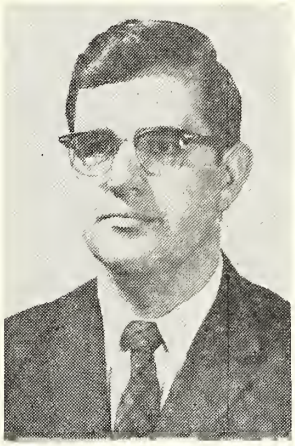
As I have mentioned previously,

the Agricultural College of the University of Indonesia is located in Bogor. We find Bogor, formerly Buitenzorg, a very pleasant town in which to live. It has a population of around 250,000 but has a small town atmosphere and is much quieter than Djakarta. It is built around the Kebun Raja, the famed Botanical Gardens founded by the Dutch more than one hundred years ago. The climate is very pleasant with an average yearly temperature of 87 degrees F. From our front door we can see Mt. Salak and Mt. Pangrango with their extinct volcanic peaks jutting some 7,000 feet into the tropical heavens. We have rain nearly every day. We look on this more as a blessing than as something undesirable since it helps to keep the temperature from getting extremely hot. Our houses were built especially for us by the Indonesian government. They are screened but have no glass in the windows and doors, only louvers. This permits the breezes to course through the houses and keep them cool.

The Goodyear Tire and Rubber Company has a tire factory in Bogor and associated with it are fifteen American families. These families along with the Kentucky team and the ICA technical experts form the nucleus of a small community church group which meets Sunday evenings in the local Indonesian speaking Protestant church. We have no regular minister but invite ministers from Djakarta and members of the American families to speak at the services.

Despite the political unrest this country has experienced since we have been here, we do not regret our decision to come to Indonesia. The people have been friendly, eager to learn, and appreciative of our efforts to help them. I believe that the Church of the Brethren as it opens up its new mission field will find this to be true also. It seems to me that often the greatest steps, whether one is witnessing for the church or working toward a better understanding between nations, can be done on an individual basis. All of us here believe that we are making a contribution toward a better understanding between our country and Indonesia and subsequently a contribution toward world peace.

Meet Your Missionaries





Philip and Mary Ann Kulp

Born in Lassa, Nigeria, West Africa, Philip M. Kulp, the son of H. Stover Kulp and the late Christina Masterton Kulp, experienced a childhood filled with great variety. He was a tiny white speck in a land of wholly dark-skinned people. Travel became a natural part of life for him. At Hillcrest School in Jos, Nigeria, where he was one of its first pupils, his fellowship was broadened to include not only young people of European and Nigerian groups, but also of Lebanese, Syrian, and Indian.

Philip received his B. A. degree from Juniata in 1952. He attended Bethany Biblical Seminary for two years after which he finished his seminary course and received his B. D. degree from the Lutheran Theological Seminary at Gettysburg, Pa., in 1958. He has done graduate work in the field of education at Gettysburg College, Shippensburg State Teacher's College, and Western Maryland College.

Practical experience in the fields of education and the pastorate were received in two years of teaching at the high school in Fairfield, Pa., and serving for more than two years as pastor of the Church of the Brethren in Thurmont, Md.

While at Juniata College in 1950 Philip met Mary Ann Moyer, a student from Waynesboro, Pa. They were married in Waynesboro in 1953.

Mary Ann is the daughter of A. Herr and Helen Elizabeth Herr Moyer of the Mennonite church. She graduated from Waynesboro High School in 1950 and then attended Juniata College in preparation for entering the Michael Reese Hospital School of Nursing in Chicago, Ill., where she was in training for two years. Her nurse's training was interrupted by the arrival of the first of their three daughters, Helen Christina, who is now three and one half years old. Tanya Marie is two years old, and Naomi Herr one year old.

After Mary Ann's marriage to Philip, she came into the fellowship of the Church of the Brethren at Waynesboro, and together they looked forward to the service of the church in the land of Philip's birth.

Philip goes to Nigeria to be the first teacher in the first secondary school in our Nigerian mission area. This school is to be opened at our Waka Teacher Training Center in early 1959. Mary Ann will serve as a nurse at the dispensary of the Training Center.

In many ways returning to Nigeria will seem like going home for Philip. However, Nigeria has made tremendous strides of progress since the days of his youth and he will be amazed by these changes. However, with his ministerial qualifications and with deep concern for the Nigerian — the Nigerian of his own age who now leads in the church — Philip and his wife are uniquely prepared for constructive service in the growing church and community to which they go.

• • •

Membership losses suffered annually by Evangelical churches in the Soviet Zone of Germany are more than six times greater than comparative figures for West Germany.



Residents of Hillcrest Homes who live in the Manor eat in the modern dining room

A Home for Senior Citizens

Editor's Note: This article has been prepared by the Brethren Service staff from information supplied by residents and friends of Brethren Hillcrest Homes, La Verne, Calif.

COMPLETION of the Brethren Hillcrest Homes, Inc., located on a six and one-half acre tract at the west side of this community, is the result of a vision, of insight and planning, and of years of effort by many individuals for the care of our senior citizens. The project, with ninety-seven guests, consists of seven single residences, one three-family residence, nineteen apartments in two courts, and five houses outside the Hillcrest tract but close to the other homes. The Manor building accommodates from fifty-five to sixty-eight people. In it are the offices, a spacious dining room and kitchen, library facilities, a large parlor or living room, a hobby room, and a beautiful chapel with a seating capacity of eighty.

The plan for development is unique. Hillcrest Drive, which is the roadway, circles the plot. The apartments, cottages, and duplexes are located on the outside of this circle. On the inside of the drive is the Manor with single and double rooms for individuals and couples.

Unusual in Construction and Program

One of the unusual features of the Homes is its construction. All residences and rooms are on the ground floor. There are no steps, stairs, or escalators. All rooms are insulated. There is no crowding of residents into rooms. The Homes are arranged to maintain privacy for each of the residents.

Beyond providing a balanced diet in a pleasant setting, the staff attempts to respect and satisfy individual need in food requirements.

The program of the Homes offers religious, social, physical, leisure-time, and other services. The spirit of the Homes is religious, devoid of cant or self-importance. The management is co-operative and congenial. The citizens are pleasant, helpful, and considerate.

Unique in Four-Stage Care

The most unique feaure of Hillcrest Homes is not its location, its type of construction, or the facilities offered. Its most unique feature is the "life care" or "four-stage care" provided by the Homes. This consists of (1) retirement cottages or apartments, (2) rooming in the main building — eating in a common dining room, (3) facilities for ambulatory residents who need care but cannot assist in the physical work, and (4) the infirmary for nonambulatory residents.

Those who live in the "retirement homes and apartments" prepare their meals, care for their quarters, and do the other tasks of a home. They are in living quarters adapted to their needs, are near congenial friends, and know they can make the transition into the "living-in rooms" as the need may arise. This is a transition period in which they may find new meaning and hope for the years ahead.

For those who either cannot care for an apartment or who desire to live in the main building and yet who are ambulatory and able to care for their own room or tasks, the rooms in the Manor are ideal. Here they may care for their living quarters, eat in the common dining room, and assist or participate in various phases of the program.

The third part of the care program provides for those who are ambulatory (who can eat in the dining room, etc.) but who need care, such as assistance in dressing, or who cannot care for their room, etc. Such assistance as is needed is provided through the staff. Each person is encouraged and permitted to do what he can for himself.

The fourth part of the care program consists of the infirmary program under the supervision of a resident nurse. Here the person receives such medical care under competent guidance as can be given in such an institution. He has the added pleasure of knowing that he will be near his friends for such

care and that provision is made for it. Obviously, major medical care needing hospitalization must be provided in the regular hospital of the community.

The Pioneering Spirit

Every movement must have as its leader a pioneering spirit. For Hillcrest Homes there were many but none to take the place of Mrs. J. W. Lear. In the summer of 1945, she put her interest in older adults into a resolution asking for a home for senior citizens in the Southern California District. Though crippled in one leg, she went from door to door soliciting interest. Within two weeks she had received 110 signatures.

Next, the La Verne church faced the problem. C. Ernest Davis, then moderator of the church, presented the idea to the church council. It was unanimously approved and referred to the district conference for action.

After two years of study, the district conference delegate body approved the recommendation for such a home. However, some people felt the idea to be "visionary" and took a "let-the-other-fellow-finance-it" attitude. Perhaps this was somewhat related to a decision of the district conference (ten years or more earlier) which accepted a report rejecting a gift of a property and a sizable sum of money from Jacob Price, now deceased, and his wife for the establishment of a home for senior citizens. At any rate, progress was very slow in these early stages of the project.

Once the directors of the Homes purchased the La Verne site, the whole concept took on new meaning. A master plan was provided by competent architects. Individuals and groups became interested. Mr. and Mrs. Charles C. Myers gave approximately $24,000 from their estate to the Homes. Miss Hortense Lear deeded property valued at $20,000 to the Homes at about the same time. The first building on the project was built with funds provided from the sale of a property given by Elder and Mrs. S. E. Decker.

Seldom has a similar project of like proportions been developed in any district in comparable time. The total valuation of Hillcrest is beyond a half million dollars, and nearly all the building has been done during the past six years.

The Homes organization donated the land on which individuals or families who qualified in age and moral standards built their units. Each person or family has the use of the property to live in or to rent during their lifetime. At their decease the property automatically reverts to Brethren Hillcrest Homes, Inc. The District of Southern California and Arizona elects five of the seven trustees for the Homes. These five appoint the other two members.

Many others gave to the development of the project. At least eight persons donated sizable amounts of money for the chapel. Mrs. Edythe L. Wengert donated an electric organ for the chapel in memory of her husband. J. Ross Hanawalt, a trustee of the Homes for ten years and a brick and stone mason by trade, donated all masonry labor in the buildings. He also pioneered in making the Homes project possible, including making the initial arrangements for the purchase of the land.

Such an enterprise demands competent supervision. W. Earl Breon was called in July 1952 to be the promoter and executive for Hillcrest Homes. His work for the Homes included study in methods and management of homes in general and of Hillcrest in particular. Under his guidance the progress was steady and continuous. J. Marion Roynon succeeded Mr. Breon on June 1, 1958, as administrator.

Hillcrest is unusual — in location, in program, in four-stage care, and in atmosphere. To understand and appreciate it, one needs to visit with the administrator, to eat at the tables, to study the plan and architecture, to associate with those who live there, to learn to know the Manor superintendent and assistants. No doubt this home has not answered all problems, nor does

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

To an older person seeking companionship:

We have given much thought to the problem you present and believe that there are many older persons who feel as you do, but who are not able to be as honest in recognizing what their real wishes are. You are to be commended in being so forthright in your approach.

In the large metropolitan area where we live we have made inquiries through church channels to discover if there are meetings in which older people can become acquainted with the possibility of sharing the rest of their lives together. It is indeed with regret that we found there are no such agencies which we consider religiously centered, or even legitimate. Apparently too many such groups, once they get started and regardless of how high their motives were when they began, are exploited by people who join for their own gain. We can tell you, however, of a few of our churches where persons have gone simply for winter vacationing and have found within the church fellowship most amiable and fine companions.

We feel that you have met your years of being alone very well. Your extensive reading, letter writing, nursing, and church interest have undoubtedly stood you in good stead and left you at least comparatively relaxed as over against persons who do not admit to their loneliness. The contributions that you will make with your activities over the coming years, even though they must be curtailed as you grow older, and your forthright attitude will help you not only to face life steadfastly but will keep you the kind of person who will be an excellent companion always.

Our thoughts and prayers are with you.

Clyde and Kathy Weaver.

it say that this is the final or only way to solve the problems of older adults, but certainly it is one way and one which is working for those in the far West. So we are certain Hillcrest would say, "Come over and visit with us some time. See how we do it out West!"

Older Ministers Recognized

OLDER ministers and their wives were honored by the First District of Virginia in a special service of recognition held on July 27 at First church, Roanoke. Citation certificates were presented to men, not previously honored, who had been in the ministry for fifty years, or to ministers who had reached the age of seventy-five.

Cited for their long and faithful service were: Elbert L. Clower, R. M. Clutter, John S. Crumpacker, E. C. Firestone, D. Price Hylton, Eugene King, H. B. Layman, J. Bunyan Peters, Ernest F. Sherfy, and O. R. Thomas. Together these men had a total of 436 years of preaching to their credit.

Speakers for the occasion were Merlin E. Garber, pastor of Central church, Roanoke; and Mrs. Earl Mitchell, a pastor's wife.

Such a service, held every five years by the First District of Virginia, is commended to other districts for consideration.

"I Bequeath to My Church"

In an interview with Robert Greiner, treasurer of the General Brotherhood Board, H. Spenser Minnich, director of special gifts, asks several questions that Messenger readers would like to ask.

H. Spenser Minnich: In your treasurer's report to the 1958 Des Moines Conference you indicated $150,128 had been used from bequests and lapsed annuities. How does the General Brotherhood Board handle bequest money coming from wills?

Robert Greiner: Bequest money is received when executors make disbursements from estates. Such funds are expended at the direction of the Board, usually in the next budget year.

H.S.M.: How are designated bequests handled?

R.G.: If a bequest is designated for a special purpose such as missions, Pension Plan or Brethren Service, this money is expended for the purpose indicated.

H.S.M.: Is bequest income rather uniform in amount from year to year?

R.G.: Since 1940 it has varied from a low of $18,010 in 1953 to a high of $152,156 in 1957.

H.S.M.: Which is preferable, bequests for investment, of which only the income can be used, or bequests which may be consumed in the work?

R.G.: Either type of bequest is welcomed. The testator may have a preference and it will be respected. In general the Board desires bequests without any special designation for such can be used at a time and for a purpose according to need and program.

H.S.M.: Our readers, I think, would like an explanation of "lapsed annuity."

R.G.: By annuity we mean the money the Board pays twice each year to people who have given a sum of money requesting a life income based on the principal sum given. When the donor annuitant dies or voluntarily relinquishes further payments, we call the agreement a lapsed annuity, and the annuity gift balance may then be used by the Board.

H.S.M.: How is the amount of the semiannual annuity payment determined?

R.G.: The age of the one or two persons included in any agreement determines the rate.

Examples of Rates

One Person

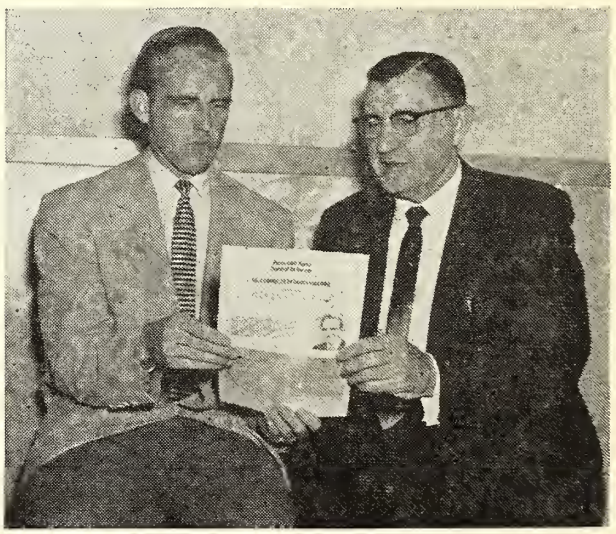
Age	*Rate*
55	4.2%
69	5.4%
77	6.7%
80	7.4%

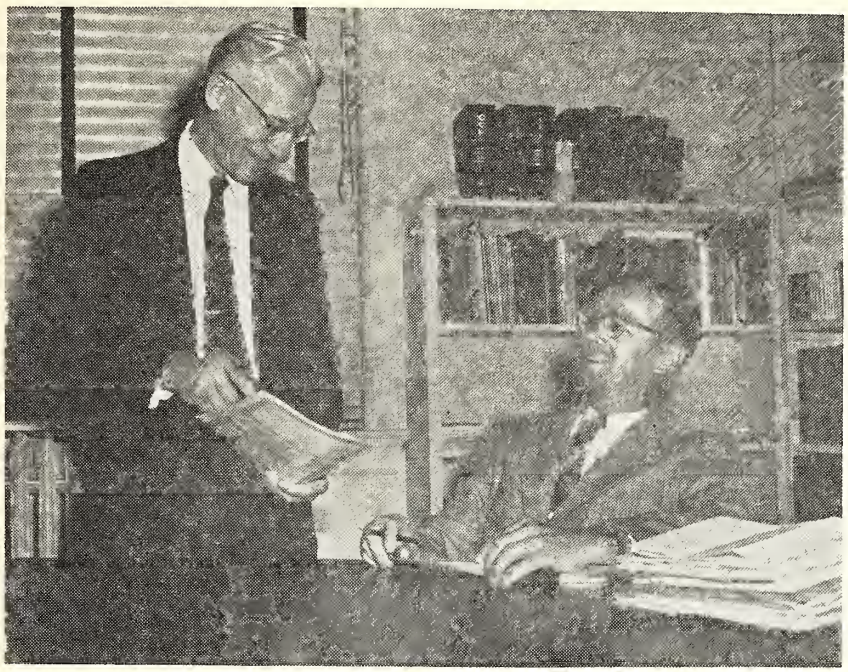
Two Persons

Ages	*Rate*
60 and 55	3.8%
65 and 65	4.3%
75 and 72	5.0%
80 and 80	5.8%

Marlin Heckman and Jeff Mathis, Pacific Coast regional executive secretary, review the counseling program on church vocations initiated last summer by the Pacific Coast Region. Through this pilot project, sponsored by the youth of the Pacific Coast Region in co-operation with the General Brotherhood Board's summer pastor program, young people of high school age were presented the challenge of church vocations and given information about opportunities for service in leadership in various areas of the life and program of the church.

As field counselor, Marlin, a 1958 La Verne College graduate, traveled 6,000 miles in the states of Arizona, California, Oregon, Idaho, and Washington. In his meetings with young people in local churches, in camps, and in youth conferences, he found them responsive and concerned.





H.S.M.: Is there an income tax deduction for annuity plan gifts?

R.G.: There is a generous tax deduction in the year of the gift. Also a large part of the annuity received by the annuitant is exempt from income tax each year.

H.S.M.: Is money given on the annuity plan returnable at donor's request?

R.G.: No.

H.S.M.: Some people like the plan but have concern about expenses of old age. How can they give and have security of principal to meet an emergency?

R.G.: Donors may give money to the Board under agreement that in case of need part or all of the gift will be returned to the donor. Such donors will receive as annual income the net amount the Board earns on its investments. This averages approximately 4%.

H.S.M.: Does the Board desire gifts of real estate?

R.G.: Oh, yes! A gift of a farm or city property is very welcome. An increasing number of people are making gifts by deed under a contract reserving life use or income for themselves.

H.S.M.: Would gifts of stocks or bonds be accepted?

R.G.: Certainly — as an outright gift, or the Board is willing to contract with the donor to pay all dividends to the donor or to donors or survivor. At the decease of the person or persons in the contract, the Board may convert the stock or bonds into cash and use it in the program.

H.S.M.: What is the advantage of these life transfers rather than making the gift in a will?

R.G.: Economy in estate administration, freedom from tax in some cases and help from the Board to the donor who in older years may be unable to look after real estate or other investments.

H.S.M.: Would life insurance be a way of giving?

R.G.: It is a good way. Premiums are tax deductible on policies delivered to the Board naming it irrevocably the beneficiary. Some people name a wife or husband the primary beneficiary with the Board named second to receive the benefit if the person named is not living when the policy is payable. This idea should be publicized because many policies should be so written. Insurance companies are glad to co-operate.

H.S.M.: Could church extension notes be given? These are the loans people have made to the Board to help build churches in new areas.

R.G.: These notes are payable to the payee named in the note. They could easily be written authorizing the Board to retain the principle if the payee is deceased on or before the date the note is due.

H.S.M.: Have you ideas for making known to potential donors these ways of giving?

R.G.: The Board desires you as director of special gifts to share this information with all who are or may be interested. You are willing to talk with people confidentially and without obligation, are you not?

H.S.M.: Yes, I've had the joy of wonderful visits with some of the most interesting members of the Brotherhood. Many have expressed real joy as they considered what they would like to do and their manner of procedure, by outright gift, by will, or other instrument.

R.G.: Do pastors, finance board members, and interested leaders have a responsibility?

H.S.M.: Each congregation is responsible to give guidance to members about giving, not only from current income but out of accumulated possessions. I have been helped very much in my work when given information regarding people with capacity to strengthen the Board financially in its administration of the great redemptive and creative work of our church. Literature is shared with these people and often a personal conversation can be arranged.

Cartoon Booklet on Peace

Anti-Missile Missile tells in cartoon drawings and informal verse the church's message of peace and disarmament. The folly of the arms race along with suggestions for constructive actions toward peace are presented in language everyone can understand. Sample copies have been sent to pastors and Brethren Service representatives. Additional copies are available at the following rates: 1-9 copies, 20 cents each; 10-49 copies, 15 cents each; 50 or more copies, 12 cents each. Order from Church of the Brethren General Offices, Elgin, Ill.

Readers Write

Continued from page 2

Could you not encourage more of the Brethren laity to write, for they have had experiences that even some of our own ministers and even

Brotherhood leaders have not had? — Robert E. Hanks, Ambler, Pa.

* * * *

My impression of the Brethren belief is that we are constantly searching for the truth, which is as I think it should be. That would mean that we must search out the truth wherever it is, whether on the "outside" or the "inside."

I don't think any thinking person will say that we have all the truth and there is no truth among other people. Therefore, I think that it is the duty of our editorial staff to print articles by people from the "outside" when that article might help us to know the truth better. Let us not hold to tradition at the expense of truth. — Bruce C. Turner, Decatur, Ill.

* * * *

As a teacher in the church school and a public school teacher interested in teaching in and beyond the limits of the Church of the Brethren, I had the very pleasant experience of serving in county Sunday school work, where I exercised in churches of other denominations. This has been one of the richest experiences of my religious life. I have been convinced that Christians of other denominations are just as sincere as any Brethren I have ever known. May the Lord bless every one of them.

I question seriously whether we should consider ourselves Brethren if we cannot love the *b*rethren. "We know that we have passed from death unto life, because we love the *b*rethren. He that loveth not his brother abideth in death" (1 John 3:14).

May I suggest that you should not limit yourself to select articles only from members of the Church of the Brethren as contributions to the Gospel Messenger. While attending the World Sunday School Convention at Toronto in 1950, and the International Sunday School Convention at Cleveland, Ohio, in 1955, I heard so many fine addresses by able speakers that I am convinced that there are many fine Christian men and women "outside" of the Church of the Brethren. — Reuben K. Ziegler, Bethel, Pa.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

***Life and Teaching of Jesus Christ.** James S. Stewart. Abingdon, 1958. 192 pages. $1.50.

For some time we have needed a handy up-to-date study of both the life and teachings of Jesus which the church school teacher, devout layman, and minister could use as a sourcebook and guide. James Stewart, perhaps better known for his classic work on Paul, A Man in Christ, brings to this study the virtues of careful scholarship, deep spiritual insight, and the ability to produce an eminently usable little volume. The book is well balanced between attention to the narrative and life of Christ and an interpretation of the ethical and spiritual values implicit in his ministry. The twenty-one chapters cover well the high points of all we know of Jesus' life and teachings and deal in detail with all important aspects of his teachings as well as his significance for the Christian today. Each chapter is finished with daily Bible readings and questions for discussion. This book should have wide circulation among Brethren. — *Chalmer E. Faw, Chicago, Ill.*

***A Month With the Master.** Archie Matson. Harpers, 1958. 252 pages. $3.75.

This is a devotional manual that calls for the discipline of the imagination, emotions, and will. By these disciplines one enters into the life and stress of our Lord's life—the problems of the people of his time —in order to see our own life and time rightly, and to hear the living word of God for our hearts and age. This is a book to be lived with and to be lived—not just read. It is a venture with the Master in creative imagination, affirmation, and dedication. Though the author directs the imagination to the real Jesus, he does not leave us there in mystical dreaming; we are called upon to write prayers, to pray, to commit ourselves to the divine wisdom and word that comes out of these acts of communion with the Lord. The manual puts the essence of Ignatius Loyola's spiritual exercises in contemporary and usable form for Protestants. Its use will deepen and enrich the life in and with God and our fellow men.—*Glen Weimer, Arlington, Va.*

***Christians Are Citizens.** Edited by Malcolm P. Calhoun. John Knox, 1957. 139 pages. $1.25.

This is an excellent five-session study unit for the church school, a Sunday evening of Christian citizenship, or a special study group. It is also exciting and stimulating for the ordinary reader. The first chapter, The Foundations of Christian Citizenship, is written by Edward LeRoy Long, Jr.; the second chapter, The Christian and His Government, is by John D. Moseley; the third chapter, The Christian in His Community, is by Robert B. McNeill; the fourth chapter, The Christian and Community Conflicts, is by John H. Marion; and the fifth chapter, Citizenship as Christian Vocation, is by Francis Pickens Miller. We Brethren will be greatly helped by reading and studying this little book. — *Ralph E. Smeltzer.*

***Help Your Boy or Girl to Be Christian.** Edmund W. Janss. W. A. Wilde, 1956. 184 pages. $2.50.

This book gives many helpful suggestions to parents on the basic problems which face their boys and girls at anytime. The author has drawn from a wealth of experiences both from his own family life and that of a wide pastoral experience. — *Nancy C. Flory, Staunton, Va.*

Jeremiah, Prophet of Courage and Hope. J. Philip Hyatt. Abingdon, 1958. 128 pages. $2.00.

Jeremiah is one of the greatest books of the Old Testament, one which should be read, studied, and used more extensively in Christian life and thought. But it is not an easy book to pick up and understand readily. One needs a guide through its rewarding but somewhat disordered contents. Such a guide is furnished by this little book, written simply and helpfully by a recognized Old Testament scholar and teacher. With clear, penetrating strokes, the author paints a picture of the prophet, his times, his career, his personality, his religious beliefs, and his permanent contributions. Appended to this is a very useful suggested chronological arrangement of the book, a selected bibliography, and both scriptural and topical indexes. — *Chalmer E. Faw, Chicago, Ill.*

Obituaries

Bittner, Vernon Eugene, son of Harry and Bessie Critchfield Bittner, was born Aug. 3, 1931, and died Sept. 9, 1958. Surviving are his wife, Jean Brund Bittner, the parents, two sisters and two brothers. Funeral services were conducted from the Hauger funeral home by Bro. Earl Brubaker. Interment was in the Edie cemetery. — Mrs. A. C. Maust, Sipesville, Pa.

Bowers, Ellen Landes, was born at Reserve, Kansas, Dec. 20, 1880, and died June 8, 1958. She became a member of the Church of the Brethren at an early age, and was a charter member of the church at Fruitland, Idaho. She was united in marriage to Henry E. Bowers, who died in 1930. In November 1931, she was married to Levi Z. Schubert, who died in 1939. In July 1951 she was married to J. H. Bowers, who survives her, along with three daughters, six grandchildren, and one sister. Funeral services were held at the Shaffer Memory chapel by Rev. Marion Smith. Interment was in the Payette Riverside cemetery. — Mrs. Frank Yost, Payette, Idaho.

Brechbill, Emma Grace, died at Boonsboro, Md., Sept. 1, 1958, at the age of seventy-five years. Surviving are one brother and a foster son. She was a member of the Greencastle church for many years. Funeral services were held from the Zimmerman funeral home in Greencastle, Pa., with the undersigned and Bro. Clayton Gehman officiating. Interment was made in the Cedar Hill cemetery.—Samuel D. Lindsay, Greencastle, Pa.

Broadwater, John W., was born Dec. 1, 1881, and died Sept. 8, 1958. He was a member of the Root River church, Minn., and had served as trustee. Surviving are four sons, one daughter, two sisters, sixteen grandchildren, and one great-grandchild. Funeral services were conducted by Brethren Warren W. Hoover and Mark Burner. Interment was in the church cemetery. — Mae Fishbaugher, Preston, Minn.

Buechley, Jacob M., son of Tobias and Lydia Blough Buechley, was born in Somerset County, Pa., May 22, 1871, and died at Berlin, Pa., Sept. 2, 1958. He was a member of the Brothersvalley church, Pa. He is survived by his wife, Lizzie Bingner Buechley, two daughters, one grandchild, and four great-grandchildren. Funeral services were held at Johnson and Son funeral home by Bro. Herald V. Seese, Rev. Ralph E. Mills, and Rev. N. V. Leatherman. Interment was in the Pike cemetery. — Mrs. Joseph Humphrey, Dallas, Texas.

Dowdell, Elsie Eversole, died at Dayton, Ohio, Sept. 4, 1958, at the age of eighty-nine years. She was very active in club and welfare work. She is survived by her husband, Charles E. Dowdell, five children, eleven grandchildren, and twelve great-grandchildren. — C. E. Dowdell, Dayton, Ohio.

Fike, Elna, daughter of Joseph B. and Orlena Belle Collier Hylton, was born Nov. 15, 1900, near Ava, Mo., and died at Burkittsville, Md., Sept. 9, 1958. She became a member of the church at the age of twelve years. On June 3, 1923, she was united in marriage to Lester E. Fike. She served with her husband in a number of pastorates. She is survived by her husband, Lester E. Fike, two daughters, five grandchildren, three brothers and two sisters. Services were conducted at Middletown, Md., by Brethren Arthur Scrogum and Newton Poling and at Eglon, W. Va., by Bro. Marshall Wolfe. Interment was in the Eglon cemetery. — Lester E. Fike, Burkittsville, Md.

Flory, Helen Humphreys, wife of John S. Flory, Jr., died at Harrisonburg, Va., Sept. 1, 1958. She was a member of the First Baptist church at Oak Park, Ill. She is survived by her husband, one daughter, her mother, three sisters, and three brothers. The funeral services were conducted in the College Street church, Bridgewater, Va., by Dr. Carl S. Winters and Bro. Bernard N. King. Interment was in the Oak Lawn cemetery. — Mattie V. Glick, Bridgewater, Va.

Hickok, Minnie Grace, daughter of John and Sarah Belle Myers Wise, was born June 24, 1891, and died Sept. 12, 1958. Her husband, Lorn E. Hickok, preceded her in death. She was a long-time member of the Purchase Line church, Pa. She is survived by five children, seventeen grandchildren, and five stepchildren. Funeral services were held at the Purchase Line church by Bro. Leo Fisher. Interment was in the Montgomery cemetery. — Mrs. Lyle Wise, Clymer, Pa.

Hummer, Fannie, daughter of Jacob R. and Alice G. Hollinger, was born in Lancaster County, Pa., Sept. 26, 1901. Reuben H. Hummer, son of Clayton S. and Emma Hertzog Hummer, was born Dec. 18, 1897. Mr. and Mrs. Hummer lost their lives on Aug. 14, 1958, in the KLM Dutch airliner crash. Both were active members in Mohlers church, Pa. They are survived by two sons, four daughters, and ten grandchildren. Mrs. Hummer is survived by one sister and two brothers. Mr. Hummer is survived by his mother and one brother. Memorial services were held in Mohlers church by Brethren John L. Myer and Ralph B. Heisey. — Lorraine Heffley, Stevens, Pa.

Hummer, Maria, daughter of Jacob and Katie Miller Hackman, was born in Lincoln, Pa., and died Aug. 14, 1958, at the age of sixty-two, in the KLM Dutch airliner crash. She was the widow of Alvin H. Hummer. Surviving are two sons, six grandchildren, two sisters, and five brothers. Memorial services were held in Mohlers church by Brethren John L. Myer and Ralph B. Heisey. — Lorraine Heffley, Stevens, Pa.

Jones, Jack William, son of Mr. and Mrs. William F. Jones, was born Aug. 22, 1940, and died Sept. 1, 1958. Having graduated from Tecumseh High School in 1958, Jack was planning to enter Manchester College this fall as a preministerial student. He is survived by his parents and three sisters. Funeral services were conducted by the undersigned. Interment was in the Glen Haven cemetery. — Chester I. Harley, New Carlisle, Ohio.

Kissinger, Howard E., son of Elijah and Magadelene Kissinger, was born near Mohnton, Pa., Feb. 1, 1892, and died Aug. 25, 1958. Surviving are his wife, Anna Stauffer Kissinger, one son, one sister, and two grandsons. Funeral services were conducted in the Akron church, of which he was a member, by Brethren Harry S. Dohner and Elwood Shelly. Interment was in the Middle Creek church cemetery. — Minerva Rudy, Akron, Pa.

Limbaugh, Joel, was born Nov. 25, 1887, at Winchester, Tenn., and died July 28, 1958, at Batavia, Ill. He was a member of the Batavia church. Surviving are his wife, Nellie Limbaugh, a daughter, a son, five grandchildren, two sisters, and three brothers. Funeral services were held in Batavia by Brethren Carroll Petry and Herman Landis. Interment was at River Hills Memorial park. — Mrs. Fred Herren, Batavia, Ill.

Martin, Newton J., son of David B. and Mary Martin, was born near Great Bend, Kansas, March 28, 1888. He was united in marriage to Lula A. Hylton on Dec. 25, 1907. He united with the

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Church of the Brethren in 1907, and for many years sang in the choir. He is survived by his wife, one son, and one daughter. Interment was in the Lakewood Memorial cemetery, near Modesto, Calif. — Mrs. Ralph W. Webber, Modesto, Calif.

Moorman, William L., son of Walter and Clementine Moorman, was born near Nickerson, Kansas, Dec. 23, 1903, and died Aug. 30, 1958. He was married to Laura Osenbaugh on Sept. 29, 1926. Surviving are his wife, two daughters, a son, and three grandchildren. Funeral services were held in the Salem church by the undersigned, assisted by Bro. Harvey Lehman. Interment was in the Memorial Park cemetery. — Elmer L. Dadisman, Nickerson, Kansas.

Roderick, Leonard M., was born May 31, 1927, and died Aug. 12, 1958. He is survived by his mother, Mrs. Edna Roderick, and two brothers. Funeral services were conducted in the Boal funeral home by the undersigned. Interment was in the Nethken Hill cemetery. — Galen E. Fike, Eglon, W. Va.

Sellers, Effie L., daughter of Cloyd and Minnie King Nichols, was born in Scott County, Ind., July 31, 1893, and died in Huntington, Ind., Aug. 26, 1958. On Feb. 3, 1943, she was married to Albert Sellers, who preceded her in death. Surviving are two brothers. Funeral services were conducted at the Bailey mortuary by Rev. Claud Studebaker. Interment was in the Beech Grove cemetery. — Mrs. M. Edith Warstler, Fostoria, Ohio.

Smith, Loy F., was born April 27, 1898, and died Aug. 17, 1958. Surviving are his wife, four sons, one daughter, one sister, and eleven grandchildren. Funeral services were conducted by the undersigned at the home. Interment was in the Philos cemetery, Western Port, Md. — Galen E. Fike, Eglon, W. Va.

Snyder, Viola Fern, daughter of Charles and Nettie Wilson, was born in Bedford, Pa., Dec. 4, 1901. Surviving are her husband, Ralph Snyder, one daughter, one son, two sisters, and two brothers. Funeral services were conducted in the Church of the Brethren by Bro. Donald Leiter. Interment was in the Ritchey cemetery. — Sara Snyder, Everett, Pa.

Taulton, Harvey Elmore, was born Dec. 17, 1909, in Knoxville, Md., and died June 18, 1958. He was married to Dorothy Emerick on Dec. 17, 1941. He is survived by his wife and three sons. He was a member of the New Carlisle church, Ohio. Funeral services were conducted by Rev. Harvey Hahn, pastor of the Otterbein EUB church, Dayton. Interment was in the New Carlisle cemetery. — Chester I. Harley, New Carlisle, Ohio.

Church News

Eastern Pennsylvania

Akron — Bro. Ellis Shank of Myerstown, Pa., told of his experience in volunteer work. Mrs. J. C. Wine spoke at our mother-daughter fellowship. One was baptized. Darle Jean Bomberger is giving a year of volunteer service to the Brotherhood. A number of our children and adults attended Camp Swatara this summer. Bro. Norman Patrick preached a mission sermon in August. A number of the ladies of the church have become auxiliary members of the Brethren Home at Neffsville, Pa. Joyce Groff represented our young people at the Brethren National youth conference at Lake Junaluska, N. C. The men's work sponsored the stewardship film, Split Level Family. Our annual church social was held in September. We had our love feast on Oct. 18. A group of exchange students from Europe worshiped with us one Sunday. We are increasing our giving to missions. Our visitation teams have been increased by using lay members in response to the Anniversary Call. — Minerva Rudy, Akron, Pa.

Middle Pennsylvania

Spring Run — The 100th anniversary and home-coming of the Spring Run church was observed on Sept. 13-14. A. C. Baugher of Elizabethtown, Pa., was the speaker. On Sunday afternoon a special program and historical presentation were given by the undersigned and Fern Dunmire. At the 1858 dedication service Jos. R. Hanawalt was the speaker. The membership then was about 300, and preaching services were held at twelve or fifteen places. Membership is now 410. — Lawrence Ruble, McVeytown, Pa.

Southern Pennsylvania

Back Creek, Brandts — Our Bible institute was conducted by A. C. Baugher, president of Elizabethtown College. Kenneth Kreider, a BVS worker, showed pictures and gave a talk on his work in Germany, Austria, and Italy. Bro. Graybill Hershey of the White Oak congregation conducted a series of services in August. One was baptized. Our women's work group has been active in making comforters and also canning for relief. Ismael Andugar, a minister to migrant workers, spoke in our church one evening about this work in the county. Bro. J. L. Miller was our speaker at our annual Sunday school meeting on Oct. 12. — Mrs. Milton H. Baldner, St. Thomas, Pa.

Upper Codorus — The church met in council and re-elected Brother N. S. Sellers as moderator. The women's work group presented a program at a Sunday evening service entitled Go Ye. The church is participating in the Anniversary Call program. Our love feast was held on Oct. 12. Since this is the oldest congregation west of the Susquehanna River the district meeting will be held here Oct. 28 and 29. — Lydia M. Resser, Manchester, Md.

Western Pennsylvania

Fairchance — Our revival meetings were held by S. Clyde Weaver. One was added to the church. Edna Frye of Windber, Pa., conducted a teachers and workers conference in our church in January. An installation service was held for our pastor, Bro. James Daughtry. In the pulpit exchange our speakers were Gerald Deffenbaugh, Judson Faust, Edward Cauffield, and Harold Seese. On May 10 two babies were dedicated at the morning worship service. Mrs. Homer Weaver, of Brown's Chapel Methodist church, was the speaker for our mother-daughter fellowship on May 13. Four of our adults attended Annual Conference this summer. The offering that was given at our daily vacation Bible school was sent to the Navaho Indian mission. Womens' work is collecting clothing for world-wide relief. — Ellen Miller, Fairchance, Pa.

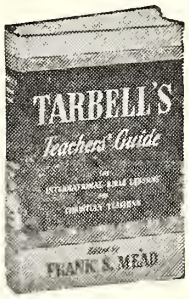
Walnut Grove — Our mother-daughter banquet was held on May 6. Twen-

ty babies were dedicated on Mother's Day. Family night was observed, with a dinner at which Bro. Ronald Petry, our intern pastor, and his family were welcomed. All new members who were received during the year were welcomed at this time, too. Mr. Seymour Callet, a converted Jew, was the speaker for this event. Our church was represented by five delegates at the Annual Conference. The children presented the pageant, The Lord's Prayer, on Children's Day, June 8. Our Bible school was held June 9-13. At our council meeting in September the Sunday school and church officers were elected for the coming year. Since our last report twenty-seven have been received by baptism and two by letter. The district women's work meeting and banquet were held in our church on Sept. 25; Mrs. George Detweiler of Waynesboro, Pa., was the speaker. — Mrs. S. L. Lehman, Johnstown, Pa.

Western Maryland

Danville — A week of services was held by Brethren D. W. Tusing and Connell Chaney of the Wiley Ford church, W. Va. The home and family life committee had a Mother's Day program for Family Week in May, and a supper and talk on family life by Bro. Herbert Alford of Frostburg, Md., in September. From our church Mrs. Mary Raley and Mrs. Ruby Fike attended the "four in one conference." Two workshops were held here, one in March and one in July, on stewardship and every-member canvass. Miss Phyllis Kingery showed slides on Brethren Volunteer Service. We held a vacation Bible school in June for one week. Revival services were held Sept. 14-28, by Bro. Don Mathews of Grantsville, Md. Our CBYF group entertained the subdistrict fellowship at Van Pelts Park in June. — Mrs. Amelia League, Keyser, W. Va.

Western Port — Brother and Sister Chester Shimer were our delegates to Annual Conference. Ann Shirley Hartman also attended Conference before coming home after serving one year in Brethren Service work. Bro. W. E. Vansickle held a one-week evangelistic meeting. Members of the women's work organization and Bro. Galen Fike attended the Southeastern Region conference at Bridgewater, Va. Our CBYF attended the youth round table at Brick church. The Western Maryland and First West Virginia women's district workshop was held at our church. The guest speaker was Louise Showalter. Bro. Wendell Flory was guest speaker at a morning and an evening service; his topic was about our Indian Brethren. John E. Grindle, a member of the Bruce high school faculty, was a Sunday evening guest speaker. Our annual family fellowship supper was on May 8. A play was presented by members of Maple Spring congregation. On Aug. 31 Bro. Galen Fike, our interim pastor, gave his farewell sermon at the morning service. In the evening we had a farewell reception and presented a gift to Brother Fike. On Sept. 5 Bro. Levi J. Ziegler was installed as our pastor by Bro. Jonas Sines. The message was brought by Bro. B. B. Ludwick. A reception followed the installation to welcome Brother Ziegler, his wife, and son into our church family. — Mrs. Ruth Liller, Western Port, Md.



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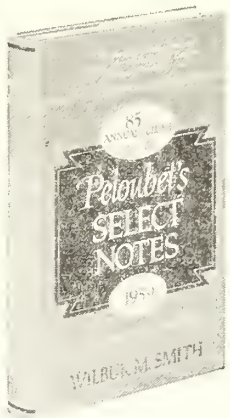
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Tennessee

Cedar Creek — We met in council on Aug. 6 and new officers for the year were elected. We held our vacation Bible school in early June. We sent delegates to both Annual and district meetings and met with the other church delegates at the Birmingham mission for training on the Call program. We held our camp for young folk and children in August with G. W. Petcher and Mrs. Sam Quimby as co-director. Bro. Ronald Wine and Bro. Floyd Replogle were campfire speakers. — Mrs. G. W. Petcher, Citronelle, Ala.

First Virginia

Cloverdale — Our church was one of twenty to participate in the simultaneous revival services, a part of the local observance of the 250th anniversary. Bro. William Eicher was our guest speaker. Seven were received by letter. One Sunday in June our morning worship was at Camp Bethel, followed by a picnic. We have recently installed hearing aids in the sanctuary. Our pastor and Earl Thacker were our delegates to Conference. Our delegates to district conference were Wilbur Layman, Mrs. W. K. Murray, Mrs. O. S. Garber and Joe Kinzie, Jr. Recent guest speakers have been Minor C. Miller, Ray Showalter, Lawrence Rice, Price Bowman, and Ned Crumpacker. Our revival will be held Nov. 2-16 by Bro. Hubert Newcomer. We had an installation for all the officers and teachers on Sept. 28. For relief our women's work gave thirteen quilts, several new and used garments, hospital pads, and six medical kits. Seven infants were dedicated on Mother's Day. Recent study groups have included: Mental Health and Religion, Doctrines of the Brethren Church, How to Make Prayer More Meaningful, and How to Know the Will of God. Fourteen youth and juniors attended Camp Bethel. — Mrs. W. K. Murray, Roanoke, Va.

Hollins Road — Bro. Ernest E. Muntzing has served our church for a year. We had a school of missions, using the mission theme, Japan. Guest speaker at the last session was Hiroko Inadomi, a Japanese student at Roanoke College. Brother Muntzing conducted a revival at the Greenmount church near Harrisonburg. He also had charge of devotions on a local radio station for a week in the summer and spoke on Sunday TV Chapel on a local TV station. Bro. Eugene Kahle was guest minister for our spring revival. Our fall revival was held Sept. 15-28, with Bro. J. A. Robinson as our evangelist. Fifteen small children were dedicated on

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Church of the Brethren
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Mother's Day. In commemorating the 250th Anniversary we had a special anniversary love feast and communion service. A youth choir has been organized under the direction of Bob Stamback. Our Scout troop was presented with the Baden-Powell honor unit banner for having achieved the unit goal in increased membership. Among our guest speakers have been Brethren Harry H. Ziegler, A. Ray Showalter, H. Lawrence Rice, Orval S. Garber, and Brother and Sister Baxter Mow and Mrs. Ernest Snavely. Carr and Associates were employed to direct our every-member church canvass. A service of dedication for our church lot, parish house, infants' nursery beds, and tables for the social hall was held in June. Twenty-six members have been received by baptism and four by letter. At our church council on Aug. 10, eleven couples were elected to the office of deacon. We are going to set up the undershepherd plan. — Mrs. Betty J. Metz, Roanoke, Va.

Pleasant View — Our church participated in the district-wide revival effort, April 17 — May 4. Bro. Clyde E. Hylton brought the messages. Bro. Edward K. Ziegler, district board chairman and pastor of the Williamson Road church in Roanoke, Va., conducted installation services for our new pastor, Bro. V. Enos Griffith, on Aug. 10. Home-coming speaker was Bro. Guy Wampler. In the afternoon Bro. H. Lawrence Rice officiated at a note-burning ceremony indicating the freedom from debt of our new church. Our fall revival, beginning Sept. 24 and closing with the love feast on Oct. 5, was conducted by the pastor. — Galen McAvoy, Fayetteville, W. Va.

Southern Virginia

Antioch — Bro. Merlin Garber was speaker at the family night banquet. On Mother's Day a consecration service was held for parents and babies. In observance of our 250th anniversary the juniors studied The Story of the Brethren in the spring quarter. Meditations on Brethren Life was made available to the church membership. A vacation Bible school was held June 30 — July 5. Thirteen health kits were prepared in the school for overseas relief and the daily offerings were used to support a missionary child through the Brotherhood Fund. The church choir sang at district conference. Our pastor, Bro. C. M. Key, held revival services for one week in August at Charmco, W. Va. Evangelistic services were held in our church, Aug. 17-24, by Bro. H. Lawrence Rice. Twelve youths united with the church at this meeting. Six of our youth attended the National Youth Conference at Lake Junaluska, N. C., Aug. 25-29. — Mrs. Glenn R. Wertz, Rocky Mount, Va.

Coulson — We had a love feast in observation of the 250th anniversary. Two babies were dedicated. Bro. Donald Clay, our pastor, conducted a revival in July. Eight were baptized. One of our young people, Miss Jeanne Robinson, is in Brethren Volunteer Service at the Lybrook Indian mission, Cuba, N. Mex. At our council meeting, Aug. 23, Bro. Donald Clay was re-elected pastor for another year and Bro. W. R. Carter elder. The district conference will be held at our church next year. The men of our church under the direction of Bro. Harry Mabe are finishing the basement of our church. — Carol Burnett, Woodlawn, Va.

Freemont — We were assisted in our evangelistic mission, May 19-26, by Wilmer Crummett of Bassett, Va. Brother and Sister G. L. Baker repreesented the church at Annual Conference. A vacation Bible school was conducted in the church in July. The school was represented at Camp Bethel by Sister Ruth Sue McGrady as a camp instructor and by seven of our junior young people. Our pastors served as delegates to the district conference. At our home-coming service on July 27 Brethren Otte Utt and A. N. Hylton were with us. The church is entering into the Anniversary Call program with Bro. Roscoe Gardner as our congregational Call chairman. Two of

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our members, Maston Stanley and Arvin Quesinberry, served as district missioners and have done the task assigned to them. On loyalty Sunday, Sept. 7, our executive secretary, Bro. Rufus McDannell, was the speaker. Our fall communion was held on Sept. 20. — Martha L. Stanley, Hillsville, Va.

Shelton — Our fall revival was held Sept. 21-28. Our church has just purchased a new organ. Our membership is gradually increasing with the high attendance of 125 persons on Aug. 31. We have approximately twenty-one persons volunteered to help with the Anniversary Call program. — Jane Edwards, Mt. Airy, N. C.

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Gospel MESSENGER

NOVEMBER 1, 1958



Gendreau

Blessed Are the Tamed

INTO the stockade comes a thundering herd of horses, still unbroken and unbridled. But once inside they will lose the freedom of the plains and will eventually agree to be saddled and to become obedient to a rider. Now they rush ahead almost aimlessly, still untamed. Soon they will discover that to be domesticated does not necessarily mean a loss of freedom. A horse can still be spirited and full of fire after he has accepted the discipline of a bit and bridle.

The finest Christians, according to a familiar New Testament passage, are those who were once wild and who are still high spirited, but who have been brought under control of God's Spirit. They are the meek—not the passive and the weak, as we sometimes regard them—but the tamed, the strong spirits that have been bridled and restrained. Such is the meaning of the Greek word in the familiar beatitude, Blessed are the tamed, for they shall inherit the earth. Blessed are the men and women who control their anger, who temper their strong feelings, who restrain their impulses, who discipline themselves. Beneath their gentleness and meekness is the strength of power under control.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Armed Robbery

In the Messenger of Oct. 4, a statement is made that Jimmie Wilson, a colored man, fifty-five years old, was sentenced to death for stealing $1.95. This is the same misstatement that has been printed in papers all over our nation and made by some of the news commentators.

I do not believe in capital punishment at all, but in defense of the State of Alabama it should be pointed out that we have a death penalty for armed robbery.

The amount of $1.95 did not play any part in the conviction. If the elderly woman (past 80) had had $1,000 in her possession he would have taken that amount.

Jimmie Wilson was convicted of armed robbery in which he did bodily injury to the elderly woman. — Glen W. Petcher, Citronelle, Ala.

From Danish Brethren

Beloved Brethren, God's eternal peace! It was a great joy in the Lord to us to meet with you at the anniversary at Schwarzenau, and we wish you all the blessing of God. It deeply touched our hearts to hear about the great accident with the airplane taking our Brethren back to America, and it also filled us with sorrow to hear about the accident with beloved Bro. M. R. Zigler.

At once as I heard that Brother Zigler was in Vastervik hospital in Sweden I traveled to visit him. He was very happy to see me, and we prayed together; the doctor told me that it is a wonder of God that Brother Zigler lives and that he is growing better.

We, the Brethren in Denmark have been praying very much for beloved Brother Zigler. — Brother E. J. P. Hansen, Copenhagen, Denmark.

Brother Hansen is pastor of the CHRISTI MENIGHED, the Assembly of Brethren in Christ, in Copenhagen, Denmark. Together with several other Danish Brethren he attended the anniversary convocation at Schwarzenau. The Danish group trace their origin from the original eight at Schwarzenau through two Danish brethren who went to Denmark in 1737. — Editor.

Rules for Living

I have worked out the following rules for living, which I hope may also be of help to other people:

1. Accept each day as it comes. It will not come again.
2. Work to make your highest ideals and aspirations come true.
3. Remember there is a reward beyond money value in your chosen work well done.
4. Never look backward. Always look forward.
5. Guard your health as you would a precious jewel.
6. If possible, return in some way at some time every kindness done to you by others.
7. Keep pleasant memories. They are your most precious treasures.
8. Do not let your style of dress be too flashy or too simple, but be sure to let it be within your means.
9. Do not worry over anything which cannot possibly be helped.
10. Whatever your burden, that of someone else is greater.
11. Learn how to rest. This is as important as work.
12. Though every cloud does not have a silver lining, a great many of them do.
13. See God's hand in everything. — Grace Imogen Gish, Roanoke, Va.

Magazine Morality

It stirred me no end that the Saturday Evening Post announced that it would begin publishing liquor advertisements in October.

Quoting Time, page 50, Sept. 8 issue, "magazine morality no longer demands a ban on booze." Of course, the same news item goes on to bring out the fact that the Post, too, has bowed to the ready money that such advertisements bring.

Threats to discontinue subscriptions or actual cancellations will hardly frighten them from this disgraceful decision. What can we do? Can we launch a terrific barrage of letters voicing our disappointment and disapproval? Are there any other denominations that would join us in this? Can't we afford a few one-minute spots on TV somehow, somewhere?

May God direct and provide the answers to some pertinent needs. — Ethel H. Weddle, Girard, Ill.



The toad accepted without any drawing back on the teacher's part can lead to a discussion of God's care for his creatures

Clark and Clark

Margaret Hill

Gifted Child--Challenge to Parents and Teachers

AS IF it were not enough to be taking on the job of teaching Sunday school for the first time, there was, for Amy Marshall, the special problem represented by Steve Alenius. Attractive, popular Steve seemed to challenge everything that was said with those almost insolent eyes of his! On the third Sunday Steve did not appear at Sunday school. That would not have been too disturbing except that the other members of the class appeared to regard Steve as their leader. If Steve decided Sunday school was not important, the other nine might conceivably arrive at a like conclusion.

When Amy asked Steve on the fourth Sunday where he had been the week before, the answer was, "Working on my model planes."

"Model planes! Did you consider that more important than Sunday school?" Amy asked.

"Sure. Otherwise, I'd have been here," was the unexpected answer.

Mother of four children, a teacher in both public and church schools, author of articles in Parents' Magazine

Fresh kid! Immediately after church Amy went to visit her friend, Louise Graham, who taught in one of the town's grade schools. "Louise, do you know Steve Alenius?" she asked.

Louise nodded. "I had Steve two years ago in fourth grade."

"Well, can you give me some clue so I'll know what to expect of him?"

Louise laughed. "Amy, I can promise you one thing – you will never know what to expect of Steve. But that is good."

"Oh, you think so!"

"Yes, it's good because it means Steve is a thinker, was even when he was a very little boy. Like many gifted people he's not a conformist, although it would be more comfortable for parents and teachers if he were."

" 'Gifted,' you say? You mean talented?"

"Not necessarily. By 'gifted child' is simply meant one of superior intelligence. There's about one such in every hundred people."

Amy sighed. "And it would be my luck to draw one of them. But, Louise, I thought geniuses were frail, studious, antisocial people who don't know anything that isn't in books."

"Oh, no, indeed. They are, in general, as large and as healthy as other people. They are more curious than average people, more creative and imaginative, read more and faster, have hobbies, enjoy sports and other forms of entertainment. Gifted people are usually better than average in art, music, dramatics, and other extracurricular activities."

"Then why do we so often hear that a brilliant child is likely to be a behavior problem?"

This article is one of a series planned by the Committee on Children's Work of the Division of Christian Education of the National Council of Churches. It is being used by several co-operating denominations

"Boredom. Time on his hands. A brilliant child may have the learning capacity of an adult, but emotionally he is a child. Like other children, he needs direction, encouragement, love, praise, and help."

Amy sighed. "Oh, dear! I wish mine were a preschool class."

"Brilliant children need help and attention even before they start to school, Amy."

The following Sunday Amy inquired of her class, "Does anyone know why Jack isn't here today?"

"He's probably out setting someone's house on fire," Rod Martin said matter-of-factly.

"Why, Rod, what on earth do you mean?" Amy asked.

"Aw, he's always in trouble of some sort."

"But why?" Amy persisted. "Surely there must be a reason if someone's in trouble all the time."

"It's his home," Steve explained. "His dad and mother are divorced. His mother works."

"Nobody pays any attention to Jack," Carolyn Thomas added.

"But if this is true, we should try to help him," Amy said. She frowned worriedly. "I wonder how."

"Our parents don't want us to have anything to do with him," Carolyn said.

"That is understandable. But perhaps if they understood why Jack is a delinquent they would feel differently. Perhaps we could work together to give him the friendship and attention he needs."

"I read that lots of kids whose parents are divorced get into trouble," Steve offered.

"That gives me an idea, Steve," Amy said. "Perhaps our class could undertake a study

Continued on page 10



Luoma

When pupils participate in planning and carrying out a class study boredom is much less likely to develop and keep them from attending

EDITORIAL

Play It Safe — or Adventure for Christ?

MEETING a man beside a country road, a tourist asked him about his crops. Had he grown any cotton? No, he refused to plant any because of the boll weevil. How was his corn? The farmer had not put out any corn because he was afraid of the dry spell. Then how well did he do with his potatoes? He omitted them also — because he was afraid of the potato bug.

"Well, what did you plant this year?" the tourist asked.

"Didn't plant nothin'," said the idle farmer. "Just played it safe."

There is a temptation for churches, as well as farmers, to take into account all the misfortunes that might possibly befall them and to decide to "play it safe." They have gotten by with a minimum program and a limited ministry for many years. Why change now? It is true that their buildings are in need of repair, that they no longer hold their young people and that no effort to take their message into neighboring homes has been launched for years, but to change their patterns would, they think, be fraught with danger. What if they incurred some indebtedness? What if a full-time minister expeeted them to give more time to the church? What if someone proposed that they give regularly and systematically to a budgeted program? The church would be filled with strangers and it would not be the familiar place where they had "services as usual."

Jesus had little patience with persons who wanted to keep things just as they are. He urged fishermen to launch out into the deeps and cast their nets anew. He counseled shepherds to go searching for lost sheep and forget about those safely in the fold. He compared the kingdom to a farmer who went forth to sow his seed even where the result might not be evident for years. But always he prompted a spirit of adventuring and daring for the kingdom of God. He never was satisfied, even with his own precious life, to "play it safe."

Fortunately, there are churches today willing to launch out into the deep or sow seeds of faith in expectation of a harvest. Early reports concerning the Anniversary Call give evidence that a new spirit is apparent in many of our churches. A few reports from lay workers carry the same amazed enthusiasm that some of Jesus' disciples discovered. And why not? The Call is important only as it promotes a means by which we answer his call. And he can change many an idle farmer into a harvester. He can instruct fishermen about the importance of catching men for his kingdom. And he can even turn a dying church into a living fellowship. Pray that he has a chance to transform all 1,066 of ours. — K.M.

No Christian Can Be Indifferent to Prejudice

ON FREQUENT occasions during the past four years homes and churches used by Negro Christians have been bombed. Outright attacks on such interracial projects as the Koinonia Community in Georgia have been permitted to occur with few efforts being made to apprehend and punish those who resort to violence.

More recently we have witnessed overt attempts on the part of governors and legislators in at least two states to use every means possible to bypass a Supreme Court decision, even to the extent of closing schools rather than permitting integration. Men in high office indicate that prejudice must be served even if justice and fair play are ignored.

Is it surprising then that, once prejudice has been given so much public approval or at least silent assent, we should hear of the bombing of synagogues in many areas of our nation? By allowing race hatred to become "respectable" in certain situations, the door has been opened for prejudice against other minority groups to find expression.

We should heed the words of Martin Niemoeller a few years ago, when he spoke of the ways in which Nazism got its foothold in Germany. He said that Christians were not much concerned when Hitler first blamed all their national troubles on Communists and not much more alarmed when he made the Jews their scapegoats. When German Christians awakened to what was happening — and Niemoeller was one of the first to protest — the damage had been done. The nationalistic spirit that fed on hatred and prejudice had fanned into a flame that brought on a horrible war.

When a Negro's home is blasted or a synagogue is bombed, no white Christian can be indifferent. We have a responsibility to pray, to speak, and to act. We can begin where we live. — K.M.

The world needs reconciliation which has been the central concern of the Church of the Brethren since its beginning, declared T. WAYNE RIEMAN in the Annual Conference Bible Hour talk

Brethren and Biblical Reconciliation

MORE than anything else, the world needs reconciliation. Our world is a tragically broken world. The brokenness affects nearly every area of the life of man. Two of the most powerful nations in history co-exist in a tedious balance of power that fills the world with a sense of terrifying anxiety. Both brandish weapons of ultimate destruction. Military leaders finger the buttons which can trigger us into annihilation of the human race. Statements by national leaders bristle with belligerence. Massive retaliation is the announced policy of both. Each is poised to strike. Ballistic missiles are in aimed readiness. The Strategic Air Command is on constant patrol with lethal loads.

We are beset by racial tensions. "Little Rock" symbolizes the mood and explosive possibilities of many communities both North and South. Feelings of estrangement and hatred accompany the barriers which some of God's children have erected to keep others of God's children "in their place." We need reconciliation.

The church, meant to be one world-wide body, is a broken church. Protestantism has splintered 250 times, and despite significant mergers the process never seems to end. Churches compete with one another rather than joyfully co-operating! All too glibly the church sings: "All one body we." There is little joy in the successes of a denomination other than our own. The church is a broken vessel and in need of reconciliation.

Our century has been called the "Century of the Homeless." It will be remembered for its dispossessed millions who cannot go home. Men and nations have erected barriers or boundaries which shut them off from home and country. Justice does not come. Children are born into hatreds which fume and smolder. Bitterness and a sense of alienation beset them.

Man is in a tragic predicament. This is not new, but the dimensions are different. Collective suicide was never previously possible. We teeter on the brink of a hell of our own making. We are beset by a fundamental hardness of heart; a stubborn, unyielding spirit; a fundamental declination in us which elevates our egos to the place of sovereignty. These shut us off from our neighbors. Unbridgable chasms emerge. Men are estranged from both men and God. God's sovereign claims are rejected in our rebellious egocentricity. The world needs reconciliation!

Perhaps the Church of the Brethren was born for such a day as this. Reconciliation has been a central doctrine of our faith and practice. The gospel of Jesus knows nothing of retaliation, armed violence, and the inevitable alienation. Jesus startles us with simple injunctions to love your enemies, do good, bless them that curse you. We have a gospel of reconciliation.

The Bible assumes that man needs help, that he is sick, lost, and out of harmony with God and man. Adam's sin of rebellious self-sufficiency is our sin. The Cain-Abel estrangement



Gary Williams

symbolizes man's tragic predicament through the ages. Violence, hatred, and Lamech's retaliatory threat of vengeance seventy times seven are the marks of our age.

Man's estrangement is of three kinds: he is out of harmony with God, with his fellow men, and with himself. He is a prodigal, far from the destiny for which he was ordained.

The Bible assumes that there is a gulf, an alienation between God and man that can be crossed only by God's initiative. This gulf is sin. It separates God from man, man from man, and man from his own highest personal destiny.

The core of the Bible is the good news of what God does for us in our lostness and separation from him. God is love. In our lostness, he seeks for us until he finds. God was in Christ reconciling the world unto himself. God sent his Son, not to condemn the world, but that it might be saved. While we were yet sinners God reached down where we were and cut the knot of our entanglement.

Most of the New Testament is testimony of lives reconciled to God through Christ. God knocks on the door of every life. He comes with a gift of love, forgiveness, and inestimable mercy. He is not a taskmaster who comes to collect the rent and to lay burdens upon us. He comes with a gift – the gift of eternal life – his life for us. He comes to set us free from all that locks the door between ourselves and God – all that alienates us from our Father and our fellow men.

Paul says that there has been given to us the ministry of reconciliation (2 Cor. 5:19). This is our ministry, to bring men into union with God. There is, however, another dimension to our ministry of reconciliation.

We all sin against our neighbors and are sinned against. Estrangement results; wide chasms separate us. We wait for the offender to make restitution and it does not happen.

A program of reconciliation means a continued sharing of money, goods, and technical skills, and a persistent campaign for justice for the exploited peoples of the world, with church and school doors open equally to all races and colors

Religious News Service



Jesus lays the ministry of reconciliation upon the one who is offended (Matt. 18:15-18). It is his responsibility for initiating the first step in reconciliation.

He is to go to the offender. The fault is to be pointed out privately and with humility. There must be no disparagement or belittlement, no holier-than-thou attitude. The purpose is to win the offender. If the offender stubbornly resists, reconciliatory overtures continue in the presence of a friend. If this is unsuccessful the matter is brought before the church so that the whole force of the reconciling community may play upon the estrangement.

How far shall these efforts for reconciliation go? How often shall a brother sin and we forgive him? Jesus' answer is unequivocal. There shall be no limits to forgiveness! The backslider, the alcoholic, the deviant, the sinner must be forgiven as often as necessary. It is not reconciliation unless it is costly.

God's will is reconciliation and he has given this ministry to us. For 250 years peace and reconciliation have been our central concerns. Now is the hour. The world needs reconciliation more than anything else. The Call program is not of man but of God. It is our chance to do the most significant thing we have ever done. We need a bold, new program of massive reconciliation for the total life of mankind. What will its characteristics be?

1. *It will begin with repentance* — our own, first of all. Until we confess our self-righteousness there is little hope for our ministry of reconciliation.

2. *It will be evangelistic.* We shall seek to bring all men under the Lordship of Christ.

3. *It will be costly.* Brethren like Mack, Naas, Liebe, and Sauer have been known to count the cost and to proceed. Reconciliation is always costly. It may involve suffering, humiliation, lost prestige and property. It may mean foregoing many privileges we now enjoy. It will mean sacrificial sharing.

4. *The church will become a reconciling community.* Every church ought to be in reconciliatory work with alcoholics, the mentally ill, moral deviates, and parolees. First of all, reconciliation of those at odds within the church must be effected. Only then can the church pursue its God-given reconciliatory work which will enable it to cross racial, economic, and social barriers.

5. *The church must be one church.* A divided church is a contradiction and it cannot be a reconciling church. Denominations may not be the will of God. Surely devisive sectarianism and competitive denominationalism must end. Reconciliation on ecumenical levels is costly. Our love for peripheral matters, for form and ceremony, must be done away, though no one will have to give up anything that is part of the gospel of Jesus Christ.

6. *It will be a service program.* Cups of water, relief goods, heifers — these must be given increasingly. Food continues to be a primary problem of our planet. We will share money, goods, and technical skill for the underprivileged so they can be self-respecting and self-supporting. We will seek to break the tariff walls which alienate us from our neighbors and to promote reciprocal trade agreements.

A reconciling church must maintain a persistent campaign



Brethren, along with other Christians, seek to bring all others into a growing fellowship with God, to bind up wounds, to help open men's minds to the truth of God, and to cast out fear with love

Religious News Service

for justice for the teeming, exploited masses of mankind. Church and school doors must be opened equally to all races. Relocation of Negro families ought to be assumed as we have done with Europeans. We will proclaim forthrightly the folly of our trust and preoccupation with military affairs.

The Call is God's Call to lead the world out of its warring madness, the bondage of bitterness, its brokenness and alienation from God and man. The Church of the Brethren was born for such a day as this — when the world needs, more than anything else, the gospel of reconciliation.

PROBLEM OF EDUCATION

Kenneth R. Walker

THE eighteenth century rationalist thought education would make all people good and the world perfect. He believed that when men knew the possible choices, every one of them would always make the proper decision to make this earth a paradise. Instead, education has hastened technological advances but left the social order in a static condition. This has been called a cultural lag, not because the social realm has deteriorated but because science has forged tools with which man can mistreat his fellow man.

Why was the eighteenth century philosopher wrong in his trust of what education would accomplish for mankind? One reason might be that men cannot decide even with education and logical thinking what is good and what is evil. Some say Christianity is the salvation of the world; others condemn the Christian religion as a pernicious superstition. An American businessman maintains that capitalism has made America strong and prosperous; a socialist laborer points to the thousands of laborers, past and present, who have died from undernourishment and industrial accidents in order that entrepreneurs might make a greater profit.

Many Quakers, Mennonites, Brethren, and other pacifists maintain that war is evil, corrupt, and expensive while German philosophers like Friedrich W. Nietzsche, Georg W. Hegel, and others contend war keeps a nation strong and virile and brings the greatest leaders to the front. Thus the arguments continue. It seems in every human institution there is some good and some evil and man's mind is either unable or unwilling to fathom the answer.

Then there are the powerful psychological drives such as sex, hunger, and desire for recognition which often overshadow the intellect and propel men into strange pursuits. From whence comes the cruelty that makes man enjoy a cock fight, tying cans on a cat's tail, a fist fight, a hanging, a war, or a thousand and one other ways man has devised to make his fellow creatures suffer?

What of the lust for power that made an Adolph Hitler, a Benito Mussolini, a Francisco Franco, a Josip Broz (Tito), a Joseph Stalin, a Spanish-American War, an American Civil War, the Napoleonic wars, or two world wars? Consider the drive for money and prestige that motivated John D. Rockefeller, J. Pierpont Morgan, Cornelius Vanderbilt, Andrew Carnegie, Philip D. Armour, and the dozens of other rich men of America and the world.

Why can no man see the evil and excess in himself? This is the problem that defies education. Perhaps in time education, Christianity, and moral principles will override tradition and injustice, and discover a way of living approaching more closely to the good.

Walking in the Light

John W. Barwick

YESTERDAY at midday I stood in the blazing glare of the tropical sun and happened to glance down. Whatever way I twisted I saw only the shadow of my head; I was directly under the sun. I cast no shadow.

Never before had I been so near the equator, only a few miles away, at the time the sun passes over it going northward, drenching everything in the maximum intensity of its blinding, searing light. Two milleniums ago, a man was on the road from Jerusalem to Damascus when this light struck him and scorched his eyeballs into blindness, so brilliant was the heavenly vision. Paul says of that vision, "I was not disobedient to it"; he thereafter walked in the light and cast no shadow.

Many sincere seekers have left their testimony to such an inner illumination and countless others have had it but their testimony is lost.

The early church fathers talked much about the "uncreated light" and of the difference between the light which came into being in response to the command, "Let there be light," on the first day, in distinction to the light created on the fourth day when the sun, moon, and stars appeared. The first light had no apparent point of origin but shone with equal intensity everywhere. It cast no shadow. All of us know gentle souls whose lives shed such a light, who unfailingly respond to good and evil, fair treatment and foul, with the same serenity.

DISAPPEARING ROOMS

EDITOR GOSPEL MESSENGER

Dear Sir:

Have you looked lately at the celestial mansion? It seems to be diminishing in size. Whereas there used to be "many rooms in my Father's house," some are suggesting there is only one.

This is nothing new. Periodically, men have attempted to limit the available space in God's house by hanging out signs for "One Accommodation Only." Perhaps the first and most notable of these groups proposing limited vacancy were those who said, "Unless you are circumcised according to the custom of Moses, you cannot be saved." Among those so minded was one Simon Peter.

But the proprietor of the heavenly mansion didn't approve of these housing restrictions. He came in a vision and said, "What God has cleansed you must not call common. Go without hesitation to the Gentiles." So Peter went, and later Peter said to his horrified associates, "I remembered the word of the Lord, how he said, John baptized with water, but you shall be baptized with the Holy Spirit. If then God gave to them the same gift that he gave to us when we believed in the Lord Jesus Christ, who was I that I could withstand God. God who knows the heart bore witness to them . . . he made no distinction between us and them, but cleansed their hearts by faith."

And thus were the disappearing rooms restored! And thereby did you and I become eligible for reservations in the heavenly home. For had they kept the sign, "Vacancy Only for the Circumcised," tacked on God's house, there would have been no room for us Gentiles at the infinite inn.

But now again we are faced by disappearing rooms. For some are saying, "Unless you are baptized according to the custom of the Brethren, you are not Christian." Once again, as in the days of the circumcision controversy, a symbol has assumed more importance than a confession of faith. Once again we mortals are attempting to limit the advance registration above by hanging a "One Accommodation Only" sign on God's home.

I am sure God is no more pleased with this than he was with the "chosen people" bigotry of the Jews. Perhaps he will bless some of us with the vision of a great sheet lowered from heaven, filled with sprinkled, single immersed, backward immersed, and poured upon Christians, and command us again, "What God has cleansed you must not call common."

I confess, Sir, that I am optimistic about the eventual return of the disappearing rooms. For we Brethren are not without apostles who are close enough to God to catch the vision of his love inspired home of many rooms. And like Peter, they will not hesitate to knock down the "One Accommodation Only" sign.

Fraternally,

BROTHER PERCY HOPE

Gifted Children

Continued from page 4

of what effects a broken home has on children. You young people will be the parents and leaders of tomorrow, and what you find out now may help you then, too."

The class appeared interested in the suggestion, so Amy hurried on. "We need someone who will act as leader in this project."

"Steve!" Rod Martin said.

"Yeah, Steve," the others agreed.

Everyone had suggestions once the idea caught on:

"We might be able to get films on broken homes."

"There are books and articles."

"We might have some speakers come in to save us some work."

"We might invite our parents to think with us, too."

Amy said, "That's a good idea — a panel discussion with perhaps a lawyer, a doctor, a welfare worker, our juvenile judge, a minister, a psychologist from the university. Perhaps Steve, as your leader, could moderate the panel by introducing the speakers and asking them questions."

"Say, maybe we could put it on for our parents — like a program," Joe Candlin suggested.

"That's a fine idea," Amy said. "Invite the public. Meantime, perhaps you can show Jack that you care what happens to him. Everyone needs love and friendship just as desperately as he needs food and shelter."

During the following weeks Amy was astonished at the pupils' enthusiasm. Was it because they were active participants in the study? Because Steve was "engineer" of the project? Because they felt a sense of maturity at being assigned the study of a significant social problem? Perhaps with another group the idea would not have gone over at all. Perhaps without Steve's leadership it would not in this case.

Once Amy became accustomed to Steve's unexpected ideas, she began to enjoy the boy and to look forward to his remarks.

"Do you expect me to believe in angels?" Steve asked Amy one day.

"No one has the right to 'expect' you to believe something unless it seems logical and true to you, Steve."

Steve said, "What I like about you is that you aren't always telling me what I ought

to be thinking and saying and doing. You treat me as if I have some sense of my own."

"You do have sense. So much, in fact, that you owe a lot to your community, Steve."

"Hey, what do you mean?"

"I mean someday you will be a community leader. People like you. You have a fine mind and good judgment. You can do a lot to shape people's thinking."

"How would I do that?"

"You might start with an editorial in the 'School News' column of the newspaper. You write well, and I know the staff would be happy to print a comment by a pupil."

"What would I write about?"

"Oh, juvenile delinquency, maybe. Perhaps you could mention that children who keep getting into trouble are more sick than bad — that they need help and understanding."

"I might."

"By the way, Steve, would you be willing to talk to the class on model planes on Hobby Sunday? There's a fine book just out which you might want to read. It's on model planes."

"Hey, how do you know about things like that?" Steve looked at Amy admiringly.

"Oh, I'm just interested." Amy didn't add that she had read everything she could find about model planes after Steve informed her he had missed Sunday school to work on his.

Amy discovered she could not push Steve. She could only suggest. Sometimes he followed her suggestions enthusiastically. At other times he ignored them completely. But at least Steve kept coming to class and at least he was a continuously contributing member of the class.

When her schoolteacher friend, Louise, one day asked Amy how she was getting along with Steve, Amy said, "If Steve is a typically gifted child I can tell you this much, gifted children often come forth with unconventional ideas. They close up and quit confiding if you act shocked or disapproving. They have to be kept busy. The teacher better find out in what they are interested and help them to grow in those areas. The teacher will do well to keep up on current affairs so he will know what his gifted children are talking about, and he must be able to refer them to reading matter in their fields of interest. The teacher must also be ready to throw out interesting bait to tantalize the curiosity of the gifted. In short, the teacher does not teach the gifted; his gifted children learn in spite of him; he merely provides a program of enrichment. It's my guess the parent must start this enrichment program mighty early."

Louise said, "You sound like an expert."

Amy said, "Hardly that! But just suppose I had let that boy drop out of class from boredom."

"He'd have been missing something," Louise said.

"I'd have been missing something, too. Maybe Steve has been helped by attending the church school, but I know I'm a better teacher, and our church is richer, too, for having a boy like Steve Alenius."

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

I have heard that parents should be concerned about what kind of television programs their children watch. I have two boys. Should they be allowed to watch programs where there is shooting and murder? Is it right for them to watch them even though there is a lesson in them? The boys say that other boys watch them. They can't see why they can't watch them too. Any light you can give me on this problem will be greatly appreciated.

A Concerned Mother.

Dear Concerned Mother,

We are all quite concerned about what other people think. It isn't just your boys that have this feeling, that is, "my friends get to watch certain programs." They just say it more bluntly than we adults do. However, one of the reasons that you quite properly raise this problem about your boys' TV fare is because you are concerned about what other Christian families think.

One of the goals of maturity is to be able to have some confidence in one's own judgment. Your letter would suggest to me that probably your judgment is as trustworthy as that of your friends. If you exercise your judgment, this in itself helps your boys to appreciate this value. It is more important for the boys to make judgments about what they see than it is to attempt to control everything they see.

The average child will not sit hypnotized before the TV screen unless life is somewhat barren in his family and neighborhood relationships. The family that remembers how to play games or read stories together or go on picnics or work on a common project does not find TV to be an overly serious problem.

Paul S. Hersch.

Older People Are Important

Paul Mohler

HOW important can older people be? As important as we wish to be. At eighty, I can be more important than I was at forty. Working by hand is hard and

God's Work and God's Call

Glen Weimer

God is the faithful worker:
who upholds all existence,
who provides the means of life,
who gives me the breath of life,
who sheds light on man's pathway,
who gives meaning to life,
who awakens man to what he is, to his need and destiny,
who sensitizes the mind to discern the heartbreak, burden, and worth of persons,
who creates the "Brotherhood of the Followers of Jesus."

God has given a rich heritage of faith in and through the community of believers:
Faith that love is the ground plan of the universe;
Faith that love is the way of God with man;
Faith that man is made for love and to love;
Faith that the world is meant to be a community of love;
Faith that love is the only practical way to live, and to organize the affairs of this world;
Faith that sin, wrong, and evil can be overcome by goodness alone.
God wants to put this torch of faith in our hands —
But God will not force it into our hands — we must reach for it with open eager hand.

God has given a rich heritage of life in the good life of our fathers —
in their loyalty to the light God gave them,
in their reverence for the earth, for common things, for persons,
in their tracing the sacred in the commonplace,
in their uniting of worship and work,
in their practice of God's presence in life's everyday affairs,
in their maintaining the sanctity of marriage and family life,
in their zeal to be free from a "thing centered and mastered" life,
in their frequent penitent bowing at the feet of Christ,
in their aspiring hearts which sought to imitate the Lord.
God is saying, "All of this and more I have given you
Through these faithful ones — What will you let me
Give through you to the youth of today and tomorrow?"

God has enlarged the church in our time!
Deepened its understanding of the mind of Christ,
Given it the wide horizons of world responsibility,
Made it aware of responsibility for the character of every person and of civilization.
My little life can mean much in the hand of God for the world's remaking. Will I give it or withhold it?

God is calling me to be a person in whom Jesus is felt and seen to live again,
to be one through whom he heals broken hearts,
to be one through whom he makes peace between men,
to be one in whom his love and purpose take fleshly form,
to be one who practices reverence towards all persons,
to be one who dares to believe that the highest we know is possible of achievement in this world,
to be one who puts the love of God above love of self, society, nation, and possession,
to be one who gives his total life in the cause of Christ,
to be one who meets life in the joy of Christ who went about doing good,
to be one who will fearlessly stand for God no matter what it costs.

God is calling you to take your place in the company of his servants.
God awaits your answer, your act, aye, humanity waits too.

slow. Working with power is easy and fast. Important as is a strong young man with a power machine, still more important is the man that furnishes the power.

It is the same in church work. Turning men from evil to righteousness by human power is hard. Jesus knew that, so he told his first disciples not to try it, but to get power from God. When the power came, they did marvelous things, as recorded in the Book of Acts. None of those things could have been done with the greatest human skill, strength, or eloquence. It took power from God.

How did they get that power? In the way Jesus told them to, by praying for it. It was just that simple. Ask and you will receive. That is all it took, but it took a lot of it, as they found out. It still does.

The world is not as wicked all over now as it was then. It is better in spots, but the spots are not big enough or good enough. Workers for righteousness are needed now as much as ever, and they need as much power. How can they get it?

We give our pastors so many chores to do that their prayers are hindered. Our lay members think they are too busy to pray much. Who has time? Only we older people. We are the ones to bring power into our ministers, church leaders, workers, active and inactive church members. We even have time to pray for our public officials and statesmen, local, national, and international. They all need it.

To fit ourselves for this work will take some doing, but we can do it. We need to look ourselves over, spy out our sins, repent and get ourselves right with God. We need to strengthen our faith by dwelling on the promises of God,

such as 1 Tim. 2:1; Isa. 62:6-7; James 5:16 – 18; 1 John 5:14-16; Eph. 1:15-21; Daniel 10:1-14; Col. 1:9-12, and others. We need regular reading of at least one chapter of the Gospels every day to keep us in touch with Jesus. We have plenty of time for all of this.

We need directories with the names of church leaders and workers, also of all members and their families. They all need prayers to bring the power of the Holy Spirit into them for true Christian living and effective work. Let us spend plenty of time over each of them, considering their needs, both for living and for working.

Let us pray for all assemblies of the church, that the Spirit may move with gracious power through all the congregation in true spiritual worship and fellowship. Pray for the hymns, prayers, sermons, and other exercises to lift us to higher and better life and service.

We can be sure that all of the foregoing is according to the will of God and will bring his gracious response. We can do much more than is outlined above. We can be as important as we wish to be if we pay the price in prayer.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Design for Preaching. H. Grady Davis. Muhlenberg, 1958. 308 pages. $4.75.

When you read this book, hold on to your hat, because it will cause you to re-examine every sermon you have ever preached! There is nothing trite or traditional about this book on homiletics. The author leaves no stone unturned in his effort to establish what makes for truly effective preaching. The book is not a neat package of theories, but is based on the author's two decades of pastoral ministry and two additional decades of teaching homiletics in a great seminary. Thus, the provocative ideas are taken white hot from the forge of his own experience.

The author shows clearly how to take ideas and develop them organically so that the preacher says what he really means to say. He makes a study of actual sermons, and illustrates his points by reference to preaching, both ancient and contemporary. His basic questions concerning any sermon are: (1) What is the preacher talking about? (2) What is he saying about his subject? (3) What does he mean? At the conclusion of each chapter, there are suggestions designed to help the reader discover for himself what the author is saying in each chapter.

Let this warning be heard by every prospective reader of this book: Do not touch this book unless you are willing for your preaching to be changed for the better. — *Dean Frantz, Chicago, Ill.*

***The World Is Learning Compassion.** Frank C. Laubach. Fleming H. Revell, 1958. 251 pages. $3.50.

Dr. Laubach states that the purpose of his book is not to show the compassion which goes out from the Christian churches — this he says ought to be taken for granted; rather it is "to reveal how compassion has burst out beyond the great churches, through secular agencies, governments, and also into other religions." The first several chapters give the fervent plea of this compassionate missionary for the underprivileged multitudes around the globe. The book gives more than statistics about the foundations, the philanthropic agencies, the medical missions, the United Nations agencies, Point Four, etc. One reads the facts about all of these world-wide agencies with new and vibrant enthusiasm, removed from politics, as Dr. Laubach shows how they have been motivated by the compassion "which was born on Christmas Day." I recommend the book highly as a "spirit-filled compendium" as well as a factual digest of what is going on in the world to help lift mankind. Multitudes need to see this work through the eyes of Dr. Laubach. — *W. Glenn McFadden, Elgin, Ill.*

The Twelve — The Story of Christ's Apostles. Edgar J. Goodspeed. Winston, 1957. 182 pages. $3.50.

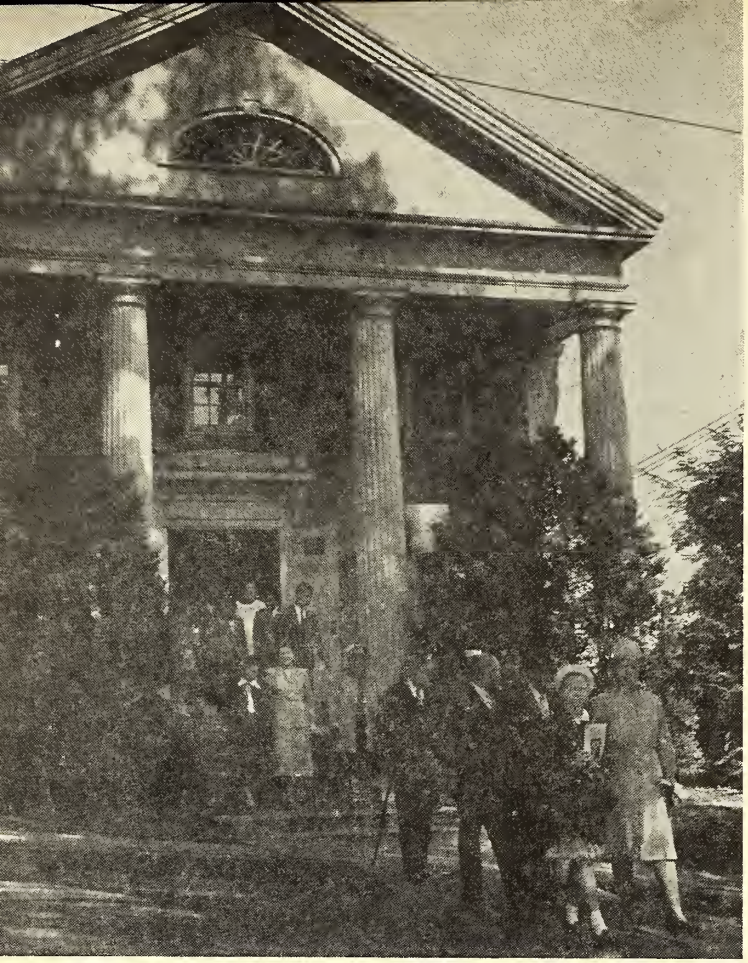
This is a unique treatment of the subject of the twelve apostles which carefully distinguishes between the relatively solid ground of gospel and New Testament evidence and the more dubious traditions which clustered around the names of the twelve at later times. Dr. Goodspeed, with characteristic clarity of expression and incisiveness of scholarship, surveys the apostles as individuals, as pairs, as a group, their relationship to the gospel, and the many apocryphal writings and exploits attributed to them. No minister who wishes to deal biographically with the twelve and no teacher who wishes to go very far in the testimony of both New Testament and later traditions concerning these pillars of the church should be without this valuable book. — *Chalmer E. Faw, Chicago, Ill.*

The Twelve Christ Chose. Ashbury Smith. Harpers, 1958. 178 pages. $3.00.

Taking up the twelve disciples one at a time, the author has produced a most readable, judicious, and useful account of the life and character of each, with considerable appreciation of later legend which clustered about their names. There is rich material here for the preacher and teacher; especially in the area of character appreciation and impact of personality upon religious thought it is a truly able work. — *Chalmer E. Faw, Chicago, Ill.*

Channels of Thy Peace. Erma W. Kelley. Abingdon, 1958. 111 pages. $2.00.

The meditations built on the famous Prayer of Francis of Assisi have been arranged in a thirteen-week cycle for seven daily devotional sessions. The deeper meanings of hatred and love, of wrong and forgiveness, of doubt and faith are planned for a basic change of inner attitudes. There are many devotional books but this is unique in that it is built around this famous prayer of the historic saint. — *Anna Warstler.*



Religion in American Life

In more than 175 years religious faith and the individual American have proved indivisible. As ever worship and church-going have meant a way of life. Perhaps nowhere else has there been such a variety of religious worship in one nation as takes place in America. Regardless of the sect going to church and participating in its activities is for many Americans one of the most satisfying of experiences.



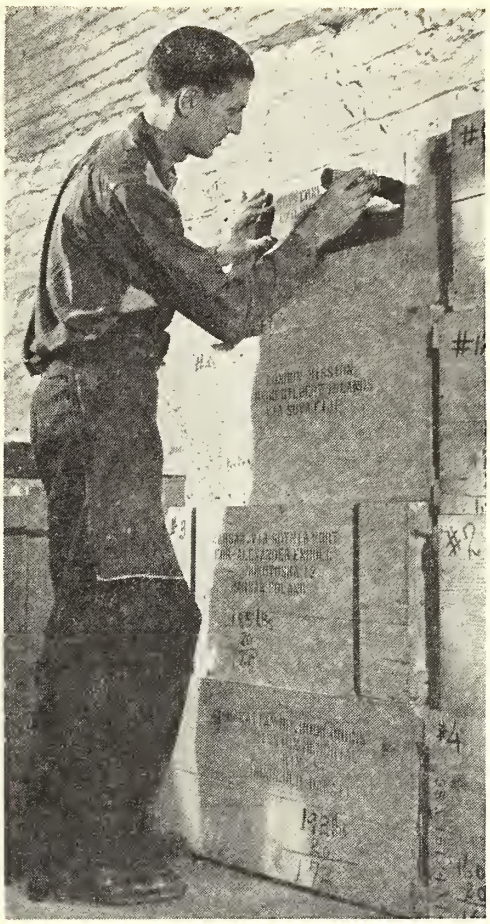
Religious practice is integrated into American life from the earliest years. Not every child will sing in a church choir, but such singing infuses the child with a religious spirit which usually remains throughout life

Some denominations re-enact the events of the Last Supper including the washing of feet as shown here

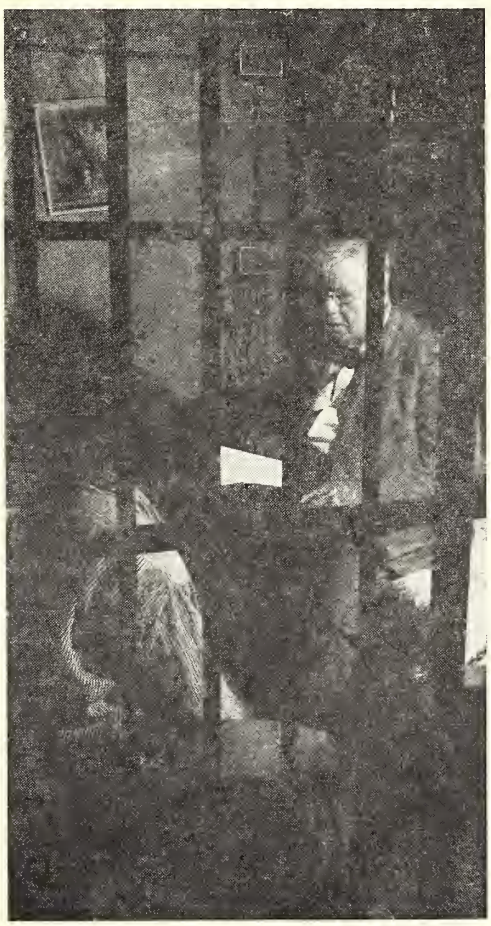


A church social is finished off with a snack. Most Americans respond to the warm fellowship the churches have to offer





Destined for the four corners of the globe, packed cases of Bibles are stenciled with the addresses of those who will receive them. The American Bible Society provides the world with many of the Bibles and much of its Biblical literature



Even in prison the worshiper is not denied an opportunity to communicate according to his faith

Photos by Three Lions



Most American churches are more and more providing their members with more than a place to worship; many provide a place for recreation

KINGDOM GLEANINGS

Past Year's Achievement

An all-time peak was achieved when Brotherhood Fund giving reached $1,371,933 at the year's closing, Sept. 30, 1958. Percentagewise the gain was 5%; the dollar increase was $66,586.

Nine districts of the Southeastern Region enlarged their support the past year to bring the region's gain to $10,874. All of the Eastern Region's districts contributed to that region's $31,588 gain. Four districts made possible the Central Region's increase of $581. Nine districts brought the Western Region's increase to $16,405, whereas the Pacific Coast Region fell behind even though three districts gave more than their previous year's total.

In view of recognized hindrances to larger sharing that are attributable to the recession, and to recession jitters, the General Brotherhood Board deeply appreciates the increased giving of 5%. However, since the increase did not come up to the necessary level of 9.4%, the board in its November meeting will be confronted with the past year's overexpenditure total of approximately $30,000.

Joseph E. Shelly, Washington representative of a vegetable growers' association, died early in October from a heart attack. Brother Shelly had been active in men's work, serving at one time on the National Cabinet.

This Gripped Me is a new folder which focuses on unique aspects of our work in Europe. Six Brethren who journeyed to Europe the past summer joined in writing brief and pointed observations. Free copies of the folder may be obtained by writing Church of the Brethren General Offices, 22 S. State St., Elgin, Ill.

The Eastern Region will hold two Brethren Service training conferences this fall. The conference for the Middle and Western districts of Pennsylvania will be held at the Everett church, Pa., Oct. 31 — Nov. 1. The one for the Southern and Eastern Pennsylvania and North Atlantic districts will be at the Harrisburg church, Nov. 7 and 8. The Brethren Service Commission staff will be present to assist in this training.

An interesting annuity plan testimonial received by the General Brotherhood Board reads: "Enclosed you will find my two $1,000 annuity plan agreements which I am returning to you. I have enjoyed having these agreements, the one for thirty-three years and the other for twenty-eight years, and appreciate your faithfulness in never missing one interest payment even through the depression years. This cancels your obligation to me and releases this money to be used at your discretion for the work of the church."

In lieu of the coming seventy-fifth anniversary celebration of organized women's work in 1960 the distribution of the pageant, And She Ministered Unto Them, which was given at Annual Conference at the women's work postbreakfast conference, is being withheld at present. In its place a play entitled The Call, by Mrs. Herbert Ruthrauff is being suggested as relevant material for the Call emphasis in the church. The price is 15c. Order from: Church of the Brethren General Offices, Elgin, Ill.

Refugee legislation was enacted by the 85th Congress providing for nonquota visas for 3,136 Dutch refugees from Indonesia residing in the Netherlands and their wives and children (approximately 8,000 to 10,000 persons). This bill — S-3942 — also provides for the admission of 1,500 Portuguese from the Azores who were earthquake victims. If your church congregation can now sponsor a refugee family, write immediately to Ruth Early, Director of Immigration Services, Brethren Service Center, New Windsor, Md.

Bro. Russell G. West of Wiley, Col., is promoting a contest among Brethren farmers to see who can report the largest number of grains of corn from one stalk. At the present time the record is held by Bro. Joe Grove of South River, Iowa, who reports 1,730 grains. If you are willing to enter this contest it will be necessary to go into your fields before the corn is harvested. The object of this contest is to see how many grains of corn God can grow from the one grain which is planted. A result of the contest will be announced through the Messenger at a later date.

Anniversary and Home-comings

Buckeye church, Northeastern Kansas, home-coming, Sunday, Nov. 2, all day. Desmond W. Bittinger will speak.

Antioch church, Southern Virginia, will observe its eighty-fifth anniversary at the home-coming on Sunday, Nov. 2. The pastor, C. M. Key, will preach at the morning worship hour.

New Paris church, Northern Indiana, a home-coming and thanksgiving service, Sunday, Nov. 23. J. Henry Long, secretary of the Foreign Mission Commission of the General Brotherhood Board, will speak in the morning and the afternoon.

Juniata College

New instructors: The appointment of Dr. Richard F. Bromer as instructor in psychology at Juniata College has been announced by President Calvert N. Ellis. Two new instructors were named in the department of modern languages. They are Miss Sara Ellen Procious of McKeesport, Pa., who will teach French and Spanish, and Hans-Otto Zbinden of Philadelphia, who will instruct in German during the one-year leave of absence of George T. Dolnikowski.

Miss Ella Mae Sowder will be the associate professor of mathematics at Juniata. David H. Weston is English instructor and director of dramatics.

Alumni giving soared to another new high at Juniata College with $82,191 contributed to the Alum-

ni Fund during the past year. This year's contributions boosted the six-year total in the 10-year "Build Juniata" campaign to $942,949, according to Charles Bargerstock, director of development. The alumni also set another new mark when the average contribution hit an all-time high of $72.03. The college also received $97,050 from industry and foundation gifts during the year. In addition, the college obtained $15,320 through its Church of the Brethren contributors under Clarence H. Rosenberger, director of church relations. Parents this year became heavier contributors as about $10,500 is included in the amount given to the Alumni Fund.

Through the following gifts during the past year, the scholarship aid program for students has been supported by contributions from Western District men's work council, Western District women's work council, Middle District women's work council, Middle District Ministerial Association, and Western District ministry and evangelism commission. Marian E. Custer of Central City; Nancy Jane Pheenicie of Garret; and Patricia McCoy of Marion Center received scholarships from the women's work of Western Pennsylvania.

Juniata College's class of 1948 has voted to establish the Margaret McCrimmon-Class of 1948 Scholarship by pledging its contributions through the Alumni Fund. This scholarship has been established "to honor the great contribution of Miss McCrimmon, now professor of modern languages, emerita, to Juniata College." Any student in the college is eligible for the scholarships as they are not restricted to majors in any one department. Recipients will be known as the "McCrimmon scholars."

Juniata College was host to a group of 240 touring home economists from European countries on July 25. The group was welcomed to Juniata — which had been selected as a "representative small, liberal arts college" — by President Calvert N. Ellis. Tours of the campus were conducted by faculty and staff and a luncheon was served to all guests in Oneida Hall.

A book to show the qualities most needed "by a dedicated man of the cloth" has been written by the Rev. Charles N. Pickell, a graduate of Juniata College. Its title is Preaching to Meet Men's Needs. The Rev. Mr. Pickell is now minister of the United Presbyterian Church in Newton, Mass.

A series of columns entitled As I See It has been written by Morley Mays, dean of the college, for the church publication, the Leader.

A scientific study of a small group of primitive sawflies of the Northern hemisphere — considered an important contribution in the field of entomology — has been published by Dr. Woodrow W. Middlekauff of the class of 1935. Dr. Middlekauff, a brother of the Rev. John C. Middlekauff, Huntingdon, is a specialist in insect control as associate professor of entomology and parasitology, University of California. Special recognition is given to Dr. Homer C. Will, professor of biology at Juniata, whose collection was among those studied by Dr. Middlekauff. One of the unique species has been named for Professor Will, who taught Dr. Middlekauff his first course in entomology.

Classes for the fall term of 1958 began Thursday, Sept. 18, with an enrollment of 760 students.

Juniata College's faculty considered three major areas in relation to an over-all study of its curriculum at a preopening conference beginning Friday, Sept. 12. Workshops were held under the direction of two academic deans and a test analysis director from the College Entrance Examination Board as follows: Dean Karl D. Hartzell, Bucknell University, directed the discussion of Balance Between General and Specialized Education. Dean Lucille Allen, Chatham College, was the consultant for Programs of Independent Study. John M. Duggan, director of test analysis for the CEEB, led the conference session on Advanced Placement and Competence. Reports of workshops were discussed before the fifty-five-member faculty.

The Church Calendar

November 2

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: The Galilean Ministry Begins. Mark 1:14-39. Memory Selection: The time is fulfilled, and the kingdom of God is at hand; repent, and believe in the gospel. Mark 1:15 (R.S.V.)

Nov. 5-6 District meeting, Eastern Pennsylvania, Bareville church

Nov. 6-8 District meeting, Northwestern Ohio

Nov. 7 World Community Day

Nov. 7-9 District meeting, Washington, Wenatchee

Nov. 9 Peace Emphasis Sunday

Nov. 18-20 Pennsylvania State Pastors Conference, Harrisburg

Nov. 27 Thanksgiving

Nov. 27-28 Central Region camp leaders training conference, Camp Mack, Milford, Ind.

Nov. 28-29 Southeastern Region camp leaders training conference, Bridgewater, Va.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Luke Brandt of Quakertown, Pa., in the Point church, Pa., Nov. 3-16.

Bro. E. R. Fisher of Huntington, Ind., in the Bradford church, Ohio, Nov. 6-16.

Bro. Harvey S. Kline of Baltimore, Md., in the Lebanon church, Pa., Nov. 9-16.

Bro. J. C. Wine of East Petersburg, Pa., in the Annville church, Pa., Nov. 9-23.

Bro. Robert Mock of New Windsor, Md., in the Fairview church, Pa., Nov. 12-23.

Bro. R. C. Wenger of LaPlace, Ill., in the Woodland church, Ill., Nov. 12-23.

Bro. Curtis Dubble of Canton, Ohio, in the Mountville church, Pa., Nov. 12-23.

Bro. A. Stauffer Curry of Elgin, Ill., in the North Baltimore church, Md., Nov. 16-19.

Bro. William Longenecker of Mt. Joy, Pa., in the Chiques church, Pa., Nov. 16-30.

Bro. Wilfred Staufer of Greensburg, Pa., in the Clover Creek church, Nov. 17-23.

Bro. Fred Hollingshead of Brookville, Ohio, in the Cumberland church, Md., Nov. 9-16.

Bro. Wayne Wheeler of Lansing, Mich., in the Bermudian house, Lower Conewago congregation, Pa., Nov. 23-30.

News and Comment From Around the World

American Youth Visit Russia

Forty young Americans visited Russia this summer as a part of the first large-scale exchange of youth groups between the U.S. and the USSR. They arrived in Moscow on July 13 and left for the United States on Aug. 31.

Agencies choosing youth to make the trip were the National Student Councils of the YMCA and YWCA, the Experiment in International Living, the Lisle Fellowship, and the United Student Christian Council. A Committee on Friendly Relations is working out programs for Soviet groups who will be visiting the United States.

100,000 at Opening of German Catholic Day

About 100,000 Roman Catholics assembled in East and West Berlin for the opening days of the 78th German Catholic Day Congress. They were told that their rally represented "a manifestation of the unity in faith of East and West German Catholics."

Many Protestants were also present as tens of thousands of Catholics from both sectors jammed meeting places and special services devoted to Christian unity.

Salaries Increased at Church Colleges

Small private colleges, most of which are church related, have increased their faculty salaries by an average of thirteen per cent in the last two years but they still pay far less than other institutions of higher education, according to a study published by the National Education Association. The study showed that the average college instructor in all colleges receives only $4,500 a year which is about the average of the public school classroom teacher.

Protestant Gains in Brazil Reported

Protestantism is growing in Brazil according to Dr. Walter E. Bock, field director of evangelism for the United Lutheran Church in America. Lutherans are the largest Protestant group in Latin America and now exceed 500,000 in Brazil.

Protestants in Brazil numbered 1,741,000 at the last official count. About ninety-three per cent of the country's population are Roman Catholic. Two factors account for Protestantism's advance in general. These are a tendency to decentralize the urban church, the building of more churches in the suburbs, and the increased use of indigenous ministers.

Archeologists Begin New Excavation at Biblical Site

Six layers of civilization, buried one on top of another, are again being carefully exposed at Hazor in Israel to yield secrets of history coveted by Jewish and Christian scholars. The expedition now working at Hazor aims to clarify the dates of the Hazor conquests mentioned in the Bible, both in Joshua and Judges.

The capture and burning of the 1,000-foot high fortified city, located near the headwaters of the Jordan River in northern Galilee, is recorded in chapter 11 of the Book of Joshua. After the excavation work is concluded, the important ruins will be preserved as a tourist attraction.

180,000 Jehovah's Witnesses Attend World Assembly

More than 180,000 Jehovah's Witnesses from all parts of the United States and from 120 foreign lands jammed the Yankee Stadium and the Polo Grounds in New York for the opening of their International Assembly.

The director of the Assembly described the convention as a giant Bible school and said it was designed to stimulate the immediate as well as the long-range progress of Jehovah's Witnesses in providing more Christian ministers. The sect maintains that all its members are ministers.

Debate on Nuclear Armament Stirs Swiss Churches

Protestant churches of Switzerland are vigorously debating proposals to introduce nuclear weapons into the Swiss army. In June the Assembly of the Swiss Protestant Federation appointed a committee of experts and a theological study commission to report to a special full committee within a few months. The Federation's concern has been reflected in many of the governing bodies of the cantonal churches.

Wide publicity has been given to the appeal of Albert Schweitzer calling for a halt to nuclear tests. Statements by the well-known theologians, Emil Brunner and Karl Barth, have also set the stage for a brisk exchange of views. Brunner warned against the dangers of absolute pacifism as possibly paving the way for the coming of war. Barth, taking a different view, said: "It is not a question of principles, ideologies or systems. It is a question of life and death."

Two New Laws Curb Obscenity in Mail

President Eisenhower has signed into law two bills which give the Post Office Department greater authority over mail suspected of containing obscene material. One of the laws provides that offenders can be prosecuted where the material was deposited or received. Previously the government could only prosecute at the place of deposit.

This new law also provides that persons using the mails for distribution of pornographic material which might fall into the hands of the teen-ager would be punishable by a fine of $10,000 or ten years in jail, or both. The other law gives the Post Office Department broader powers over the type of obscene material that may be seized.

Churchmen Attend Study Conference

"What can we Christians do for peace?" was the theme of a study conference held in Bückeburg, Germany, in August and attended by Russian, French, German, and American churchmen, including the Lutheran Archbishops of Tallinn and Riga and the Archpriest of the Russian Orthodox Church.

The conference was chaired by Dr. Ernest Wilm, president of the Evangelical Church of Westphalia. Dr. Wilm was also a speaker at the Schwarzenau convocation.

The Bible Exhibited and Sold at Brussels Fair

Bibles in 300 languages were on sale at the Protestant Pavilion at the Brussels Exhibition, and Bibles, Testaments, and Gospels were sold in 48 languages. The Belgian Bible Society reports receiving many or-

ders from foreign visitors who had read the free pamphlets distributed at the exhibition.

According to the United Bible Societies the Bible was exhibited in thirteen pavilions at the exhibition including the Hungarian, Russian, and Czechoslovakian buildings.

Reports on Lutheran Church in Estonia

Archbishop John Kiivit, head of the Evangelical Lutheran Church of Estonia said recently in Germany that his church lives entirely on voluntary donations by the faithful "which total more than we need."

The archbishop said the number of active church members is about 700,000. They are served by 122 pastors who lead congregations which are frequently as large as 10,000 people. Estonia is predominantly Lutheran and was formerly an independent republic that was forcibly incorporated into the Soviet Union in 1940.

Church of God Relaxes Jewelry Ban

The Church of God (Cleveland, Tenn.), which traditionally has condemned all forms of jewelry, voted at its latest General Assembly to permit communicants to wear wedding bands. A spokesman for the church explained the movement in favor of wedding bands originated among young married people who had been put in embarrassment at times by not wearing them. The denomination is a pentecostal group first organized in 1886 in Tennessee.

Unitarians, Universalists Schedule Merger Poll

Members of the American Unitarian Association and the Universalist Church of America will vote in February on whether the two bodies should merge. The poll was announced at the sixteenth congress of the International Association for Liberal Christianity and Religious Freedom. Both groups were hosts to the congress.

If the merger is approved a plan of union will be presented to the assemblies of each body in the fall of next year. Final membership vote on the union, if endorsed by both assemblies, is not expected to take place until 1960. The proposed new body will unite some 105,000 Unitarians and 75,000 Universalists. It will be known as the United Liberal Church.

Hungarian Bibles Donated to Yugoslavia

The donation of a large amount of paper from the British and Foreign Bible Society to the Hungarian Bible Society has resulted in the gift of 1,500 Bibles from the Hungarian Reformed Church to Yugoslav Reformed ministers. The purpose of the gift of paper to the Hungarian group was to increase the circulation of Hungarian Bibles in other parts of Eastern Europe where Hungarian is understood.

U.S. Surplus Foods Distributed in Chile

In co-operation with the Evangelical Council of Chile, Church World Service has begun distribution of surplus U.S. foods among Chile's needy. The distribution comes at an opportune time, because during the winter months, June through September, milk is scarce. An FAO study reveals that average Chilean consumption is 2,490 calories daily, as compared with an average U.S. diet of 3,090 calories.

Mark Centennial of Greece's Oldest Protestant Church

Church leaders from the United States and other countries took part in three-day celebrations marking the centennial of the First Evangelical church of Athens and the dedication of its new building.

The church is the oldest Protestant worship center in Greece. Its congregation is made up of Athenians and Greek Protestant refugees who came to Athens after the Greek disaster in Asia Minor in 1922. Protestant work was begun in Greece in 1828 by Jonas King, a noted American missionary and scholar who came with gifts of clothing and food from the American people for Greek needy.

Moral Persuasion, Police Power Urged to Enforce Integration

Some 10,000 delegates attending a convention of the country's largest Negro religious body called for "moral persuasion" and, if necessary, "the police power of the land" to enforce federal antisegregation laws. The declaration was adopted by the 78th annual meeting of the National Baptist Convention, U.S.A., Inc.

Earlier the United Presbyterian Church in the U.S.A., in a statement issued in New York by its two top officials, said it favored the use of federal troops and tanks "if necessary" to enforce school integration in Little Rock, Ark.

However, about the same time, Philip F. Howerton of Charlotte, Va., moderator of the Presbyterian Church in the U.S., said that the use of force "can accomplish nothing but chaos" in the South's school integration crisis.

Archeologists Locate Ancient City of Sardis

Discovery of the ancient city of Sardis, once the capital of wealthy King Croesus and later the seat of a Christian bishop in Roman times, climaxed two months of excavation by a team of six American archeologists in Turkey. Sardis, the site of one of the "seven churches which are in Asia" mentioned in the Book of Revelation, was one of the foremost cities of the ancient world. It flourished from the late Stone Age until its destruction by Tamerlane in 1402.

The location of the ancient Lydian city was disclosed by several large, gaily painted jars and some house walls within a few yards of the Izmir-Salihli highway. The discovery showed that the ancient city lies under the ruins of the Roman city and disposes of the old theory that it was located in the side valley of the river.

News Briefs

Three new member churches in Japan, Africa, and the United States came into the World Alliance of Reformed and Presbyterian churches during the meeting of the Alliance's Executive Committee in Scotland. The new members are the Korean Christian Church in Japan, the Presbyterian Church of the Cameroons, and the Colored Cumberland Presbyterian Church in the U.S.A.

More than half of all Protestants living in the area of the Evangelical Church in the Rhineland who were married since 1950 were reported to have entered into a mixed marriage with a Roman Catholic partner. This area is believed to have the largest percentage of mixed marriages in Germany. This is attributed largely to the fact that almost as many Roman Catholics as Protestants live in the Rhineland.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



ECUADOR, SOUTH AMERICA

A Day at Calderon

Dale Barnard

LOOKING down into the pit, I wondered, "Why is it so deep?" This deep, square earth hole had been notched for ascending. Gathered around on piles of the heaped up earth were the three upper classes of Calderon school. They were enjoying the release from their classrooms as they looked and listened to Dr. John Horning, while the foundation was being laid for an outdoor pit privy.

We had driven over dust-thick roads and walked up a lane eroded by the summer rains to this home of a Church of the Brethren leader and 4-F Club* advisor. It was a historic afternoon. For the first time a toilet was being constructed by an Indian family.

The foundation was laid with large rectangular bricks which the mission had sent over. The walls were then to be built with large bricks made from earth and water. These are easily molded into forms and sun dried. The mixing is done with the feet.

The school children were present because a health lesson accompanied the demonstration with practical on-the-spot education by seeing and doing. It may be also that these students will motivate their parents so that sanitation will become a conscious by-product of the Church of the Brethren mission school at Calderon.

That morning Dr. Horning had picked me up at the Hotel Embajador in Quito, along with the vegetables and a 4-F boy, who had walked in to the fairgrounds to see how his chickens were getting along. This was the week of the annual Holstein fair and the clubs were exhibiting. Thursday, June 12, was a clear day and the abundance of dust and absence of rain were indications of the reversed winter-summer season in South America. After meeting his family, we looked at the dispensary and then drove over to the school.

Edna Switzer was helping to repair the chimney on the Benalcazar home so that it would draw better. Several schoolboys were hoeing weeds and working the land. At the school, we visited several classes in session. Later, during noon recess, we watched volleyball and the feeding of the 4-F livestock.

After lunch, Rolland Flory, who was spreading corn to dry, showed the cows, sheep, goats, pigs, and chickens. We saw alfalfa, which was set by hand in the terraced fields, potatoes, and other vegetables. We discussed soil erosion. A grove of Eucalyptus trees had been planted as an erosion prevention and income crop.

The corn was ripe, in fine ears with straight rows and no weevils. Across the road, we visited an Indian corn harvest. The ears were small, crooked rows and many weevils. The difference was due to spaced planting in hills and rows and spraying against insects. The demonstration speaks against the knowledge of grandfather's experience.

Further down the road, on the route to the privy demonstration, workmen were completing the community laundry building which was partially constructed in a 1957 work camp. They hope to have it dedicated and in operation soon.

Mr. Flory and his two sons talked of the agricultural needs and plans for the future. After we returned from the demonstration Mrs. Flory served a refreshing afternoon coffee break. Faye Koontz Benalcazar, who had charge of the afternoon's dispensary patients, joined us.

Water piped to the area makes living in dusty winter more refreshing. The school's wash and lunch program easily distinguishes the children enrolled. The crafts and arts building, constructed by work campers in 1956, in addition to its advantages has also demonstrated faith in the community. The only broken window has been from a volleyball accident.

A degree of harmony exists within the community so that Protestant outsiders are accepted. They are accepted as friends or tolerated with indifference but the incidents of hostility are infrequent. Soon the Donald Fikes, now in language study at Quito, will join the group.

* There are few *H*'s in Spanish, therefore *F* is used, *Fe*, *Fecundidad*, *Fortaleza*, and *Felicidad* (Faith, Fertility, Strength, and Happiness).

The direction is for an indigenous self-supporting church. There is a possibility of new land development, an outreach in the future, an advance in faith and works.

Calderon mission is education of the soil, education of the mind, and education of the heart, a seedbed in Christian community.

Waka Is Host to Ministers

Robert A. Hess

AN ATMOSPHERE of comradeship dominated the lively sessions of the recent minister's retreat held at Waka Teachers' Training Center, Nigeria. Nineteen invited ministerial guests joined the ministers of the Waka staff and selected students of Waka's leaving classes in this initial attempt of the school to provide a setting for increasing the feeling of togetherness among the ministers on our Africa mission field. The result was an unquestioned success since God saw fit to add zeal, purpose, and direction to many of those in attendance.

From the time the guests started arriving on the afternoon of Friday the 26th until the last session and the concluding meal Monday noon, easy cordiality dominated the mingling of people with contrasting backgrounds and confusing language differences. Eight Nigerian ministers attended and twenty-one Nigerian students joined the retreat. Fifteen missionaries were present. All ate together in Waka's new dining hall and Nigerians and missionaries were mixed in the various sleeping quarters. Nigerian food was served at most meals but three meals were American in order to give all a taste of familiar food. Game periods provided relaxation and helped build friendships.

Language differences undoubtedly proved to be a barrier. It was necessary to translate everything into a second language but patience and a sensitiveness to high purposes more than compensated for this handicap. Even discussion periods moved smoothly in spite of pauses for translation.

The topics considered were chosen for gaining an understanding of the minister's task, adding know-how, and inspiring hearts to action. A session was spent on the relation

MISSION-GRAMS

- North American Neighbors, a motion picture study related to the interdenominational home mission study theme, Christian Concerns of North American Neighbors, is a moving and forceful presentation of the hopes, the despairs, and the way of life of our continental neighborhood — from Alaska to the Caribbean. Rental information is available from the Audio-Visual Education Department, Elgin, Ill.
- The new constitution and plan of union for the proposed Church of North India has finally come out in all the regional languages. The people of our churches are now launching out on programs of study and critical analysis of the issues involved. A Brethren leader recently led a discussion of church union at a conference of Irish Presbyterian evangelists and pastors. Some groups have objected to various aspects of the plan. The most serious objection of the Baptist Church is that no provision has yet been made for "rebaptism" in the case where an adult, on the grounds of conscience, would like to receive baptism on the confession of faith, feeling that his baptism in infancy was not adequate. In spite of criticisms it is hoped that eventually a satisfactory plan will emerge which will bring the churches together.
- During September 128 children attended the vacation church school in Ecuador. This was a record attendance in spite of the fact that the school was held during a holiday week which is usually celebrated by heavy drinking in the community.
- The new church extension work being launched at Sweetser in Middle Indiana is off to a good start, reports Herbert Fisher, pastor. Families of the Cart Creek church, who will help to form the nucleus of the new congregation, are finding planning for an enlarged ministry a challenging experience.
- Bro. C. Ernest Davis has concluded his visit in India where his leadership in the churches and in training institutes was greatly appreciated. Beginning in November he will spend a month in our mission area in Nigeria.
- Brethren Work With the Navahos is a new slide set on the work of our church at the Lybrook Indian mission in New Mexico. It is a realistic story of the life, activities, and hope of the Navaho Indian Americans. The set of forty-two slides in color may be rented from the Audio-Visual Education Department, Elgin, Ill., for $1.50.
- A recent "missionary conference" in Quito led by national Christians emphasized the position that every Christian is a missionary in the place where he lives and works each day. Otherwise, he is not truly following in Christ's footsteps.
- Mrs. Mary Miller, for the past two years schoolteacher at the Lybrook Indian mission in New Mexico, has returned to her home in Franklin Grove, Ill. Mrs. Miller served on a volunteer basis as teacher to the Navaho children.
- Seating delegates for the first time from the new Boulder Hill Neighborhood church was a significant part of the Northern Illinois and Wisconsin district meeting on Nov. 1. Boulder Hill church was started as a district church extension project in September 1957 under the leadership of Kenneth Yingst.

of the school to the church, another was spent on child evangelism and another dealt with ministerial ethics. Other sessions were filled with thoughts on church organization and the task of the minister. Three sessions were given entirely to devotions, one of which consisted of rapidly contributed testimonies and prayers.

An outstanding feature of the retreat was the Sunday visitation to outlying villages. Waka students regularly hike to villages surrounding Waka each Sunday in order to preach and the ministers wished to observe this work firsthand. Most of the ministers journeyed to villages with the students who are regularly assigned to these places on Sunday morning. Enthusiasm thus resulted among ministers, students and villagers.

Waka hopes that retreats may be held annually in the future and that God may strengthen the church through them. The response of our ministers indicated that there is a real need for such gatherings. One Nigerian flatly stated that these were the best meetings he had ever attended. Another declared that he gained an understanding of how he can better perform his pastoral duties. All concurred in the hope that similar meetings should be held in the future. God willing, this shall be done.



FILMSTRIP ON WORK CAMPS

SHADOW OF A SHED is a twenty-minute cartoon-art filmstrip, which depicts the interplay between a typical work camp and the community being served. Use it as a valuable aid in presenting the work camp idea along with reports from last year's work campers. The lively color and imagination in the filmstrip can do much to stimulate interest in work camp participation. Rental is $1.50; order from the Church of the Brethren General Offices, Elgin, Ill.



This 100-year-old log cabin at the top of Mills Mountain, Va., provided the living quarters for the sixteen young people in the work camp there this past summer

WORK CAMPS

Our Mountaintop Experience

Harold and Frances Brubaker

LITERALLY and figuratively we regarded our work camp at Mills Mountain, Va., this past summer a mountaintop experience. If you have ever climbed a twenty-four to thirty per cent grade with your automobile, then the last mile of the twelve-mile drive to the top of Mills Mountain from Roanoke, Va., might not seem as straight up as it did to us.

Sixteen young people, representing five states, worked, ate, slept, had recreation, sang, worshiped, and lived together for five weeks in a 100-year-old log cabin atop this very mountain.

Though to a degree isolated, the eight families inhabiting the mountain were quite receptive, both to us and to our intentions as a work-camp group. But just why were we there, and what did we hope to accomplish? Many reasons for our being there could be suggested, but let us mention a few that might best summarize our experiences.

You would probably agree that group living is a worthwhile approach to understanding oneself for any young person. Work camps are one phase of the church's program that offers this opportunity to sing, play, laugh, work, worship, and just plain fellowship together. Sleeping in three small rooms, cooking on two hot plates, eating at a table built for twelve persons, and washing on a washboard was a thrilling experience for sixteen youth who were accustomed to hot, running water, private bedrooms, and home-cooked meals. All this plus one dollar a day for maintenance!

The little white one-room schoolhouse about one-half mile from our cabin was another reason for our being there. Each day from 6:30 a.m. until 12:00 noon we had opportunity to exercise our muscles as we made possible a recreation area for the children on the mountain. A rock retaining wall was constructed so that the dirt removed from the hill on one side could be placed and packed on the other. A softball field with backstop and

Brother and sister from the San Fernando Valley Church of the Brethren who were co-directors of the camp.

fence, plus swings and see-saws for the younger children, and a goodly sized volleyball court resulted. As the last day drew near, we felt real pride and satisfaction in our accomplishments.

Then there was the Bible school! Wherever a teacher, a storyteller, a crafts leader, or a recreation leader was needed, you could be sure someone would fill the position to the best of his ability. For most of us it was a new area, but expressing Christ's love was something for which we each one qualified.

The desire to belong, as a necessary spoke to the wheel, is perhaps the outstanding individual motivation in attending such a camp. We each one desire to be appreciated and we long for the recognition that our own family often fails to bestow upon us. Young people like to try their wings on new theories, ideas, and ways of living. This camp afforded such an opportunity.

Such cramped facilities caused a certain susceptibility to complaining and a yielding to selfish desires. It was not always easy to conjure methods for conquering this, but by the end of five weeks we had each learned many of the values of give-and-take, and group living became a sharing experience.

Through discussions our thinking was stimulated in various areas, and through singing and worship we gained more of a oneness than in any other phase of camp living. Each individual had opportunity to guide us in a worship experience. Each was encouraged to share his inspiration with the group, for sharing was the essence of camp living.

Operation Sticker

✚ The Denver Council of Churches carried out an interesting project this past year called "Operation Sticker." The social action committee of that council distributed through the churches of the city thousands of small stickers bearing the following message: "As your customer, I welcome being served by any qualified person regardless of race, creed, or color." The stickers were used in payment of bills and on other letters.

The Denver Prince of Peace Church of the Brethren reported that a great number of these stickers were used by their members and that the total operation was a helpful one.

The stickers have sold for one dollar per thousand. Inquiries may be sent to the Council of Churches in Denver, and copies may be secured if the supply is not yet exhausted.

This type of project is one which could well be used by councils of churches in other cities in the fight against discrimination in employment, or in other fields — and Brethren representatives to such councils could well initiate such action.

New Responsibilities for Women

Verda DeCoursey

WOMEN have been given an extra talent of time. It is common knowledge that people are living longer in this age. Statistics tell us that the expectation of life at birth in the U. S. was over 22 years higher in 1954 than in 1900, and that the average female lives five years longer than the average male. Not only do we live longer than our mothers, we can expect better health longer. In past ages, when a woman had her children reared, she was ready to retire to the role of grandmother. But today's grandmother is "young," healthy, with many active years ahead.

And anyone who thinks about it realizes that many of the jobs which our mothers had to do are now done partly or entirely by various community services. Not only do we buy many ready-prepared foods from our stores; we buy also, ready-made, most of our clothing, furniture, and furnishings. Education of our children has been taken over to a great extent by our schools and Sunday schools. Doctors and hospitals are available for every sickness or injury. Community services take care of many activities formerly considered "women's work."

Many jobs which are still done in the home, such as laundry and cooking are done quickly and easily with the services of automatic appliances. Automation has made much of women's work easier and quicker.

Women live longer, are healthy longer, have many services performed for them by the community which were formerly in women's realm to do, and have the help of automation in doing many of their remaining tasks. What is happening to all this extra time we have?

Luke 12:48 reads like this: "Everyone to whom much is given, of him will much be required."

The 19th Amendment gave women the complete privileges of citizenship. Whether we like it or not, we are all citizens of a city, a state, and a nation. We cannot escape the fact. The only choice we have is that of being a good citizen or a bad citizen. But can we be a bad citizen and be a good Christian? Can we pray, "Thy kingdom come, thy will be done," on Sunday, and then, the other six days, ignore every opportunity to speak or act in such a way that God's will may be done or his kingdom advanced?

What do women owe to the community? Is it right for a mother to sit smugly in her house and say, "A woman's place is in the home" and ignore the community which is a big part of her children's environment? Do women have a role as citizens?

We know that there are some differences between men and women other than biological. Psychology tells us several things: (1) Women tend to be more "behavior conscious" than men. They not only observe behavior, they want to know "why." This quality is one which is valuable in the rearing of children.

(2) Women are considered to have more regard for human life. (3) Women are more aware of several things going on at one time, whereas men make better special-

Reprinted from the 1958-1959 Women's Work Peace and Citizenship Program Guide.

ists. If used properly, this quality should help in determining directions, giving perspective. (4) Women measure higher in the area of prevention while men are strong in their correcting and resisting tendencies. What if more emphasis were placed on the prevention of human conflicts than resisting? Think of applying each of these various feminine qualities to our government. Could they be helpful?

A well-known anthropologist, Dr. Margaret Mead, has studied the customs of many different societies or cultures. She observed that almost any activity you might name, such as planting corn, might be a "man's work" in one culture, while another culture would consider it proper only for women. However, she also observed that in any complex activity, such as government, there were better results when it was conducted not by men only, nor by women only, but by both working together. In the words of Dr. Mead: "When an activity to which each could have contributed – and probably all complex activities belong in this class – is limited to one sex, a rich differentiated quality is lost from the activity itself."

Francis P. Miller, a Presbyterian writing for a publication of the Congregational-Christian and Evangelical and Reformed Churches says: "The political arena is by and large unoccupied missionary territory. The church has as much responsibility for sending men and women with the spirit of missionaries into this territory as for sending them to Korea or to the Belgian Congo."

In this space age, with the accompanying emphasis on science, is not the need greater than ever before for progress in the field of human relations – that we may master the inventions of humanity rather than be destroyed by them? Women, let us use wisely our extra talent of time, our special feminine qualities, and let us accept our share of the responsibilities.

News Notes From Europe

Student Exchange

A trip to the World's Fair at Brussels for the American exchangees now in Germany under the I.C.Y.E. program was arranged by the German committee. Accompanied by Peggy Zimmermann, twenty-five of the twenty-nine American exchangees, with some of their friends, made the bus trip Oct. 2 to 6.

Material Aid

On Sept. 18 Shirley Hamilton, representative in the material aid program, made a delivery and visit to the Mattenberg Camp in Kassel, in which people live who cannot, because of illness, disability, or other reasons, pay regular rent. The camp pastor had earlier stated that "babies are born here every day without a thing to put on them."

Personnel

A farewell tea was given for the Wilbur Mullen family on Sept. 20. About fifty friends, business associates, and other acquaintances from the Kassel area were present. The volunteers and German personnel of Brethren House gave their farewells on Sept. 22 as the Mullens left for Geneva to take up the duties of European director of Brethren Service. An album of pictures, mostly of the anniversary conference, was presented to the Mullens.

Allen Weldy, who has been housefather at Brethren House, is filling the position of acting director of the German program until a permanent director is appointed.

The Karlsschule unit at Vienna has been joined by a youth from Vienna through the efforts of Herr Liebe, Austrian director of the construction work. At present there are ten Brethren Service men and nine Mennonite men serving there.

Brethren House, Kassel

A Baptist women's group from Kassel, under the direction of Frau Ruth Halmos, held an afternoon tea in Brethren House on Sept. 24 for the purpose of becoming better acquainted with the work of the Brethren Service Commission.

The volunteers and houseparents at Brethren House spent the week end of Sept. 27 at Swedenheim in Cloppenburg, Germany. This was an exchange visit with Swedenheim, a mission boarding school from which about thirty persons had spent a week end in Brethren House last spring.

BVS'er Writes —

from Belle Glade, Florida

We have just finished two weeks of Bible school with a wonderful attendance. Approximately eighty children were enrolled, and we had the most consistent attendance of any Bible school so far at Osceola.

Our attendance at church and Sunday school has also increased. This week and last there were approximately twenty-four in our junior and senior high class. It's wonderful to see so many young people at Sunday school and church.

Fifteen young people from Osceola were able to attend Camp Ithiel this summer. They had a wonderful experience and told their friends about it – hence a great increase in Sunday school, church, and also teen meetings. (We counselors also had a wonderful and uplifting experience at four weeks of camp.)

As I look back on this year of BVS, it has been nothing short of a wonderful experience. I wouldn't have traded it with anything else in this world. Through the times of happiness and joy or the times of anxiety, fear, disaster, and sense of failure, there was always the Spirit of God to guide us.

May he continue to lead and direct us. – *Sylvia Hixson.*

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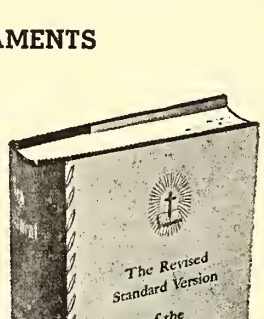
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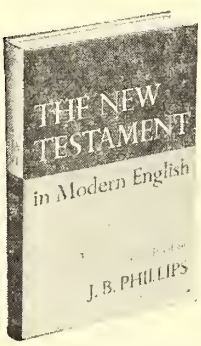
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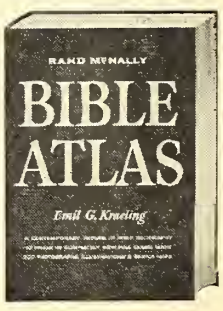


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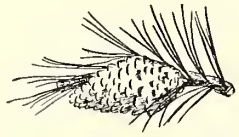
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Carolyn Muller Wolcott

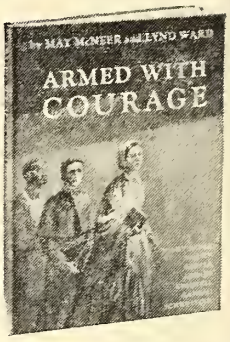
In answer to a little boy's bedtime questions his mother explains God's plan for caring for him and the ways in which he can work with God in helping others. Attractive illustrations and poetic language make this an appealing book for kindergarten children. They will ask for this story again and again at bedtime as a reminder of God's love and care for them.

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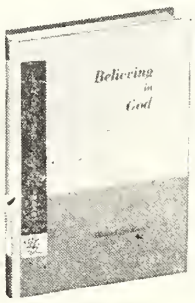
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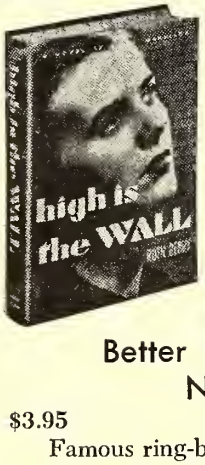
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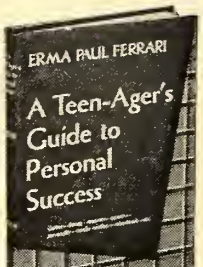
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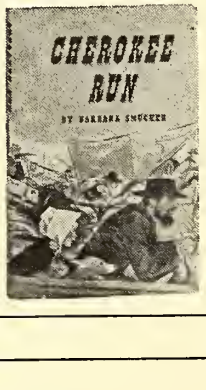


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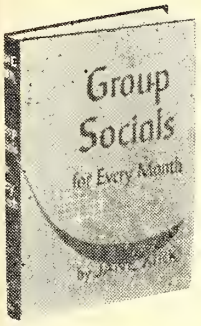
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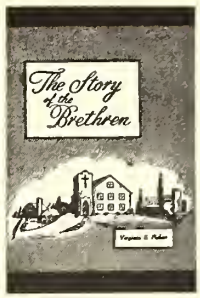
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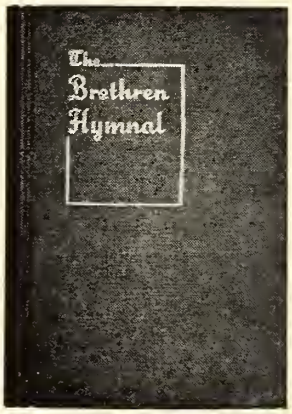
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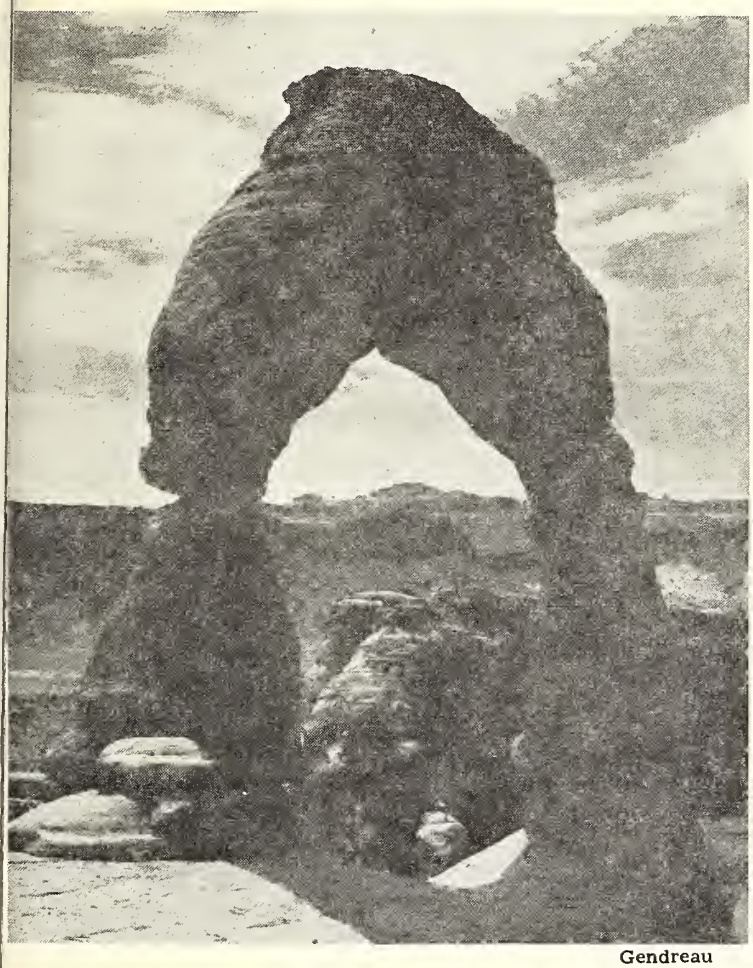
Published in 1951, this hymnal contains many carefully selected new hymns of superior quality, many familiar and well-loved hymns, many high-grade gospel songs and numerous choral responses. Some twenty Brethren authors and composers are represented. A complete worship aids section enriches the value and service of The Brethren Hymnal. Maroon cloth binding, $1.75
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Gendreau

God Made Arches

THE monuments that men raise have a lofty grandeur, but seldom do they match the natural wonders of God's creation. Using the tools of sun and wind and sand, patiently altering and reshaping and retouching the delicate glory of a rainbow arch, the Creator has given to viewers in a desert land a vision of surpassing beauty. He has not been in a hurry, for he has taken millions of years to cut the winding walls of the canyon and to fashion the myriad shapes of stone that now soar to great heights. Sometimes he seems to imitate the formal arches that men have designed to honor their heroes or the pointed ones that they built into their cathedrals. But always the natural wonder antedates the man-made creation. "The groves," said a poet, "were God's first temples," and just as certainly were the unseen arches of our western wilderness a part of his first cathedrals. But natural beauty is not enough to create a temple. There must be worshipers who bring into such an august environment their own aspirations for God. The response of human hearts and the sound of adoring voices are required to change a lovely natural setting into a place of worship.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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• • •

Paderewski, in Carnegie Hall, at the close of World War I, declared: "We shall save the world not with passion, but with compassion." The world's largest instrument of compassion today is the UN. — Frank C. Laubach, The World Is Learning Compassion, Fleming H. Revell Company.

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The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Failing Miserably?

In the past, members of the Church of the Brethren have suffered most cruelly because of their conviction about nonparticipation in military service. From observation and participation in the current program of the church, I believe our witness has been increased most effectively.

However, there is an inconsistency in our present witness about which I feel very strongly. This concerns our approach to segregation or integration.

This latter problem cannot be less firmly approached than our attitude toward war.

I believe we are failing most miserably in expressing the attitude of the Annual Conference toward this problem. . . .

One of the most densely populated community of Brethren members is in Virginia. Some of the most able leaders of the Church of the Brethren are active in communities in Virginia. Where are their voices? . . .

We do not have to blaze a fresh trail toward a more Christian world. We only have to join an already active group of non-Christians who seem to have done the basic survey.

Where do we go from here? — Sheldon R. Mummert, New York, N. Y.

A Meditation

Because of being confined to my bed twice for several months in the last year, I have had the wonderful opportunity to appreciate anew the varied elements that enter into a satisfying and well-balanced experience in worship.

My radio by my bed and TV, when I was able to use it, provided a varied program, especially on Sundays.

From the intellectual approach of such programs as that of the Christian Science Church to the more emotional presentation by such as the Free Methodist (with all the other fine ones I would class in between) I have a rich experience.

Out of this I would make my appeal to all our ministers that they carefully study their services and sermons and strive for a well-balanced ministry to their people.

The message of a service and sermon should be made clear and expressed distinctly and vividly.

Strong Christian faith must have an intellectual foundation to meet the searching minds of our day, and give confidence and satisfaction to the individual.

But added to this there must be that emotional drive that comes only from a full commitment to and love for God as well as a confidence in and love for humanity. These then will make our faith a living reality. — G. O. Stutsman, La Verne, Calif.

Ship Surpluses to the Starving

As election day draws near, the following comes to my mind. If we vote at all, we strive to see what kind of men our candidates are. We (the majority) elect the men of our choice, and then, election over, we forget all about them. We never write them stating our views and desires on important matters.

One item of importance is that the government of the United States has millions of tons of surplus food; we rent storehouses, and build new ones.

Statistics show that 60% of the world's population goes to bed hungry, yet we feed rodents, let food rot, and tempt the caretakers to steal, sell, and pocket the money, for some of the surplus food, while the red tape makes it almost impossible to feed the needy in our own country. Since this country is governed by the people, if all the Christians of the country would flood the mails to our elected representatives demanding that our surplus be shipped to the starving peoples of the other countries, we could pay the freight, give them the food and still save money, as we are spending thousands and thousands of dollars for storage and caretakers, which is paid out of the taxes of all the people.

Christ gave a very good warning to this country in Luke 18, telling about the man who would tear down his barns and fill new larger ones to hold the heavy crops God permitted him to obtain, and then live a life of ease. But Jesus said, "Thou fool, this day thy soul shall be required of thee."

A few Russian bombs could elim-

Continued on page 21

PROFILE of a PACIFIST

Wayne Zunkel

In Christ's deep convictions about the eternal worth of man and about God and the moral nature of the universe, the Christian pacifist finds the basis for his peacemaking

WE HAVE all seen the *Harvard* man. Some of us have talked at length about the *Manchester* man. On television we hear a great deal about the Marlboro man, the kind of man he is, the things he likes, his tastes. But what about the Christian pacifist? What kind of man is he? What are his tastes, his attributes?

You would know a Marlboro man by the kind of cigarette he smokes — maybe even by the tatoo on his arm. But how would you know a Christian pacifist? Actually there are many kinds of pacifists — all shapes and sizes and varieties of peacemakers and do-gooders. How can we sort out the Christian pacifist? Does he have a distinctive profile?

The strength or weakness of the Christian pacifist's position — whether or not it stands or falls — does not depend on the brilliance of his own logic. As a starting point, in his heart he has determined only one thing, made one promise and that is to find the mind of Christ.

The Christian pacifist takes his cue from Jesus. The Christian pacifist takes him at his word. And in Christ's deep convictions about man and about his eternal worth, and about God and the moral nature of our universe — in these convictions he finds the basis for his peacemaking.

Pastor of the Harrisburg church, Pennsylvania

When he starts out he may not know what this means. He does not know the consequences. He simply has said, "Christ, here is my life — all of it. From this day forward I release all strings. I want my choices in keeping with the best I know of what you would ask! I don't know the cost. It may be high. It may even mean life itself. That doesn't matter. Following you does." That is the starting point.

During World War II the cost of being a pacifist in Europe was high. As a rule it meant the firing squad or imprisonment and torture. And pacifists were few and far between — live pacifists, that is. The way of love is never popular when the fires of hate burn bright.

Philippe Vernier, one of Europe's great pacifists, said that often young men would come to him, admiring his stand; and they would ask him if they should be pacifists and refuse to go to war. But whenever they asked, he always said "no." Because, he said, if they asked, they had missed the point. The Christian pacifist does not rest his case on human opinion for its decision, however much he may value the person from whom he seeks guidance. He takes his cue from Christ. He seeks with an insatiable hunger to know his will.

He does not make his choice from weakness or fear of what may happen to him. Some peacemakers frankly seek to avoid war because of fear of physical harm. And let us face it: fear is common to all men, even to men in combat. It is a natural reaction to danger. But the Christian does not choose his stand because of fear. And the man who avoids war because of cowardice has no claim to the title *Christian.*

In fact, at the heart of the Christian pacifist's faith is the conviction that death is not the worst thing that can happen to him. That is where he starts — with the conviction that there are things worse than dying: one of them is killing and another of them is cowardice.

Frankly, the good soldier and the Christian pacifist are really very much alike. They are alike in their bravery. They are alike in the intensity with which they hold conviction. They are alike in their willingness to sacrifice in their love for country. They are different in only one basic respect, in the method they use in fighting evil.

The desire of the Christian pacifist is not peace at any price. The desire of the Christian pacifist is love at all costs. And there is a difference.

Nor does this mean that the Christian pacifist gives into wrong. He fights it as hard as any soldier, but in a different way. Indeed, he fights it in the only way he believes evil can be fought. The Book of Romans says it: "Do not be overcome by evil, but overcome evil with good."

Don Murray said it so forcefully, "The way we defend our way of life becomes our way of life." If we get down on the enemy's level to fight him, the enemy has already won. You do not preserve truth by lying. You do not maintain the value of human life by taking human life. You do not preserve peace by going to war. You do not defend a faith by reverting to means which run contrary to all that faith stands for. It is that simple.

Therefore, says the Christian pacifist, you have to find another level of fighting and then just pray that you are successful enough to make your enemy fight on your level.

Does this mean you let him run all over you? No, any more than the Roman soldiers ran all over Jesus. They may kill you. But for that matter they may kill you in war. But conquer you? Never. Never will they draw you to their level. But rather — perhaps if you are strong enough — you may win them to yours. That is the chance you take.

And if you lose, well, so did Christ. Or so they thought for a while.

But above all the basic element here is humility. The Christian pacifist does not know all the answers and he does not claim to know. What would you do if somebody broke into your house? Attacked your wife? Your children? Your grandmother? I don't know. I have some ideas. But I do not really know. And neither do you!

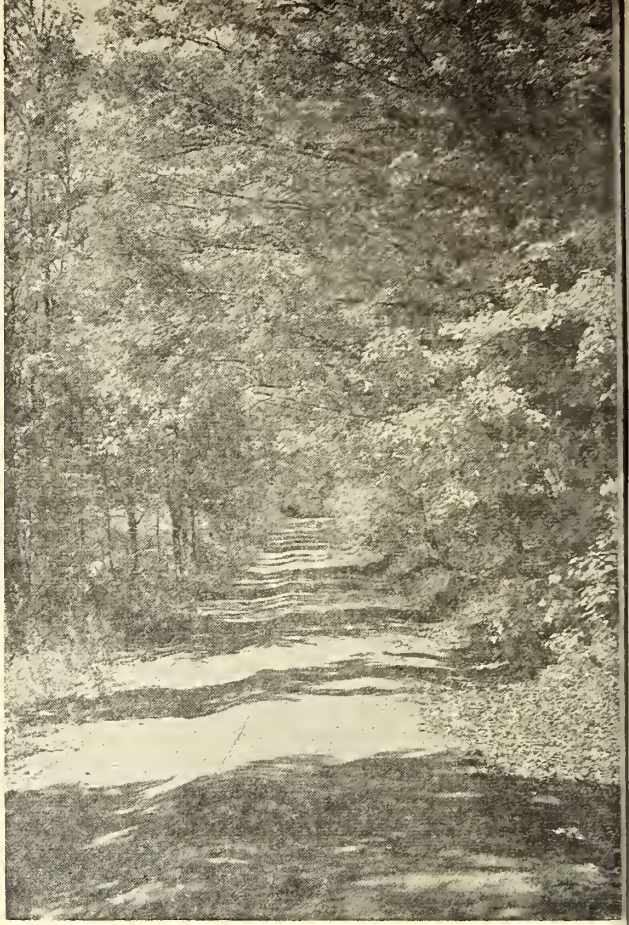
All the Christian pacifist really knows is that he has a loyalty — a commitment. And he trusts that if he follows that things will ultimately work themselves out.

I suppose the manner of the man who is a Christian pacifist is best summed up in the story of a young Methodist pacifist facing his draft board in Detroit during World War II. He was a young fellow — just out of high school, and he was still wet behind the ears. He looked especially young and shaky as he was being given the "third degree" by these old hands on the draft board. They were making mincemeat of this young kid. All he had was his simple faith.

The chairman of the draft board turned to him and ask him the final question. This was to be the question to end all questions. "Look, kid, just where do you think you'd be if you were living in Hitler's Germany?"

"I don't know," replied the lad. "They'd kill me, I guess."

And then with a puzzled face the boy turned to the chairman of the draft board and asked him, "Sir, if we were living in Hitler's Germany where would you be?"



Devaney

AUTUMN DAY

DORRIS BLOUGH

I walked out of my kitchen,
Left the dishes in the sink.

There was but turmoil in my house:
catsup to bottle,
floor to mop,
clothes to iron,
quarrels to settle.

Outside
Golden leaves joined red beneath my feet,
Their beauty polished my smile, worn thin;
Autumn sun, warm against the morning's chill,
Renewed my waning patience.
Head up to glimpse an arrowhead of tireless ducks,
My arms discovered strength anew.

Back to the sink, the iron, the brood,
Refreshed by God's radiant autumn day.

EDITORIAL

Lost in the Crowd

PAOLO CALIARI, better known as Veronese, was an Italian painter who covered enormous stretches of canvas with spectacular and large scale pageants. Many of his subjects were Biblical, and on these scriptural incidents he lavished the same magnificence of color and energy that he gave to pagan themes.

In the Louvre there is a painting by Veronese of the wedding in Cana. The seventeenth-century artist gives this festive occasion an elaborate setting, filling his canvas with the outlines of imposing buildings and setting a table that resembles a Roman banquet far more than a Galilean dinner party. There are guests and servants everywhere, there were hired musicians to provide background music, and there are dogs around to lick the bones that fall from the hands of weary guests.

Looking at this crowded scene you can see why the artist chose such a social occasion for his spectacle, but what disturbs you most is that you have difficulty in locating Jesus and his mother in the midst of all the revelry. They are at the center, surely enough, but they are almost dwarfed by the intense activity that goes on around them and seems wholly indifferent to them. They are almost lost in the crowd of guests, most of whom are deeply intent on the food and the wine and the music.

We doubt if this neglect was intentional on the part of the artist. Perhaps he thought that placing Jesus in the middle of the table with just a suggestion of a halo around his head would suffice. But apparently it was the revelry of the feast and not the role of Jesus at the dinner table that really excited his imagination. In this respect the classic artist differs little from modern script writers who deal with similar subjects in Biblical moving pictures. The Ten Commandments take a back seat to the orgies before the golden calf; Bathsheba's attractiveness for David overshadows his subsequent remorse for desiring her; Potiphar's wife draws more people to the box office than Joseph's good behavior; Samson is always an excellent foil for Delilah's wiles; and Mary Magdalene's reputation or Salome's dance or the midnight parties in Nero's palace somehow fit the wide screen much better than the lonely figures of Jesus or Paul.

Yet in one respect the artist Veronese may have given us a picture of ourselves. Jesus is still officially welcome at most of our social occasions and if he can turn a miracle to add to the convivial spirit no one will object. But most of the time he is lost in the crowd. The attention is elsewhere — and the small talk seldom reflects any awareness of his presence. Even in the frenzied activities of some more dignified organizations, he is also officially present but actually ignored. So far as the agenda of the meeting is concerned, he has to be satisfied with a passing reference in the opening prayer. Regretfully we must add that in some church fellowships he would also be lost in the crowd, even in the elaborate ritual that derives from his ministry and his saving work.

Look again at the activities in which you share. Is Christ all but ignored in your home? Does he receive only a respectful glance in your community? Is he truly the focus of interest as well as the dynamic force in your church? Or have you allowed lesser figures to crowd him out? — K.M.

Recognized as Christians

TWICE within recent months the editorial pages of other church publications have referred to the Church of the Brethren. In July the Lutheran Standard, published in Columbus, Ohio, tells of a trip the editor and his wife took by train to a distant convention. On the way they were impressed by the attitudes and behavior of three fellow travelers. The editor commented that "they looked like Christians." Then he learned that they were Brethren folk on the way to Des Moines.

In September an editorial in the Christian-Evangelist, the weekly organ of the Christian Churches (Disciples of Christ), extended sympathy to sorrowing Brethren who lost loved ones in the August tragedies that shook us all. We are grateful for these kind and appropriate words. As Christians we are bound together by cords of fellowship and understanding that extend beyond denominational lines. When one suffers, all suffer. When one rejoices, all rejoice. Pray that we may be recognized not only as Brethren but as Christians, wherever we go. Pray also that we may recognize in other Christians our true brothers in Christ. — K.M.



Religious News Servic

God's power and glory are mirrored in nature, the setting for community in

Brethren Interpretation of History

Warren F. Groff

JESUS CHRIST is the chief clue to the meaning and direction of history. The early Brethren stand with the New Testament witnesses in testifying that the cluster of events connected with Jesus of Nazareth, the "anointed" of God, has had a unique impact upon life. This segment of history illuminates the rest. Jesus Christ has changed the way we look at life. Because of his coming we understand more fully what we ought to be and what, by God's grace, we may become. His exemplary life, his authoritative teachings, his sacrificial death and his victorious resurrection constitute the "center" of history in light of which "beginning" and "end" become evident.

When Jesus Christ serves as our primary clue, history is seen as personal, purposeful and providential. History is *personal.* The Brethren would agree with the over-all Biblical view that historical events are not simply the result of blind fate. They are bounded by the intention, ordering, and continuing activity of God.

It is he who gives history its deeply personal nature. It is he who is the Creator of all. It is he whose power and glory are mirrored in nature, the setting for life in community under God's sovereign rule. It is he whose reality and work declare that man is not simply a "cosmic orphan" but a creature with a noble destiny. It is he who has made man "in his image" and has given him dominion over the works of his hands. It is he who has created man with a persistent restlessness until he finds his rest in the One in "whom he lives and moves and has his being." It is he who has taken the in-

Member of Bethany Biblical Seminary faculty

itiative in calling into being a "covenant people" and in sending his Son into the world to fulfill the "covenant."

History, thus, is not the more or less mechanical outworking of an impersonal process, but fundamentally a drama in which the God of Abraham, Isaac, and Jacob, the God and Father of Christ, is the chief Agent. History is personal for in the beginning is God!

History is *purposeful.* In and through Jesus Christ, the inaugurator of the "new covenant," as in his preparatory work in calling out the nation of Israel to be his "covenant people," God has declared his interest in and pattern for history. As understood by Biblical witnesses and the early Brethren, history is purposeful as the arena of divine-human encounter.

That which basically gives meaning to historical events is the coming of God to man. The concrete involvement of God in history reaches its climax in the Incarnation whereby God personally enters life. In the specific and perfect manhood of Jesus of Nazareth he reveals the quality of life that history is to manifest: life in obedience to the sovereign Lord. History is purposeful for in the center is Jesus Christ who, in his life of radical obedience, reveals the pattern for all of life!

History is *providential.* Purpose is revealed dramatically in the event of Christ at the center of history. But even as purpose implies the One who is the initiator of purpose, the God who is in the beginning, so it points to the fulfillment of purpose, the end of history. For this reason, a view of history that stresses purpose is inevitably eschatological, that is, concerned with end or fulfillment.

Quite clearly the Brethren would share the conviction of the New Testament community that history is not simply a wearisome cycle without beginning and end. The mood of the writer of Ecclesiastes basically would be foreign to them when he argues: "What has been is what will be, and what has been done is what will be done; and there is nothing new under the sun."

On the contrary, history not only has dynamic and meaning but also direction. History has a destination and does not simply repeat itself or come to the end of the line. This is so because the God who is the Creator, who has acted in the coming of Christ is acting still, and will act in bringing history to its fulfillment. God has acted in sending his son into the world to live, minister, and even die so as to deepen and purify his covenant with man.

But this is not the whole of the Biblical proclamation, which so clearly informs the early Brethren. The Christ who lived, taught, healed, died, and rose from the grave comes again in glory, judgment, and renewal. The note of eager expectancy regarding the near return of Christ is found again and again in the New Testament. *Maranatha* — or Lord Jesus, come! Thy kingdom come! — was the earnest prayer and life orientation of the New Testament participants. The time of God's action, or Christ's coming, may catch one unprepared, as illustrated by the man going on a journey without telling the exact hour of his return. The time of God's action in Christ is near, as typified by the parable of the fig tree.

What is the significance of this claim that Christ comes again? This is saying essentially: "In the beginning God" and "In the end Jesus Christ." History, in other words, has not only its pattern but its end in Jesus Christ. The first coming of Christ is our present clue to what life is all about. The second coming points to the fulfillment of God's purpose for history. History is providential for in the end is the consummation of God's action in Jesus Christ!

Alexander Mack's writings imply that history has providential direction as well as dynamic and purpose. God has not ceased acting. He is even now working toward our sanctification, which is rooted in God's eternal intention and is oriented toward the future for its consummation. "Since there is but one God and but one

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THE FACE OF CHRIST

HELEN FRAZZEE-BOWER

His form was as the forms of men, but not
His blessed face: the light of God was there.
Men came to Him, but often they forgot
The overflowing bounty of His grace—
To look beyond His healing hands—and share
The knowledge of God's glory on that face.
They brought their little needs to Him, and took
But sometimes left without a conscious look.

How prone we are today to do the same!
"Lord, give me this, and give me that," we say.
We ask such trifles in the Savior's name,
And miss God's best for us. Our earthly way—
If we but took the time to pause and gaze—
Could be so lit with glory all our days!



At the center of history is Jesus Christ, who in his life of obedience to God reveals the pattern for all of life

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Spirit, this same one Holy Spirit can will nothing less but what his will was many hundred years ago, namely, our sanctification." God the Spirit works as the "internal teacher" who parallels and illuminates the Scripture which teaches us "externally."

Further, God's present and future providence is leading history toward judgment upon unbelievers and the eternal reward of believers. For Mack, then, God's action is not only past, but also present and future. We are living in the transition period between Christ's "first" and "second" coming. But this does not mean that elaborate schemes regarding the "end of the age" are possible or necessary. The early Brethren took seriously the caution of the New Testament: "But of that day or that hour no one knows, not even the angels in heaven, nor the Son, but only the Father. Take heed, watch" Mark 13:32-33a RSV). History is providential for in the end is God's fulfillment after the pattern of Jesus Christ.

We have already touched upon a third basic theme in the interpretation of history which we are urging is at least implied in the life and thought of the early Brethren, informed as they were by the Biblical proclamation. *History as the drama of man's encounter with God reveals the ever-present realities of judgment and renewal.* God's coming action in Jesus Christ involves a "No" in relation to all false values, demonic powers, and wrong decisions. And yet the sovereignty of God's love offers an even more fundamental "Yes" relative to all creatures. God judges, but his judgment is redemptive. He "plucks up and breaks down, destroys and overthrows" but he also "builds and plants."

As typified in the thought of Hochmann and Mack, the early Brethren reflect a firm hold on two truths that are both deeply rooted in the Biblical witness and in Christian experience: the radical character of human decision in relation to God in Christ and the sovereignty of divine love which yearns for and persistently pursues each wayward child, or the coming of Christ in judgment and renewal. They wisely seek to preserve both insights, in spite of the difficulty in getting them together in a coherent system.

Where do we stand today as Brethren? In what fundamentally is our faith? In the God of Christ's coming, the God whose purpose for history has been made plain in Jesus Christ, the God who even now is at work to bring history to its fulfillment? Do we live so as to acknowledge the sovereign activity of God as the primary power in the world, today and tomorrow? Are we oriented toward life as obedient and expectant disciples under the Lordship of Christ? Or have we exchanged the faith of our fathers in God's coming action in Jesus Christ as the goal or end of history for a contemporary substitute?

Are we really oriented toward God's coming action in Jesus Christ or, to mention a related idolatrous substitute, is our faith most deeply in the might and power of our own hand? The Book of Deuteronomy records the recurrent temptation that goes along with technological progress. The Israelites have come out of the desert into the relatively rich land of Palestine. They have begun to amass wealth and land. Now they face the peril of self-deifying pride. Since their stomachs are full and they are surrounded with bountiful possessions, hitherto undreamed of comforts and gadgets, they face the temptation

to assert baldly: We have gained this by our own industry and good sense.

They are warned by a sensitive writer in the 7th century B.C.: "Beware lest you say in your heart, 'My power and the might of my hand have gotten me this wealth.'" As Brethren in the midst of a culture marked by the greatest prosperity and technical advance anywhere to be found in human experience, where ultimately is our faith? In the God of Christ's coming? Or in the power and might of our own hand?

Have we as Brethren adopted the idolatrous substitute of our own righteousness and program of good works? The Israelites in coming into the rich heritage of Palestine also are warned by the Deuteronomist against saying: "It is because of my righteousness that the Lord has brought me in to possess this land." In this anniversary year, as we rejoice in the rich heritage that has come to us, is our faith fundamentally in the God of Christ's coming, who ever judges even as he renews? Or is it even more in our own righteousness and goodness?

Let us penitently, obediently, and expectantly dedicate ourselves to the God of Christ's coming action. Let us open ourselves to the coming of that day when we shall behold "the Lord Jesus in his glorified humanity."

Won't Christians Help?

Richard C. Dunham

"WE DON'T bear anyone ill-will. Why do they break our windows?" What could I say to this sincere young Negro woman as she faced me that summer day in 1948? She and her family were busy fixing up her new third-floor apartment. But the wild flame of race prejudice travels fast. They had bought the building some time before, but the third-floor tenant was the first to vacate. They had just moved in. That evening three windows were broken.

"We know the attack was aimed at us. The first- and second-floor windows were untouched."

I could only hope with her that it was not neighbors who were the stone throwers. I could only say, "If you and your family conduct yourselves above reproach, I'm sure you will eventually be accepted." But these words kept repeating in my mind as I left, "I hope, I hope."

Have you ever talked to a woman who had her hand blown off by a bomb tossed by the side of her house? It is not a pleasant memory. If all people who harbor race prejudice had a chance to interview this middle-aged colored woman as I did one night in 1948, they might change a bit. She spoke without bitterness as she told of the incident. She was sitting in her living room sewing one evening when there was a blinding flash and roar just outside her window. She did not see the car drive away; she did not know she had lost a hand. She only felt a searing pain as she lost consciousness.

Sympathetic neighbors took her to Cook County hospital past the corner church that tried to hold itself aloof from the changing neighborhood. Her relatives were notified. I met some of them. They were quiet and composed, no doubt thinking it might have been they.

Nearly ten years have passed, yet race conflicts still grow. How easy it is for a white person to say, "Let the colored stay in their place," without giving a thought as to the desirability of living under forced crowded conditions. The average white person, proud of his prejudices, does not realize that his attitude encourages such violence. We need to reverse that trend! Won't Christians help?

A Stewardship Testimony

On request a beloved member of the Church of the Brethren relates the personal program of giving he and his wife have developed through the years. The facts as related by our brother, who modestly asks to remain anonymous, speak vividly of their depth of dedication to Christ.

My wife and I plan together our giving program. Our guiding principle for giving has been to "Give as the Lord has blessed us."

In 1918 we started keeping track of our gifts so as to give at least ten per cent. While we were in debt for our farm and had the children to raise and educate through college, ten per cent was about the limit that we could keep up. But when all were of age and on their own, and we were out of debt on our good land, the situation was different.

So about twelve years ago we started to enlarge the proportion of our giving. If our income was $1,000 net, we gave ten per cent per year. If it was $2,000 we increased to fifteen per cent per year. If it was $3,000 we increased to twenty per cent per year. If it was $4,000 we increased to twenty-five per cent. If it was $5,000 we increased to 30 per cent per year. We have not been much above a $5,000 income but even our giving of thirty per cent has left us with more than we needed for our living expenses.

We still live on our farm, but rent it on shares to our sons. Nevertheless, our income keeps up good enough so that we now increase our giving ten per cent for each $1,000 of net income beyond the first $1,000. Thus, a $2,000 income calls for twenty per cent giving, $3,000 for thirty per cent, $4,000 for forty per cent, and $5,000 for fifty per cent to be given to our church and her work.

My wife and I have greatly enjoyed sharing with the church. God has been very good to us. We are so grateful for his blessings.

Christ and the Social Order

The Christian seeks to clarify and define his faith so that he can bring Christ to bear on social relationships

Paul Thompson

Pastor of the Canton church, Illinois

THERE are at least two dangers awaiting the ordinary Christian: One is the temptation to revert to the insidious, medicine-man concept that religion is a matter of magic, supernaturalism, or divine intervention whereby an unpleasant experience is changed by attending to certain prescribed ritual. The other is the making of one's faith nothing but shibboleths or platitudes. Both of these perversions seem to be prevalent in our day.

It appears the sermons that are best accepted among us are those that reiterate pious clichés that are soothing and unchallenging and are spoken in traditional nomenclature. Then we go on in our own placid, undisturbed way of living without reference to the wider relationships which life thrusts upon us.

Take for instance a sermon that reaches the grand climax with the assertion: "Christ is the answer to all the ills of the world!" It is a magnificent affirmation and perfectly true. We may applaud it with gusto as great preaching. But to the discerning person it falls short of understanding. It is a pretty idea that usually lulls us to sleep and dulls our sense of personal and social responsibility.

The thinking person, the fully committed follower, will rise from his pew and shout: "Tell us what it means and how to implement it. It is a too general statement; we need explanation and detail."

To bring Christ to bear on society we need some clarification of faith and truth as seen in Christ. Take the matter of Little Rock for instance. We will agree, of course, that Christ is needed there. But how? Leaving out personal ignorance and prejudice, what is the Christ approach there right now?

Many Southern ministers say that segregation is God's way and they quote scripture to prove it. Others claim integration is the way of Christ, and they cite scripture to prove that. What is Christ's way? What was Christ's attitude toward the exploitation and servitude of the underprivileged of his day? Did he take it for granted? His vocabulary at times seems to imply he rather naively accepted servitude, yet he seemed always to champion the underdog. Frankly, it is doubtful if we have discovered exactly what Christ's way is. If anyone knows with dead certainty what it is, let him speak out, because the world is waiting for such a divine pronouncement.

Take another social issue: alcohol. Some conscientious persons quote scripture in favor of its moderate use; others find scripture against it. Some claim Christ turned water into wine; others believe he turned it into grape juice. Some believe that Christ may even have drunk wine as many of his day did; others are nauseated at



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What is the Christian approach to the problem of alcoholism?

the thought of it. Has anyone ever definitely proved that Jesus did or did not sanction the moderate use of fermented beverage? What is the Christ approach to this problem? Many churches make declarations that the Christ way is total abstinence; others condone it.

Take the labor problem, national, and international problems, all human problems — there is usually the same dilemma. To say that Christ is the answer is incomplete. The Christian faith must be clarified and defined. Who is to make this analysis and come to a definite conclusion? A person? A denomination? The National or World Council of Churches? It is a bit presumptuous for a person to assume he knows the proper interpretation of Christ when the Christian church is still struggling with it. On the other hand, it is just as asinine for the church to assume smugly an individual may be wrong.

What is needed is for us to recognize we have not yet arrived at full understanding of Christ. But we are on the way! Surely we know more about the truth of Christ than the people of the Middle Ages. Why is it difficult for us to realize we are still growing in the grace and knowledge of Christ and that it will be a long time yet until we are mature?

While we are groping for the complete truth as found in Christ we need to be patient, considerate, and respectful of one another. As time goes on all Christians will come closer together in the spirit of truth. The closer we come to one another the better we will be able to apply Christ to society.

To help this happen each Christian must honestly seek the will of God through Christ and then commit himself to it. Many of us are more concerned about having our way than doing Christ's even when his way is clear enough. And many of us claim our way is Christ's. Many of us refuse to commit our lives to Christ in any appreciable degree; we somehow surmise Christ's way is different from the way we want to go and so will not even start. The rest of us go only part way. Only few, if any at all, have ever gone all the way.

Self-righteousness is easy for us who have been Christians for a long time, but it will alienate us from society and render us impotent. We need to be cognizant of the irritating fact that many people who refuse to be labeled Christian have a large measure of Christian belief and action — sometimes they even surpass us in understanding and compassion. If we are going to be shouting from the housetops that we are the epitome of Christian faith, then we had better be sure we are. While we will not deceive others for long, it is quite easy to beguile ourselves past the point of no return.

This is precisely our difficulty. When we Christians make an honest effort to discover Christ, and when we show the world we mean business by genuine commitment and sacrifice, then what we say will have significance and authority. Until then our faith will be little more than babble, and what we say will sound like thunder in the ears of society.

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Family Counselor,

Among my friends is a fine Christian family. I've always admired them for their excellent family spirit and the way in which the children have been taught responsibility and respect for one another. Recently I was shocked when the mother told me in front of her children how they made long distance telephone calls without having to pay for them. She asked if I ever did such a thing. Taken by surprise that such a statement would come from her, I answered, "No, I don't think much of that sort of thing."

This is not the first time I have heard active Christians brag about making long distance calls free. These same persons would never think of stealing a cent from anyone, I'm sure, but to me they are stealing services from the phone companies.

I feel we all make mistakes unintentionally, but this type of deliberate wrongdoing disturbs me. What do you suggest as a course of action when the situation confronts one?

Puzzled.

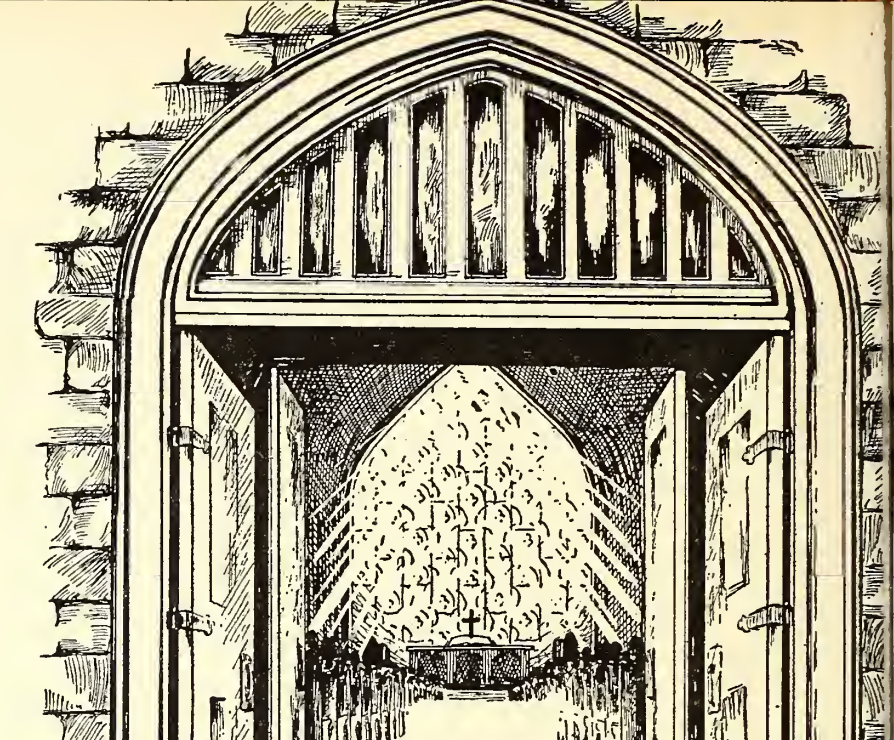
Dear Friend,

It may contribute to your own growth to learn that your "ideal family" has feet of clay. Every child at some point in his growth must learn this concerning his parents. The process of growing into adulthood involves learning to trust one's own judgment, as much as one has the judgment of his parents. You have likely felt too dependent upon this "ideal family." The fact that you have such an emotional reaction would indicate this. If this were not so, you would find it easier to discuss this telephone problem with them. You might say, for example, "You know, making a telephone call like that would bother me. Why doesn't it bother you?"

It is possible that you had some hidden resentment toward this family before the telephone incident. The best thing to do is to tell the mother of this "ideal family" how you feel. You may develop a better relationship than you ever had before.

Paul S. Hersch.

More people are members of churches now than ever before in our history, but it seems to have little effect on the way they live and their relation to the social order



OUR MOST ACUTE SHORTAGE

Byron Miller

JESUS talked with a man who had asked him, "What must I do to have eternal life?" After Jesus had said, "If you would enter life, keep the commandments," and had enumerated several of them, the man said: "I have observed these. What do I still lack?" It's a good question to ask ourselves, of our community, of our church, of our world. What lack we yet? Wherein is the most acute shortage today?

We have unlimited power, but are short on character to use it constructively. This is a power-conscious age; living drifts toward a mechanical act of "pushing buttons"; it is a depersonalized society. Farmers have power in machinery to root up the land; power highway equipment make familiar scenes unfamiliar in a short time; horsepower under the hood of a car is at the judgment of the driver. The atom, hydrogen, cobalt bombs, rockets, nuclear weapons — all give us unbelievable and frightening power. Yet we are powerless.

Thomas Edison said at the turn of the century: "What man's mind can create, his character can control." But recurring wars disprove it. In a called meeting of scientists and clergymen, the renowned physicists said to the clergymen: "Gentlemen, we are frightened. In achieving nuclear fission, we have discovered something that will either bless our cultures or blast it. The threat is not in the explosive power of the atom; we can control that; what we can't control is the explosive power of human nature. Man's skills have outstripped his morals; his engineering has leaped ahead of his wisdom. We can't cancel or call back scientific advance. But we can

and must, if the world is to survive, help men close the terrific gap between man's morals and his cleverness. In God's name, tell us what you can do to help. Otherwise, we perish."

As long as we continue developing more power without developing people of greater moral and spiritual character to use this power constructively, that power will become all the more dangerous. Character is our shortage.

We have a wealth of knowledge, but are short on humility and wisdom to use it. The freedom and privilege to learn is a rich blessing in our land. God has given us a mind with which to think, to explore, to create ideas, to learn. We should stretch forward with a searching mind in the quest for more knowledge, truth, and light. For "when we rest, we rust." But the acquisition of knowledge must always be tempered with humility. "The more we know, the more we don't know." A false inflation of ego creeps into our lives, uninvited.

The Scriptures warn us of such pride at every turn. "Pride goeth before destruction and a haughty spirit before a fall" (Prov. 16:18). "He that humbleth himself shall be exalted, but he that exalteth himself shall be abased" (Matt. 23:12).

In the last fifty years especially, we have placed much stock in man's cleverness and genius. Otho Winger once said: "We don't need more clever men, but more good men." The twin virtues of knowledge and humility are too rarely seen in one individual. But let us remember these two facts: "The bigger a man's head, the easier it is to fill his shoes," and "It's the full heads of wheat that bend in the field." In all our "know-how," humility and wisdom are our shortage.

We are rich in things, but poor in soul. The Industrial Revolution sank its teeth into American culture about 1850. Since that time, especially since 1900, we have put great faith in the inevitability of progress. For a century now, we have been inventing and producing this amazing paraphernalia of the modern world — trains, elevators, refrigerators, electric lights, radios, TV's, telephones, automobiles, airplanes. These have blessed our lives and we glory in them and should appreciate them more. Distance has almost been annihilated; as one young man apologized to his teacher at Colgate University for being tardy for class, he said: "You see, yesterday I was in Africa."

Our work has been made easier; we do it more quickly. But could it be true as Robert Louis Stevenson once said: "We are now sitting down to a banquet of consequences"? It seems we are now inclined to worship with our hearts what we have made with our hands. Preoccupied with things, we are being suffocated in materialism. It has left us with a bankruptcy of soul. We thought we wanted things, but when we have them, we don't want what we have. We are still unsatisfied.

Jesus said: "Life doesn't consist in the abundance of things we possess" (Luke 12:15). Do we believe this? Actually, we have not progressed in America as much as we might think; we have only improved, for true progress is spiritual in nature. As one said: "We have improved over the sickle that Ruth used in the field of Boaz, but have we improved on Ruth?" Spirituality of soul is our shortage. How to keep Christian in all our abundance is the monumental problem we all face.

We have much motion, but



We are more often found with mail order catalogs and the advertising pages of the newspaper than with the Bible



Albert Schweitzer's desire to help the people of Africa has been the motivating force of his life

are short on motive. We are a restless, nervous age; tension mounts; we cannot seem to sit alone with our thoughts very long; we become bored with our own company. Meditation is a lost art. We feel we must be doing something, and that quickly; we must be going somewhere. "Whirl is king." We are like the hero in Stephen Leacock's nonsense novel who mounted his horse and "rode off furiously in all directions." We move so fast we do little thinking as we go; we do not see and weigh the values along the way; we do not know for sure what we are going to do once we get where we are going, but we are on our way.

In many lives there does not seem to be an all-consuming motive for living. They accept one plan of life for Monday, another for Tuesday, another for Wednesday; Thursday they read a book and decide that all that matters is a good time; Friday they hear a radio sermon and decide to break with a bad habit, but on Saturday the flesh impulse is strong again and they say: "I can't help being what I am!" They have no motive, no Pilot, no harbor in mind. Jesus said: "Love God with all your being. Seek first his kingdom and his righteousness." Nothing will so enrich life as to invest it in something that outlasts life. But this is our shortage.

There is much evidence of sin, but a shortage of repentance. Sin is a deviation from God's prescribed way; it is saying "No" to God — a refusal to grow in his likeness. Sin is not a myth, a mistake, or a maladjustment. It is the consent of the will running counter to God's will for us. Thus it is not fiction, but friction. Sin is the plague universal. "All have sinned and come short of the glory of God" (Rom. 3:23).

These sins take many forms and may be classified under these four headings: (a) sins of the flesh, crime, arson, adultery, drunkenness, etc., which stem from lust in the heart; (b) sins of disposition, well illustrated by the Scribes and Pharisees, but difficult to handle in each of us, pride, prejudice, envy, jealousy, touchiness, unforgiving spirit; (c) sins we commit in mass, dropping bombs on innocent people, vandalism, lynching Negroes (we seem to be more rational and moral as individuals than we are in a group); (d) sins of inertia, a cozy complacency that does not help feed the hungry, clothe the naked, visit the sick, win the lost, support the church with time, talent and treasures. "He that knoweth to do good and doeth it not, to him it is sin." Jesus gave a clear warning against this blighting sin of neglect.

But where is conscience on sin that leads to repentance? It seems we either deny our sins, or repress them, trying to hold them down and away from sight in the unconscious, only to have them fester and poison us with all kinds of anxiety; or we unbridle our urges and turn them loose like an unruly horse. Our shortage is the Publican's prayer: "God, be merciful to me a sinner."

Science has made us neighbors, but we are short on being a neighborhood. Before the great boom in scientific and technological advance, people were more a "prisoner" of their own local community. Infrequently did one get out of his state in a lifetime, sometimes not even beyond the bounds of his county or township. Neighbors were those who lived next door to us. Today our young people and adults are traveling all over the world. Local news is world news in a matter of minutes.

The world is shrinking. We are rubbing shoulders with people of all cultures. Our contacts are widening. This is healthy. Thanks to our inventive, scientific genius we are now able to live "next to one another," even across oceans. But science has not taught us how to live together as neighbors in a world neighborhood. This it cannot do. This is the

task of religion. It is a compulsion that we soon learn how to be a neighborhood, or we may destroy the possibility by annihilation. We are short on the compassion of Jesus that makes neighborhood possible, but I think we are learning and finding ways to express it. May we speed up our attempts.

We have much religious form, but are short on inner reality. Jesus rebuked the Scribes and Pharisees for "cleansing the outside of the cup and platter" by traditional forms and correct observances, but leaving the inside untouched. More people are attending church today than ever before. For this we are grateful. But is it changing life? Is it making us more like Jesus? It is possible to have form without fire. We can worship God, and not love; we can sacrifice and not care; we can recite a creed but neglect the deed; we can "have a form of godliness, but deny the power thereof."

The Pharisee's visit to pray in the temple did not touch his proud spirit; the Priest and the Levite were still confirmed in their prejudices when they passed the beaten beggar by the roadside. A common indictment hurled at the church today is that its member's life does not agree with his lips. There is enough truth in it to challenge us to the depths.

But let us take courage in our shortage; actually any such shortage need continue no longer. Jesus is more eager than we to supply our lack.

Is it character we need to use our power constructively? He is "all power." His power can make us what we ought to be.

Is it humility and wisdom we need? Jesus humbled himself and became a servant. So must we. If we lack wisdom, let us ask God and he will give it.

Is it spirituality of soul we need amidst things? Jesus said: "I am come that you might have life abundant" (John 10:10).

Is it an all-consuming motive we need amidst much motion? Jesus has given it to us in Matt. 6:33: "Seek first the kingdom of God and his righteousness."

Is it a conscience on sin we need? Let us stand at the foot of the cross; then we too shall say: "My Lord, and my God."

Is it compassion we need to make a world neighborhood? Jesus' nature is love; he will fill us with his nature if we want him to badly enough.

Is it inner reality we need amidst much religious form? Jesus stands at the door of our hearts and knocks; if we will open the door, he will come in and sup with us and we with him.

It is highly imperative for world survival, that enough of God's people become Christian enough, soon enough.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

*Living With the Gospel. Daniel T. Niles. Association Press, 1957. 92 pages. $1.25.

Not a complete life of Christ nor a series of sermons on Christ, this little volume might be characterized as eight meditations on Christ and his gospel by one of the leading world Christian spirits of our day. It is a book designed for lay readership around the world, for translation into many languages. Everyone who reads it will prophet by its soundness of interpretation, its clarity of presentation and the winsome Christian spirit it breathes. — *Chalmer E. Faw, Chicago, Ill.*

The Table of the Lord. Edited by Charles L. Willis. Harpers, 1958. 228 pages. $3.95.

The subtitle of this book is A Communion Encyclopedia. The word *encyclopedia* is a good word to indicate the content, but not a big enough word to indicate the inspiration of that collection! I found in the book much more than I had expected. I think the author senses correctly that "the Supper seems dull and perfunctory, without luster or real meaning . . . routine and grave . . . identified with melancholy." This book is his attempt to supply the pastor with abundant material to interpret and enrich the communion service. It is much more than a "manual of services." It has resources for services, prayers, preaching and meditations, and an excellent treasury of communion poetry. Many will find unexpected chapters such as Sacrament of the Towel and Basin, The Hand of the Betrayer, etc. The author draws from many others and from the centuries of Christian history. It is a very valuable help in putting meaning and inspiration into our communion services. — *W. Glenn McFadden, Elgin, Ill.*

Translators and Translations. Harold L. Phillips. Warner Press, 1958. 104 pages. $2.00.

Within the scope of one hundred four pages, Harold L. Phillips of the Warner Press has written an interesting history of the making of the English Bible. Beginning with the pioneer translators, Wyclife and Tyndale, the author traces the story down to the Revised Standard Version. Major attention centers on the King James Bible and the Revised Versions of 1881, 1901, and 1952.

Interesting glimpses into the lives of the translators combined with a flowing and pleasing style should sustain reader interest throughout the intriguing history of how we got our Bible. While by no means exhaustive in scope or in detail Translators and Translations provides a creditable introduction to the history of the English Bible that should whet the appetite of laymen for more. — *David J. Wieand, Lombard, Ill.*

KINGDOM GLEANINGS

Benjamin Lavy of R. 2, Selinsgrove, Pa., is interested in securing a copy of Brumbaugh's History of the Brethren, either to buy or rent. If you can supply a copy, please write Brother Lavy at the address given.

The morning service of the Greenville church, Ohio, will be broadcast every other Sunday instead of every Sunday as was given in the item in the Oct. 18 Gospel Messenger. The service is carried by WPTW (1570) at ten o'clock.

Ivan and Mary Eikenberry, missionaries on furlough from Africa will be at the Trotwood church, Ohio, on Nov. 9. A meal prepared in the Nigerian manner will be served at 6:30 p.m., and comments on the work in Nigeria will follow. On Nov. 16, at 7:30 p.m., they will tell about the educational work at Waka and other stations of the mission.

Don Murray has been named the recipient of the Honorable Mention Award for 1958 by the Lane Bryant Awards Committee for his work with the HELP program. As he will be unable to be present at the presentation of the award on Nov. 13 at New York because of film commitments in Ireland, he will be represented by J. Kenneth Kreider, former BVS'er who did the initial work in Sardinia in setting up the program.

M. R. Zigler writes from Vastervik, Sweden, that he has received so many letters he is unable to answer all of them personally. Forty-two letters came to him in one day. He writes, "Words are inadequate to express my deep appreciation for the friendship and love that has been expressed at this time." Many of the letters came from persons not members of the Church of the Brethren. One such letter included this statement: "God understands our deepest sorrows. He knows the pain of our aching hearts. And when our work on earth has ended, he longs and waits to take us home. Thus his presence is the meaning of our living and the hope of our departing." Brother Zigler will remain in Sweden until around the middle of November, after which his address will be Broadway, Va., at the home of Dr. and Mrs. John T. Glick, Jr.

Standing Committee Delegates

Eastern Maryland: David J. Markey and Glenn C. Zug; alternate, Paul R. Niswander.

Oklahoma: Clyde Fry; alternate, Wilmer Brubaker.

Anniversary and Dedication

Coventry church, Pottstown, Pa., 234th anniversary on Sunday, Nov. 9. At the morning service A. G. Breidenstine of Lancaster, Pa., will speak; in the evening Velva Jane Dick, a member of the local church who has been serving the church in Nigeria, will bring the message.

Sunnyslope church, Washington, dedication service for the new educational wing and harvest meeting, Sunday, Nov. 23, all day.

John D. Roop of Linwood, Md., wishes to thank all who remembered him with their prayers and with cards while he was in the hospital following an automobile accident.

Daisy Brumbaugh, wife of Enos Brumbaugh of Union, Ohio, died on Oct. 12. She had served faithfully many years with her husband in the ministry in the Salem congregation, Ohio.

Lybrook Indian Mission, Star Route 4, Cuba, N. Mex., would like to obtain fifty copies of the 1925 edition of the Brethren Hymnal. If any church has copies it wants to dispose of, write Galen R. Snell at the address given.

Nancy Lee Sampson of Williamstown, Ohio, began work recently in the Brotherhood offices, Elgin, Ill. Nancy, whose home church is Eagle Creek in Northwestern Ohio, just completed a year in Brethren Volunteer Service.

The storm which struck on Oct. 19 at Pahokee, Fla., did not damage the Brethren Service project property or personnel there. The homes destroyed were mostly those of Negro migrant workers. The Red Cross and the Salvation Army are taking care of the administration of relief. Brethren Service has given two bales of blankets and made the group of workers there available to give assistance if needed.

Anniversary Call Enlistment Report

A $381,355 total for the Brotherhood Fund has been reported by one hundred local Call chairmen. This is $182,579 more than these churches gave to the Brotherhood Fund in 1954-55. This 87% increase was announced on Oct. 23 by Donald Rowe, the Brotherhood Call director. The Orlando church, Fla., set a goal of $1,700 for a 343% increase over their 1954-55 giving to the Brotherhood Fund. Manchester church in Indiana set a goal of $20,000. Warrensburg, Mo., reported $1,200 for a 213% increase. Salisbury in Western Pennsylvania set its goal for nearly a 600% increase over 1954-55

N. W. Sellers, Call chairman of Upper Codorus, Southern Pennsylvania, writes, "We had twenty-two teams of missioners. Approximately 60% of the members visited signed a commitment and 72% are going to use weekly offering envelopes. We have not yet heard from the nonresident members. Commitments total about $4,000 more than last year's giving."

Sugar Valley, Southern Pennsylvania, reports $1,300 for the Brotherhood Call. This is $13 per member. Robert Harbach, Sugar Valley's Call chairman writes, "I believe the prayers for the Anniversary Call were answered in our congregation, because the commitments gave our church many tithers, especially among the young adult members."

From Good Shepherd church, Springfield, Mo., Wayne Keltner writes, "A year ago in September we conducted an every-member canvass on a three-year basis. This year we emphasized interpretation of the church program locally, district, and Brotherhood. We used Call materials. I liked the booklet, Our Living Church and the turnover chart."

Brotherhood Theme: Brethren Under the Lordship of Christ

Bridgewater College

The 1958-59 session opened on Sept. 17 with an enrollment of 547 students, the largest in the school's history. Included in Bridgewater's record enrollment are 172 freshmen and transfers, coming from twelve different states and two foreign countries. The freshman farthest from home is Amelia Alevizaki of Athens, Greece. The college's record enrollment represents an increase of almost forty-seven per cent in the past five years.

Religious Emphasis Week, Oct. 27-30, brought to the campus the Rev. Robert W. Koons, pastor of the Zion Lutheran church, Sunbury, Pa. Dr. Koons, a popular religious leader of his denomination, conducted the chapel services and met with individual students, various groups, and dormitories.

Ten new staff members, five additions, and six replacements joined the college. Besides those already announced, Mr. Philip E. Trout, Roanoke, Va., was secured for the music department in the loss of Mr. Stinebaugh. Mr. James Utterback, Arlington, Va., was added as an assistant in physical education.

Ground-breaking services were held on Sept. 8, for the new dormitory for men. It will house approximately 142 men and is being constructed on the campus near Third and Broad Streets. Among those who participated in the significant service were President W. D. Bowman; Dean John Boitnott; Mr. I. C. Senger, chairman of the trustee board; Richard Gordon, student body president; Samuel Shrum, Nielsen Construction Company; D. P. Davis, architect; and S. D. Glick, trustee.

Two new trustees have been elected by their respective church districts to the college Board of Trustees. Dorsay A. Clayton, Kasson, W. Va., was elected by Second West Virginia to succeed H. O. Poling. Jack Scruggs, Campobello, S. C., was elected by North and South Carolina to succeed Holt E. Griffith.

College pages for the Call program turn-over charts have been made available to local churches, both by way of Elgin and direct. Because of the confusion of mail and the urgency of need, the college supplied many churches directly with pages for their own use. Additional pages for the charts are available from the college if needed.

McPherson College

Enrollment for the first semester of the 1958-59 year began Sept. 8 with classes convening Sept. 11. The orientation and social activities of the first week concluded Sept. 12 with the annual faculty reception for students.

Students from several nations have enrolled for the fall semester. Included are students from Hong Kong, Greece, Germany, Nigeria, Korea, Austria, Mexico, Hungary, India, China, Puerto Rico, and Hawaii.

Dr. and Mrs. D. W. Bittinger visited many former McPherson students and alumni who are in BVS work in Europe and located in some of the ten countries included in their visit. The Bittingers also visited former international students and their parents, and met other international students who are arranging to come to McPherson in the future.

Lois Fager, a student from Clovis, N. Mex., and this year's McPherson Christian Association exchange student, arrived in Europe in August. The Bittingers were able to help her make arrangements for her year of schooling there. Juanita Fike, last year's exchange student, has returned to the McPherson campus.

Prof. Donald Frederick, head of the McPherson music department, was director of the choir during the National Youth Conference at Lake Junaluska in August. Carl Harris, McPherson student council president, was the editor of the National Youth Conference "Junaluska Journal."

The Church Calendar

November 9

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Describes Discipleship. Matt. 5—7. Memory Selection: You are the salt of the earth. . . . You are the light of the world. Matt. 5: 13-14 (R.S.V.)

Peace Emphasis Sunday

Nov. 18-20 Pennsylvania State Pastors Conference, Harrisburg
Nov. 27 Thanksgiving
Nov. 27-28 Central Region camp leaders training conference, Camp Mack, Milford, Ind.
Nov. 28-29 Southeastern Region camp leaders training conference, New Windsor, Md.
Dec. 2-3 Southeastern Region district fieldmen's meeting, Bridgewater, Va.
Dec. 10 Human Rights Day
Dec. 14 Universal Bible Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Archie Patrick of Oklahoma City, Okla., in the Cando church, N. Dak., Nov. 5-16.

Bro. C. O. Brubaker of Wawaka, Ind., in the Swan Creek church, Ohio, Nov. 9-16.

Bro. Russell G. West of Wiley, Colo., in the Eden Valley church, Kansas, Dec. 2-14.

Gains for the Kingdom

Twenty-one baptized in the Ngurthlavu mission of the Lassa church, Nigeria. Ten baptized in the Uba Vango mission of the Lassa church, Nigeria.

Nine baptized and thirteen received by letter in the Ladera congregation, Calif.

One received by letter in the Quinter church, Kansas. One baptized and one received by letter in the Beaver church, Iowa.

One baptized and eight received by letter in the Baltic church, Ohio. Sixteen baptized and one received by letter in the Freeburg church, Ohio. Five baptized in the Stony Creek church, Ohio. Four baptized and one received by letter in the Sugarcreek church, Ohio.

Sixteen baptized and four received by letter in the Codorus church, Pa. Three baptized in the Quakertown church, Pa. Four baptized and two received by letter in Salunga church, Pa.

Five baptized in the Bassenger church, Okeechobee, Fla. Eight baptized and two received by letter in the Newport News church, Va. Four baptized and one received by letter in the Ninth Street church, Roanoke, Va.

News and Comment From Around the World

Dead Sea Scroll Acquired by New York Church

A Dead Sea Scroll, containing without a flaw what is believed to be the earliest copy in Hebrew of the Ten Commandments, has been acquired by a Unitarian church in New York. Containing five and one-half columns of twelve lines written in fine script, the 2,000-year-old manuscript must remain in the Palestine Archaelogical Museum at Jerusalem because of Jordanian government regulations. However, it will be available to the world's Biblical experts and scholars.

Sees Need for 2,000 New Churches Annually

To meet the unprecedented population "explosion" in the U.S., American Protestant churches need to build at least 2,000 new churches a year, according to Meryl Ruoss, director of the Department of the Urban Church of the National Council of Churches. He pointed out that the United States is "caught up in an era of tremendous expansion" which is changing the population make-up of its cities. He said, "Our evangelism must be a drive to transform society. For instance, the church cannot absent itself from the political arena."

Reports Decrease in U.S. Drinkers

Despite mounting alcoholism and arrests for drunkenness, the number of drinkers in the United States has decreased thirty per cent in the last ten years, according to the executive committee of the National Woman's Christian Temperance Union.

The Union's recording secretary said that most dependable polls indicate that nondrinkers now total about forty-five per cent of adults, as compared with thirty-three per cent ten years ago. However, the number of alcoholics has grown to over 5,000,000, including 1,000,000 women.

Record Number of Scriptures Printed in Soviet Zone

A record number of Bibles and Scripture portions was printed in the Soviet Zone of Germany during 1957, according to Evangelical Bible Work, with which the eleven East German Bible societies are affiliated. Donations of large amounts of paper by foreign churches and paper import permits granted by the East German government made the printing possible. A total of 301,172 volumes was published.

Bible society workers distribute the Scriptures to repatriates from former German eastern areas, German Protestant groups abroad, and in countries of Eastern Europe and the Soviet Union.

Supreme Court Upholds Freedom of Association

The United States Supreme Court, before recessing for the summer, held that the National Association for the Advancement of Colored People was not obligated to reveal the names of its members to the authorities of the State of Alabama. Unlike the Ku Klux Klan, the NAACP was using only legal means for ends upheld by the law and the Constitution of the nation. To disclose its members' names would be to subject them to various and serious penalties.

Unprecedented Enthusiasm for Bible Contest

A thirty-year-old semi-invalid who is a self-taught clerk in the Jerusalem Institute for the Blind, was the winner in the finals of the International Bible Contest held in Jerusalem in August. Amos Hacham, who was the Israel champion, emerged as an easy winner with forty-two points out of a possible forty-eight.

A contestant from France came in second place and one from Brazil in third place. The contest was sponsored by the Israel Tenth Anniversary Committee. Included in the five-man jury were two Christian clergymen.

Maryland-Delaware Council Adopts Statement on Nuclear Weapons Testing

A statement on the testing of nuclear weapons was adopted recently by the Department of Christian Social Relations of the Council of Churches of Maryland and Delaware. The statement urged the government to take dynamic leadership in seeking the immediate cessation



The dress of the representatives from many of the countries added color to the World Sunday School Convention held in Tokyo in August. The delegates from Kenya and Ethiopia are shown with the banners they carried in the procession

of nuclear weapons testing and to seek an agreement for the halting of production of nuclear weapons, as well as the development of means which will make possible the reduction of national armaments generally.

Chinese Church Delegation Expected to Visit Canada

A delegation of churchmen from Communist China will be invited to visit Canada in the near future by the United Church of Canada. Dr. Ernest E. Long, secretary of the church's General Council, said the church is eager to re-establish contact with the Church of Christ in China, where the United Church once maintained 285 missionaries. Three years ago the United Church was host to Russian Orthodox Archbishop Boris and two other Russian churchmen.

Pleasant View Church Displays Rare and Ancient Books

In connection with the 250th Anniversary celebration the Pleasant View church near Burkittsville, Md., viewed a significant display of rare and ancient books. These included three volumes of the famous Sower Bible, printed in 1743, 1763, and 1776.

Included also were many other books printed on the Sower press and several copies of the hymnal used in the homes and churches of German-speaking colonists. Other books displayed came from the Ephrata Press. The owner of the books is Emmert F. Bittinger, who recently left the pastorate of the Pleasant View church to become pastor of the Ellicott City Fellowship, also in Maryland.

News Briefs

The Ecumenical Synod of World Reformed Churches adopted a resolution saying that no single race should deem itself entitled to a privileged position or consider itself superior to other races. The meeting of the synod was held in Potchefstroom, South Africa, in the middle of August.

Bishop J. E. Leslie Newbigin of the Church of South India has been appointed the new general secretary of the International Missionary Council. His appointment will become effective July 1, 1959.

The State Commission on Constitution Revision of Pennsylvania has decided to keep the word *God* in a section of the constitution dealing with qualifications of officeholders. An original revision suggested by a subcommittee omitting the name of God brought such a wave of protests that the commission decided to leave the section unrevised.

Overseas Report . . .

from Japan

by Albert Huston

Tokyo: Ethics courses are being reintroduced into Japanese public schools. Before the war they were compulsory in all schools, and were the backbone of Japanese ethical indoctrination. Based on an imperial transcript (edict), they taught worship of the emperor and obedience to one's superiors, as well as personal morals. At the end of the war, however, they were abolished by the American occupational authorities as undemocratic.

During the past several years there has been mounting pressure to reintroduce moral education in the schools. This desire has been strengthened by an increasing rate in crime, especially among youth. Also, within Japanese culture, the schoolteacher has long been thought of as the legitimate disseminator of ethics, and so many have felt it only natural that the teacher should resume this role.

Implementation of the program, however, has met with some strong opposition, particularly from the Japan Teachers' Union. Orientation courses for instructors have been picketed and boycotted by both teachers and students. The criticism is not against the materials presently being taught, which are democratic in principle, but the possibility that in the future these courses may be used to indoctrinate students in the past concepts of subservience to the state, militarism, and the feudal hierarchical social system. Some of the strongest opposition also comes from those who fear its usage by the present government to introduce their own political values. Some church leaders have spoken out against it, although there is no unified feeling. The dire need for some type of moral education has caused more Japanese to support the new course. Only time will tell whether it is abused.

■ Up until April of this year prostitution was legal in Japan. In 1956, however, owing to the hard work of women's groups, such as the Japan WCTU, and civic leaders, among them many Christians, legislation was passed against prostitution. The opposition was bitter and some legislators were bribed into voting against it. Some of these Diet men have only recently been prosecuted.

Time and funds were given to those who had to make adjustments and find new employment, but the rehabilitation of most of the girls involved has proved a big problem. Centers have been set up by both the government and private institutions, including churches. One of the most active of these is called the Midnight Mission, and is run by German deaconesses under the sponsorship of the United Church of Christ in Japan. This particular home gives professional vocational and spiritual guidance to fifty girls. Subsidized in part by the government, it provides housing, recreational facilities, workshops, and a medical dispensary. It is hoped that in an atmosphere of love and understanding these girls will be able to make a respectable and constructive contribution to society in the future.

■ On Sept. 26 the largest typhoon in twenty-four years ripped along Japan's eastern coast, hitting Tokyo and the surrounding area. Over 500 persons (at the time of this report) were killed and 1,000 reported missing, while over 3,000 homes were destroyed or damaged. In response to the tragedy each of the three main Christian relief organizations, Japan Church World Service, American Friends Service Committee and Catholic Relief Services, rushed supplies to the most stricken areas. Work camps were held by the Quakers, while Japan Church World Service set up milk stations in some of the worst hit areas. Warehouses were emptied and appeals for funds sent to the home offices.



Rows of crops — acres of them — and migrants to pick them!

"Always the Hungriest . . ."

This is an adaptation of an article written by the National Sharecroppers Fund to describe the plight of America's migratory workers. Chairman of the Fund is Frank P. Graham, a well-known Presbyterian churchman and member of the United Nations staff. Brethren Service operates projects in Florida and elsewhere to help relieve the conditions of America's migrants.

WE'VE imported Jamaicans and Bahamians, and now we're using Southern Negro families and Puerto Rican men. It changes from year to year, but there's one thing for sure; whoever they are, they're always the people who, come spring, are the hungriest. Who else wants to work that hard for that little money?"* That is how a personnel manager of a large industrialized farm on the eastern seaboard described migrants. Add Mexicans, and perhaps Japanese, and the West Coast would identify its own as always the hungriest.

". . . the State (Florida) Welfare Board has rationed enough staple food items to keep adults from starving. The children have not been helped enough, welfare officials said, because babies cannot be fed cornmeal, cheese or beans." — New York Times (Jan. 19, 1958).

"Emergency food rations were distributed over the week end to 9,523 members of storm-idled farm laborers' families — to nearly one out of every fifteen residents in Tulare County. But even this mass distribution did not fill the demand. A nineteen-year-old youth was hospitalized after he quit eating entirely so his younger brother and sisters could have his share . . ." — San Francisco Chronicle (April 8, 1958).

Wherever They Come From

Every year, the number of foreign migrant workers employed to work in American agriculture goes up, although according to law they cannot be contracted for unless a scarcity of domestic labor can be certified. In 1957, about half a million were imported even though unemployment in the United States was steadily rising. It is ironical that several large farm-labor camps for Mexican nationals supplied by the San Joaquin Farm Production Association near Tracy, Calif., are only a few blocks from needy farm families, looking for work, yet the Mexican nationals are brought in under contract ostensibly because of a labor shortage!

Who Else Would Work?

Many ranchers are blunt about the reasons they prefer Mexicans even when United States workers are available. In one situation, the Department of Labor found unemployed tractor drivers in adjacent areas who were available at $1 an hour for an eight-hour day. The ranchers preferred Mexican nationals who are required to work twelve to sixteen hours a day, at irrigating, ditch-filling and mud-digging along with tractor driving, all at 50c an hour.

In Sutter County, Calif., the piece rate for picking a 50-pound box of tomatoes was up to 18c in 1952, thanks to union organization. This year it is down to 11c — a rate recommended by the state farm placement chief, and adopted by the growers' association. Ninety cents out of every dollar paid out for tomato picking in 1957 went to Mexican nationals who sometimes worked for only 10c a box.

Domestic migrant workers' wage rates are reported as low as 25c an hour; annual individual income has been estimated as $600. A 1957 survey of the South's pay scale showed:

- Lowndes County, Ga.: tractor driver, 75c; cotton choppers, 50c; tobacco workers, 37c to 62c.
- Clinton, La.: tractor drivers, 63c; cotton choppers, 25c.
- Coahama County, Miss.: tractor drivers, 87c, cotton choppers, 37c.

Even the higher of these figures do not amount to a living wage. This low income must somehow support these farm families for the year, though work is available for only a part of the year. Nor do farm workers receive unemployment benefits!

*From "This Is the Migrant," by Friendship Press

Little Help Can Be Had

Massive disaster sometimes brings national publicity that produces lasting results. The death, in 1949, of twenty-eight infants in Fresno County, Calif., led to community action to provide medical facilities. In the whole west side of the San Joaquin Valley, 250 miles long and 100 miles wide, where cotton ranches range from 3,000 to 68,000 acres, there are 450 labor camps but no towns of any size. The simplest facilities of community life are lacking. This developing health and education committee is a start, but dire poverty continues. Will it take further dramatic disaster to force further effective action?

After the cotton picking season, ". . . savings run low, clothes and cars are traded for food, little help can be had from the welfare department because of residence requirements," says a report by the National Consumers' Committee for Research and Education. "When the Valley turns into a sea of mud, sometimes even the school bus can't get near the camps to pick up the children. It is a time when sickness strikes. Resistance is low due to poor nutrition. This is the season when the dread infant diarrhea causes many babies to die." What of other counties in other states?

People Like You

Interested people and organizations can make a difference. Here is how progress is made:

Federal action. The first break in the total exclusion of farm workers from social security has come. Now migrants, under certain conditions, can qualify under old-age and survivors' insurance provisions. One step — but everything else still to come: minimum wages, unemployment compensation, better housing and working conditions.

The continuous growth of corporation farms increases the need for seasonal workers and the migrancy problem at the same time that it helps to drive small-farm families off the land. Action is needed to support protection for the 160-acre family farm under the Reclamation Act; to oppose making permanent Public Law 78 governing the importation of Mexican contract workers; and to support minimum wage laws for farm workers.

State action. In New York state organizations worked together to secure passage of bills to make compulsory the keeping of payroll records by growers and crew leaders with statements of earnings and deductions to workers, and the licensing of camp commissary operators. But provision for better care for preschool and school-age children did not pass. Even this program is superior to that of other states.

Co-operative action. A concerned public must speak for migrants where they cannot speak for themselves, and migrants must be helped to speak for themselves and to meet their own problems, through organizations such as labor unions. Direct relief aid needs to be given Negro farmers who are threatened by economic pressure, and to destitute farm families when other help is unavailable.

Churches, unions, and organizations such as the National Sharecroppers Fund need to continue to work to extend dignity and democracy to the least privileged group in our country.

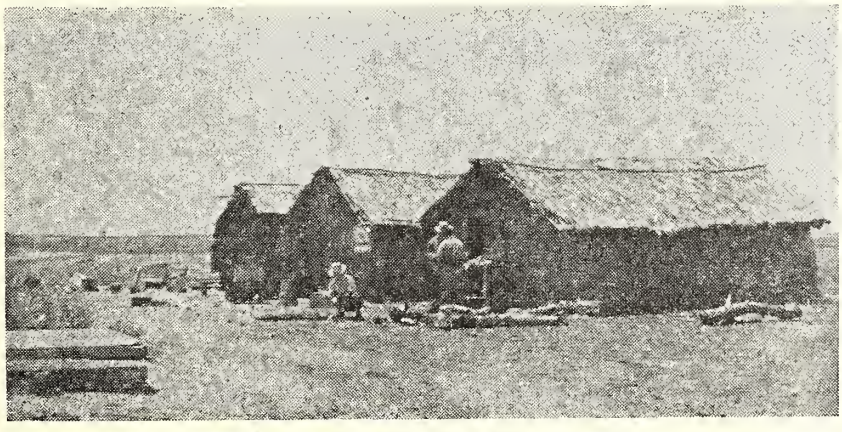
Recommendations

A conference of government, labor, farm, and civic representatives, sponsored by the National Sharecroppers Fund and many distinguished Americans, made recommendations for improving conditions for migrant and other farm labor.

A major recommendation called upon the Secretary of Labor to appoint a committee to investigate the abuses and effect of the contract labor program. Another major recommendation was that organized labor take responsibility for organizing farm workers into unions.

Also recommended were: federal and state legislation guaranteeing for farm workers minimum wages, unemployment insurance, workmen's compensation, sickness and disability benefits, old-age assistance, licensing and bonding of crew leaders; uniform standards for housing for migrant workers; enforcement of sanitary and health provisions for migrant camps, regulation of transportation for migrants and educational programs for their children.

The conference called for a reversal of the present trend forcing thousands of farm families out of agriculture. Specific programs to help low-income farmers were urged.



"Home" — temporarily, at least, for migrants!

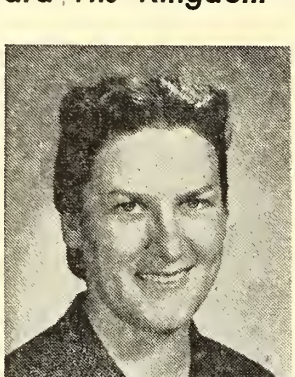
Readers Write

Continued from page 2

inate our surplus foods, and wipe us off the face of the earth, or cripple many of us for life. If this would happen (and it is possible), what good would our hoarded food do for us or the hungry of other countries? Could we not start a movement by the church peoples (Christians) to flood our representatives with mail, telegrams, etc., making known the wishes of their electors, and get this food moving to the needy of the hungry nations of the earth? — Wm. Wolf, Brandonville, W. Va.

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"A Message to Fellow Christians in All Lands" is one of the finest statements I have read by the Church of the Brethren. It is always stimulating to read the Gospel Messenger. — Dale Barnard, New Windsor, Md.



Betty Jane Arnett

MEET YOUR MISSIONARY

BETTY JANE ARNETT, youngest daughter of Charles and Maude Pierce Arnett, was born April 2, 1933, in Pleasant Hill, Ohio.

Betty completed her twelve years of school work at Newton Township School in Pleasant Hill. At the age of twelve she united with the Pleasant Hill Church of the Brethren under the leadership of Bro. Oliver Royer. While in high school Betty served as missionary secretary for the church, and through this she began to develop a keen interest in missions. During this time she decided upon nursing as her chosen profession.

In 1954 she graduated from the Miami Valley hospital in Dayton, Ohio. Following this she worked one year before entering McPherson College. She attended here one year serving as college nurse, a member of dorm council, and student court. The following year she transferred to Messiah College, Grantham, Pa., where she graduated with a B. S. in nursing. Here she served as senior class representative on college legislature and a member of a gospel team, and was active in other college activities.

Before going to Messiah College, she united with the Pleasant Hill Brethren in Christ church. For one year she taught as a member of the faculty at the Harrisburg hospital, Harrisburg, Pa.

Betty has always been interested in many Christian activities, having a desire to do full-time Christian service. Through her years of educational preparation she has kept the mission field in mind as her goal. She has now been assigned to our mission area in Nigeria, West Africa, to which she sailed on the 15th of October.

Durocs Emigrate to South America

Ira H. Frantz

IT IS not every porker, you must admit, who changes his citizenship or travels by plane from one continent to another. But this was the experience of seventy-eight young Durocs that left the St. Petersburg-Clearwater international airport, Florida, at 11 p.m. on Aug. 28, and landed in Quayaquil, Ecuador, at 12:30 p.m., the next day.

The animals were purchased with money contributed by Church of the Brethren men in Middle Indiana and some other groups, including the children of the North Manchester vacation Bible school. Thirty-four of the pigs, weighing a total of about 1,000 pounds were purchased near Columbia City and trucked to Florida. Forty-three animals, weighing 3,600 pounds were purchased from Mr. Henry Gatrell, breeder of registered Durocs, at Fairfield, Fla.

In addition to the seventy-eight pigs, there were forty-seven goats in the shipment. Four of these, Toggenburgs, came from Maryland. The rest, Saanens, Toggenburgs, and Nubians, were collected in Florida by Mr. Matthew Aprile, mathematics teacher, goat fancier, and enthusiastic supporter of Heifer Project, Inc., of Tampa. The entire shipment of 125 animals was made by Heifer Project and was only one of many such shipments made by this organization over the past 14 years to all parts of the world.

To get back to the pigs — there was little evidence whether they or the goats considered their trip a pleasure trip. They got quite warm in the plane before we took off and again in Panama. We refueled and changed crews in Panama, which should have taken only half an hour. But the second crew was slow in appearing, and the plane sat there from 6:00 to 8:30 in the morning. I was fearful of losing some of the larger pigs for the plane seemed like an oven inside. I asked for some water to cool them down and after considerable delay they brought me two pailfuls! After we were in the air the interior of the plane cooled off and the animals quieted down. There was no loss.

Benton Rhoades, my son-in-law, director of agricultural extension and 4-F clubs in Ecuador, with several of his helpers and a group of 4-F boys and girls were at the airport with several trucks. The animals were quickly unloaded and taken to the fairgrounds, where they must remain in quarantine for three weeks. They will then be distributed to boys and girls who have prepared satisfactory quarters for them and who agree (1) to feed them a properly balanced ration and (2) to give the firstborn offspring to some other boy or girl approved by the committee.

I made it a point to visit several 4-F club members who have received a pig, a sheep, a goat, or some chickens from previous Heifer Project shipments. The difference these animals have made in the lives of the recipients is striking. Ownership and proper care of a good animal not only raise their standard of living but give them a sense of responsibility and self-respect.

Poultry is growing into a profitable industry in one or two of the provinces. Since the beginning of the poultry project in October 1955, Heifer Project has shipped and distributed a total of 130,000 chicks. While flocks are small in comparison with those in our country, they are a real help to the small farmers of Ecuador. As in all poultry operations, balanced rations are absolutely necessary to success. A corollary to the poultry industry, therefore, is a growing feed industry. In 1954 there was one feed-mixing plant in all Ecuador. Now there are five. In 1954 about a quarter of a million pounds of balanced feeds were produced. In 1957 eleven million pounds were produced. This, in turn, has had the effect of stabiliz-

ing the price of corn and other grains.

This last load of pigs and goats is being distributed in the tropic coastal areas near Quayaquil, in the banana country. Bananas will take the place of corn in the diet of many of the pigs. With protein and mineral supplements, they will thrive on these.

Next month, Heifer Project will send a load of sheep from Illinois to the highland areas of Ecuador.

Acting as attendant to a planeload of animals is an interesting experience. There was considerable BO, and Heifer Project does not provide deodorant for their animal passengers, but to a farm boy this is a minor consideration.

NIGERIA, WEST AFRICA

Ekklesiyar Tsakiyar Duwatsu

The Church Among the Mountains

Robert Bischof

I WILL call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass that in the place where it was said unto them ye are not my people, there shall they be called the children of the living God."

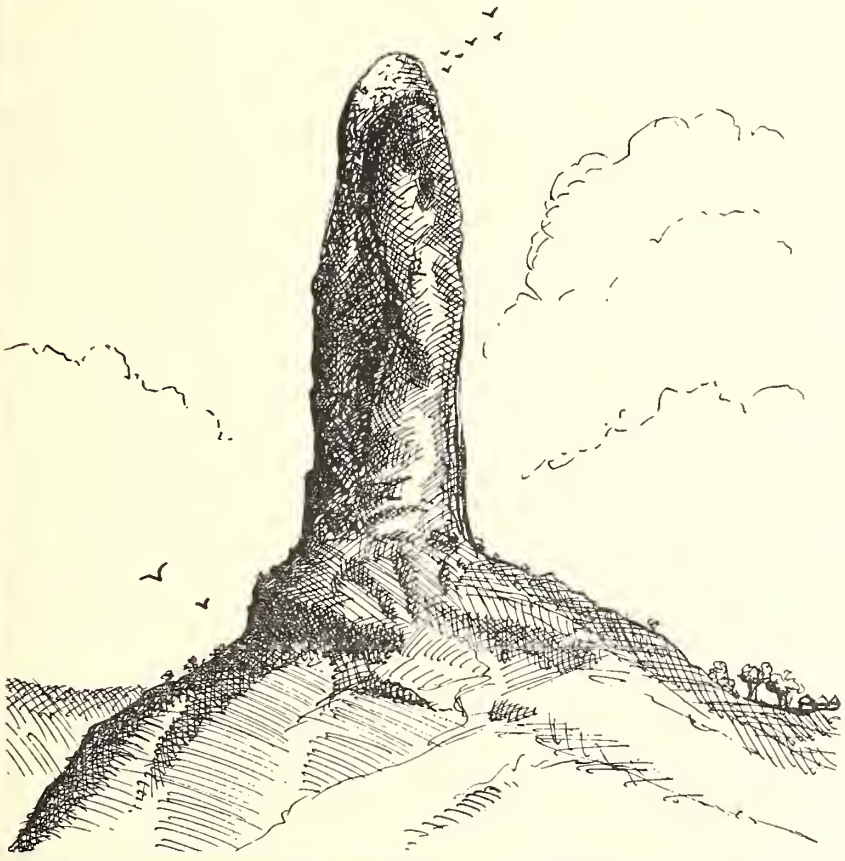
In a great sense these words written in Romans 9:25, 26 became a reality to the Higi people on Sunday, May 11. For on this day was organized the first church among the Higi people and the thirteenth church in the Church of the Brethren mission area in Nigeria.

The meeting for the organization of the church was held in the Higi village of Birishishiwa. Early on Sunday morning, the Christians and those interested in Christianity began to arrive from all directions. Some walked through the valleys, some climbed up over the mountain ridges, some crossed the river, because even though the meeting was held at Birishishiwa the church is a church for a large area. Its membership is scattered among as many as ten villages; the closest village is two miles from Birishishiwa and the farthest about seven miles. The church is made up of the baptized Christians who are living in the area which is being served by the new Mbororo station. However, Christian work was started before the Mbororo station was built. In fact, the Christian message was first preached there over ten years ago by African evangelists. The leader of these evangelists and a source of strength to the new church is blind Adam, the Higi preacher who is in charge of the evangelistic work at Birishishiwa and is also a roving evangelist throughout this area.

Besides Adam there are seven other evangelists in the area who are in charge of classes in religious instruction in as many different villages. The majority of these evangelists are former lepers who heard the gospel story at the Garkida Leprosarium, there accepted Christ as their Savior, and, when healed of leprosy, returned to their own villages carrying with them the message about a loving Savior.

Until the Mbororo station was opened these evangelists and the work in this area among the Higi people was supervised from the Gulak station. Thus the Higi people who were baptized became members of the Gulak church. Gulak is about seven miles away from the closest Higi village; therefore, it was hard for all the Christians among the Higi people to walk the great distance for communion and for the business meetings. There was also the difficulty of language.

Ira Petre (chairman of the elders' body) and Pastor Karbam, (chairman of the Majalisa, the official board of the district organization) were in charge of the service. More than 150 persons attended the service which was held out under a tree. There are ninety-nine baptized Christians who are members of the church. Sixty-two were pres-



The spirit indwelling Finger Mountain has long been worshiped as a god. Now the "Church Among the Mountains" in this area is pointing people to the true God

ent to sign the membership book. A number of the older people in the various outvillages were not able to walk the distance to the village of Birishishiwa.

The church has a treasury of $115. They are paying 30 cents a month toward the support of each of seven evangelists and in the present church year plan to open two new evangelistic points for which they will assume full support. The district dues of eighteen cents per member have been paid and an assessment of twenty-five cents per member for a Bible school is in the process of being collected.

The name *Church Among the Mountains* was chosen because there is not a central church building and also because the church is to be for a certain area and not a certain village. In each of the outvillages where there is an evangelist there is a small thatched shelter where the Christians meet each Sunday and one day during the week for services. In several other villages the Christian group has built small houses where services are conducted.

The future of the Church Among the Mountains is very bright. Seventy-three are now preparing for baptism. Many villages are visited each week by an evangelist or a Christian layman who preaches and teaches the people about Christ. These villages in the future will become Christian centers from which others will go out preaching the word of salvation.

It was a great joy to Blind Adam to have the church organized, for he has been walking among these mountains and through these valleys for over ten years preaching the Word of God. Although he walks in physical darkness he has been the source of fulfilling the words of Isa. 9:2, "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death upon them hath the light shined."

Obituaries

Alderman, George Wesley, was born in Carroll County, Va., July 28, 1872, and died Sept. 17, 1958. His first marriage was to Lizena Horton and his second to Martha Beasley. He was a founder and a charter member of the Fremont church of Southern Virginia. He served in the office of deacon for forty-eight years. Surviving are four daughters, three sons, a foster daughter, one brother, one sister, twenty-three grandchildren, and twenty great-grandchildren. Funeral services were conducted in the Fremont church by Brethren Otte Utt, A. N. Hylton, and the undersigned. Interment was in the church cemetery. — G. L. Baker, Hillsville, Va.

Bame, Jesse G., son of Samuel M. and Lucina Bosserman Bame, was born Oct. 19, 1871, and died Sept. 20, 1958. He was baptized at the Eagle Creek church, Ohio, in his youth and was an active member there until his death. In 1908 he was married to Amanda Smith. He is survived by his wife and one son. Funeral services were conducted at the Eagle Creek church by Bro. J. J. Anglemyer and the undersigned. Interment was in the Eagle Creek cemetery. — Raymond Risden, Williamstown, Ohio.

Butler, Laura May, daughter of Amos and Martha Cord Cripe, died at the age of seventy-three years. She was married in 1904 to George Butler. She was a member of the Rossville church, Ind. Surviving are her husband, four sons, and two daughters. — Mrs. Raymond Wagner, Mulberry, Ind.

Gnagy, Annie B., was born at Meyersdale, Pa., Dec. 14, 1873, and died at Somerset, Pa., Aug. 5, 1958. She was a long-time member of the Church of the Brethren. Her husband, William H. Gnagy, died in 1921. She is survived by seven children, nine grandchildren, and thirteen great-grandchildren. Funeral services were conducted in the Walter S. Hoffman funeral home by Bro. James Boitnott. Interment was in Union cemetery, Meyersdale. — Mrs. L. A. Bowman, Stoystown, Pa.

Grossnickle, Lovetta Gae, daughter of Mr. and Mrs. John Geltmacher, was born Nov. 1, 1888, at Keedysville, Md., and died Sept. 23, 1958, at Dixon, Ill. She was married to Ernest Grossnickle, who preceded her in death in 1947. She is survived by two sons, two daughters, eleven grandchildren, two brothers, and two sisters. Funeral services were held in the Polo church by Bro. Carl Zigler. Interment was in the Fairmount cemetery. — Mrs. Maynard Wisner, Polo, Ill.

Huffman, Charles Jacob, son of Jacob and Susan Zirkle Huffman, was born Aug. 10, 1878, and died April 18, 1958. He was a member of the Dayton church, Va. He is survived by his wife, ten children, twenty-three grandchildren, and four great-grandchildren. Funeral services were held at the Dayton church by Bro. James S. Flora, assisted by Bro. W. F. Flory. Interment was made in the Oak Lawn cemetery. — Mrs. Leon Rhodes, Bridgewater, Va.

Kintner, Eva, daughter of John and Elizabeth Hornish Lehman, was born Nov. 2, 1885, and died Sept. 18, 1958. On April 27, 1908, she was united in marriage to J. Edward Kintner. Last spring they celebrated their golden wedding anniversary at the Defiance church, where she was an active member. She is survived by her husband, two sons, one daughter, and twelve grandchildren. Funeral services were conducted by Bro. Floyd Emrick, assisted by Brethren Orville Noffsinger and Jay Hornish. Interment was in the Sherwood cemetery. — Mrs. Betty Bowling, Defiance, Ohio.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

CAMOUFLAGE

PLACE a number of common articles around the room in such a manner that, although they are in plain sight, they blend in so well with their surroundings that it is difficult to see them. For example, if the door knob is bright colored, scotch tape a dime to the center of the knob; unless you look closely you will miss it. A green pencil may be placed in with flowers and scarcely be observed. A needle may be scotch taped to an electrical outlet, provided there are lines on the cover — tape the needle over one of the lines. A wedding ring may be placed on a lamp in such a way that it blends in and becomes difficult to find. A toothpick can be laid some place so that one looks right at it and hardly sees it.

List the articles for your family and friends to find, but, of course, do not tell them where they are to look.

Any number can play this game. Ten to fifteen articles are usually enough for them to look for. Allow as much time as you want them to use, or stop as soon as anyone has found them all. — *Submitted by S. M. Dell.*

Knupp, Glen W., was born at Rock Falls, Ill., Sept. 24, 1913, and died at Somerset, Pa., Aug. 2, 1958. He was a member of the Somerset church and served as superintendent of the Sunday school. He is survived by his wife, Verna W. Knupp, and two children. Funeral services were conducted by Bro. James Boitnott. Interment was in the Somerset Memorial park. — Mrs. L. A. Bowman, Stoystown, Pa.

Lambert, Stanford Burton, son of Mr. and Mrs. Ora E. Lambert, was born at Riverton, W. Va., May 15, 1915, and died at Harrisonburg, Va., July 13, 1958. On Dec. 28, 1941, he was married to Thelma Boyers. He was Sunday school superintendent at the Mt. Pleasant church and was also in the process of becoming a lay minister. He is survived by his wife, three daughters, one son, his parents, one sister, three brothers, and one half-brother. Funeral services were held in the Mt. Pleasant church by Brethren J. Rogers Fike and Cecil O. Showalter. Interment was in the East Lawn Memorial Gardens. — Mrs. George Lambert, Mt. Crawford, Va.

Latshaw, Jesse D., son of Stephen and Elizabeth Gochenour Latshaw, was born April 17, 1878, and died June 17, 1958. He was married in 1898 to Ida Cripe, who preceded him in death. He was a member of the Rossville church, Ind. He is survived by one daughter, one son, and three grandsons. — Mrs. Raymond Wagoner, Mulberry, Ind.

Long, Nannie Thora, daughter of Joseph and Elizabeth Lesher Long, was born near Downsville, Md., Jan. 6, 1875, and died at Williamsport, Md., June 22, 1958. She was a member of the Shanks church, Pa. Funeral services were conducted at the Andrew Coffman funeral home, Hagerstown, Md., by the undersigned. Interment was in the Manor cemetery. — LeRoy Plum, Waynesboro, Pa.

Nudd, Rachel Melvina, daughter of Elias and Emmalina Bishop Alley, was born in Floyd County, Va., April 24, 1882, and died Sept. 8, 1958. On Feb. 12, 1902, she was united in marriage to Harry C. Nudd, who preceded her in death. She was a member of the Pleasant Valley church at Alum Ridge, Va. She is survived by two sons, four grandchildren, four great-grandchildren, and three sisters. Funeral services were held at the funeral home in La Harpe by Bro. Dewey Cave and Reverend Starbuck. Interment was in the La Harpe cemetery. — Florence Long Cave, Liberty, Ill.

Renninger, Laura M., daughter of William G. and Catharine Gerstenlauer Kilhefner, died in Ephrata, Pa., on Sept. 11, 1958, at the age of sixty-four years. She was a member of the Ephrata church, and president of the King's Daughter's class. She was married to John Renninger, who preceded her in death. Surviving are two sisters and one brother. The funeral service was held in the Ephrata church by Bro. V. Lester Schreiber. Interment was in the St. Stephen Reformed cemetery. — Mabel M. Myer, Ephrata, Pa.

Sharpes, Jacob Samuel, son of James W. and Sarah Weaver Sharpes, was born Nov. 11, 1867, and died March 21, 1958. He was a faithful member of the Garbers church, Va., where he served in the office of deacon and as Sunday school superintendent. On June 7, 1890, he was married to Hannah Eliza Bowman, who preceded him in death. He is survived by two children, nine grandchildren, and fourteen great-grandchildren. Funeral services were held in the Garbers church by James S. Flora, assisted by W. F. Flory and E. G. Lusk. Interment was in the Oak Lawn cemetery. — Mrs. Leon Rhodes, Bridgewater, Va.

Church News

Northern California

Waterford — The love feast on April 4 was conducted by Bro. John H. Price because our pastor, Bro. Claude Dadisman, had his leg in a cast. The donations for the meal served by the young adults went to the district church extension project in Larchmont Village, Sacramento. On May 18 Rev. A. Hanners of the California Temperance Federation brought the message. We went as a group to hear Billy Graham in Turlock. Brethren M. S. Frantz and Dave Fouts filled the pulpit while our pastor was at conference. Bro. John H. Price, who had attended the conference at Des Moines fifty years ago, was delegate to Annual Conference. Our Bible school was held June 16-27. Bro. Dadisman attended a school on the technique of counseling in Los Angeles. We had a farewell for Mr. and Mrs. Mark Colbert, who are moving to La Verne, Calif.; they were both charter members of the church. Lucille Cosner attended the missionary conference at Asilomar the first week in August. The women's work sponsored a birthday dinner with the offering going for furniture for Sunday school rooms in the new Larchmont Village church. Seven of our young people attended the National Youth Conference at Lake Junaluska. On Sept. 14 John Cosner gave a report of his trip to Germany. — Myrna A. Bashor, Waterford, Calif.

Washington

Olympic View Community — Sept. 7 was Sunday school enrollment day and all parents were invited. On Sept. 17 the Peacemakers held their first meeting; they sew, knit, and make quilts for both home and foreign service. We had a loyalty dinner following a morning service. Mr. Ross Heminger of Wenatchee instructed the members who were in the Call program. He also gave the address at the morning service. Sept. 21 was visitation day. The God and Country Award group of the Boy Scouts met on Sept. 10 with Brother Rowe leading the discussion. — Mrs. Calder Muirhead, Seattle, Wash.

Tacoma — Our pastor and his wife attended the Annual Conference. Brother Blackwell was our delegate. The ladies of the church have helped much by having suppers, bake sales, and rummage sales to get sidewalks and curbing around the church. We have purchased a parsonage and more parking land next to the church. Our vacation Bible school was in June. We closed our fall revival with the love feast on Oct. 20, which was our first anniversary also. We have received several new members. —Stella L. Nowberger, Tacoma, Wash.

Northern Iowa, Minnesota, and South Dakota

Kingsley — In May we had a family night. Mr. and Mrs. Walter Karlson were our delegates to Annual Conference. Several of the young people attended the camps at Pine Lake this summer. At our council meeting, Milford Beeghly was re-elected moderator. Five of our young people attended the National Youth Conference at Junaluska. Two babies were dedicated on Aug. 31. On Sept. 28 Bro. Ray Zook installed our new pastor and his wife, Berwyn and Katherine Oltman, during the morning services. The Anniversary Call was explained at the council meeting in the afternoon following a potluck dinner. Our love feast was on Oct. 5. — Mrs. Erma Christenson, Kingsley, Iowa.

Southern Iowa

English River — On Sept. 23 Bro. Charles Lunkley gave a talk on Africa. A fellowship dinner followed the morning service. Mrs. Marcus Bach of Iowa City was the guest speaker at our mother-daughter banquet. Our pastor conducted an adult membership class. Miss Joyce Miller showed pictures and told of her two years' stay in Germany. The womens' work officers were installed by our pastor's wife at a Sunday night service. In connection with the observance of the Anniversary Call a loyalty dinner was held on Sept. 11, and on the following Sunday afternoon an every-member canvass was conducted. Bro. Ray Zook, our district fieldman, will be with us this fall in our evangelistic meeting. — Ollie Coffman, South English, Iowa.

Western Kansas

Eden Valley — On Aug. 24 a farewell supper was held at the church for Bro. H. C. Lehman and his family; Brother Lehman has become chairman of the public relations department at McPherson College. Bro. Delbert Smith, who was called to the pastorate here, and his family arrived on Sept. 1. Four high school youth attended the National Youth Conference in North Carolina the last of August. The church loan on the new study, nursery, and rest rooms, and the addition to the parsonage was paid off this fall. — Mrs. Owen Crissman, St. John, Kansas.

Hutchinson — Our pastor, Bro. Charles E. Dumond, began his tenth year of service on Oct. 1. The congregation, during his pastorate, has burned mortgages on the parsonage and sixteen building lots, and now is building a new church. Ten years ago the Council of Church Women started the fat collection project, adding the collection of clothing four years later. These donations of clothing, shoes, bedding and fat for soap were sent overseas. — Mrs. O. F. Hornbaker, Hutchinson, Kansas.

Southern Missouri and Arkansas

Springfield, Good Shepherd — We held a week-end camp for all our church, May 24-25, at the YMCA camp near Halltown. Fifteen people from Springfield took advantage of the opportunity of attending Annual Conference. Bro. Stewart Kauffman was our guest speaker for our district meeting. Four of our young people attended the national youth conference at Lake Junaluska. Our ladies sent a box of bandages to Africa and a box of finished cut garments to Nappanee, Ind. Three have been received by baptism. We have pledged our cooperation to the Call program. Work on the church is progressing. — Donald R. Aldrich, Springfield, Mo.

Mountain Grove — Bro. Hubert Swinger had charge of the services on May 25 to interpret the Anniversary Call program while our pastor, Bro. Ramie Gass, was conducting a revival meeting at Fairview, Mo. Our church was represented at the Annual Conference by our pastor, his wife, and Mrs. Artie Adkins. District conference was held here Aug. 15-17, with Bro. W. Warren Shoemaker as moderator and Bro. Stewart Kauffman as guest speaker. The fifth Sunday meeting with Cabool and Greenwood was held at our church on Aug. 31. After a basket dinner the quartets from Peace Valley and Greenwood sang. Bro. Reuel Pritchett of White Pine, Tenn., held a revival meeting beginning Oct. 6. — Lois Hurlburt, Mountain Grove, Mo.

Shoal Creek — Bro. Ramie Gass held a two weeks' revival, beginning May 25. There was one baptism at the close of the meetings. Our love feast was held on June 7. At our quarterly council meeting on Sept. 11 new church officers were elected. Bro. Warren Shoemaker was chosen elder. At present we have no pastor. Our fall love feast was held on Oct. 4. — Mrs. Wilbert Erisman, Fairview, Mo.

North Dakota and Eastern Montana

Pleasant Valley — Mary Spessard, our national children's work director, met with our workers one evening. The McPherson girls' trio gave us a program. Our spring council was held on May 4, with Bro. Sylvus Flora as moderator. Harley Summers was delegate to Annual Conference. We had baby dedications in May and August. On June 15 the young people had a supper at which Robert Dell was guest speaker. Mrs. Anna Long and Hugo Wurgler were delegates to district meeting. Ralph Smeltzer was a guest speaker at our services on July 20. Our youth camp was held on July 21-27. Some of our young people attended the youth rally, Aug. 9-10. A family camp was held Aug. 30 to Sept. 1. Our pastor, Byard Snyder, Mrs. Snyder, and several young people attended the National Youth Conference at Junaluska. Bro. Sylvus Flora was re-elected moderator at the fall council. — Mrs. Anna Long, York, N. Dak.

Surrey — We had Glen Fouz and Jacob Guenther from McPherson College visiting in the homes and working with the young people. Bob Dell, also from McPherson College, was with the Surrey church a week in August. On Sept. 7 we held our annual election of Sunday school and church officers. In the evening the Minot and Surrey churches had a fellowship supper at the Minot church, after which Bro. A. P. Becker was installed as pastor of the two churches. The Beckers will reside in Minot. — Mrs. H. F. Hadler, Surrey, N. Dak.

Northern Illinois and Wisconsin

Menomonie — A vacation Bible school was held in June. The offering was given to the tornado victims in this area. Some of our young people attended Bible camp and Annual Conference. Bro. Dale Rummel, a graduate of North Manchester College, was our summer pastor. Bro. Howard Peden will be our pastor for the coming year. Our ladies' aid has made quilts for relief and sent them to Nappanee. At the council meeting Bro. Howard Peden was elected elder and delegate to the district conference with Bro. Bert Kincade as alternate. Our love feast was on Oct. 4 with a fellowship dinner at the church. Seven members have been received by baptism. — Mrs. Lydia Gushwa, Menomonie, Wis.

Southern Illinois

Girard — Since our last report a new baptistry has been installed and dedicated. Ten have been baptized and six received by letter. The men of the church prepared and served the mother-daughter banquet in May. Our pastor, Bro. Hardy McDaniel, was our delegate to Annual Conference at Des Moines. The district missioners, Paul Rhoades and Harry Bucher, presented the Anniversary Call program to the official board. The Call was accepted by the church and Ethel Weddle was chosen chairman. The joint CBYF of Virden and Girard presented the play, John Kline, at the district meeting at Canton. At a special council a new constitution was presented and adopted and all members of the general church board were elected. Four of our young people attended the National Youth Conference at Camp Junaluska in August. Bro. Wilburn Lewallen will be with us Nov. 9-16 for a preaching mission. — Eva Brubaker, Waggoner, Ill.

La Motte Prairie — Bro. John Martin held our revival on Aug. 1-10. There were six rededications. Our pastor represented us at Annual Conference. Brother and Sister Arthur Ritchey were our delegates at district meeting at Canton. Our church met in council on Sept. 3 with our elder and pastor in charge. We retained most of our old officers. Three letters were granted. Our love feast was on Oct. 8. — Mrs. Hattie Drake, Palestine, Ill.

Liberty — We participated in the World Day of Prayer union service. The theme of our mother-daughter banquet was Symphony in Bloom. A union daily vacation Bible school was held. Eleven attended the mass meeting at Camp Emmanuel on May 11. Bro. Dewey Cave was our delegate to Annual Conference. Our delegates to district meeting were Sister Helen Ogle and Bro. Lawrence Walton. Our pastor, Bro. Albert Whitmore, moved to Indiana the first of September. Bro. Roger Cave is the Call chairman for our church. Bro. Max Roberts and Brother Cabel were here to explain the Call program. We had our loyalty dinner on Sept. 14. Five have been received by baptism. — Florence Long Cave, Liberty, Ill.

Woodland — Two babies were dedicated on Mother's Day. We attended the annual mass meeting at Camp Emmanuel on May 18. Bro. Clinton Kessler was our delegate to Annual Conference. On July 6 Brother and Sister Russell Kessler and Brother and Sister William Palmer were installed in the office of deacon, with Bro. Paul Lantis officiating. In July we had vesper services on the church lawn, arranged by Bro. Walter Young. Our moderator for next year will be Bro. Paul Thompson. While our pastor was on vacation, Brethren Clinton Kessler and Forrest Wise brought the messages. The King's Builders quartet of the Christian church brought us a message in song in August. Margaret Kessler attended the youth leaders' laboratory at North Manchester, Ind. Our revival meeting will be held on Nov. 9-22 by Bro. R. C. Wenger. Our love feast is scheduled for Nov. 15 with an all-day service. Edward Kindley, who has been in BVS overseas relief work for three years, has been visiting us. —Fannie B. Stambaugh, Astoria, Ill.

Middle Indiana

Liberty Mills — Mrs. A. Blair Helman was the speaker at the mother-daughter banquet. We had a baby dedication service on June 8. Brother and Sister Florent Toirac, missionaries on furlough from Spain, spoke to us in the summer months. On June 17 Brother and Sister Elmer Baldwin, missionaries to Africa, showed pictures and spoke. Our pastor, Bro. W. Dwight Smith, and Don Landis, were delegates to Annual Conference. A representative of the Indiana Temperance League spoke to us on June 22. During our pastor's vacation, our guest speaker was Richard Knarr. Our neighboring church, the Evangelical United Brethren, worked with us in holding our vacation Bible school. On Aug. 17 Dr. John Hamer addressed us and at night he showed slides of his work in Africa. Our local women's work made and presented fifty-eight comforters to relief during the year. Our district conference delegates were Lester Metzger, Mrs. Foster Bruch, and Mrs. Leonard Spann. We were also represented at the National Youth Conference by Gaye Gilbert. — Mrs. Sam Flory, North Manchester, Ind.

Southern Indiana

Beech Grove — Our council meeting convened on Sept. 2, with Elder Eldon Petry as moderator. Brethren Paul Hiatt and Cletis Bowers spoke to us on missions one Sunday night in June. Bro. William Weybright of Syracuse worked one week with the young people. Our pastor, Bro. Howard Dickey, served as delegate to Annual Confer-

ence. Several from here attended the district conference at Richmond; Sisters Sadie Fuqua and Ruth Paxton were the delegates. A beautiful electric organ was presented to the church by Sister Stella Reeves and the young people purchased a new piano for the church. Sister Louise Spall of Puerto Rico, who is visiting friends and relatives here, will show pictures and tell of her work in the hospital. The communion service was held on Oct. 11. Our evangelistic meetings will be held Nov. 30 to Dec. 7 by Bro. James Tyler of Sidney, Ohio. — Mrs. Zella Fuqua, Fortville, Ind.

Rossville — This year on each fifth Sunday of a month all assistants take over the duties of the regular Sunday school officers and teachers. Bro. Simon Irick, lay member, filled the pulpit in the absence of the pastor on Annual Conference Sunday. On Children's Day the children presented a program during the Sunday school hour. A number of our young people and adult leaders attended the various camps at Camp Alexander Mack this year. Three young people were also able to attend National Youth Conference at Lake Junaluska. Bro. Russell Bollinger of Manchester College was guest speaker at the father-son banquet on July 25. The missioners for this district were with us on July 27 to interpret the Brotherhood Call program. Sister Blanche Wenger, the pastor's wife, brought the message on Aug. 31. Various classes and other groups have charge of the evening worship service from time to time. On Sept. 7 the intermediate class presented the film, Split Level Family. Besides the regular election of officers at the council meeting, we decided to change the date of our fall communion to the first Sunday evening of October to coincide with World-wide Communion Sunday. Also we accepted the bid for the addition to and remodeling of our church building. On Sept. 7 a groundbreaking service was held by the pastor, Bro. A. P. Wenger, with Bro. John Skiles assisting. — Mrs. Raymond Wagoner, Rossville, Ind.

Union Grove — Our vacation Bible school was held the first week in June. The offering was given for Indian-American relief. Our Sunday school provides the Upper Room booklet. On June 27 a reception was held for the seventeen new members and for the building committee. The men's work spent a day working on the church lawn and grove. The women's work provided their dinner, and prepared clothing and bedding for relief. Each Sunday a new host and hostess is at the door with a bulletin and friendly greeting for all. Our oldest member, Rachel Rarick, celebrated her ninety-eighth birthday on Aug. 1. Hulda Tapy and Velma Ritchie served as our delegates to district conference at Richmond, Ind. Wm. J. Tinkle was delegate to the Annual Conference. — Lula R. Tinkle, Anderson, Ind.

Northeastern Ohio

New Philadelphia — Our pastor and his wife, Brother and Sister Willis Stehman, and their son Gene, attended the Annual Conference. Brother Stehman served as dean of the homemakers camp at Camp Zion. Daily vacation Bible school was held July 28 — Aug. 8. Our church sent used clothing and cut garments to the Brethren Service center at New Windsor, Md., On July 20 Brethren J. D. Unkefer and Chester Blanchard interpreted to our congregation the district Call of Christ program, including the purpose, plan, need, and the spiritual thrust of the Call. The visitors' dinner for the Call was held at our church. Thirteen women of our church attended the district women's rally held at Camp Zion. Helen Stehman, daughter of our pastor, attended the National Youth Conference in North Carolina. Bro. Harlan Grubb presided at our regular business meeting on Sept. 8. — Marjorie Landes, New Philadelphia, Ohio.

Northwestern Ohio

County Line — Our church joined with neighboring churches for the World Day of Prayer at the St. Paul Evangelical Reformed church. Our pastor held a church membership class on each Saturday afternoon for four weeks. Eleven persons were baptized and two received on reaffirmation of faith. Several young people attended the spring conference at the Pleasant View church. A deputation team from Manchester College met with our young people in the spring. Several of our ladies spent a day helping in the Brethren relief center at Nappanee, Ind. One of our young men took part in the Prince of Peace contest and one young man participated in the youth-in-government program sponsored by the YMCA, in Columbus, Ohio. Twelve from our church attended Camp Mountain Lake. Bro. Ellis Guthrie of Eaton, Ohio, conducted two weeks of evangelistic meetings in August. Four were received by baptism at this time. Two counselors and two youth attended the youth conference at Junaluska, N. C. — Mrs. Pheoba Rayl, Ada, Ohio.

Tiffin — We held our council meeting on the evening of Sept. 3, with our elder, Oliver Dearing, in charge. Bro. R. Earl Zimmerman and Sister Lela Miller were chosen delegates to district meeting. Jerry Zimmerman is to be the representative for the youth. Plans are made for the Anniversary Call. Our love feast will be held on Nov. 23 at 7:00 p.m. — Mrs. Elias Eberly, Fremont, Ohio.

Southern Ohio

Beaver Creek — On Sept. 7 we moved into our new church for services. Our first social event was on Sept. 13, an outdoor chicken barbecue. Dedication services were held on Oct. 12. — Mrs. H. D. Othersen, Dayton, Ohio.

Hamilton — Six have been baptized and one received by letter. Bro. Harper Will held evangelistic services. Bro. L. W. Schultz showed colored slides. The Bear Creek chorus presented a musical program. Our pastor held a two-week evangelistic service in Gratis. The young people participated in the skating parties for Southern Ohio youth at Germantown. Two of our young people along with Brother and Sister Erbaugh attended the youth conference in North Carolina. Several children attended Camp Sugar Grove. The men's group purchased a heifer for overseas. Our pastor and his wife attended Annual Conference. Our church has been well represented at the Call training meetings at Potsdam. We plan to have a supper to start the Call program. We have started to remodel the kitchen and purchased several things including a new piano for the sanctuary. — Mrs. Harry Spaulding, Hamilton, Ohio.

Happy Corner — Bro. Ora DeLauter held meetings. Happy Corner began this year a program of two communions a year. The first was held Thursday of Holy Week. The second communion was held in October to coincide with World-Wide Communion. In May we were host church to the district budget conference of Southern Ohio. In June the annual vacation Bible school was held under the leadership of Mrs. Gene Kern and Mrs. Hershel Brooks. Also in June we were represented at Annual Conference by Mr. and Mrs. Byron Oren. Revival meetings were conducted this year by Bro. Chester Harley, pastor of the New Carlisle church. Under the leadership of Bro. Ora DeLauter, we had a stewardship enlistment campaign. — Mrs. Edward H. Smith, Clayton, Ohio.

Middle District — Our pastor and his wife, Brother and Sister James Simmons, attended Annual Conference as our delegates. Our elder, Bro. Ray O. Shank, delivered the messages in the pastor's absence. Stewart Kauffman, director of ministry and evangelism, was guest leader at the district evangelism workshop held at our church. Our pastor and wife conducted a vacation Bible school and revival during July at the Flat Creek and Rock House churches, Ky. Bro. Moyne Landis was guest speaker at this time. Classes have been providing worship services for the River Side Rest home the fourth Sunday of the month. Miss Lois Green spent June and July at Castañer, Puerto Rico, assisting in the work there. Joan Macy and Lois Green attended the young adult conference at Williams Bay, Wis. In July council and church officers were elected for the coming year. Our church paper, The Evangel, is edited by Joan Macy. Our pastor attended the regional children's workshop and conducted revival services at the Turkey Creek church in Indiana, July 28 to Aug. 10. The men's and women's work group had charge of the services during these two Sundays. The Anniversary Call team is attending training sessions. During August the youth class conducted a visitation program with other churches of the district to exchange ideas of worship and teaching methods. — Mrs. Goldie Davidson, Tipp City, Ohio.

Western Pennsylvania

Somerset — A children's consecration service was held. Five of our young folks attended the National Youth Conference at Lake Junaluska. Our coun-



cil meeting accepted the Anniversary Call program. We had weekly study and discussion classes on the 250th Anniversary. A joint daily Bible school was held with other churches of Somerset. The women's work furnished a room at the Scalp Level home for the aged. The Sunday school classes sent three heifers to Germany. — Mrs. L. A. Bowman, Stoystown, Pa.

Western Maryland

Frostburg — The ministerial board training institute was held July 13 in the Maple Grove church. On July 20-25 we had evangelistic services with Bro. Silas Kirk of Fairmont, W. Va., as evangelist. Our pastor, Herbert Alford, was serving the Wolford church in Grottoes, W. Va., the same week. Bro. Dallas Chaney and Bro. Roy Broadwater filled the pulpit. The district CBYF round table was held July 13 at the Brick church at Maysville, W. Va. On Aug. 31 Bro. Owen Preston was ordained to the ministry with Bro. B. B. Ludwick and Jonas Sines, members of the ministerial board present. Brother Preston has been serving the White Pines church since Sept. 1. The church council elected officers for the coming year. The women's work group sponsored the film, They Too Need Christ. We held our love feast and communion service on Oct. 5 in our newly built church basement. The women's work group bought the floor tile for the sanctuary. — Mrs. Grace L. Conner, Mt. Savage, Md.

Tennessee

Easley — On June 1, 1958, our new pastor, Bro. Earl Dietz, and his family arrived. We welcomed them with a housewarming. A special council meeting was held in July, with Bro. E. M. Culler presiding. Bro. Earl Dietz, Mrs. Mae Dietz, Bro. E. M. Culler, and Mrs. Lonnie Moorer attended the district meeting. Bro. J. C. Wine, a missionary, preached for us the first week of our evangelistic meetings in August. We have received two by baptism. At our regular council meeting officers were elected for the coming year. A consecration and installation service was held for our new officers. We had our birthday banquet in September. — Mrs. Lonnie Moorer, Oneonta, Ala.

Johnson City — Bro. J. C. Wine was our speaker on Aug. 3. Since our last report one has been baptized. Mac McGlothin of the Kingsport church, district missioner, was with us Aug. 17 in regard to the Call program. A busload of youth from the Mardela District of Maryland and Delaware on their way to the National Youth Conference gave a program on Aug. 24. They spent the evening visiting in the homes of our members. Two of our CBYF members attended the National Youth Conference. Our thirtieth anniversary was held on Aug. 31 with Bro. Robert Sherfy of Harrisonburg, Va., as guest speaker in the morning, and Major W. W. Pryor of the Salvation Army, the afternoon speaker. Bro. Harold Bomberger of Harrisburg, Pa., was our evangelist Sept 25 — Oct. 5, closing with our fall communion service. — Mrs. Arthur C. Isenberg, Johnson City, Tenn.

First Virginia

Oakvale — A revival meeting was held at the church, Aug. 25-31, by Sister Elizabeth Broughman of Roanoke, Va. In addition to the messages each evening we had special music from surrounding churches and the Oakvale Brethren quartet. The church work is progressing nicely under the leadership of Pastor Russell O'Neal of Crab Orchard and Moderator Raymond Boothe of Lindside. — Fannie Boothe, Oakvale, W. Va.

Northern Virginia

District Meeting. — Aug. 1-2, Northern Virginia district conference was held in the Valley Pike church. The Round Hill church was accepted as a new congregation within the district and its delegates seated. Later in the conference the Mt. Olivet church in the Timberville congregation was accepted as another congregation within the district. It will continue for the present with Timberville in a joint pastoral program. Brethren Donald Rowe and J. Wayne Glick were our guest speakers. The following brethren were elected to serve us for the coming year: Jos. W. Miller, moderator, Cecil L. Hartman, assistant moderator and Olen B. Landes, reader. Elected to Standing Committee at Ocean Grove were Glenn S. Garner, Charles D. Lantz, and J. Galen Wampler; alternates are Paul H. Bowman, Earl D. Rowland, and Mark S. Roller. Next years' meeting will be held in or near Harrisonburg. — J. Galen Wampler, Woodstock, Va.

Cook Creek — Since our last report three have been baptized and seven received by letter. The subject of this year's school of missions was Race Relations, on which a local Negro college student spoke to us during the last session. Our temperance director secured a member of AA to speak on the work of that organization and what our attitudes toward an alcoholic should be. So that the pastor and members know when some one is sick or in need the women notify each other by the prayer chain. We were glad to have Phyllis Kingery tell our youth and junior high groups about BVS. Our women invited a representative from the welfare department to explain how we can help. Garber's Sunday school has given three heifers to relief this year. Our church is co-operating with the other churches in the community vesper services. Our young married couples were well represented at the first district young adult rally at the Linville Creek church during Family Week. Also this year was the first time the men served the mother-daughter banquet. One evening the women's work celebrated its fiftieth anniversary and seven charter members were honored. — Mrs. Leon Rhodes, Bridgewater, Va.

Woodstock — Daily vacation Bible school was held at night during the week of June 8-15. We also had an

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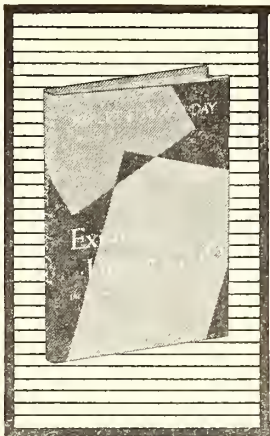
No. 371. A I-W returning from Africa around the first of January is looking for a teaching position in high school music, preferably band. He has a B.S. in music education. He is also interested in a part-time church music position. A position in the Pennsylvania, Maryland, or Virginia area is preferred. Contact Benjamin Sollenberger by air mail at Waka Teacher Training Centre, P. O. Biu, via Jos, Nigeria, West Africa, before Dec. 1; after which contact him at 458 N. West Street, Carlisle, Pa.

adult class. We took for our study the Book of Ephesians. We also had our revival meetings July 6-20. Bro. Harper Will was our evangelist and brought some very stirring sermons. Five persons joined the church during this revival meeting. We also had the district meeting in our church on Aug. 1 and 2. The entire congregation, which consists of four churches, helped with the meals. — Violet Bowers, Woodstock, Va.

Second Virginia

Waynesboro — The educational unit of the building program is nearly completed. This provides a fellowship hall, classrooms for all age groups, and administrative offices. We moved into this unit of the building the last Sunday in April. The worship services are held in the fellowship hall and will continue there until the sanctuary is completed. Mrs. Eva Bowman was guest speaker at the mother-daughter banquet. On Mother's Day a special service of dedication was conducted for infants. Miss Louise Sayre, a missionary nurse in India who is home on furlough for one year, has given us some interesting talks and showed slides of her work in India. Our pastor, Bro. Charles J. Whitacre, and Miss Sayre were delegates to Annual Conference. During our pastor's absence, Bro. Jay Bower, and Rev. William Hungate, Baptist minister of education, had charge of the services. Our pastor is conducting a class in church membership on Sunday afternoons. Some of our young people attended the Second District youth rally at the Sangerville church in August. An all-church fellowship covered dish supper was held in August, sponsored by the homebuilders' department of the women's work. Mary Cline, Glenda Miller, Lyle Palmer and Bro. Jay Bower attended the National Youth Conference at Lake Junaluska, N. C. — Mrs. G. M. Terry, Waynesboro, Va.

White Hill — We held our communion service on World-wide Communion Sunday. A number of our people attended a school of missions held at Mt. Vernon for a period of five weekday nights. The theme was Seeking to Be Christian in Race Relations. Youth had full charge of service on youth Sunday with J. T. Arehart speaking on the theme, Lord Help Our Unbelief. Our church held an every-member canvass. The junior class sponsored color sound filmstrips on the Life, Ministry, Death, and Resurrection of Christ. On pulpit exchange Sunday we had as our speaker, Bro. William Kinzie. In May we had dedication of children and consecration of parents. The annual church vacation Bible school was under the direction of Mrs. Lester Brooks. Several of our members attended vacation Bible school workshop and children's workshop. Our pastor attended a laboratory school at Bridgewater. We had three representatives from our church at the Annual Conference. J. T. Arehart filled the pulpit during the pastor's absence. Our church, in co-operation with Blue Ridge Chapel, held two Sunday night hymn sings. On Aug. 10 we had ground-breaking services for our parsonage. Bro. Walter Mahan conducted our revival services; we received two by letter and two by baptism. Our church softball team won out in the final game of the season to become the top team of the Stuarts Draft Council of Churches league. — J. T. Arehart, Stuarts Draft, Va.



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Southern Virginia

Red Hill — On July 27 we held a dedication service for the new parsonage. In August we had an installation service for our new full-time pastor, Bro. Maurice Strausbaugh from Topeka, Pa. On Aug. 21 several members went out as missioners on the Anniversary Call. — Mrs. W. J. Cornelissen, Roanoke, Va.

First West Virginia

Morgantown — On April 27 a father and son banquet was held at the church. Our pastor, Bro. Wilmer Hurst, was elected chairman of the special committee on Church World Service of the state Council of Churches. He also was elected minister counselor of the Western Maryland and First West Virginia district CBYF. Mr. and Mrs. Lonnie Paul Kelley were installed as deacons. A Brethren Volunteer Service team met with our young people on July 20. We had nine children representing our church at Camp Galilee. Brethren Franklin Boggess and Lonnie Kelley are serving as co-chairmen of the Anniversary Call program. Six represented our church at the National Youth Conference. On Sept. 11 we started a weekday religious education program which will continue once a week throughout the school year. — Jean Grimmett, Morgantown, W. Va.

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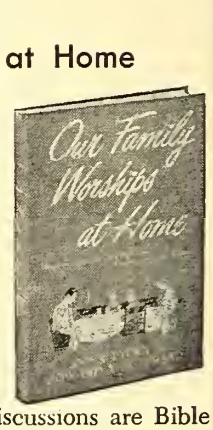
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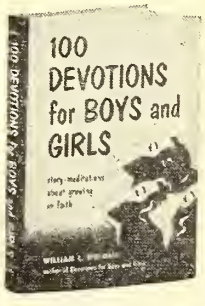
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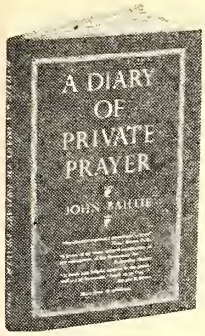
100 Devotions for Boys and Girls

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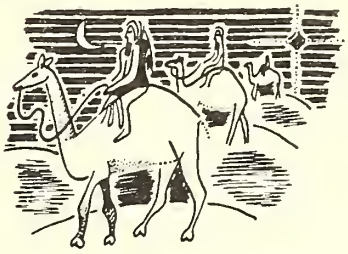


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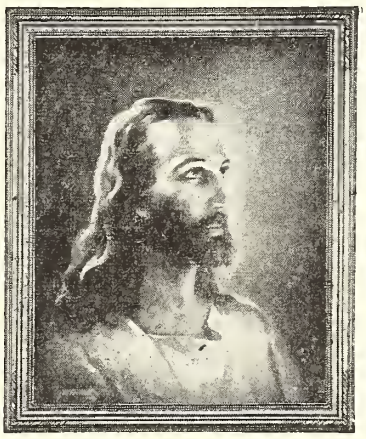
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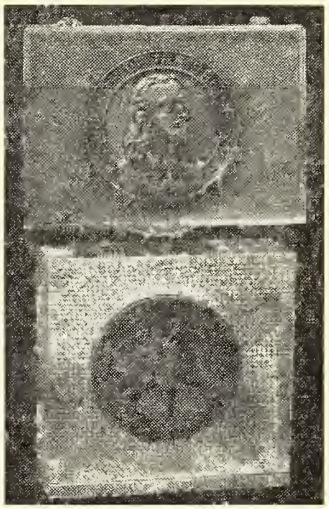
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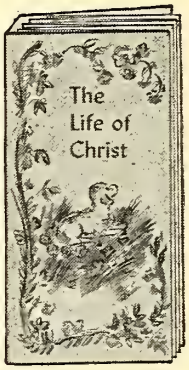
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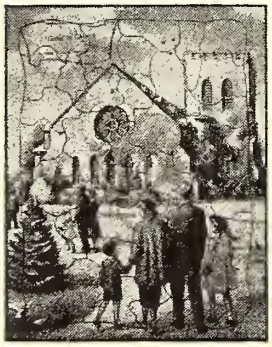
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CHURCH OF THE BRETHREN GENERAL OFFICES . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER
NOVEMBER 15, 1958

Signals and Signposts

H. Armstrong Roberts



If the traffic signal seems out of all proportion to the church in the distance, it may be because the photographer wanted it that way, but it may also be due to the fact that the church is somewhat removed from the corner where traffic needs to be regulated. Too often the steeple has been less of a signpost than a weathervane, softly turning with the breeze to show which way the wind blows. Not often enough has the church been willing to give some directional signals—to flash the red light of warning, the yellow signal for caution, or the green light that means progress. Its message is sometimes blurred so that the individual looking for guidance along his foggy path is not always given the direction he needs. But, surely, the Scriptures bear witness that the church should speak of judgment, flashing its red signal without hesitation. And the Biblical record is just as clear that there is help for the wanderer who loses his way. The church needs to raise its standards, not on some remote hillside, but along the main arteries of traffic. Its warning signals will often be ignored and its invitation may be spurned, but, at least, it can bear witness to a Light for man's darkness and a Guide for man's journey. Otherwise, it has nothing to offer the traveler who has lost his way.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

One of the Oldest

Here is news of concern for all Christians and pacifists which might well be given in the Messenger.

According to a recent issue of Life Magazine (Aug. 25), a new South Dakota law forbids the Hutterian Brethren to buy any more land in that state. The Hutterian Brethren live in co-operative farm communities in several prairie states and are one of the oldest of the historic peace churches, with over ninety per cent of their drafted men taking alternative service. — Russell Yohn, Elgin, Ill.

Cleared Up

We were pleased to read the article, "Freedom of the Church Press," by Edwin T. Dahlberg, in the Oct. 11 Gospel Messenger. It cleared up some things in our minds, and we realize there can be and often are misrepresentations. We appreciate his article very much.

Also in the same Gospel Messenger in Readers Write, "Not Compulsory," by Mark Funderburg, should be read by all in whose state this question is coming up.

We need to think carefully and pray much that we do not unwittingly throw away our freedom. — Lizzie Horner, Fresno, Calif.

Prophecies

Why do most people quote prophecies that predict evil to the neglect of those that predict good?

How often we hear the prophecy repeated: "You shall hear of wars and rumors of wars." How seldom we hear, "They shall beat their swords into plowshares." Is this because in the latter case some one must do the beating and we do not want to do that kind of work? Is it because we have been "brainwashed" by American military propaganda? Or is it because we love war and want war to continue?

We must admit that to many revenge is sweet, and that not withstanding the sacrifices demanded by war, most of those who participate in it love the glory they receive. There is a thrill in war that many seek. Compared to warmaking, beating swords into plowshares is tame business.

How many of us lack the blessing of being peacemakers? We often sit back in the presence of conflicts and destruction which we might have prevented and quote the scripture: "There shall be wars" (which is not a correct quotation). We see evil and quote: "Evil men shall grow worse and worse." Jesus said that the gate is wide and the way is broad that leads to destruction, and many go that way. But first he admonished us to enter the narrow gate. Do we earnestly try to be among the few who enter there?

Physicians tell us that there will be hundreds of deaths during the next year caused by heart failure. But I am doing all I can to keep from being one of that number. Highway patrolmen tell me that in my state next year there will be hundreds of fatal accidents on the highways. I am thinking of safety measures lest I be one of those fatalities. I am told that there will be hundreds of alcoholics in the United States next year. I let alcoholic drinks alone lest I become one of them. A general prediction does not necessarily mean that I personally shall be included. In most of the predictions mentioned above the statement is made as a warning to stimulate caution and care, lest the calamity come upon us.

So in a world gone mad with militarism and in which we have already heard of too many "wars and rumors of wars," I want to work for peace lest I die with millions of others in a war that could have been prevented.

I am a citizen in a democratic nation. In a democracy the people rule. I, as a citizen, do not want to abdicate any sovereign power. I want to use it to bring about justice, righteousness, soberness, and peace. I believe that that is God's will for us, his children, and that he will bless us in the effort. — Floyd M. Irvin, Eustis, Fla.

• • •

Let God use our Church of the Brethren people to give us messages in the Gospel Messenger. . . . Praise God for all who will stay by him. — Mrs. Ethel McEathron, Pomona, Kansas.

• • •

The Messenger is good news to read and enjoy. I am hoping to put one in every home of our congregation. I could not miss a single copy regardless of price. — J. T. Arehart, Stuarts Draft, Va.



Monkmeyer

In simple chapel or in magnificent cathedral when the minister follows his call to preach God before men we hear God call us to a full commitment of our lives to him

Under Orders From the Eternal

Inez Long

THE principle of the minister's call is so simple we miss it. It is so obvious that we stare at it without seeing it. It is the rule of thumb which every minister has learned so well by the time he takes his ordination vows that he can afford to forget it. It is the stern fact of a solemn profession. He is not his own and his message is not his own. He is a servant of God and God is his message.

As I observe the parish minister who stands alongside men of other professions, the matter of his calling is unique. All men who take their profession seriously are called of God. It is one of the new, important concepts of our time that every Christian has a calling in whatever work he finds self-fulfillment as a Christian. Yet the parish minister, by the very nature of his work, has a call to a central message and a central Authority which is both direct and directive.

Week after week, the parish minister is obedient to the gospel of good news. Year after year he consciously places his life under the directive of God regardless of place and personal consideration. Young or old, he is a timeless good father to all, stranger and friend alike, in whatever community he is called. All of these combine to make the parish minister one of those majestic persons who crown the community of mankind with the bold assertion, "Man is under orders from the Eternal and here is a man who knows that it is so."

Obedience, like the unobtrusive parish minister himself, seems almost quaint in our culture. Obedience is a word which might be embroidered in cross-stitch on a Victorian sampler to hang on the wall as a relic of past decades. The disappearance of the old master-slave relationship has forced into disuse that colorful phrase with which great men of our Revolutionary period once signed their names. "Your obedient servant," they wrote. Though our successful national revolution changed the right of a few to be masters of the many, so that the elected are the servants of the masses, we are still confused about the

Wife of the pastor of the Lancaster church, Pennsylvania

role of master and slave. We do not like to think that freedom is always contingent upon power struggle. We would like to think that our freedom has been won for us for all time, and that there is neither master nor servant.

Nor is the idea of obedience convincing in Protestant history. When the cord that bound the monastics to the Mother Church was untied from the Protestant clergy, two knots on that cord slipped free also: poverty and chastity. They were redefined in a new interpretation of the clergy which did not bind ministers to forsake either possessions or marriage.

Yet the knot of obedience held, however tenuously. We have not defined it in its severity, yet in many ways the Protestant minister is under a more severe form of obedience, tied to the unfathomable yet final authority of God without the comforts of an ecclesiastical cushion between. Called directly to the will of God, the Protestant minister, who is indeed a servant of the people, cannot be subjected to the fancies of his parish. Nor can his pulse for knowledge, quickened after years of academic preparation and regular hours spent in sermon preparation, place him under the mastery of intellectual reasoning and the power of the human mind. The good life, exemplified in the perfection of Jesus Christ, is not the goal of the minister. In one respect only can the minister imitate his Master: he is committed to the will of God. Perfection belongs to Christ, for the "servant is not greater than his Lord."

Obedience to the parish, the Scriptures, and the moral life are less than enough. Obedience to the will of God is the hallmark of the parish minister, and it is the best part of him. Friends of poets say that poetry is the best part of any poet. Music is the best part of the irascible musician; art the best part of the erratic artist. Love is the best part of a mother, irrational in her protection of the young. Just so, the best part of the parish minister, out of his struggle against self-pride and self-will, is his personal victory in an affirmation which he shares with St. Paul, "I was not disobedient to the heavenly vision."

The call of God is inescapable and the minister knows it. He knows that God was at work in him in his initial call. As the years go on, God is not content until he finishes his work with him. If he tries to escape, God restrains himself, neither forcing him through disaster to renew his vows, nor cajoling him by a mawkish compassion into penitent return. The minister's awesome predicament is that while some people are overpowered by God and do not know it, he cannot be disobedient to God without knowing it. Then comes that long way back home following his cry of panic, "Take me back and make me as one of your hired servants."

This terrifying power of God can be seen in the ordinary parish where we go on taking our church duties as a matter of manners and morals, where we believe in God as the conforming idea back of success and prosperity. We may not know it, but worship is a dangerous thing, because it means reverence and dedication of life. Then when our false gods which we have worshiped fall in pieces at our feet, we try unsuccessfully to revere what we consciously, now, concoct from our brains. We discover

Continued on page 9

What God Wants

Glen Weimer

GOD, like man, has wants!

God's wants have to do with man's fulfillment and destiny.

God wants the whole person — redeemed, refined, and spiritually creative and fruitful.

God wants every man to become a man in Christ, and every woman a Mary who cradles Christ in her heart.

God wants every faltering life to turn again home, to take his place in the divine family, to live out his part in the Father's Plan.

But a man can stay away from God. A man can live in the environment of the Father's presence and remain a stranger from God, a rebel in the Father's house. A man may live a good life and lose God. He may live and die a prodigal who never returns. A person may live a good life for the wrong reasons — for personal status or privilege, for self-glory, for power over others, for earthly or heavenly gain. Such goodness may be morally blameless, but is spiritually sterile!

Real goodness is for the glory of God and the good of people about us. It is selfless, outgoing, dynamic, creative, sacrificial, sacramental, and redemptive. It shares the joy of God in the return of the wayward to the way of life. It glories in the return of souls to their rest in God. The goodness that God approves is unspeakably glad in the passing of a soul from death to life.

Is there a festival of joy in your heart over souls reborn and redeemed? God wants your heart to sing with his in holy celebration of life that becomes alive.

O Father of the loving heart, that seeks to save, and saves those who seek thee, enlarge our hearts to join in thy rejoicing in any life's return to its home in thee. Amen.

EDITORIAL

The Cost of a Letter

THE American Business Magazine has figured out that it costs around $1.70 to prepare and send the average business letter. This includes the time of the dictator, the time of his stenographer, certain fixed charges, and smaller amounts for materials, for mailing, and for filing.

Obviously the cost of a personal letter, if it could be discovered as accurately, would be far less. The writer considers his personal time as his own and he usually dispenses with stenographic help. Unless he has an abnormally large correspondence, he will hardly be deterred by paper and postage costs from writing as often as he pleases.

We mention the cost of writing letters not with any idea of discouraging correspondence or even with any thought that it should be curtailed either in the office or at home. Perhaps the expense item could serve to encourage brevity in writing, but it should never smother any real need for expression. For letters are significant in the way they can contribute to understanding and to brotherhood. Instead of writing less we ought to enlarge our correspondence, especially with Christian friends overseas and with all lonely and neglected persons who would welcome our visits by means of the mailbox.

But letters can be costly in ways other than financial. They are not always easy to write. A letter of confession or of apology may require such soul-searching that only the most brave and the most honest can bring themselves to it. A reader of Paul's correspondence in the New Testament can sense the anguish that prompted some of his most intimate, and yet most inspiring, testimonies to the grace of God.

We have no right to expect that every letter should become a treasured epistle. Many should be disposed of quickly. But remembering their cost, we might also do well to consider their value and to put our best and kindest selves into them. Few of us have learned how to treat a delicate situation as creatively as did Paul in writing to Philemon. We are often righteously indignant when we should be gracious and positive. In short, our letters reflect our failings as Christians. God give us the patience and the loving kindness we need to make our letters worth receiving and worth reading. — K.M.

From Corinth to Riverside Drive

USING a bright silver trowel the President of the United States mortared a marble stone from ancient Corinth into a large block of Alabama limestone. In this manner was the foundation laid for the new Interchurch Center which will rise to nineteen stories along Riverside Drive in New York City.

Representatives of Protestant, Orthodox, and Anglican communions joined in the service on October 11 when a stone from the market place in Corinth was used to support a united church witness today.

When Paul stood in the *agora* in that bustling Greek city, he could hardly have given much thought to the centuries of the Christian era that might follow. He was far too busy helping to launch the Christian movement to think of the dimensions of the future. And far too involved himself in the currents of controversy that surged around him in the market place to see all of their implications. Charged by the Jews with breaking the law, he had been hailed before the tribunal there as a criminal, but the proconsul Gallio refused to hear the charges against him. Standing on stones similar to the one sent by the Greek church to New York, Paul had often appeared in the market place either to defend himself or to proclaim there publicly the gospel of Jesus Christ. It was often in such places of commerce and controversy that he had his best hearings. When the synagogue threw him out, he went to a lecture hall or public forum.

Presumably the new headquarters of the National Council of Churches and similar agencies does not intend to protect its tenants from the storms and conflicts of the market place but rather to give Christians a platform alongside the crowded ways where men walk. And surely this is where the church should be. We hope, however, that the stone from Corinth carries still another meaning. We hope it symbolizes the rock of solid truth in the Christian gospel that gave Paul his own foundation and that today can give our churches the firm support they need. On such a foundation, as Paul himself indicated to the Corinthians, the unity that Christians long for can be securely established. —K.M.

The Brethren and Biblical Proclamation

John Grimley

The message of redemption and freedom in Christ is the very essence of the Biblical proclamation

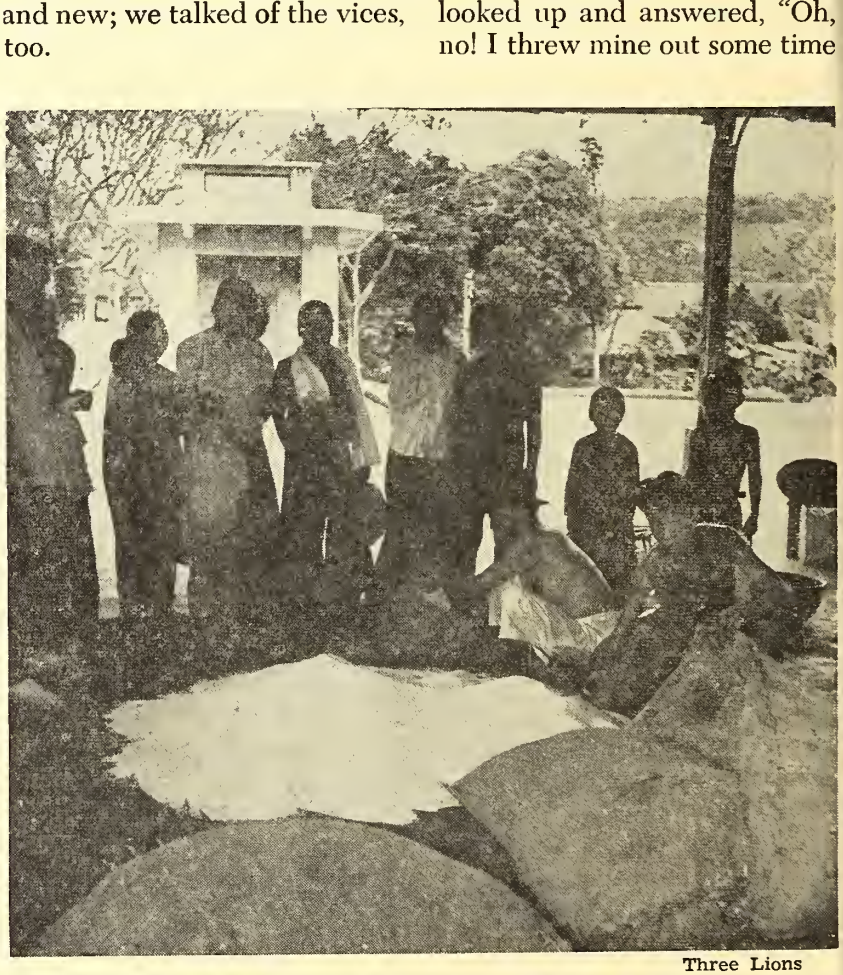
UP ON the side of Wamdi Mountain in northeastern Nigeria there are several grottoes formed by the way in which gigantic boulders were rolled together in ages long gone by. In these grottoes I viewed the Margi "engagement paintings." They had been done in red ocher on the grey rocks, daubed from the painted bodies of the young men who made the paintings during their engagement ceremonies. In the main they were stick figure drawings of men and horses and spears – spears of the old iron-shafted and iron spangled type. According to my guide, a Margi man, these paintings had been made on these rocks from "as far back as men first took wives."

But something new has been added. On the ancient and crumbling rock, also painted with red ocher, some Margi lad had printed J-O-H-N followed by the number 1957!

Yes, on the crumbling rock of pagan animalistic religion and culture a new message had been written: the message of Jesus Christ and his church. My guide reached up and pointed to one of the paintings and said, "That one is mine – the one I painted thirty years ago." That was just about the time that Bro. H. Stover Kulp first arrived in Margiland, traveling close by that very mountain.

This Margi man and I sat down in the shade of the great rocks and their paintings. We were held in the spell of the traditions of the years gone by. We fellowshiped together, talking of the virtues of the old and new; we talked of the vices, too.

On the way down from the mountain we passed several old "god pots." They had been thrown out at the time of their owners' deaths. This is their practice. And I said to my guide, "Do you have one of these in your house?" (for every Margi man must have such a shrine). Quickly he looked up and answered, "Oh, no! I threw mine out some time



Three Lions

Hospitals, schools, agricultural programs, relief of hunger in times of famine are the expression of the compassion of Jesus

Missionary to Africa, serving in the foreign mission office while on furlough

ago. I'm a Christian now."

Something new had come into his life. Figuratively speaking he had already died, died to the pagan way of life. He had thrown out his "little god pot" and had taken in the new Man, the living Lord, Christ Jesus. Throughout the world something new has been added – the Church of Jesus Christ.

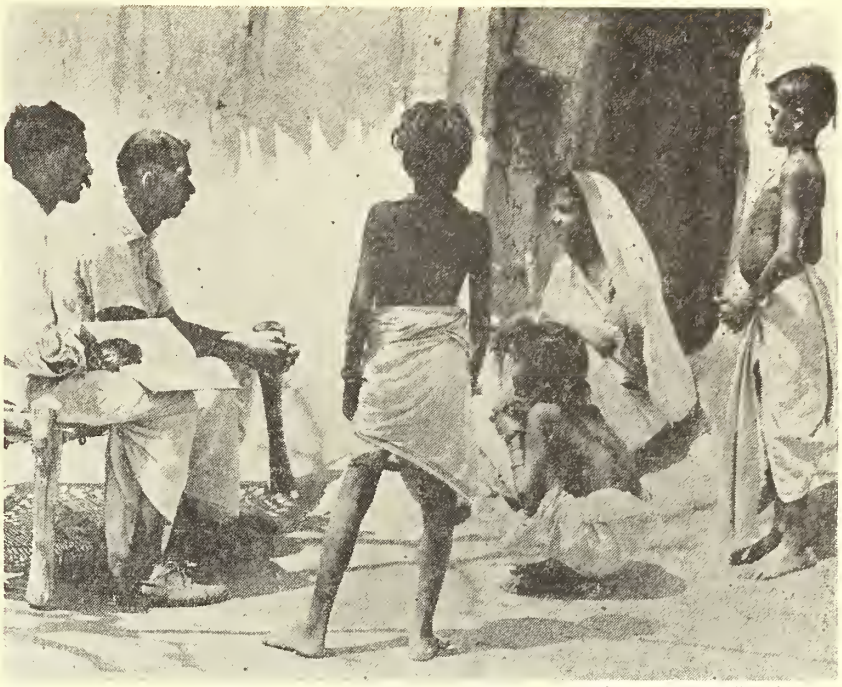
When God called Abraham out from the polytheism of his ancient day into the worship of him, the one God – something new had been added: faith.

When God called Moses out from the degradation of slavery and the pleasures of sin in Egypt into the light of the freedom of man under law, something new had been added: hope.

When God cried out through the Prophet Isaiah in the 40th chapter of that book and mentioned "good news" in just so many words, and for the first time, "O Zion, proclaimer of good tidings," something new had been added: expectation.

When faith and hope and expectation were united and fulfilled in Jesus of Nazareth, something new had been added: experience! The message of redemption and freedom in Christ had not only come as a new fact in history, but it was also destined to quickly take root in the experience of men. This message of Christ, the historic fact alive in experience, is the very essence of our Brethren Biblical proclamation.

On the first page of Brother Miller's book, The Story of Our Church, before "our story" had really begun, we find Alexander Mack and another "on a preaching tour proclaiming the gospel as best they have been able to understand it from long study . . . and full obedience to all New Testament teaching."



Religious News Service

A missionary and his lay assistant visit an Indian family

Biblical proclamation has been at the very heart of our Brethren life. But not always has that proclamation gone far beyond our own meetinghouses and our own hearthsides. A spirit of openhearted search for the truth which our Brethren had does not lend itself readily to bold proclamation to others. But while the church as a whole was slow to grasp the responsibility of proclaiming the Bible message to outside groups, there were nevertheless individuals even during the very early days of our church history in America who had a deep concern at this point.

I am not a historian. I am a proclaimer of the message of Christ to West Africa, but I understand from talking with Bro. Austin Cooper, one of our church historians, that even as David Livingston once stood on a high prominence in the heart of Africa and felt his soul stirred by the smoke of a thousand cooking fires, so also a Bro. George Adam Martin in the early 18th century stood on Allegheny Mountain and looking down into what is now Brothers Valley beheld the vast area of the Shawnee Indian nation and saw a vision of proclaiming the message of Christ to the Indians – a vision which apparently was never fulfilled, likely because of the trials of the revolution and the inexorable rolling west of the wagon wheels. But the spark of proclamation was there and the right wind was sure to blow it into flame. Bro. Christian Hope and Bro. Wilbur Stover and our other early missionaries were that wind, a spirit from God.

Today churchmen are trying to define just what the right motive and just what the right strategy for proclaiming the gospel to the world might be.

From the time Wilbur Stover and other young people of his day persuaded the church of its responsibility to proclaim the gospel to the whole world, the Great Commission has in itself been a great motivation force in our Brethren outreach to the world. It, we believe, expresses the whole intention of the New Testament.

"Go ye into all the world, and proclaim the gospel to the whole creation. He who believes and is baptized will be saved, but he who does not believe will be condemned."

Jesus said, "Go!" What more is needed? It is not possible to disobey, for Jesus said, "If you abide in my love you will keep my commandments." Paul said, "I was not disobedient to the heavenly vision." He was compelled in obedience to go forth. "Go, and I will be with you!" is a command which cannot easily be ignored. Obedience is strong motivation!

There are other motives to consider. When I was in school I remember reading a missionary article which stated that one of the strongest motivating forces of the great 19th century missionary awakening was the belief that those without Christ were lost and bound for hell. The article was suggesting that a new motivation be found since hell had cooled down considerably!

I have chosen to quote the Great Commission as recorded in Mark, not because it is shorter than the Matthew record of it, but because it contains an element which the Matthew record does not contain. "He who believes and is baptized will be saved, but he who does not believe will be condemned."

Now I know that this part of Mark is not in the oldest manuscripts, but nevertheless the mind of Christ and also his specific statements are in total harmony with it. We must remember it was not Paul who sharpened the sword of God's judgment, but Jesus himself. Jesus not only painted in glowing colors the joys and satisfactions of being in fellowship with God through him. He also drew out in lurid colors the agony of separation from God.

Jesus said, "I am with you always to the end of the age," and then he says, "The angels will come out and separate the evil from the righteous and throw them into the furnace of fire. There men [men! in the place prepared for the devil and his angels!] "there men will weep and gnash their teeth."

And Peter, who knew from personal experience the deep ever-forgiving mercy of Christ, nevertheless says, "The day of the Lord will come as a thief, and then the heavens will pass away with a loud noise and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up."

It is possible in this hard world that as a retreat from reality we put too great an emphasis on the grand statement which expresses the great mercy of God, "the final judgment of God on all human history and on every human deed is the judgment of the merciful Christ," and slight the fact that Jesus himself taught that this great mercy can only be effective in the lives of those who repent and those who now in this life are "delivered from the dominion of darkness and transferred . . . to the kingdom of [God's] beloved Son, in whom we have redemption, the forgiveness of sins."

It is not difficult in these days to imagine the "heavens passing away and the elements dissolving with tremendous heat!" As both Biblical and secular history so well illustrate, man has often been the instrument of God in bringing God's judgment to bear.

It has been suggested that man is even now on the verge of sufficient power to bring the terrible prophecy of Peter to fulfillment!

The judgment of God hangs over us, and not only over us who are "enlightened" and thus the more responsible, but over all men everywhere — all men are lost without Christ. We can see that plainly enough here in America. But it is more difficult to feel so about those far away.

Anniversary Meditation

MAUD L. MOSER

In Germany, from rustic Schwarzenau
Eight people took a studied, solemn vow.
Baptized in Eder's cleansing, gentle flow,
These folk, two hundred fifty years ago,
Up from its sparkling water bravely went.
Their only guide the sacred Testament.

When persecution drove them up and down
They crossed the ocean wide to Germantown.
From that still standing, rock-walled church have grown
A thousand others that are read and known
Around the wide world's ever lessening span —
This brotherhood to bring to every man.

Now as our birthdays we do celebrate
From Schwarzenau until the present date —
Pray their devotion, courage, faithfulness
Through us, the channels, millions more may bless.
And may the church we love, forever be
A portent sweet of God's eternity.

Compassion is one of the great motivating forces in the proclamation of the gospel. Jesus had compassion upon the multitude and healed them all!

In our church areas abroad the compassionate services of the hospitals, schools, and agricultural programs are not hooks upon which to catch the unwary! They are the expression of the compassion of Christ. It is impossible for the church to exist in the presence of the four dread horsemen of ignorance, oppression, famine, and death without responding to them in active service. It is the compassion of Christ which causes missions to continue to serve in Mohammedan lands even though there are no converts and the future looks no better than the past.

As I was leaving Nigeria, I scanned a book by a British author who was searching for the all-inclusive motive for the proclamation of the gospel. He spoke of the state of the lost, the soon return of Christ, compassion, obedience to Christ's command, "Go," and then he said that the deepest motive for Christian expansion today is "Christ." I agree with him for in saying *Christ* we say it *all!*

We need the total motivation available in Christ. We need a keener discomfort in realizing that those without Christ are lost now and facing a terrible doom. It is a terrifying situation. We need a keener discomfort in our contemplation of it.

We need a deeper compassion for those suffering in mind and body, a compassion which will motivate us to use every means in our power — and where our power runs out to bombard the storehouse of God for the power to help all those in need the world around.

We need a greater realization of the urgency of being instruments of God's grace to bring men into the kingdom of God before "the Lord descends from heaven with a cry of command" . . . and closes the door! But I wish we had that long to work at it! Many doors have already closed and more are continually threatening to close.

We need a more sincere desire to obey the command of Christ to "go," a command which he makes in love for the lost and in love for us. For unless we, the church universal, go, they cannot hear and without service for him our own Christian lives must shrivel and die.

Under Orders

Continued from page 4

that we cannot worship anything which is not greater than ourselves.

Then, suddenly, one Sunday when we come to church not expecting anything really to happen, when we carry to the altar our own broken sense of worship of things which no longer add up to anything, our minister speaks again, as he has Sunday after Sunday, about the one true God. Suddenly, God is God. He is what he said he was to the holy men of all time. We had thought of him as one who was nice enough to let us go along our merry way, committed to whatever we sincerely believed in. But on this Sunday, his eternity and power suddenly come to size and we know with certainty that "he will have no other gods before him."

Suddenly, this invisible One, this all-powerful God, before whom men and nations rise and fall, becomes the God of our personal lives. The earth-shaking events of history and the soul-shaking events within personal experience mean that God is at work in the world. And we take the leap of faith and hear God call. All because the parish minister, obedient to the call of God to preach him before men, has followed his command and "the God who commanded the light to shine out of darkness hath shined in our hearts."

This leap of faith brings a strange new freedom. It is the paradox of freedom within obedience, of carefree carefulness, which is the unanswerable question of what makes the minister who he is. Subjected to every human problem, he believes that in whatever he is slave, God is still God, that obedience to the will of God is his only glory. Harnessed to the fact of his humanity, the parish minister understands himself to be a pilgrim within time, moving with a mysterious freedom because he is under orders from the Eternal.

Armchair Religion

MILDRED ALLEN JEFFERY

I closed my eyes in silent prayer
But hadn't prayed a minute
Before I heard my conscience say,
"Your heart—it isn't in it!"

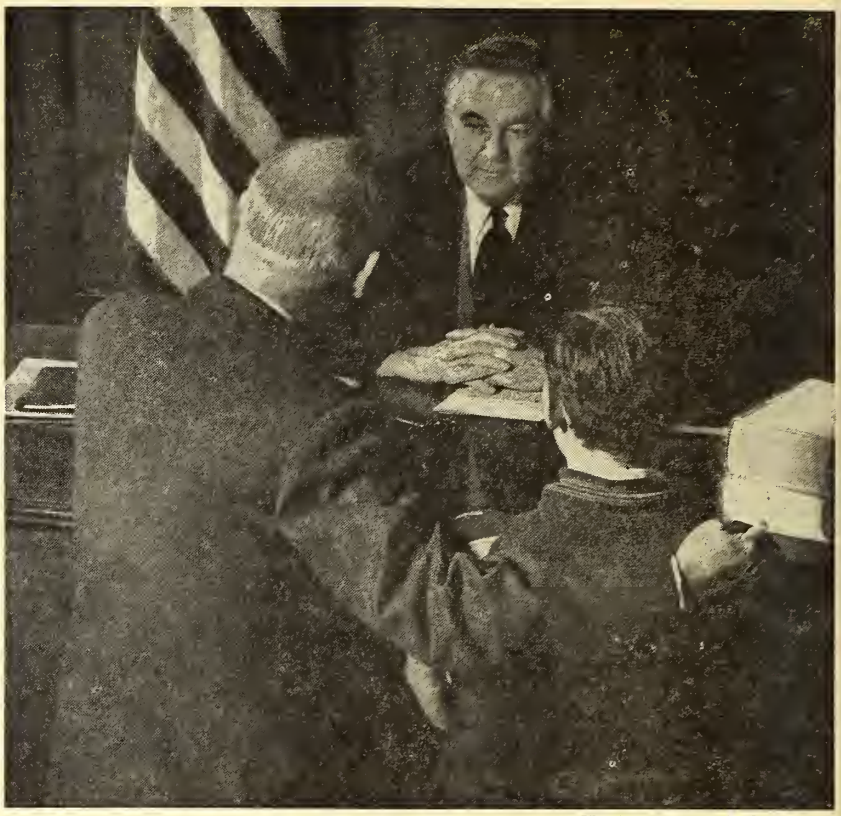
I well remember what I said;
I asked the Lord to do
The very things the Word said he
Expected me to do.

I asked him to bless the Harrisons
Next door to where I'm living;
And to save the heathen in Peru
Without one thought of giving!

I asked him to bless our pastor, when
I wouldn't teach a class,
And to comfort members who are ill,
Whose homes I'd always pass.

So I got on my knees and prayed
An honest prayer for grace;
And since that day my fine armchair
Has taken second place.

Committed Christians give of their time to help those in trouble



H. Armstrong Roberts

More Than Gallery Christians

Dale Ott

A FEW years ago, just after the war, George Orwell wrote a fascinating book entitled 1984. In this book the author lets his imagination run a little wildly perhaps as he describes what society could be like if and when it becomes completely mechanized. He sets the date rather symbolically at 1984. Orwell is a bit extreme, I hope, in describing the rather lurid effects which complete mechanization could have on our people. However, certain parts of the book sound prophetically realistic.

Among other things he sees the family unit no longer practical as the basis for social organization. Children can be raised in controlled situations with the aid of such new psychological techniques that it is folly and time-consuming for parents to bother with them at home. In this robot world there will be little that the supramodern man will need to do. Creative thinking will be done by experts and specialists. Machines will do practically all mathematical calculation.

Indeed, already it seems that the machine, as wonderful as it is, is beginning to make man more and more a spectator and less and less a participator in life. Much of our modern entertainment is increasingly becoming separated from activity and more and more something we just sit and watch. Television is wonderful but educators and parents are beginning to wonder what effect a generation of watching television is going to have. As one humorist has put it, "The next generation is going to have eyes as big as saucers and brains as small as split peas."

Now we would be hypocritical if we began to discredit the many wonderful conveniences man has made for they literally

Pastor of the Bella Vista church, Los Angeles, California

fill the rooms of our modern homes. Nevertheless, I think we should think seriously and discipline ourselves religiously in order that the things we create do not make us into spectators instead of participators.

Likewise, in the church we need to be concerned that we do not just become gallery Christians — that is, people who call themselves Christians but who actually are only looking on as the work of the church moves ahead under the struggles of others. If we are honest, of course, we must admit that all of us are still in the gallery in many areas of our Christian faith. But we should also realize that the longer we stay in the gallery the harder it is to get out, because we easily become deceived, imagining that we have the real thing, when actually, we are only spectators.

Some people are gallery Christians today because they have accepted the general moral code of Western democracy but have failed to give the Christian church the credit for founding those ideals on which our democracy is built. These people have little use for the church, yet glibly call themselves Christians because they practically make Western civilization and Christianity one and the same thing.

Then, many people today are gallery Christians because they have the naive notion that having their names on the church membership list makes them Christian. Certainly church membership is a part of the Christian life. How can any real Christian separate himself from the fellowship of other believers? Nevertheless, church membership and even church attendance can easily become a substitute for the real thing.

Now we are all glad to learn of the increased membership in our churches during the past several years. But we also wonder how much these growing figures mean. In the days of the Puritans, it seems, one really had to prove himself to become a church member. Certain things were required of one or he did not get in — regular attendance, worthy behavior, and payment of one's church tax, among other things.

Most of us are glad today that one is no longer placed in stocks or tarred and feathered for missing church or playing baseball on the Sabbath. Nevertheless, perhaps we have gone to the other extreme today. We have made church membership so easy and so

The Family Counselor

Paul Hersch **H. K. Zeller, Jr.** **Jesse Ziegler**
Clyde Weaver **Leah Zuck** **Katherine Weaver**

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Dear Counselor,

From the first Sunday after I got my driver's license several years ago I have been stopping to pick up members of a family living a few blocks from us. I stop every Sunday morning.

Twice recently this neighbor has called me especially to ask if I weren't going to take our children to some special meeting out of town. I explained both times that I'd like to go, but didn't have money to buy gas for the car. At no time has she ever offered me so much as a quarter to help with expenses.

I have thought of asking her if she wouldn't help me out once in a while when I am especially short, but I have a feeling she'd quit going or find someone else to pick them up!

I cannot see why people will go on for years, accepting services and hospitality from others and giving nothing in return.

Puzzled.

Dear Friend,

As you are aware, you have been gradually slipping further and further into the quicksand of self-pity.

There are many "free loaders" in the world; that is, all too many people who are quite happy to get something for nothing. However, there are many more people who find themselves playing a "benign role" for these irresponsible immature people.

There is nothing wrong in your attitude regarding your feeling that this other family ought to assume some responsibility for their transportation problem. Your problem as I indicated before is that you feel sorry for yourself and are doing nothing about it.

You say in your letter, "I don't expect others to do anything for me or mine." Why must you deny others the privilege of helping you? It might even surprise you to discover that this other family would be willing to help on expenses if you gave them an opportunity. For example, consider the time the mother called you about taking the girls to a meeting many miles away. You replied in a hurt tone that you didn't have money to buy the gas. It might have been better to say to her: "I would be glad to drive if you would share the expense of the gas with me." Period. By saying period I mean do not feel compelled to explain your own dire circumstances which is a way of inviting pity. Rather treat the other woman as an adult and expect her to treat you the same. You keep your relationship on an adult level when you deal realistically with the problem at hand, namely, inviting her to share expenses if you are willing to drive the car.

What I am suggesting is — your basic problem is not one of finances but one of harboring resentment. This resentment in turn is blocking your ability to talk to the other woman on an adult straightforward level.

The kindest thing we can do to other people is to assume they are adults and treat them as such.

Paul S. Hersch.

nominal that, really, it seems almost impossible to get expelled from the church. Now perhaps only by this patient treatment can the church really help its wayward members. But I raise the question only because I am not so certain that our greatly increased membership means what it should mean.

It seems that Christ's first concern was that he get at least twelve really dedicated men. He was more interested in intensity of commitment than he was in numbers. He constantly asked these men, directly or by implication, "Are you for or against me?" He knew that they could have no influence over others until they were fully committed themselves.

And so it might seem that our main task today is to start first with ourselves by stepping down from the gallery into the difficult but rewarding arena of Christian living. The church must reach out. But it must also work continually within its own walls, with its gallery members, with those who come for the show but never have time to get in the act.

Another type of gallery Christian is the person who is still attempting to live on the faith of his parents or the faith of tradition. This person is a good candidate for the church gallery because, chances are, he has never experienced a real faith of his own.

Unfortunately, some expressions of the church have encouraged a "package-deal" type of religion, spelling out in rigid doctrines and creeds what one must accept or reject to insure salvation. It is no wonder, therefore, that some people seem to feel that it is their responsibility to consign other people to damnation though Jesus commanded us not to judge our brother lest we also be judged.

The truth simply is that no "package-deal" religion will do. True, it is easily passed down to those who will accept it because it is confined to pint-size (for easy handling) by those who would try to put religious faith and experience in a container. Unfortunately, it cannot be done. Any faith worth having must be worked through, tested, and experienced by every person in each succeeding generation. The church gallery is full of those who try to take short cuts as they attempt to take hold of someone else's religious experience without subjecting themselves to the disciplines of study and prayer and service out of which real and firsthand faith is born.

And then there are those who become gallery Christians just out of indifference. This is perhaps the easiest gallery of all to get into and most of us have spent some time there. For this particular brand of gallery Christian, religion and the church are nice if you have time for them. But like tennis or baseball, they just do not interest everybody. These are the people who will probably least recognize the sense of guilt and sin in their lives because they never take a careful look at anything. A typical statement by these people would be, "I've never done anything really bad in my life." But the question which they never ask and should be asking is this: "Am I really committed to anything of eternal value?"

I often wonder if God does not judge less harshly the atheist than he does those of us who are so often indifferent about our faith. At least the atheist is thinking. He may even be sincere. The indifferent do not deny God. They just ignore him. And a certain passage in Revelation speaks for God in these words: " . . . because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth."

We who would be followers of the Master must come under new conviction if we would give new vitality to the church. We can never expect to save the world if we are only spectators on life and gallery Christians in the church. We must be contributing participators. There is a real sense in which God does not want what we possess. He really wants us. But let us not fool ourselves. "Where your treasure is, there is your heart also." If we do not even give God sacrificially of our time and talent and material goods, it is definite that we have not committed our lives to him.

Jesus said, "He who does not gather with me, scatters." May God help each of us to step out of the gallery and into his fields which are even now white and ready for harvest.

I AM AN ENVELOPE

EDGAR S. MARTIN

I am made of paper, but I have a mission to perform;
I would be happy to belong to someone whose heart is warm.
Sure, I know I am small but I can carry gifts both large and small.
God blesses me and all those who use me.
If you choose me, I will bring happiness to you,
For my purpose is to help run gospel errands for you.
I hope that I will be entrusted with your gifts for him,
And because I am numbered you will be numbered too.
I am an offering envelope.

I Was His Guest

LITTLE did I realize last spring and summer as I spent extra minutes helping my children to appreciate beautiful sunsets and I myself took out time to drink in the aroma and splendor of a single rose that I was preparing myself for my several months with God.

Those few extra moments I had spent through the spring and summer were to help sustain me through the weeks and months to come. The few weeks in the hospital when I was not sure just what was causing my illness and I had no promise of a normal future were the times that I had to draw from my memory bank of sunsets and roses.

Even the weeks of being hospitalized were relaxing for me. How else could I have sent a note to a little nurse's aid at 5:30 o'clock in the morning and let her know that my roommate and I were praying for her little son's recovery from a serious illness?

To help a certain confused and grouchy patient in the bed next to me learn a bit more in the art of smiling and living was an extra pleasure.

To pray for the roommates I had learned to love as they went their way toward surgery, and to see God and the doctors bring them safely back to health was another way I visited with God.

And then I saw God in the eyes and face of my doctor the day he came into my room and told me that if the man in the room next to me lived, it would be not because of anything he as a doctor could do, but because of the work of "Someone up there." And as he pointed above I knew he was a praying doctor and my faith was even greater!

When I returned home I pictured myself soon returning to my former health and the usual hard work of a farm wife. But as the weeks turned into months I learned that only the smallest and lightest jobs in the house were my work. I was to learn patience and greater appreciation for my helpful children.

Also I was privileged to watch my husband as he went about his own work and the work I was no longer able to do. And for the first time in ten years I saw him working in the best of health! And I remembered the times I had prayed that I would be willing to suffer if it would mean my loved one could once more enjoy good health again. Could these months with God perhaps be the answer? Could I afford to be impatient? I was a guest of God!

When friends and neighbors felt sorry that I was having "such a time," I tried to show them it really was not such a long time, for others had spent years not doing the usual things.

God was very particular as to how I spent my leisure hours. When I returned from the hospital, he kept me busy writing each day to the friends I had met at the hospital and who still needed someone who cared.

Then God pointed to an old school friend that had met with an unfortunate accident and nearly lost a limb. "Take over," I heard God whisper; "you aren't as busy as you once were; give that girl a chance to draw courage and strength from your months of experience." And I was given words to write each morning to that girl as she wondered if she would have to give up her limb and her usual activities.

And after the school friend had learned to live and smile, God helped me to give words of encouragement to a close friend that was suddenly suffering with cancer. Although many evenings I did not feel well myself and was almost too tired to write, I was given strength to pass on hope and encouragement each day to my friend by the way of the postman.

Yes, these past months I have seen and visited with God in so many ways. I saw him in the kindness of my close friend as she took time out to can vegetable soup for my family. I saw God's face in all my neighbors' faces.

God came to me in the form of valentine cookies that three little neighbor boys decorated just for me. And one of them has never been able to walk and play as other boys. He was a victim of polio when just a baby! So why shouldn't I be patient?

Can you doubt how close I have been to God through the patience of my family, the prayers and kindness of my relatives and friends, and the deep understanding of my pastor and his wife? I can truthfully say I have never really been lonesome all these months, for when one visits with God there is no loneliness. And the memory of the fragrance of a single rose is like that of a dozen, and the painting within my thoughts which holds the true beauty of a sunset will forever be more vivid!

LONELY HEARTS

Estella Erb

BRETHREN SERVICE has been doing a magnificent piece of work, a responsibility we as a denomination assumed as results of the world wars and other conditions. We had a glimpse of world needs, we were stirred to do something about it, and in many ways have relieved and are relieving suffering.

I would like to point to another type of Brethren service here at home, a service we can all participate in, that is to visit among the aged, bereaved, sick, shut-ins, and those in convalescent homes and public institutions. In many of our churches the women's work organizations have definite visitation programs among their constituency.

This is good, but what are the rest of us doing to cheer lonely hearts, those recently bereaved, or that aged couple in your neighborhood who are looking for a call from you with a smile and words of encouragement. Many know not Christ and are residing in our county homes or other institutions. Many of these are forsaken by their family and friends.

What are local Brethren service workers doing for these folk, especially those confined to their beds and awaiting death. These elderly people crave someone to talk to, someone to make them laugh, perhaps read to them, have a word of prayer with them, or do some errand for them.

Ofttimes we think we are too busy for visitation work in an institution, but these are places where only ten or fifteen minutes per person will bring great happiness. Forbid that we should make such calls feeling it is a part of our duty, for we shall have had an unusual experience if we go home without a warmth and glow in our hearts as we realize the blessing we have personally received in our ministry to them. We may see many pathetic conditions, and witness heartbreaking scenes which

Continued on page 18



During an impromptu storytelling session Mrs. Forman tells the stories that the young Jesus loved to hear. He is represented as the child sitting between Mary and Joseph in the center of the group. Each youngster holds a doll representing a character in a story. One by one Mrs. Forman tells the stories

The Bible Doll Lady

MRS MAX L. FORMAN'S enormous collection of dolls representing Biblical characters aptly qualifies her for the title of the Bible Doll Lady. Not only does Mrs. Forman, who lives in Philadelphia, make the dolls, but she uses them in various lectures as background for themes on modern living.

Both Old and New Testaments are represented in the collection of more than 1,000 dolls. They represent almost every chapter and verse from Adam and Eve in the Garden of Eden to the Sermon on the Mount. While many of the dolls have stylized features, their garb is distinctive and colorful. The most important characters in Biblical stories, however, are highly individualized.

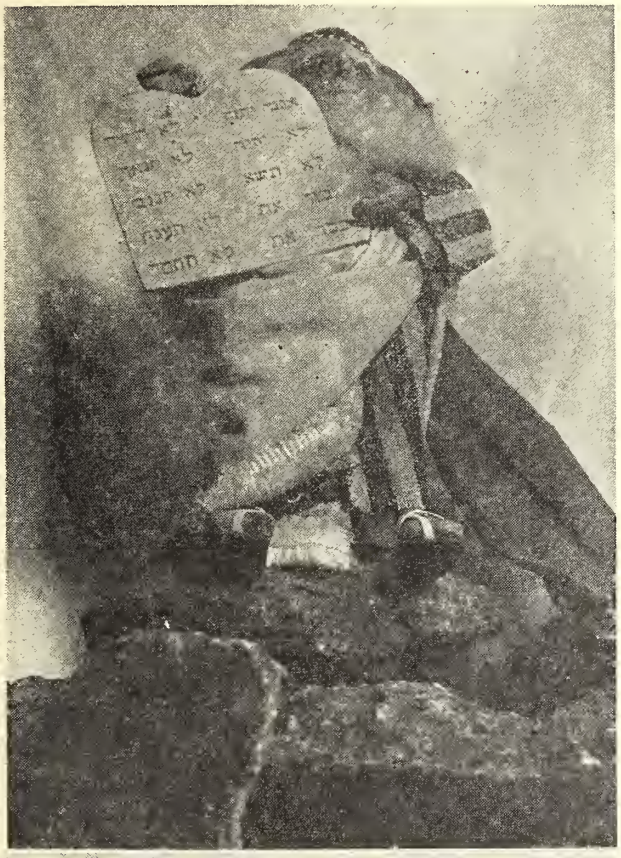
Mrs. Forman's energetic promotion of Bible dolls stems from a devout belief that the whole democratic heritage of America stems more or less directly from the Bible.

These are six of the twelve disciples represented in dolls by Mrs. Forman



Moses bringing the tablets containing the Ten Commandments down from Mt. Sinai is an impressive figure with a flowing white beard to suit his patriarchal years. The inscriptions on the tablet are the first words of each commandment in Hebrew calligraphy

Photos by Orlando from Three Lions





Daniel in the lion's den is shown shackled but unharmed as he raises his head in prayer



One of the best examples of Mrs. Forman's collection of Bible dolls is the one representing Christ delivering the Sermon on the Mount

KINGDOM GLEANINGS

J. C. Dell, Mt. Sydney, Va., general men's work councilman, was elected president of men's work for the Southeastern Region at the summer organization meeting. He succeeds Dr. Hollen Helbert.

Revised copies of the manual of instruction for those holding the office of deacon or deaconess are now available from the Church of the Brethren General Offices, Elgin, Ill. The price is 15c per single copy or two for 25c.

Bethel church, Naperville, Ill., will present the 11:00 a.m. Thanksgiving worship on Sunday, Nov. 23, over WGN TV, Channel 9, Chicago. The program is Faith of Our Fathers, sponsored by the Church Federation of Greater Chicago.

The 1958 Brethren Student Christian Movement Conference will be held Dec. 29-31, at La Verne College, Calif. This is the first time in the life of BSCM that the conference has been held on the La Verne College campus. The conference theme, Do Dunkers Dabble or Dig — in the Arts, Recreation, and World Action? promises to be inviting. Brethren students on non-Brethren campuses are invited as well as those who go to Brethren colleges. Registration should be sent to Don Kindell at La Verne College, La Verne, Calif.

Harl L. Russell, secretary of Brotherhood Fund and director of stewardship education, has been appointed a member of the special long-range planning committee of the Department of Stewardship and Benevolence of the National Council of Churches. Specific areas of action to be considered by the committee are two conferences, a theological one and one on tithing; research into the motivations for giving and the effectiveness of techniques; framing constructive alternatives to unworthy fund raising; providing an annual stewardship book for seminary professors; foreign mission stewardship projects; study of the best means to use audio-visual aids; and outlining a stewardship program for the next decade.

Standing Committee Delegates

Northern Virginia: Glenn S. Garner, Charles D. Lantz, J. Galen Wampler; alternates, Paul H. Bowman, Earl D. Rowland, Mark S. Roller.

Northern Illinois and Wisconsin: John Eller, Mrs. Mary Miller; alternates, Don Snider, Mrs. David Wieand.

Licensed and Ordained

Arden Ball, licensed in the Marion church, Middle Indiana.

Nolan G. Kohne, licensed in the Mountain View church, Northern Virginia.

Robert Kraning, Jr., ordained in the English Prairie church, Northern Indiana.

Glen Faus, licensed in the Chiques church, Eastern Pennsylvania.

A three-story brick dwelling in a blighted area of Washington, D. C., has been purchased from a fund contributed by Guy T. O. Hollyday, for the purpose of serving as a model to the community of how structurally sound, but deteriorated properties can be renovated. Brethren Volunteer Service workers will live in the house and it will serve as a center for helping the residents of the community help themselves to renew the area.

Change of Address

Louise Sayre, from Waynesboro, Va., to Box 145, Bridgewater College, Bridgewater, Va. Miss Sayre is on furlough from the India field.

Report on Call Commitments to the Brotherhood Fund

One hundred twenty-six congregations have reported Brotherhood Fund Call goals totaling $444,068 as of Oct. 30. This is $199,659 more than was given to the Brotherhood Fund by these churches in 1954-55 making an 81% increase.

Beacon Heights at Fort Wayne, Ind., has adopted a goal of $2,000 for the Brotherhood Fund which means a 420% increase in three years. Their new goal amounts to $25 per capita. Lancaster, Pa., has set a goal of $12,000. Worthington, Minn., reports a 120% increase.

A $50,000 Call Brotherhood Fund goal was adopted by the churches of Southern California at their district conference held Oct. 24-26 at the Forest Home Christian Center. In making this announcement, Stanley G. Keller, executive secretary of the district, explained that their new goal is double their 1955 giving to the Brotherhood Fund; $48,000 of the new goal has already been committed by various local churches.

Anniversary and Dedications

Yellow Creek church, Northern Illinois and Wisconsin, will observe its 110th anniversary and dedicate the educational addition and remodeled sanctuary, Sunday, Dec. 7. Dean L. Farringer, pastor of the Lima church, Ohio, will speak at the 10:00 a.m. service, and Wilburn Lewallen, executive secretary of Northern Illinois and Wisconsin, will bring the dedicatory message at the two o'clock service. All the ministers who have served the congregation are urged to be present. The original meetinghouse is still standing.

Christiansburg church, Southern Virginia, dedication of its new building, Sunday, Dec. 14. Paul H. Bowman of Timberville, Va., will speak at the dedication service at 2:30 p.m. A young man will be licensed to the ministry at the morning service.

Mack Memorial church, Dayton, Ohio, dedication of the addition to the church, Sunday, Dec. 14, at 2:30 p.m. A. Blair Helman, president of Manchester College, Ind., will speak.

Quinter church, Western Kansas, harvest meeting, Sunday, Nov. 30. Dr. Vernon Wilson of Overland Park, Kansas, will speak in the morning and afternoon. The loyalty dinner for the Anniversary Call campaign will be held at noon.

Brotherhood Theme: Brethren Under the Lordship of Christ

Elizabethtown College

Dedication of the new wing of the Gibble Memorial Science Building highlighted the Sixtieth Charter Day convocation exercises on Sept. 24. Dr. E. Fay Campbell, secretary of the Board of Christian Education, Presbyterian Church, U.S.A., delivered the main address during the convocation exercises. He spoke on the Role of the Christian College. An honorary degree of Doctor of Science fo Pedagogy was presented to David E. Brinser, Middletown, an alumnus of the college. Brinser, a retired public schoolteacher, is a substantial supporter of the development program of the college. The new wing more than doubles the facilities and space of the biology, chemistry, and physics departments. Built at a cost of about $235,000, the addition houses a 200-seat lecture hall, additional classrooms, faculty offices, and a completely-equipped biology laboratory.

D. Paul Greene, dean of men at Elizabethtown College, has been appointed director of admissions for the college, according to President A. C. Baugher. Greene succeeds the late Eby Espenshade, who lost his life in the KLM airliner crash last August. At the same time, Dr. Baugher announced that Prof. Armon Snowden had been appointed acting dean of men to replace Greene. Snowden is professor of Bible and philosophy at the College.

Enrollment for the first semester of the current college year has settled at 642 full-time students, according to Miss Emma R. Engle, registrar. The student body contains 238 freshmen and transfer students.

A special feature for home-coming day on Oct. 18 was an exhibit in the lounge of Alpha Hall. Entitled Our College: Past and Future, the exhibit featured displays of pictures from the past history of the college and graphic displays of future building plans.

Elizabethtown College will again produce a series of twenty-seven weekly television programs for telecasting on the College of the Air program on WGAL-TV, Lancaster, Pa. Elizabethtown's contribution will deal with the evolution of modern social institutions since the Renaissance. Included will be topics in education, economics, sociology, political science, religion, and philosophy.

In addition to its TV projects, Elizabethown College is producing two radio programs each week for broadcast by WEZN, Elizabethtown. Entitled From Elizabethtown College Campus, the programs deal with the full range of campus activities, including concerts by the choir and other musical groups, discussion of the college's ideals and programs, and student projects.

The Church Calendar

November 16

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus' Healing Ministry. Matt. 8:1-17; Mark 1:29-34. Memory Selection: Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity. Matt. 9:35 (R.S.V.)

Nov. 18-20 Pennsylvania State Pastors Conference, Harrisburg

Nov. 27 Thanksgiving

Nov. 27-28 Central Region camp leaders training conference, Camp Mack, Milford, Ind.

Nov. 28-29 Southeastern Region camp leaders training conference, New Windsor, Md.

Dec. 2-3 Southeastern Region district fieldmen's meeting, Bridgewater, Va.

Dec. 3 Brethren Service sectional meeting, Troy, Ohio

Dec. 4 Brethren Service sectional meeting, Bear Creek, Ohio

Dec. 5 Brethren Service sectional meeting, Oakland, Ohio

Dec. 7 Southern Ohio Brethren Service mass meeting, Pitsburg, Ohio

Dec. 10 Human Rights Day

Dec. 14 Universal Bible Sunday

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Leonard Carlisle of Perrysburg, Ohio, in the East Dayton church, Ohio, Nov. 12-23.

Bro. David J. Markey of Baltimore, Md., in the First church, York, Pa., Nov. 23-30.

Bro. Wayne H. Dick of Oaks, Pa., in the Rheems church, West Greentree congregation, Pa., Nov. 23-30.

Gains for the Kingdom

Three baptized in the Garkida church. **Forty** baptized in the Chibuk church. **One** baptized in the Gashala church. **Five** baptized in the Lassa church. **Eleven** baptized at Mushera, **four** baptized at Uba, **five** baptized at Wamdeo, all part of Lassa congregation. In the Marama congregation **nineteen** baptized at Gusi-Bila, **forty** baptized at Ndiragima, and **four** baptized at Purkusu. **Eight** baptized at Wandali. **Forty-one** baptized at Shafa. In the Tsakiyar Buwatsu congregation, **twenty-five** baptized at Bazza and **eight** baptized at Lildli. All these churches are in the Nigeria District, West Africa.

Seven baptized in the Monroe County church, Iowa. **Four** baptized and four received by letter in the Ottawa church, Kansas.

Four baptized in the Oak Grove church, Ill. **Seven** baptized in the Menomonie church, Wis. **Four** baptized in the Hickory Grove church, Ind. **Eleven** baptized in the Wawaka church, Ind. **Eight** baptized in the Mud Lick church, Flat Creek congregation, Ky. **Sixteen** baptized and five received by letter in the Salem church, Ohio. **Two** received by letter in the Ft. McKinley church, Dayton, Ohio. **Two** baptized in the Bremen church, Ind. **Three** baptized in the English Prairie church, Ind. **One** baptized in the Reading church, Ohio. **Five** baptized and two received by letter in the East Chippewa church, Ohio.

Six baptized in the Maiden Creek church, Pa. **Five** baptized and one received by letter in the Maitland church, Pa. **Two** baptized and four received by letter in the White Oak church, Pa.

Two baptized in the Tampa church, Fla. **Four** baptized and two reconsecrated at the Friendship church, North Wilkesboro, N. C. **Fifteen** baptized in the Fairview church, Rocky Mount congregation, Va. **Eight** baptized in the Barren Ridge church, Va. **Five** baptized in the St. Paul church, N. C. **Five** baptized in the Valley Pike church, Va. **Six** baptized in the Saunders Grove church, Va. **Six** received by letter in the Round Hill church, Va. **Eight** baptized in the Martinsburg-Vanclevesville congregation, W. Va.

Lonely Hearts

Continued from page 13

may shatter our complacency, but perhaps that is what many of us need.

A visitor to one of the homes where the most needy are given care recalls several interesting incidents she has had with these patients. At various times she has taken flowers, books, and magazines. Their faces beam over each little kindness done. How much they like to discuss the "way back when" subjects!

One experience was the discussion of butchering time, cider apple-butter making and the making of homemade mince meat. The visitor had recently made the latter, and upon the next call she took two individual, hot mince pies to the two ladies in the room visited previously. Words cannot portray their delight. Let us read again Matt. 25:34-45 and let us reread verse 40: "The King shall answer . . . , Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We cannot refrain from mentioning other lonely hearts, the homeless children of all ages that cannot be placed out for adoption but are victims of desertion, broken homes, or perhaps the death of one parent. As wards of the court, they are the ones needing foster homes. Lonely adult hearts have a chance to bring love and security into the lonely heart of a child.

We must be busy about our Father's business.

The New Look in Religion

Paul Thompson

THAT a radical change is taking place in religion generally is increasingly discernible. This is revealed by the new architecture employed in recent church construction, the growth of community churches, and the trend toward unity among denominations. This new look is the liberal attitude that seems to be permeating most of the well-established denominations. Here is what is happening.

The church has ceased to be the keeper of men's lives and has assumed the role of being the dispenser of abundant living and the comforter of souls. It has shifted the responsibility for judgment to the individual which is in full accord with the basic principle of the Protestant movement — individual sovereignty.

There are those who want the church to maintain still its former position as lawmaker, to define explicitly what is right and wrong, and to excommunicate those who are victims of the common practices or evils of society, but since the church will no longer do so they claim it has apostatized and is not performing its function. These are leaving the main body of the church to join ultra-fundamentalist and holiness groups.

The church of tomorrow will proclaim principles and ideals, give direction for their attainment, and point out the inevitable results of failing to achieve them. Though it will not condone evil, neither will it condemn those who stumble; it will rather seek to help them reorient themselves within the framework of good living, taking into account personal and environmental limitations. This seems to be in harmony with the spirit of Christ who came not to condemn but to save.

Another change is seen in the freedom of belief and interpretation of scripture according to individual ability and needs. No longer is one required to unreservedly accept the traditions of the fathers as the ultimate of redemption. It is now universally accepted that many differences in faith are peripheral. Each person is constrained to work out his own salvation and faith that will fit him in his personal situation.

This new freedom has promoted a new sense of unity, fellowship, and belonging among those who place Christ central in their lives.

Finally, there is a new kind of brotherhood that is actually thrilling. The church has always taught the brotherhood of man, but now it is beginning to practice it. Not only are racial barriers vanishing, but the residents on Court Hill and those across the tracks are learning to accept and appreciate one another more and more in holy Christian fellowship.

A new church is emerging in our day. Though it may not attain the spiritual ideal of its Founder, it seems to be approaching closer to its ultimate destiny. Thank God for this and prepare to receive the fuller joy which it will bring.

Cut Flower Religion

David Landis

MODERN living makes excessive demands on persons who never have time to live. So the soul becomes like a hard-packed path with no place for rootage. Trivial things consume our time and interests, and trifles are still trivial even if they are portrayed by expensive TV programs with high salaried actors.

Do we let this modern living influence our lives so much that we leave the great things of life out? We should sow a new seed, if that is our motive, and cultivate it into service and fellowship and association with others. So many times we have a tendency to plant a good seed where there are too many interests, and this seed cannot take root.

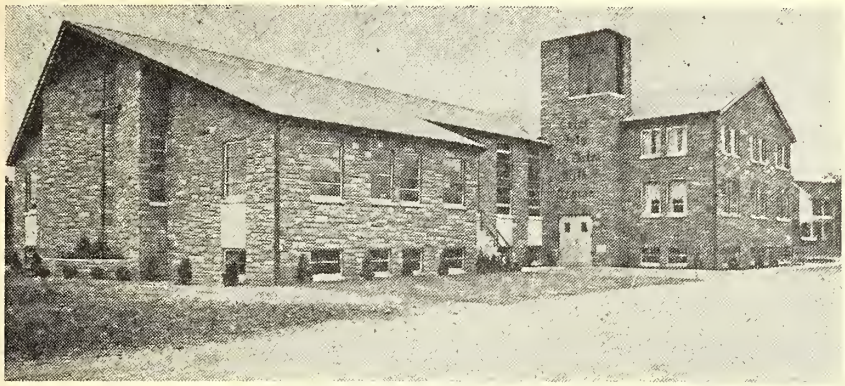
There are three kinds of persons who fail to measure up: (1) those who cannot hold up under the traffic of life; (2) those who let unimportant trifles crowd their lives; and (3) those whose lives are so shallow there is no root to sustain any great purpose to a harvest of fruitage.

Cut-flower religion reflects its shallowness in superficial ignorance of the Holy Scriptures. The New Testament is the dependable source for Christian growth. "Thou art my rock and my salvation, in him will I trust." "The Lord is my shepherd" is a wonderful verse; to feel a sense of security is to know the wonderful Shepherd. Let us increase the rootage. Effective praying is the affirmation of the great truths of the Bible!

Remember Paul's words: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the high calling of God in Christ Jesus." Dismiss those unimportant matters of secondary values. Growth is our first responsibility. Do not just grow old, but grow up.

Is it not pathetic to see a person make a worthy start in the Christian way, and then fail to maintain his course? This person did not sow his seed deep enough and unimportant trifles cluttered his values. To grow up we must bring all our ambitions, desires, and satisfaction under one mastery. May God grant us vision in the abiding knowledge of our Lord and Savior, Jesus Christ!

News and Comment From Around the World



Dedication services for the new Hollidaysburg church in Middle Pennsylvania were held in the afternoon of Sept. 14. In the evening Ivan C. Fetterman was installed as pastor. Ground was broken for the church in June 1956, a year later the cornerstone was laid, and in November of 1957 the first formal worship was held in the new building. In April of 1958 the congregation observed its fiftieth anniversary. Levi K. Ziegler, who recently retired as superintendent of the Morrison Cove Home, presided at the dedication service. The message was brought by S. Loren Bowman, secretary of the Christian Education Commission of the General Brotherhood Board. Morley J. Mays, dean of Juniata College, delivered the installation sermon and members of the ministry and evangelism commission conducted the service of installation. Of contemporary architecture, the new building has a seating capacity of 320 in the sanctuary, and the sixteen Sunday school rooms and other facilities provide amply for a full church program.

Methodist Bishop Reports Religious Freedom in Yugoslavia

An American Methodist bishop returning from a visitation of European countries said that he found "complete freedom of religion" in Yugoslavia. Bishop Frederick B. Newell of New York said, after visiting a number of Methodist churches in that country, "I personally convinced myself that in Yugoslavia there is complete freedom of religion; particularly the Methodist church in which I was most directly interested is acting in full freedom." Yugoslavia has eleven Methodist churches with a total of about 1,800 members.

United Church Urges Recognition of Communist China

Recognition of Communist China by the Canadian government and its admission to the UN were urged by the eighteenth biennial General Council of the United Church of Canada. This is the third General Council to call for the recognition of Communist China by Canada. The Council also asked the World Council of Churches and the National Council of Churches in the USA to intercede with John Foster Dulles to obtain a more flexible Far East policy.

The Council voted $50,000 for experimental television ministries during the next two years, increased the minimum salary for ministers, and heard that the end of the clergy shortage was in sight. It was reported that 700 men and women are now studying for the church's ministry.

In other actions the Council called for the renunciation of war "as an instrument of national policy." A resolution said that Canada "should press for an international agreement halting all nuclear tests on the grounds that they endanger the healthy survival of the human race."

Protestant Churches to Aid in Resettling Dutch Refugees

American Protestant churches will be called on to help resettle more than 5,000 Dutch national refugees from the Republic of Indonesia in 1959. Dr. R. Norris Wilson, executive director of CWS predicted that a new wave of refugee resettlement would result from the 1958 U.S. immigation law passed at the close of the eighty-fifth Congress.

The law will admit to this country 9,500 Dutch nationals, many of whom suffered social and economic dislocation resulting from internal revolt and economic crises in the former Dutch colony.

Thanksgiving Campaign Launched to Aid Underdeveloped Areas

A week-long fund-raising drive sponsored by the Evangelical Church of Berlin and Brandenburg took place in both parts of divided Berlin in connection with Thanksgiving Day observances on Oct. 5. Public lectures and worship services emphasized the need for international co-operation of Christian churches, particularly with regard to helping people in underdeveloped countries of Asia and Africa.

Officials of the Berlin church stressed that "we Germans know hunger and misery but having received ecumenical aid for more than twelve years so that we now have enough to eat, we have special reason to open our hearts and hands to remedy the frightening distress and hopelessness of uncounted people in other countries." Similar fund-raising campaigns were conducted by several other regional Evangelical Churches in West and East Germany.

United Nations Refugee Fund Approves Budget

Protestant, Roman Catholic, and Jewish volunteer agencies were represented at a special session of the executive committee of the United Nations Refugee Fund which approved a $4,700,000 target budget for 1959. It was announced that $2,900,000 would be allocated for the first twelve months of the two-year program for the final resettlement of refugees in European camps.

A sum of $550,000 was designated for the first year of the three-year program for European refugees from the China mainland awaiting ultimate settlement through Hong Kong.

The 1959 budget was planned in anticipation of receiving $3,700,000 from governments and a million

from private sources. The committee approved a resolution urging the UN General Assembly to proclaim a World Refugee Year to focus interest on world refugee problems and to encourage additional financial contributions from governments, military agencies, and the general public.

Unusual Dedication Service in a Bull Pen

Brethren churches in Michigan shared in a project of sending twenty Jersey bulls from their state to Athens, Greece. Taking part in a special service at Michigan State University were Martin Krieger, pastor of the Woodland congregation, which raised funds to ship two of the bulls, and Russell M. Hartzler, who represented the Christian Rural Overseas Program of Michigan. Russell Hartzler said, "The help toward the economic recovery of countries where the churches ship livestock and foodstuffs is important but equally important is the stimulation they give to Christian sharing in those countries."

Russian Church Maps Plan to Join WCC

The Russian Orthodox Church is planning a full schedule of contacts with the World Council of Churches pending its decision to join the organization. The Russian Church will confer with several other Orthodox bodies in eastern Europe before it makes the final decision on joining. The Russian Church has agreed to send two or three of its leaders to World Council headquarters in Geneva, Switzerland, to confer with senior staff members there and learn how the Council operates.



Codorus congregation in Southern Pennsylvania dedicated its newly constructed parsonage on Sept. 14. Howard A. Whitacre, chairman of the commission of ministry and evangelism, delivered the dedicatory message. Located on land donated by Bro. Alvin Dise, the house was built largely with donated labor and quite a lot of donated material. It has eight rooms and a basement recreation area. The Codorus congregation, which celebrated its 200th anniversary this year, has been served by the free ministry until July 1957. At that time David C. Wilson became the full-time pastor. The building of the parsonage at Loganton was the second step in the pastoral program undertaken in one year.

News Briefs

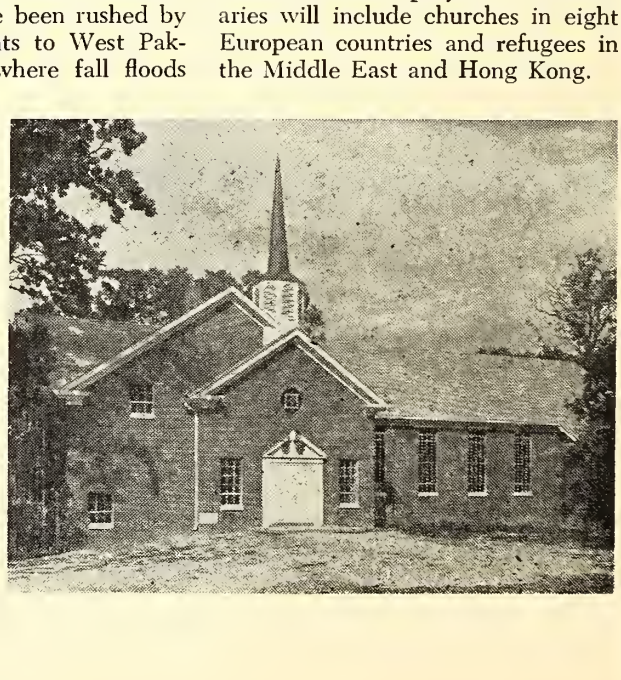
The Friends Peace Committee in Philadelphia has urged the admission of the People's Republic of China to the United Nations as a preliminary step toward lessening world tension. The Committee also sent a message to President Eisenhower asking for efforts toward a cease fire in the Quemoy and Matsu Islands.

Corn oil converted from donations of corn to CROP in Illinois, Indiana, Minnesota, and Ohio, is now being used in relief operations in Lebanon by a newly formed Emergency Committee made up of thirteen churches and voluntary agencies working in the country.

Large supplies of food, clothing, and medicines have been rushed by American Protestants to West Pakistan and Korea, where fall floods in both areas took homes and belongings of over 60,000 people. Also $30,000 in emergency relief funds was cabled to the disaster areas to meet immediate needs.

More than 9,000 delegates from 40 countries attended the fifth World Conference of Pentecostal Churches held in Toronto, Canada. A Polish Pentecostal pastor was believed to be the only delegate from behind the Iron Curtain. He indicated that there are more than fifty Pentecostal churches in Poland.

A new ecumenical relief program has been launched jointly by the Evangelical Church in Germany and the Lutheran bodies of that country in support of world-wide, interchurch aid projects. Beneficiaries will include churches in eight European countries and refugees in the Middle East and Hong Kong.



On Sept. 28 Summit congregation dedicated its new church house built on a site beside the old one which had been erected in 1874. The morning address was given by Warren D. Bowman, president of Bridgewater College, and the dedication message in the afternoon by a former pastor, S. Earl Mitchell, presently pastor of First church, Roanoke. Summit congregation resulted from division and subdivision of the original group at Middle River into autonomous congregations. Summit has served the community well, and through its members who have moved into other areas its influence has spread beyond its own bounds.

ECUADOR, SOUTH AMERICA

The School Minga

John S. Horning

Photos by John Horning



Weeds must be cleaned regularly from the rock walk in front of the school. In the background is a large teaching mural

I WOULD like to borrow fifty sucres." "Next week I want to use your equipment to plow my field." "When you go to Quito the next time I want to go with you." "After all, my children go to your school and you should do these favors for me."

And so without too much twist of the imagination can be seen the attitude of the parents of the children of Llano Grande when the Brethren school first opened its doors about nine years ago in the large Quechua community located about ten miles northeast of Quito, Ecuador, and the Indians of this area first began to send their children to our school. The invitation was extended warmly but they had to be convinced that there was some value in educating their children. "After all, you are not doing us a service, but we are doing you a favor by sending our children to your school," was their train of thought.

Attendance was slim in those first days and the interest of Mom and Dad was very little in either the school or what their children learned. It was preferable to most parents that their children remain at home to tend the animals and care for their small plot of land, to carry the daily water supply in huge clay jugs from the nearest stream, often a half hour's walk away, and also to cut and carry the firewood from a small woods or patch of trees frequently a mile and a half or more away. After all, four or five trips a day with ten to fifteen gallons of water on one's back was a lot of work — too much for just mother alone.

As the years passed there evolved a change in the thinking of the people. Through the dedication of a conscientious and hardworking school director and his wife the school began to grow. At first just the first and second grades but finally a full six grades of primary school came into existence as the original group of children passed through the six grades and graduated at the end of the sixth year. Even then girls rarely went beyond the fourth or fifth grade because, after all, what could a girl do in the world besides care for the house and family. And there was no reason to have "higher" education.

But as these Indian children, who with their parents had always lived below the lowest rung of the ladder of human society, returned home and could read and write and do simple arithmetic a small respect began to grow for what the school was doing, and through the continued efforts of the school director and his wife a parent-teacher association was formed, probably the first of its kind in all of Ecuador among the Indians. And as the



Once each month parents of school children in Ecuador meet for a work day at the school. Here two parents prepare a new volleyball support

MISSION-GRAMS

- With a supplemental pastoral grant from the Brotherhood Board the Maple Grove church in Southern Virginia began its first full-time pastoral program in September. Walter Shank is pastor.
- The work on the new 400-mile railway extension from Jos to Maiduguri in Nigeria was begun in early September. This extension will open up the vast areas of Bornu and the neighboring French territory to commercial expansion and also bring the first railway to our mission area. The new railway will pass along the northern edge of our mission area coming within easy distance of Chibuk.
- More than 325 persons attended the dedication and second anniversary services of the Woodbridge church in Eastern Virginia on Sept. 21.
- Membership gains of the Eastern Mt. Carmel church, Eastern Virginia, for the summer quarter totaled nineteen.
- The elder of the Lassa church in Nigeria reports a membership of 971 with 987 preparing for baptism. This church is an "area church" with its members scattered over about 350 square miles of countryside. At the Lassa worship house, where the local membership is 279, the average Sunday morning attendance for this year has been 419, with a midweek prayer meeting average attendance of 257! The average additional Sunday attendance in the far-flung preaching points of the congregation in its total area has been 3,429. Offerings for the past year totaled $1,182. The pastor, Eli Karbam Mamza, is supported by the Lassa church.
- Among the past year's achievements of the Highland Park church in Bartlesville, Okla., were increased average attendance and the maintaining of a high level of giving to exceed the established budget by more than $1,000. Work on the church's first unit is nearing completion, with all of the construction being done by the men of the congregation.
- The churches in Second District, India, are being alerted to the need for increased giving. Month-end classes on stewardship are being held for workers and further plans are made to reach the church at large, D. J. Bhonsale reported.
- Oct. 12 was charter day for the Elyria church in Northeastern Ohio. On that day ten persons were recognized as charter members. The congregation meets regularly in the Holly Hall YWCA in Elyria. Delbert Kettering has been pastor of the group since September 1957.
- It was erroneously reported in the Oct. 18 Missiongrams that Robert Cain was going to Nigeria. He is completing his alternative service work in the States.
- First services were held in the recently completed first unit of the Larchmont Community church on Oct. 5. Sunday school rooms were filled to capacity with 137 in attendance. Church attendance was 145. First services of this group were held in October 1957 with forty-one persons in attendance. Dedication services for the new building were held on Nov. 2.

organization grew there was a parallel growth in the feeling that perhaps the school did not really owe them quite as much as they had at first thought. Maybe the school was even doing them a favor. And as the school reached its estimated capacity of eighty and went over it by thirty students, the first real feeling of responsibility toward the school began to develop.

For the first time these parents saw a few of their own children going on to high school and some even becoming teachers. Other students gained respectable work that brought home good money and an opportunity to live and eat better. And even more than this, a few parents noticed that their children as they came from this school no longer lied, cheated, or stole. They had begun to learn honesty and a completely different concept of the value of human life. But the parents did not believe in the God that their children were learning about and some even considered that what they were learning was rather dangerous and removed their children from the school.

Nevertheless, the idea of personal responsibility had taken root and was growing, and as the first shoots appeared there developed the program known as the school *minga*. The concept of the *minga* was not new to the people because for years the same thing had been required of them on public construction and by the rich landowners.

The unique quality found here was their willingness to volunteer without being required to. Once a month on a designated day at least one representative from each family met in the early morning about two and a half hours before a regularly scheduled parent-teacher meeting for the purpose of cleaning up the school grounds, repairing broken fences and whitewashing walls and buildings. Damaged and rotten volleyball and basketball supports were replaced by new ones, posts were painted, school roads were cleared, and many jobs necessary to keep the buildings and grounds in good condition were completed.

So remarkable was this complete change of attitude that the parents not only performed their tasks at the monthly school *mingas*, but little by little began to accept re-

sponsibility in their children's school program. The first evidence of this was their volunteering to buy in part and then to pay for completely all of the school equipment used by their children. And as the years passed they voted first to raise their own tuition for the school lunch program from five to seven sucres and then to ten sucres a month. This was a tremendous growth in their sense of responsibility.

And so for the first time probably in their entire existence this group of Quechua Indians has learned to come together to discuss their problems, to think constructively, and to learn to co-operate wholeheartedly with one another and to accept responsibility individually as well as collectively — a change so remarkable in the lives of these poverty-stricken, fear- and superstition-ridden people as to be a miracle.

And thus we are witnessing here in Ecuador the remarkable growth of a small segment of people in taking social responsibility. Among their children we are seeing the birth of honesty, respect for their fellow men, and a knowledge of Christ.



Elaine Groff and Ann Hummer pause in front of the BVS cottage which was their home in Kentucky

BRETHREN VOLUNTEER SERVICE

My Greatest Year

R. Elaine Groff

SEPTEMBER 1, 1957, marked for me the beginning of a perfectly wonderful year. On that day I entered Brethren Volunteer Service. As I look back in review, it was a year of varied experiences, new friendships, important decisions, and lasting memories.

Entering BVS was not a hasty choice or a "spur of the moment" decision. Several months of considering and planning led me to make this decision which meant quitting my secretarial job and separation from home, family, and friends.

Less than a year before *Brethren Volunteer Service* had been a vague expression to me. Then I had inquired about it through ex-BVS friends, secured information from books and pamphlets, and finally decided that I too wanted the rich, rewarding experience of a year in BVS.

Acting, Not Talking

Arriving at New Windsor, Md., for the two-month training period, I found myself a part of a group of fifty-seven members, the largest training unit thus far. Here were a group of young people who were willing to demonstrate their Christian faith by acting instead of just talking about the suffering, ignorance, and oppression in our world. Through our working together, studying together, and playing together, we were bound into one big, happy family.

A Dream Come True

All too soon training days began to draw to a close. Anticipation and excitement mounted high as each of us awaited his assignment to a project. What a happy girl I was when, after consultation with Ora Huston, BVS director, I was assigned to Flat Creek mission in Creekville, Ky. Weeks before the training unit convened, I had my heart set on going to Creekville, and I had prayed that if it was God's will I might serve there. As I looked forward to the future ten months in Kentucky, I felt that a dream had come true and that my prayer had been answered. Assigned to the same project as a co-worker was Ann Hummer, who lived twenty miles from my home in Pennsylvania, and Robert Mishler, from Arizona.

Final good-bys were said to our family and friends early in November, and Ann and I began our 675-mile journey southward to our new home, our new work in the mountains.

Our destination came into full sight as we spotted a group of white buildings nestled snugly against the side of a mountain. The mission was a welcome sight indeed. On hand to greet us were Ira C. Meyer, pastor of the mission, his wife, and Ruth Anna Hoff, a member of the staff. We soon felt at home in the three-room cottage on the hill, and before many days had passed we were in the swing of things.

The purpose for my being there as a BVS'er was to assist with the work, whatever it might be, and to be a friend to the community folk. Many of my duties varied with the seasons of the year. During the fall months a visit was made once each week into the six one-room schools to teach religious education. Home visitation was given priority in the winter months. Another activity at that time was Dorcas House, through which material aid is processed and sold. With the coming of spring came the busy days of Bible school, which was held at the various outposts. Day camping was an enjoyable summer activity.

Along with this were the more regular tasks of conducting young people's meetings, assisting with worship at prayer meetings, playing the piano for worship services, helping the pastor with office work, assisting with a biweekly girls' club, and driving the mission truck or jeep for purposes related to the mission program. Of course, the chores of cleaning, laundry, and cooking were always on the weekly schedule. Then last, but by no

means least, was teaching Sunday school. As the main objective of the mission is to bring people to Christ, Sunday school is considered very important.

A Maturing Experience

Yes, this year in BVS was certainly a maturing experience. Away from my comfortable, sheltered family life I had to do some thinking for myself. It was this year that influenced me in deciding to go to college in preparation for elementary teaching.

My eyes were opened to the need for teachers when I saw the school conditions that exist there. The following statistical information concerning fifteen counties in Kentucky may help you see the great need too.

"These fifteen counties in the eastern section of Kentucky have a total population of 295,088. Of this number there are 16,176 children between the ages of 6 and 16 who do not attend a school. For each 3,700 children who complete the eighth grade, only 1,300 complete high school. Of the 1,300 who complete high school, only approximately 260 go on to college."

Do you not agree that these are startling figures? The situation is due to a lack of ample schools, sufficient equipment, and qualified teachers.

Just as any other occupation or job, BVS had its trying days and discouraging moments. However, I believe that these disappointments and discouragements had their part in making this a year of personal growth.

You may ask yourself these questions: Didn't she get homesick? Didn't she miss all the activities at home? Didn't she miss her weekly pay check? To these questions I would give you this answer: I loved my work, I saw the value of it, and I got satisfaction from doing it.

Brethren Volunteer Service has come to mean much to me. Now that it is in the past, I feel my life would never have been the same without it. This year of Brethren Volunteer Service served at Flat Creek mission rates as the greatest year in my life.

News Notes From Europe

Material Aid

Twenty auto mechanic repair kits were delivered by CARE to the material aid department at Kassel to be distributed. They were distributed through the *Jugendsocialwerk,* an organization which helps youth who flee from the East Zone into the Kassel area. Through this organization youth receive counseling, clothing, and what other help is possible as they look for work and seek to adjust to a changed way of living.

Heifer Project, Inc.

A shipment of thirty-eight heifers arrived in Bremen on Oct. 7 and were distributed in the German state of Baden-Wuerttemberg on Oct. 23. One of these heifers was donated by the youth group of the Castine Church of the Brethren in Ohio as a memorial to Max and Joyce Snider, who lost their lives in the KLM plane accident. Max had worked with HPI in Germany during his volunteer service period, and the pastor of the Castine church, Bro. Glen Rust, is the father of Joyce.

Byron Swayer, Heifer Project representative, made a recent trip to the Evangelical Children's Home in Veldenz/Mosel, Germany. Earlier the Bitburg air force base Protestant Sunday school class had requested that a heifer be bought for the Veldenz home, where children from large cities come for a six-week health recuperation period. (There is also a building there for older people, mostly refugees, who come for the same purpose.) Then, the St. Luke's United Church of Christ, Independence, Mo., sent $585 for the purchase of two heifers for the children's home. Approximately $100 was added by the Bitburg group for the purchase of the second cow.

It was discovered that children in the home, usually about sixty in number from ages six to fourteen, were receiving fresh milk on Sundays. At all other times, they were given powdered milk from America. The children, having learned of the purchase of the first cow, eagerly awaited its arrival. An extra dessert was prepared for supper, and other special arrangements, including a wreath for the cow's neck and a placard with the name "Bessie," had been made. The truck driver was late, and disappointed children were tucked into bed, but not before the promise was made that they could make a special hike the next morning to see the cow in her stall in the village.



Work was started in August on a new Church of the Brethren in Bedford, Pa. The modern one-story structure will be located on a ten-acre tract overlooking Route 30 just east of Bedford. Approval of the project has been given by both the Pennsylvania Council of Churches and the Bedford Ministerium.

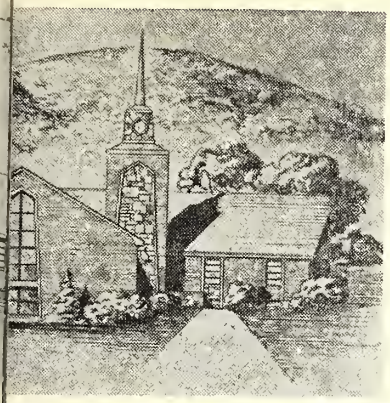
Construction of the church is planned to take place over a four- or five-year period. In the first portion will be a fellowship hall, church school rooms and social and rec

Personnel

Hiltrud Loehr of Leverkusen, Germany, is working as secretary to Wilbur Mullen in the Geneva Brethren Service office. Hiltrud was an exchangee to the United States in 1952-53 and gave a year of volunteer service as secretary in the work camp office at Kassel in 1955-56.

Mrs. Nina Weldy, "Mom" to the European volunteers, has now taken over the operation of the International gift shop at Brethren House, Kassel. Articles on sale include needlework, carvings, books, etc., most of which have been made by refugees.

Assistant housemother of Brethren House, Ethel Myer, left on Oct. 14 to work in the workers' welfare nursery at Camp Friedland. She had arrived in Germany in September 1957.



al facilities. The sanctuary will dded later. For the present wor- services will be held in the wship hall.

he decision to build a Church he Brethren in Bedford culmi- d nearly two years of planning in in 1956. The congregation recognized by the District of dle Pennsylvania in March 1958. ular services are held in the erican Legion Hall. Daniel M. mbaugh has been the regular, time pastor since August 1957.

Martha Rupel, who assisted at Brethren House following the anniversary conference, attended the World's Fair at Brussels, then flew to the States during the week of Oct. 14.

BVS'ER WRITES

SIX weeks have now passed since my assignment to Hessisch-Lichtenau in the Internat of the Orthopaedische Heil und Lehranstalt. The Internat is the home of thirty crippled boys and girls while they attend the public schools in Hessisch-Lichtenau. In the clinic they receive supervision and treatment while they prepare to help themselves in an intellectual way, since they are not able to do so much physically. . . .

Living in an environment with young people who are not able to use all of their limbs has been a completely new experience for me. I have been astonished at how well they can get along by themselves, or help each other, whether they wear braces and use crutches or must ride in wheelchairs. The happiness and frivolity of youth is almost always present. When it is not, it is usually because of the heartaches and growing pains of normal youth, and not because of self-pity or hardships due to their handicaps.

In spite of this cheerfulness, when one witnesses a young girl learning to walk with braces and crutches instead of using a wheelchair, or when one sees a teen-age boy lose his balance and fall, unable to rise to his feet again without help, one is aware of the difficulties and sometimes pain which these children must endure. It is incidents like these which make me really aware of how well off I am to have two good arms and legs which serve me as I wish.

In comparing these German youth with young people of America, there seems to be very little difference. But one of the most impressive differences I have noticed is their appreciation for classical music. They also enjoy rock-and-roll, but this has not taken away their love of the masters.

Being at the Internat is a challenge to me, and I think that I have already grown from it. — *Esther Huston.*

Children's Photos to the President

A NEW PROJECT of sending photographs of children to President Eisenhower and urging him to discontinue bomb tests and war preparations is being promoted by the Fellowship of Reconciliation.

Behind the project is the thought that if thousands of Americans send pictures of children — real children — to the White House, it will remind the President and the men in government that children of both sides are the real victims in war and war preparations. It is an effort to speak to the hearts of the men in power, so that a new and healing element of compassion may enter their thinking.

The project consists simply of parents taking a snapshot of their child or children, writing on the back a few words such as "For the sake of ..... and the world's children, please stop the bomb tests and war preparations," then signing it and mailing it to the President.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Wax Funnies

YOUR FAMILY can spend a happy evening together in creating fantastic wax creatures such as might have had their origin in outer space.

The materials are simple — candle wax or paraffin, one or more tin cans in which to melt it, a pan to go under the melting can, a supply of jar lids or other shallow containers, bits of crayon, and a deep bucket of cold water (newspaper to catch wax or water drippings).

Melt some wax in a tin can placed in a pan of water, about ½" deep (keep water at boiling temperature) — CAUTION, wax is highly inflammable. When wax is melted, pour immediately into a jar lid, lower the lid into a bucket filled with cold water. Lowering the lid faster or slower, tilting and twisting helps determine the shape of the creation. The wax will harden almost immediately, so you can lift it right out to view your handiwork. The principle causing the wax to take shape is that paraffin will float on water, giving you opportunity to shape and mold the figure as desired.

Bits of colored crayon may be dropped in the cans of melted wax.

The wax will "climb" over a crooked twig, pine cone, dried weed, or any other object which can be fastened lightly to the bottom of the lid with modeling clay (or used chewing gum!) before pouring in the hot wax. It will also climb over your hand if you aren't careful, so hold onto the *bottom* edge of the lid as you sink it in the water. — *submitted by Fran Clemens.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

The Place of Women in the Church. Charles Caldwell Ryrie. Macmillan, 1958. 155 pages. $2.95.

The author has gone back to the teachings of Jesus and Paul and to the early Christian community for the attitudes toward women in those days. Over against this he lifts up the place of women in the Greek, Roman, and Jewish social structure. The two vantage points help to point up the liberating nature of Christ and his way of life as it relates to womanhood and the role of women in the church and home.

This is a fine piece of research and is unparalleled in its field. While the author perhaps dwells more on the past in his presentation, yet the materials furnish interpretive help as one attempts to relate all of this to the role of women in the church in this day. This book would be good for a study for those interested in a philosophy in this area. — *Anna Warstler.*

Out of the Whirlwind. William B. Ward. John Knox Press, 1958. 123 pages. $2.50.

The Book of Job is one of the truly great masterpieces of religious literature, but altogether too little read and appreciated by the average church member. Here is a book for layman and minister alike, well written by a pastor wishing to provide his people with an answer to the ever-perplexing problem of suffering and a guide through the great Book of Job. Not only does he cut a useful trail through what to the casual reader may appear a vast wilderness, but he evaluates with appreciation and candor both the strength and weaknesses of Job's contribution to our lives. This book is a must for every church worker who has any desire at all to get the most out of one of the truly rich portions of Biblical literature. — *Chalmer E. Faw, Chicago, Ill.*

New Voices, Old Worlds. Paul Geren. Friendship Press, 1958. 166 pages. $2.95.

Fifteen splendid life stories are presented in this book by Paul Geren. They are true accounts of Christian men and women in the Middle East. Some are of nationals who come from both the high and the lowly among the people. Some are concerning missionaries whose lives are fully dedicated to their tasks. The last chapter shows the deep devotion of a present-day world statesman, Charles Malik of Lebanon.

Today with the news of great unrest and political revolution in these countries constantly before us, it is encouraging to read about these zealous Christians in the lands of the Middle East. — *Anetta C. Mow, Elgin, Ill.*

***Prayer That Prevails.** G. Ray Jordan. Macmillan, 1958. 157 pages. $3.00.

This is a book worth reading by minister and layman. Anyone who has thought deeply about prayer will have his deepest understandings confirmed and most likely will be stimulated by new and invigorating insights. Dr. Jordan deals with the questions: Why Pray, For What We Pray, When We Pray, and To Whom We Pray. The book is outlined in such a way that it could be used as a guidebook in a class on prayer. But it is likewise valuable to be read for personal inspiration and growth. It is well written and simply illustrated. — *Stewart Kauffman.*

Shadows They Cast, The. Janette T. Harrington. Friendship Press, 1958. 161 pages. $2.95.

This adult study book, covering Puerto Rico, Dominican Republic, Cuba, Navahos in U.S., Alaska, Canada, Mexico, and Hawaii, is delightfully written. It not only holds one's interest but imparts vital knowledge of concern to us as Christians living among our North American neighbors. Of interest to Brethren are the references to our work in Puerto Rico. — *Charles Zunkel, Port Republic, Va.*

Reaching People From the Pulpit. Dwight E. Stevenson and Chas. F. Diehl. Harpers, 1958. 172 pages. $3.00.

Most books in the field of homiletics are concerned with the preparation of sermons. This book, as its title implies, is a workshop full of tools for improving one's delivery of sermons. Some of these tools are sharp, but most effective when skillfully used. The book contains a large appendix, filled with rating sheets for testing the many facets relating to sermon delivery, also many exercises for the correction of the basic faults of communication. This book is especially valuable because of its co-authorship — a seminary professor of homiletics and a professor of speech in a state university. It will not make a Demosthenes out of every pulpiteer, but no minister can fail to read it and not be helped immensely in becoming a better preacher. — *Dean L. Frantz, Chicago, Ill.*

Teaching for Better Schools. Kimball Wiles. Prentice-Hall Inc., 1952. 397 pages. $5.50.

This book is a stimulating one — particularly to one in a classroom situation. It is geared to public school teachers, but has much meat for the church school teacher. The emphasis in the book is on ways of creating an effective learning situation. "The basic concept is one of working with boys and girls on tasks the pupils and teachers agree are important, as opposed to the idea that teaching is a process of taking pupils over successively more difficult hurdles until maximum attainment for a particular pupil is received."

It has excellent suggestions for developing group feeling within a class group. The specific suggestions listed at the end of each chapter are particularly helpful. — *Margaret Lininger, La Verne, Calif.*

Anniversaries

Mr. and Mrs. John Dennis celebrated their golden wedding anniversary on Oct. 5, 1958, with open house. They have five children, eleven grandchildren, and four great-grandchildren. —Alice Blohm, Adrian, Mich.

Obituaries

Burket, Rebecca, was born April 15, 1873, and died Sept. 9, 1958. She was married to Wilson L. Burket, who preceded her in death. She was a faithful and charter member of the Everett church, Pa., and served with her husband in the deacon's office for many years. One sister survives. Funeral services were held in the Everett church by Brethren E. M. Detwiler and Fred Bowman. Interment was in the Everett cemetery. — Mrs. Freda Harclerode, Everett, Pa.

Curry, Clara Bell, was born Feb. 6, 1887, and died June 17, 1958. On Oct. 1, 1907, she was married to Philip H. Curry, who preceded her in death in 1953. Since girlhood she was-

a member of the Church of the Brethren. Surviving are four daughters, three sons, one sister, two brothers, eleven grandchildren, and five great-grandchildren. Funeral services were conducted by Bro. C. A. Click and Rev. Paul Bambling at the Briery Branch church, Va. Interment was in the nearby cemetery. — Ruth F. Miller, Dayton, Va.

Engle, Herbert E., died July 25, 1958, at the age of seventy-seven years. He was a member of the Eden church at Canton, Ohio. He was an active deacon and a retired schoolteacher. He is survived by his widow, two sons, one daughter, one stepson, and two stepdaughters. Funeral services were conducted by the undersigned in the Eden church. Interment was made in the Eden Community cemetery. — C. C. Louder, Canton, Ohio.

Fitz, Anna A., daughter of Samuel and Lawanda Sellers, was born Dec. 3, 1880, at Black Rock, Pa., and died Aug. 8, 1958, near Union, Ohio. Her husband, Harvey Fitz, preceded her in death in 1952. Early in life she united with the Black Rock church, near Lineboro, Md. Surviving are one daughter, six stepsons, four grandchildren, and several great-grandchildren. Memorial services were held at the Roy H. Miller funeral home in West Milton, Ohio. Funeral services and interment were held at the Black Rock church. — Hazel Brumbaugh, Union, Ohio.

Graham, LeRoy, son of William A. and Hettie Struble Graham, died at Peach Bottom, Pa., July 25, 1958, at the age of sixty-seven years. He was a member of the Mechanic Grove church. He is survived by his wife, Anna Kreider Graham, one son, and two grandchildren. Funeral services were held at the Mechanic Grove church by Bro. Charles Hevener. Interment was in the adjoining cemetery. — Mrs. Clayton Kreider, Quarryville, Pa.

Hassinger, Otho J., son of Daniel H. and Abbie Greedy Hassinger, was born at Honey Grove, Pa., June 8, 1892, and died Sept. 20, 1958, while watching a football game in which his son was injured. He was united in marriage to Mary C. Thrush on Nov. 22, 1921. He was pastor of the Claysburg church, Pa., at the time of his death. He is survived by his wife, two sons, and one sister. Funeral services were held at the Claysburg church by Brethren C. L. Cox and Ralph Ebersole. Interment was made in the Baker cemetery near Carlisle. — Mrs. Edith L. Cox, Claysburg, Pa.

Howdyshell, Charles Newton, was born Feb. 30, 1888, and died Aug. 5, 1958. His first wife was Ressie Javins, who preceded him in death in 1944. In 1948 he was married to Stella Kiser Long. He was a member of the Church of the Brethren. Surviving are his wife, three sons, fourteen grandchildren, two great-grandchildren, and a half brother. Funeral services were held at the Briery Branch church, Va., by Bro. E. S. Coffman. Interment was in the nearby cemetery. — Ruth F. Miller, Dayton, Va.

King, B. Frank, was born Jan. 1, 1882, and died May 15, 1958. On Dec. 31, 1902, he was married to Mary E. Peters, who preceded him in death. He was a member of the Bethlehem church, Va. Surviving are four sons, two daughters, two brothers, fourteen grandchildren, and two great-grandchildren. Funeral services were conducted by Bro. D. D. Fleishman, assisted by Bro. N. C. Peters. Interment was in the church cemetery. — Christine Peters, Boones Mill, Va.

Losh, Bessie Jane, was born June 26, 1888, and died May 15, 1958. She was a member of the Church of the Brethren. She is survived by her husband, Andrew Jackson Losh, three daughters, two sons, one sister, one brother, thirteen grandchildren, and five great-grandchildren. Funeral services were held at the Briery Branch church by Brethren E. S. Coffman and C. A. Click. Interment was in the adjoining cemetery. — Ruth F. Miller, Dayton, Va.

McKnight, Cora, daughter of John H. and Sarah Jane Orr Brown, was born at Putneyville, Pa., April 9, 1871, and died at Quinter, Kansas, July 23, 1958. On Nov. 20, 1893, she was married to Bert McKnight, who preceded her in death. Surviving are one daughter, two sons, six grandchildren, and eleven great-grandchildren. Funeral services were conducted in the Quinter church by Bro. Glenn J. Fruth and Rev. Harry C. Walz. Interment was in the Collyer, Kansas, cemetery. — Mrs. Melvin Reinecker, Quinter, Kansas.

Miller, William J., died Sept. 4, 1958, at the age of sixty-three years. He was a member of the Eden church in Canton, Ohio. He is survived by his wife, Ida Miller, two daughters, and five grandchildren. Funeral services were conducted by the undersigned in the Eden church. Interment was in the Eden Community cemetery. — C. C. Louder, Canton, Ohio.

Mongan, Estella, daughter of William and Margaret Boyer Mongan, died at her home near St. James, Md., Sept. 23, 1958, at the age of ninety years. She had been a member of the Manor church, Md., since Nov. 16, 1884. She is survived by two daughters, two sons, one brother, ten grandchildren, twenty-one great-grandchildren, and one great-great-grandchild. Funeral services were conducted at the Leaf funeral home by Brethren J. Rowland Reichard and Freeman Ankrum. Interment was made in the Greenlawn cemetery, Williamsport, Md. — Naomi H. Coffman, Hagerstown, Md.

Moomaw, Joseph M., son of John and Mary Hart Moomaw, died at Sugarcreek, Ohio, at the age of eighty-three years. His first wife, Alma Selser, died in 1903. On Dec. 26, 1905, he was married to Lida Amacher. He was a deacon in the Church of the Brethren for many years. Surviving are his wife, five daughters, four grandchildren, two sisters and a brother. Funeral services were held in the Sugarcreek church by Bro. Guy S. Fern, the pastor, and Rev. Howard E. Fox, pastor of the E.U.B. church. Interment was at East Lawn cemetery. — Mrs. Peter Domer, Sugarcreek, Ohio.

Overholser, Donald L., son of Laurel and Eunice Overholser, was born near West Milton, Ohio, July 11, 1943, and died July 10, 1958. He was a member of the Salem church, Ohio, and was faithful in Sunday school and church attendance. He is survived by his parents, a brother, a sister, and three grandparents. Funeral services were conducted at the Salem church by Bro. Foster M. Bittinger. Interment was in the Bethel cemetery. — Hazel Brumbaugh, Union, Ohio.

Roesch, Ella, daughter of Uriah W. and Martha V. Thomas Oblinger, was born Sept. 19, 1870, near Onward, Ind., and died June 24, 1958, at St. Francis, Kansas. On Dec. 19, 1886, she was married to Jacob C. Roesch, who preceded her in death. Surviving are three sons, three daughters, sixteen grandchildren, twenty-five great grandchildren, one sister, and two half sisters. Funeral services were conducted in the Quinter church, Kansas, by Brethren Glenn J. Fruth and D. Floyd Crist. Interment was in the Quinter cemetery. — Mrs. Melvin Reinecker, Quinter, Kansas.

Slutz, Mary Elizabeth, died Aug. 11, 1958, at the age of ninety-one years. She was a member of the Eden church, Ohio. Her husband, Emmet Slutz, preceded her in death. She is survived by one stepdaughter. Services were conducted by the undersigned in the Eden church. Interment was made in the East Sparta cemetery. — C. C. Louder, Canton, Ohio.

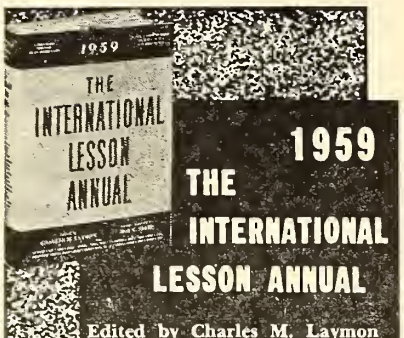
Smith, Lola Machan, died July 6, 1958, at the age of eighty-one years. She was a member of the Eden church, Canton, Ohio. She is survived by her husband, Charles Smith, two sons, and two daughters. Funeral services were conducted in the McCreery-Kreighbaum-Finefrock funeral home by the undersigned. — C. C. Louder, Canton, Ohio.

Webster, John Tillman, son of Jesse and Kate Fralin Webster, was born Jan. 16, 1873, in Franklin County, Va., and died at his home near Quinter, Kansas, on July 10, 1958. On Feb. 15, 1911, he was united in marriage to Cora B. Boitnott. He is survived by his wife, two sons, four daughters, fourteen grandchildren, two sisters, and two brothers. Funeral services were conducted in the Quinter church by Brethren Glenn J. Fruth and D. Floyd Crist. Interment was in the Quinter cemetery. — Mrs. Melvin Reinecker, Quinter, Kansas.

Church News

Southern California

Tuscon — The Anniversary call committee of the district met with us in May. A mother-daughter tea was held on June 1. A program of visitation evangelism was conducted in May and June. In June we gave one of our morning offerings for Annual Conference. We held our vacation Bible school in June. Three of our members attended Annual Conference. While we were without a pastor, we filled the pulpit with ministers from the city. A retired minister, C. V. Coppock of Indiana, arrived on Nov. 1 to serve as pastor for several months. Our CBYF sponsored a car wash in July and a skating party in September. — Irene Cripe, Tuscon, Ariz.



A comprehensive commentary on the International Sunday School Lessons, for adult classes—prepared by outstanding teachers, ministers, and Bible scholars from many different denominations.

Contributors this year, in addition to Dr. Laymon and Dr. Smith, are Joy Bayless, Daisy L. Dozier, Rhoda C. Edmeston, Floyd V. Filson, T. A. Kantonen, Francis E. Kearns, Elmer A. Leslie, Carlyle Marney, Harold C. Phillips, Walter P. Reuther, Martin Rist, W. E. Sangster, Howard E. Tower, and Edward N. West.

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Publishers of THE INTERPRETER'S BIBLE

Middle Iowa

Cedar — Bro. Lowell Ritchie who had served as our pastor and was with us for our love feast and communion May 11, accepted a position nearer his home. Bro. Merrill Branson and his wife filled the vacancy left by the Ritchies and moved to the community in July. While arrangement were being completed the pulpit was filled with guest speakers. A number of our congregation attended the 250th Anniversary Annual Conference. Bro. U. J. Fike served as delegate from our congregation. At the semiannual council meeting on July 3 Sunday school and church officers for the coming year were elected. Vacation Bible school was held from July 21 to Aug. 1. Our delegates for the district meeting at Iowa River church, Aug. 15-17, were Brother and Sister Branson. On Aug. 31 Bro. Ray Zook delivered the message of the morning and officiated at an installation service for the pastor and his wife. Bro. Charles Albin, pastor of the Ivestor church, was speaker for the evangelistic meetings. One was baptized. — Mrs. Leo Fisher, Stanwood, Iowa.

Western Kansas

Quinter — Bro. Charles Dumond of Hutchinson, Kansas, held evangelistic services. Nine were received into the church by baptism and two by letter. Four children were dedicated one Sunday. The district men's and women's rally was held at Larned, Kansas. A county-wide music festival of church choirs was held at Grainfield, Kansas. A number from our church attended the annual golden age banquet sponsored by the Methodist church for all persons in the community over seventy years old. Marguerite Long has received a Fulbright scholarship for study of pipe organ in Paris beginning in September. On family night the pageant, As She Ministered Unto Them, written by Myrtle Porter was presented. Five babies were dedicated on Mother's Day. Vacation church school was held in co-operation with the Methodist church. At the annual blossom festival for mothers and daughters Betty Ann Porter spoke on Tomorrow's Citizens. — Mrs. Melvin Reinecker, Quinter, Kansas.

Southern Illinois

Canton — Harry Bucher was the chairman of our 250th Anniversary Call program. We had our communion on July 6. Our minister, Paul Thompson, and several others attended Annual Conference. We had a vacation church school under the direction of Audra Ludlum. Baccalaureate and commencement for the Graham hospital school of nursing was held at our church and our minister delivered the address. Junior church for children between ages 4 and 11, was organized this summer. The young people attended the passion play at Bloomington in May. At our annual mother-daughter reception the speaker, Mrs. Wayne Fisher, compared home life in the United States with that in her homeland, Japan. — Mrs. Anna Mae Dare, Canton, Ill.

Pleasant Grove — We met in council on Sept. 14 with our elder, Bro. S. H. Shoemaker in charge. Church officers were chosen for another year and Brother Shoemaker was re-elected elder. Bro. Ralph Thomas of Salem will bring a message the second and fourth Saturday nights of each month. Our communion will be held in the near future. — Mrs. Lizzie Coffel, Scheller, Ill.

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 370. Wanted: Middle-aged or retired married couple to cook and keep house for widower in exchange for free rent in nice home in Pasadena, California. Contact: D. M. Eller, 362 North Madison Ave., Pasadena 4, Calif.

Teaching Position

No. 371. A I-W returning from Africa around the first of January is looking for a teaching position in high school music, preferably band. He has a B.S. in music education. He is also interested in a part-time church music position. A position in the Pennsylvania, Maryland, or Virginia area is preferred. Contact Benjamin Sollenberger by air mail at Waka Teacher Training Centre, P. O. Biu, via Jos, Nigeria, West Africa, before Dec. 1; after which contact him at 458 N. West Street, Carlisle, Pa.

No. 372. Teaching. Experienced woman teacher would like position, grades one through eight. Contact Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Middle Indiana

Marion — The women's work took articles to the Flat Creek mission, Ky., this year. They also prepared kits of clothing and layettes for our district project. We participated in the Call program, calling on all members and friends of the church. Eight of our young people, with two adult sponsors, attended the National Youth Conference. Arden Ball was licensed to the ministry. He has moved to North Manchester, where he is attending col-

lege. Bro. Sam Harley, our district secretary, was the evangelist for our meetings, Nov. 2-9. — Margaret Brubaker, Marion, Ind.

Pleasant View — Our new pastor, Bro. Albert Whitmore, began his service in September. He was installed on Sept. 14 with Bro. V. F. Schwalm officiating. The Call program, with Bro. Lowell Yohe as chairman, was conducted on Sept. 21. A one-week evangelistic meeting was held Sept. 21-28, by Bro. C. O. Brubaker of Wawaka, Ind. The love feast was held on Oct. 5. Six letters of membership were received at the September council. We have had Brethren Dwight Farringer and William Crumley as guest speakers. — Mrs. Charles Wine, South Whitley, Ind.

Northern Indiana

LaPorte — On July 6 the adult Sunday school class gave a program at the Mexico Brethren Home. While the pastor, Bro. I. D. Leatherman, held an evangelistic meeting in the Richland church and was on vacation, Brethren Mark Schrock, J. Herbert Zook, and Frank Harshman filled the pulpit. On July 20 a group of forty-five youth of North Manchester stopped for Sunday school on the way to Lake Michigan. One Sunday, Bro. Robert Swank, a missionary on furlough from Africa, told of his experiences in Africa. Daily vacation Bible school was held in August. The aid service group canned fruit for the Mexico Home. The Paul Halladays of North Manchester spoke one Sunday evening about their tour to Europe this summer. One has been baptized. — Agnes Marchant, La Porte, Ind.

West Goshen — We had a farewell supper for the pastor, Bro. Harry Eshelman, who has taken a new pastorate. On Aug. 24 T. E. Hartzler filled the pulpit. Two of our youth attended the National Youth Conference. Bro. Chalmer E. Faw was the speaker at the harvest meeting the last of August. Our new pastor, Bro. Paul Lantis, and his family arrived early in September. Bro. Charles Stouder had charge of the service of installation for Brother Lantis. On Sept. 26 the Dutch refugee family arrived. We had a shower and welcome reception for them. — Mrs. Elizabeth Miller, Goshen, Ill.

Southern Indiana

Nettle Creek — Two have been baptized since our last report. On the evening of Aug. 16 a tea was held at the parsonage honoring Brother and Sister Fike, who were taking a pastorate in Maryland. Bro. Byron Miller and his family arrived shortly afterwards. On the first Sunday in September he was installed as pastor by Bro. Albert Harshbarger. Eleven of our youth and their sponsors attended the National Youth Conference. On Sept. 14 we had a memorial service for Sister Lester Fike, who had been accidentally killed. Our loyalty dinner was on Sept. 17. A joint women's workshop with Southern Ohio was held in our church; Mrs. Russell Helstern was the guest speaker. Missioners were consecrated on Sept 21 and made their calls in the afternoon. Sister Harriet Bright was elected to serve our church as moderator. Our autumn love feast was held Oct. 18. — Mrs. O. D. Werking, Hagerstown, Ind.

Michigan

New Haven — We had classes on church doctrines. Bro. Lyle Klotz of Ohio held a series of evangelistic meetings. A mother-daughter banquet was held in May. At our council meeting, Bro. J. J. Cook was elected moderator. Randell Roose, one of our members, has been licensed as a minister and has left for Bethany Biblical Seminary. Our love feast and communion was held on Oct. 4. — Lerna Bosserman, Middleton, Mich.

Northeastern Ohio

Springfield — On Aug. 24, after a fellowship supper, we held our council meeting at which the revised plans for our new sanctuary were approved. Eleven of our young people attended the National Youth Conference at Lake Junaluska. The Springfield church now has three students in Bethany Biblical Seminary. Our fall evangelistic services were held Sept. 21-28, with Bro. Arthur Hess as the evangelist. — Mrs. Vera Donovan, Akron, Ohio.

Sugarcreek — The children's day service was held on June 8. The Sugarcreek-Shanesville community vacation Bible school had its closing program on June 15. Bro. Wayne Harmon had charge of services while our pastor and family attended Annual Conference. Bro. Harlan Grubbs presided at the council meeting. Bro. Willis Stehman was elected moderator. Several of our ladies with Brother and Sister Fern attended the women's rally at Camp Zion. We had a family night supper in August. Mrs. Mabel Trauchel was delegate to district meeting. Bro. Guy S. Fern preached his farewell message on Aug. 31. Installation services for Bro. Robert P. Fryman were held Sept. 14 by Bro. Ralph Martin of the district ministerial board. — Mrs. Sadie Domer, Sugarcreek, Ohio.

Northwestern Ohio

Adrian — We had A. Blair Helman as a speaker from Manchester college. Five babies were dedicated. We had filmstrips on temperance and peace. The singing cop, Lieutenant Legree of Flint, Mich., gave an evening of song and inspiration. The men's work presented the church with a spinet organ. In June Mr. Weaver of Lansing, Mich., gave a talk on temperance. We had a junior-senior banquet for our six graduates. The W.C.T.U. had a program in the church at which they showed two temperance films. Sixteen ladies of the Adrian church went to Toledo, Ohio, to hear Mrs. Modena Studebaker, a former missionary to Africa. Mrs. Duane Dennis, a missionary to Africa, was our speaker when the ladies from Toledo and the Fairview churches were our guests. The Golden Rule class purchased hymnals for the church. We had a training class for the eleven who were baptized. In August the ladies of the missionary society spent a day at the Fostoria Home, and on Sept. 28 the church was responsible for the sermon and program for the folks there. On Sept. 3 the district women's workshop had a roundtable discussion with the women of the Adrian and Fairview churches. Mr. Wagner, a Gideon of Blissfield, Mich., spoke to us at a morning service. —Alice Blohm, Adrian, Mich.

Eastern Pennsylvania

Florin — Bible school was held July 21 — Aug. 1 under the direction of Brother Heber Shelly and Cassel Mummaw. Elder Howard Bernhard officiated at the cornerstone laying at the new church. The women's work canned twenty-five baskets of peaches for the Neffsville Brethren home. Bro. Norman E. Dettra was the speaker for the temperance meeting. The harvest meeting message was given by Bro. Robert Turner. Daniel Wolgemuth showed slides of the 250th anniversary at Schwarzenau, Germany, which he attended. A BVS unit from New Windsor, Maryland., presented a program on August 3. Brethren David Gibble and Ben Stauffer were guest speakers at an observance of the 250th anniversary. In the evening a songfest was held with Gerald Blake directing. — Florence B. Geib, Mt. Joy, Pa.

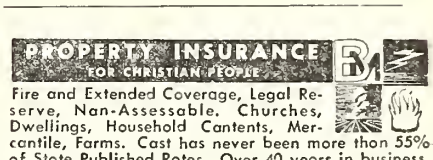
Southern Pennsylvania

Mt. Olivet — On July 26 Bro. David Markey began a week of evangelistic meetings; seven were baptized. Bro. Robert Young of Elizabethtown spoke to our young people one Sunday in August. Our delegates to our district meeting were Sister Elsie Gibble and Ida Matello. At our Sept. 21 council meeting Bro. J. L. Miller was retained as moderator and Brethren Cloyd Rhoads and Clarence Burd were elected to the office of deacon. Our fall love feast was on Oct. 26. — Mrs. Ada Brandt, Millerstown, Pa.

Eastern Maryland

Union Bridge — Our pastor, C. Reynolds Simmons, Jr., left the middle of July to begin work at the Gettysburg church. Bro. Glen Baird of Fort Wayne, Ind. became our pastor the first of September. We are building a new parsonage and it is well under way. During the past year we have received into church membership eight by baptism and twenty-two by letter. The ladies' aid has quilted twenty quilts and knotted forty-two comforters. Six juniors and two junior highs attended camp. — Mrs. Paul Niswander, Union Bridge, Md.





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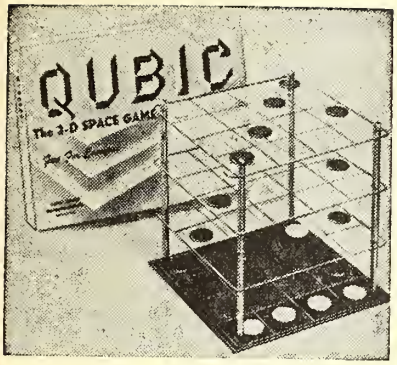
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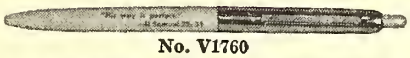


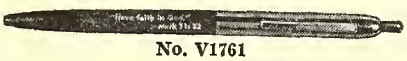
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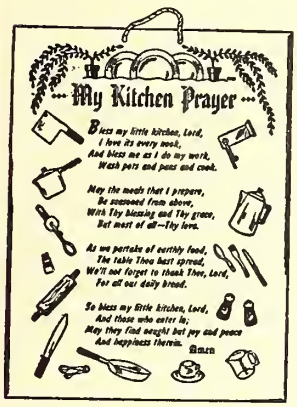
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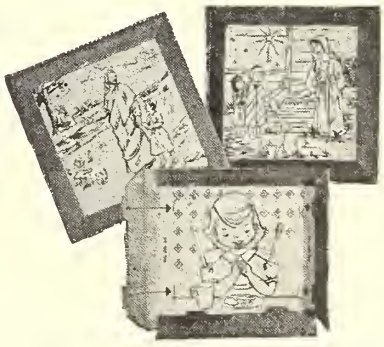
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CHURCH OF THE BRETHREN GENERAL OFFICES . . . . . Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

NOVEMBER 22, 1958

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GIVE THANKS BY GIVING THROUGH YOUR CHURCH

THE GRACE OF GRATITUDE 3
by Lowell Russell Ditzen

A MIGHTY HERITAGE 6
by Murray Wagner

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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NOVEMBER 22, 1958

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Responsive Chord

Your recent article, "You Bet I'm Scared" (Oct. 11), strikes a responsive chord in me, not so much for myself as for my eight grandchildren. I was born in Boone County, Ind., in 1886, so that atomic war can shorten my life very little. But the persistent efforts of the Dulles-Ike-Pentagon team to get an H-bomb World War III started makes my blood boil, when I think of all the innocent little children that will be atomized — or worse still, horribly burned, blinded, crippled, to die helplessly in an agonizing, lingering death. — A. Bruce Cox, Pittsburgh, Pa.

A Problem Facing the Church

A problem is facing the church as well as the schools and world today and the problem must be solved. That it can be solved is my honest conviction. I think it is time right now for us to give this matter some recognition and throw away all malice, hatred, prejudice, or whatever we may call it and get right down to real love, honest thinking, and if there be any virtue or praise "to think on these things" (Phil. 4:8), as Christ would have us love, believe and think. He made of one blood all nations to dwell on the face of the earth.

We read in John 3:16 that God so loved the world he made provision through Christ for all peoples and nations. There was a time I took a different attitude toward some people, races, color, etc., than I do now. Someone said wise folks change their minds, fools don't. So I have tried at least not to be foolish.

And since much disturbance is going on now, especially at Little Rock, Ark., and is spreading everywhere, we as a church should wake up and try to do something to remedy the situation, if we are a brotherhood of men. . . .

I would like to see our church not only rejoice in this 250th anniversary, but also have our eyes of faith opened to see and know God's will and way for his church to bring all nations to him. If we will, we must change some of our ways and attitudes from what they are at this time of great disturbance all over the world. . . .

This is not a political issue, but a real moral issue that demands that we do something to help the situation. Consider again the cost and experience at Little Rock; because a few colored people were bound to attend and disturb 2,000 white students, this cost the taxpayers millions of dollars to keep order. Is this right? Is it fair?

And right now it seems there will be a repetition at a great loss, not only of money, but also to many students whose purpose in going to school was to prepare themselves for real life so that they could contribute to our homes, churches, and nation service worth far more than the value of these buildings. Did not they as citizens and taxpayers contribute to the schools as well as others? What do we as members of the Church of the Brethren think of such conduct? Can we give a solution? Certainly there is a way out, better than war or destroying property and lives which are so valuable in the sight of God. — John W. Root, Rossville, Ind.

Not Enough Prayer

I was deeply touched when I read the editorial in the Oct. 18 issue, "A Memo to the Nominating Committee." I am eighty-three years old and have never noticed that the twelve were chosen after a night of prayer. I think we do not seek God's guidance enough in the things we do. Then we often forget to thank him for guiding us.

I think our church paper is getting better all the time. I believe it would be a good thing for the pastor to call attention to some of the good things in it from the pulpit.

I am always glad when I read about the need of prayer. To me there seems too much trying to get church members and not enough teaching to accept Christ as Savior. When we seek Christ first many thing just take care of themselves. — A Pennsylvania Reader.

• • •

I want to thank you and congratulate you on your use of the interracial picture on page 7 of the Nov. 1 issue. — Floyd M. Irvin, Eustis, Fla.



Religious News Service

As in the natural world so in personal relationships one reaps what he sows — expressions of gratitude produce an atmosphere of friendliness

The GRACE of GRATITUDE

Lowell Russell Ditzen

TEN lepers were cleansed of their disease. But only one returned to let Jesus see his gladness at being restored to society. Only one took the time to say thank you! The sadness of Jesus was not for himself so much when he asked: "But where are the nine?" The sorrowful regret was for the majority who did not allow themselves to possess the grace of gratitude. Mark it well, gratitude does bring constructive benefits to the individual who cultivates it. The tenth leper, who expressed appreciation, did more for himself in that gracious act than he did for Jesus.

Sometime ago an elderly lady showed me a note she had received from the president of one of the outstanding stores of our country. Its background was this. One day as she shopped, she was so courteously served by a clerk that, acting on a spur-of-the-moment impulse, she dashed off a note to the head of the firm saying how much she appreciated what appeared to be a definite policy of the store — to be kind and courteous to customers. The much folded and faded letter held in her hand, which came in reply, read in part: "It happens to be one of those dark, rainy days in the city, which makes me all the more grateful for the bright, friendly spirit of your kind note." The signature was that of one of the merchant

Pastor of the Reformed church, Bronxville, New York

princes of the twentieth century.

Now the lady was showing a tangible evidence of what every grateful act brings to the doer: the remembrance of a moment lived at its best; an inner indestructible gladness which the heart can always savor and will always find good. Her thoughtfulness indeed must have been of some encouragement to another. But her face and words, as she recalled the incident, gave proof that her graciousness did most of all for her.

What do we want most from this business of living? Do we not want to have a rich and serene life, with a minimum of regrets? We all want to possess the love and the goodwill of our fellows. How are we going to get it?

Well, suppose you try being caustic or only negatively critical. Pick out the flaws of your equals. Make dirty cracks about your superiors. Ride high, wide, and handsome over your inferiors. Stifle every generous, warmhearted impulse. Hold back the word of praise. Although all of us may be beginners in the art of living, not one of us does not know that in the prospecting adventure of life that policy will leave us not with gold, but with dust and ashes. Reverse the method, however. Try practicing the grace of gratitude and we find that, like the magical flower of mythology, where for every bloom picked two more appeared, our own inner joy will be multiplied unendingly.

Indeed, one of the most workable techniques I know for pulling ourselves out of the dumps is to list mentally all the things for which we can and should be grateful. Now and again life gets us in a dark corner. But before we completely give in, pause and say something like this, "I am Christian. I am a part of the most exhilarating heritage in the spiritual quest of mankind. I have a religion that can give hope and courage to the human heart. I am a citizen in a goodly nation. I have some recollections that are sweet and fine. For me there is tomorrow. I have friends who are standing by. I am alive. I may be down but I am not out!"

Let a positive and appreciative note come into thought through such a listing and you begin to find yourself on the way up and out of the valleys of depression. Many find it a decisive thing to say aloud: "I have really so much for which to be grateful. Thank you God. Amen." Offer a prayer as simple as that and mean it and you have a lift to your spirit. There will be a firmness in your step. You can move out and on.

In any discriminating list of the greatest men of the twentieth century the name of Albert Schweitzer would go near the top of the list. In his Memoirs of Childhood and Youth, he sadly recalls going to the cemetery of his native village to say over the ashes of those long dead loving and grateful words that he so wished he might have said when they were alive. In youth, he says, he took the benefits of his parents and friends for granted. Too often he was silent when he might have spoken an appreciative word. Then the lengthening years taught him how deep the grateful word could go. Now knowing, he muses regretfully over the unresponding tombstones, and he writes, "We must try to be the water that does come up — a spring at which men can quench their thirst for gratitude."

May the spirit of those words and those words themselves do some deep prodding among us. To boys and girls let them say, "Be grateful to your parents, to your teachers, to all those who help you." There's no sweeter nectar you can give them than your gratitude. It comes to parents and it asks, "Are you being grateful for children?" By your encouragement, rather than your continual criticism, are you being a spring to those entrusted to you that their thirst may be quenched? It comes to employees and asks, "Have you ever let the boss hear from you a word of gratitude?" It comes to those of us who have executive responsibility with its query, "Do you do enough of what is perhaps the most desired thing of all for those beneath you — are you appreciative?"

The barber who cuts your hair, the stockroom boy and the president in your firm, the learner and the teacher, the old relative far away, and your mate across the dining table

Continued on page 13

"The Earth Is the Lord's"

JOHN F. WATKINS

Father, here I stand today,
Penniless before your throne,
Cheerfully I've given away
Everything I fought to own;
Passed along to fellow men,
Riches that you gave, again:
Only when I sought to clutch,
Has life lost its joyous touch.

Thanks for life. It has been sweet.
Now, I lay it at your feet.
For your everlasting gift,
Lord, I now my praises lift.
There is nothing in my hand,
As created, so I stand.
Should you send me out again;
May I bless my fellow men.

EDITORIAL

Love Feast at Kassel

THE assembly room of Brethren House in Kassel, Germany, resembled the interior of many a small meetinghouse on the night of August 7. Both at Kassel and at Schwarzenau almost every building was crowded from morning to night for conference and convocation services, but this night the atmosphere was different, even though the crowds had remained. For the volunteers, who had come to Kassel from all over Europe, for work campers who had just completed their assignments abroad, and for visitors from the States, who had planned their tours to culminate in the anniversary celebrations, this was a moment to remember because now, around white-clothed tables in the familiar ordinances of a Brethren love feast, the events of recent days and weeks could be viewed from a new perspective.

With the scenes at Schwarzenau still vivid in our memories and with an awareness that God still had work for Brethren to do in Europe, we gathered there as an international fellowship ready to re-enact the events of the Upper Room, ready also to learn anew what it means to sit at the table of the Lord. We had come from every region of the church's work in the United States, from the church in Ecuador, from the church in Nigeria, and from the church in India. Our friends from other denominations were present also to participate and to worship with us. The moderator of our Conference, the chairman of our Board, and many others with official responsibilities were there. We expected that the traditional symbols would have new significance for us.

During the service M. R. Zigler, preparing to complete his direct leading of the European program, suggested that we make use of a practice that came down through the years in the Christian church in India. By taking the hands of others in our own we passed around the room a blessing quite similar in spirit to the salutation that has been common in many Brethren services. Along with the touch of hand on hand went a spoken blessing. That evening we had no way of knowing that some who participated would so soon be taken from us. Indeed, we would not have guessed that a shadow of tragedy hung over that assembly any more than the disciples could understand the shadows that hung over the Last Supper.

Yet the Last Supper in an upper room really became a first supper in the experience of those who participated. And our love feasts, though sometimes they are made somber by forced partings or other sorrows, are always essentially a foretaste of a fellowship yet to be realized. So it was at Kassel. It may be years before so representative a group is together again in a Brethren love feast, but already the Brotherhood is girding itself for a new look at its world outreach. There are still many new places available at the table. In 1958 we came as American, German, Danish, Ecuadoran, Nigerian, and Indian and perhaps a few others. Whether the 300th anniversary will bring together representatives from still other parts of the world depends in large measure on our response now to the opportunities for church extension around the world.—K.M.

Thanksgiving

I reached out my hand
And I said, "Feed me, Lord.
Your harvests are bountiful,
Your resources are vast,
You can satisfy my hunger."
Then the Lord heard my plea
And he fed me.
"Thank you, Lord."

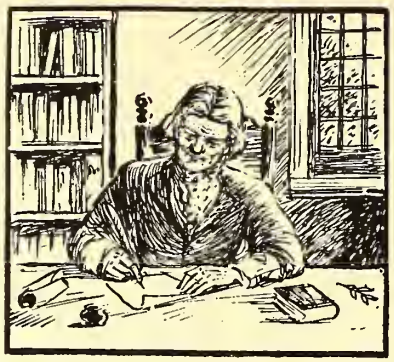
I reached up my hand
And I said, "Lead me, Lord.
Your wisdom is beyond knowledge,
Your light cuts the darkness,
You can keep me from stumbling."
Then the Lord heard my plea
And he led me.
"Thank you, Lord."

But the bread he gave was torn and broken;
The hand he offered was pierced and bleeding;
The life he shared was cruelly taken.
I had expected to receive out of his plenty,
But he answered me out of his self-denial.

So I hid my face in my hands
And I said, "Forgive me, Lord,
For offering thanks that cost me nothing.
Let me first share my brother's need
Before I come once more
To thank you, Lord." — K.M.

A Mighty

A paraphra



Alexander Mack wrote those remaining in Europe about the opportunities in the new world

Murray Wagner



Martin Urner visited those on the frontier, to carry to them the message of the gospel

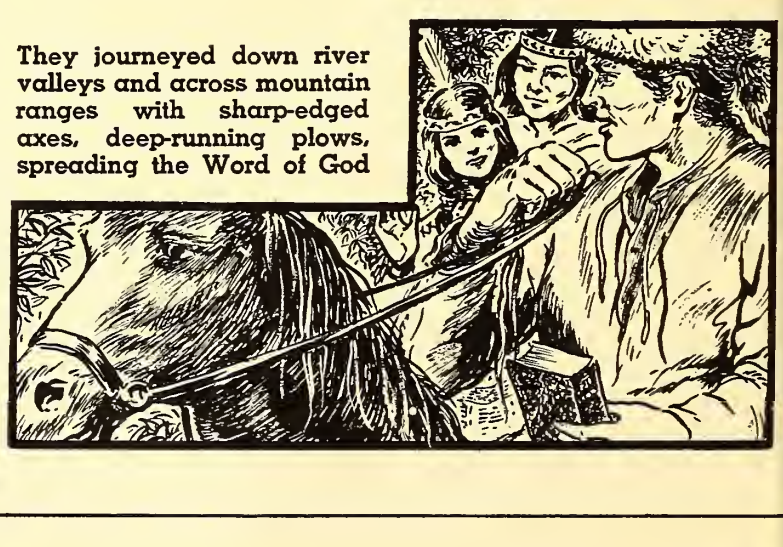
Now faith is the substance of things hoped for, the evidence of things not seen. For by it our fathers obtained a good report. Alexander Mack withstood the ridicule and persecution by his fellow countrymen and with the faithful sailed many weeks mid perils of water and perils of storm and perils of prison and perils of faintheartedness and perils of false brethren; and thereby he with others of our fathers went out scarce knowing where they went, setting up in Germantown their simple altars in a new world.

By faith Christopher Sower began, as the planting of a grain of mustard seed, the applied arts of printing and scattering the Word of God, the healing of the bodies of men, the restoration of the spirits of his neighbors and the giving of peace to war-torn souls and colonies.

By faith Martin Urner went forth into the wilderness of Penn's Woods with others of his brethren to carry the Water of Life to the frontiersmen, brotherhood to the friendless and hope to the faintheartedness.

By faith they established churches and homes as they went; schools and eventually colleges bore their fruits where these in simple faith had spelled out words in pious teaching.

By faith these journeyed down river valleys and across mountain ranges, brethren to all men — red brothers, black children, white settlers; rich men, poor men; men of the sea, men of the soil; men of all walks of life — all men were their brethren.



They journeyed down river valleys and across mountain ranges with sharp-edged axes, deep-running plows, spreading the Word of God

By faith they ventured into Virginia, the Carolinas,

Heritage

Hebrews Eleven



Henry Kurtz believed that a church paper would bring growth, learning and unity

the Ohio country with sharp-cutting axes, deep-running plows, strong, neighborly hands and with the Word sharper than a two-edged sword.

By faith they endured the prison and fury of men which would abide but a season choosing rather the smile of God and the clarity of conscience than to give way to wrath and malice and war.

By faith John Kline exchanged his life from the present to the future rather than to compromise his love of and for his Savior.



Because he would not give way to hate and war, John Kline lost his life during the Civil War

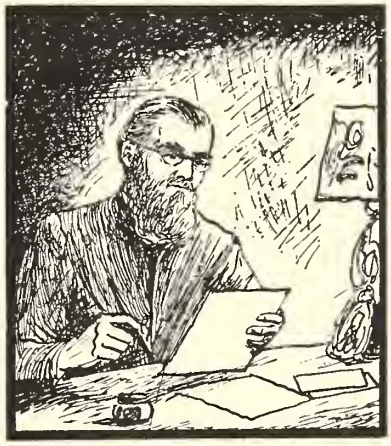
By faith Dan West and Paul Bowman went to Spain to minister to the children and to feed them in the Name of Him who took little children on His knee and into His heart.

By faith young men by the hundreds went into camps during war seasons as a testimony to their love and their abandonment of hate.

By faith young people have gone and continue to go voluntarily into the uttermost parts of the earth, toiling, loving, laboring at unpleasant tasks in the spirit of the fruit bearing of their faith.

And what more shall I say? For the time would fail me to tell of the D. L. Millers, the Wilbur Stovers, and others who labored so mightily for the Lord.

Wherefore, seeing we are encompassed by so great a cloud of witnesses, who have by their living, active sacrificial faith, purchased for us such a mighty heritage, let us lay aside every weight and the sins that beset us — and let us run the race that is set before us, shunning all selfishness and laziness and pride and covetousness, and let us strive only for the perfection which is in Christ Jesus, and for the realization of his will on earth. Let us become the future's creditors as we are the past's debtors; and let us know that the spirit of our Brethren history is a part of the history of God, whose we are and that in him we are one with the past, the present, and the future. In him we are able for all things. We are his and he is ours.

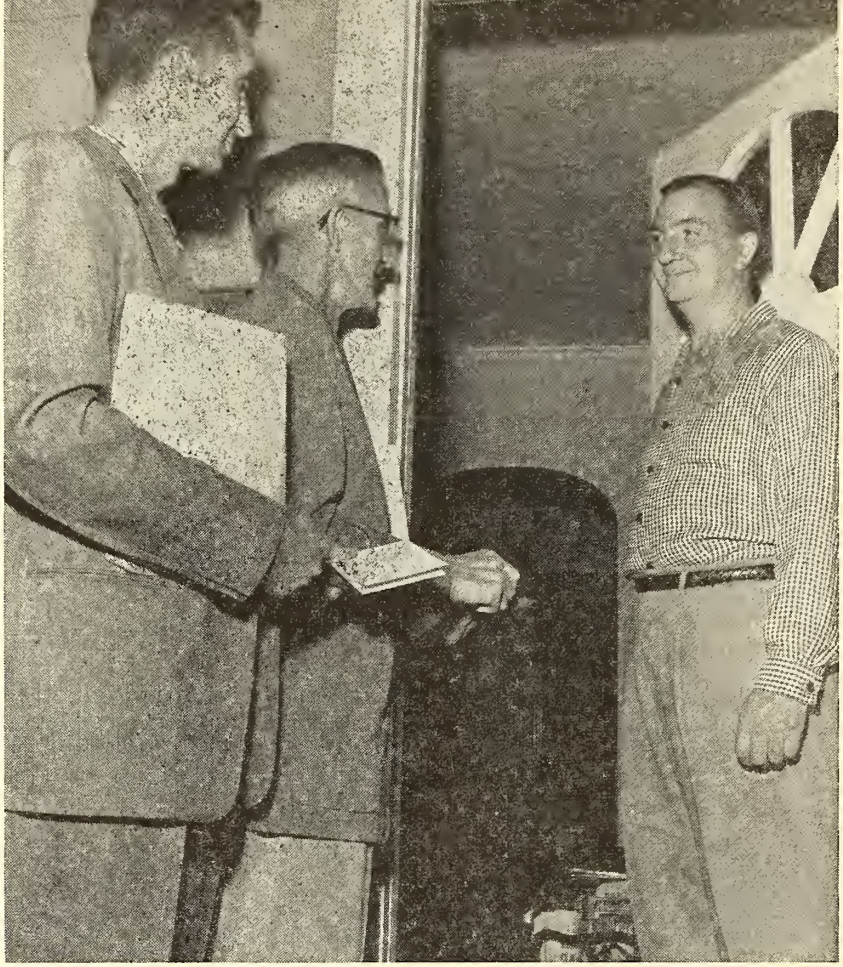


D. L. Miller, minister, educator, traveler, church statesman, writer, saw the importance of a church-owned publishing house

Forward

Charles R. Oberlin

Visitation evangelism is one method that will help the church go forward in winning persons



Luoma

DURING the first half of 1958 the Church of the Brethren looked back into almost two thousand years of church history, two hundred fifty of these years being history of our own denomination. Only if this backward look has become a challenge to go forward will it have been profitable. Those who attended the Des Moines Conference saw evidence of such a challenge in every address and move of the Conference. The Call program is perhaps the greatest step in stimulating a mighty thrust forward in all areas of church life.

Men in all of life's activities are going one of two ways, forward or backward. To go backward is to fail; to go forward is to succeed. A conquering army knows no retreat; forward march is the command. The cyclist goes forward or goes to his fall. The victory of Israel at the Red Sea was the result of a forward movement. Therefore, if the Church of the Brethren is to achieve success in all areas of its activities, it must go forward.

The church must go forward in evangelism. The reports from this area of church activities have not been encouraging. In an article appearing in the Gospel Messenger last May 17 Galen T. Lehman pointed out that during the last eight years it took ninety-five members of our church to gain one member each twelve months. Of the more than three hundred churches in the Central Region a few years ago, about one third reported no baptisms during a period of a year. Until recently many districts did not have a committee or commission to direct this important work. Most local churches are poorly organized to do evangelistic work.

Methods of evangelism need to be studied. Any method that will win a soul for Christ may be used. Of the many methods, I mention several that have been proven to be legitimate. The church membership class taught by the pastor has been used for many years with ideal results. Fellowship evangelism, a method in use only a few years, is getting good results. Personal visitation evangelism, a method used by Christ and the apostles, is a very successful method. Mass evangelism, also used by Christ in a number of instances, is tabooed by many churches today. However, it seems to the writer that there is still a time and a place for its use. Reference to Billy Graham's work, perhaps, should settle the matter on this point.

Methods of evangelism should be studied, and those used that seem to be most suitable for the church and com-

Pastor of the Wabash Country church, Indiana

nder the Lordship of Christ

munity – the method that will reach the most souls for Christ and his kingdom. Unless the church goes forward in evangelism, souls will be lost that otherwise could have been saved, and their blood will be required at the hands of the church (see Ezek. 3:17-21).

The church must go forward in Brethren service. The church has a good record in this area of service. It has given heifers, goats, pigs, sheep, chickens, garden seeds, machinery, medicines, food, clothing, etc. More than a thousand persons have served in this work since the movement began. Several hundred are serving at this time, and during this anniversary year two hundred fifty more are expected to offer their services.

The church has helped displaced persons and refugees. This is a good record, but there is so much more that needs to be done. Dr. Edwin Dahlberg, president of the National Council of Churches, said at the Des Moines Conference, "I visited in Calcutta and saw three thousand refugees living in one room of a railway station. I saw eight hundred thousand living on the sidewalks of the city." Only those who lack the love of God in their hearts refuse to help those in need (1 John 3:17). We serve Christ through others (Matt. 25:31-46). In light of the need and the Scripture the church must go forward in Brethren service.

The church must go forward in searching for truth. Mack and his party searched for truth with which to meet the needs of the people of their day. Mack was broadminded. He considered the Bible an open book, for the searching of truth in each generation. Many of the conditions of our day are unlike those in the days of Mack. These conditions present real needs with which the church must reckon. We are faced with nominal Christianity; men belong to the church, professing to be Christian, but experience no change of heart and no fruits of the Spirit. There is often a lack of conviction and moral courage on the part of men who do not know what they believe, have no settled convictions, but are influenced by others. A few have convictions but do not have the courage to stand upon them. Other problems confronting our age are race inequality, delinquency, home degeneracy, immodesty and immorality, threat of nuclear warfare, etc. There is truth with which to meet these conditions. Let us go forward in searching for that truth.

The church must go forward ecumenically. Jesus' prayer recorded in John 17 can be and will be answered only when churches unitedly go forward in the ecumenical movement of

Continued on page 12



A church under the Lordship of Christ will continue to feed the hungry, clothe those who are cold, care for refugees, carry the gospel to those who do not know Christ





Victor Delhez

Three Lions

State-Church Relationship

Kenneth R. Walker

FOR centuries man has been perplexed by Jesus Christ's admonition to "render unto Caesar the things which are Caesar's; and unto God the things which are God's." The people of the United States have tried to solve this dilemma in various ways.

At first many persons in America tried to make the church and state synonymous. A majority of the colonies followed the precedent of Europe by setting up established churches and persecuting the nonconformist groups. The New England colonies, with the exception of Rhode Island, had the Congregational as their established church. The middle colonies were more diversified in religion. They contained various sects including Catholic, Anglican, Dutch Reformed, Quaker, Mennonite, Brethren, and Baptist. A person could be punished for athe-

Department of history and political science, Arkansas Polytechnic College, Russellville, Arkansas

ism in these colonies, but one was seldom persecuted if he believed in God.

In the Southern colonies, the established church was the Anglican (changed to the Episcopalian in the United States after the Revolution). Maryland had originally been Catholic, but the Protestants soon gained numerical superiority and established the Anglican Church. There were also dissident Protestant groups in the mountain valleys of the western sections of the Southern colonies and they were persecuted occasionally for their beliefs.

The New England Puritans, however, were the most vigorous in using civil authority to persecute the nonconformists in their midst. In fact, the New England states were very slow to follow the separation of church and state mandate written into the U. S. Constitution which became the supreme law of the land in 1789. Connecticut continued a tax for the support of the Congregational Church up until 1818, New Hampshire, 1819, and Massachusetts, 1833.

The men who wrote our United States Constitution decided to plot a new course in the God-Caesar relationship. They felt the public welfare would be better served if there were a complete separation of church and state. This was provided in the Constitution in Article VI which states that "no religious test shall be required as a qualification to any office or public trust under the United States," and in the First Amendment which says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Thomas Jefferson receives the credit for being the father of the movement to divorce church and state in the United States. He was influential in the passage of a statute of religious freedom in Virginia in 1786, the year before it was incorporated in the U. S. Constitution.

If one explores the reasons for the separation of church and state in the Constitution, he finds several different contributing factors. First, the prevailing colonial policy of an established church and a close church-state relationship had led to a certain amount of persecution, coercion, and limitation on liberty. Secondly, the United States Constitution was written in the 18th century, a period of deism, enlightenment, and rationalism. Many members of the Constitutional Convention, such as George Washington, Benjamin Franklin, and John Adams, were either deists or very liberal in their theology. With this point of view, these men did not desire a close church-state relationship.

Third, there was a reaction in America against European established churches because of the American Revolution. The postwar reaction following the Revolution also contributed to an ebbing of moral and religious fervor which helped to provide the climate for a secular government. But most important, when the United States became a single nation, the power of the Congregational Church of New England cancelled out the strength of the Episcopalian of the South. Hence, since neither would accept the religion of the other, they had to agree on a separation of church and state. The minority church groups also favored separation in order to escape persecution.

We have had many examples of the separation of church and state in action since the principle was adopted in the 1780's. These include: state-supported schools prohibited from giving formal religious instruction to the young; released time allowed in public schools for voluntary religious education; public funds not to be used in transporting children to parochial schools; provision by time of World War II for conscientious objectors to engage in alternative service to escape military service; and the decision that children of Jehovah's Witnesses need not salute the flag at school.

On the other hand we have had numerous examples of close church-state relationship. George Washington had chaplains in his army just as we have in the military today. State and national legislative bodies also have their chaplains. American presidents have long made it a practice to issue proclamations calling for special days of prayer and thanksgiving. Many states have blue laws prohibiting certain activities on Sunday, and six states nominally exclude religious unbelievers from the witness box. The oath itself displays a peculiar relationship between the law and God.

The United States refused to allow Utah in as a state as long

The framers of the Constitution of the United States felt the public welfare would be served best by the separation of church and state

as polygamy was an official policy there. Church property is exempted from taxation, and although civil weddings are legal in the United States, most weddings take place in the church or synagogue. Baccalaureate sermons are preached to graduating classes even at tax-supported universities. President F. D. Roosevelt appointed an unofficial representative to the Vatican in 1944 and President Harry S. Truman appointed an ambassador to the Pope in 1951. And, finally, church groups like other power blocs bring pressure to bear on Congress through lobbies and correspondence.

Thus, the line of separation between church and state is very narrow and tortuous. Sometimes the error seems to be on the side of separation. This is most clearly demonstrated in the fact that children attending public schools must miss a significant part of the world's knowledge by not being allowed to have religious courses. On the other hand, the conscientious objector for a long time undoubtedly felt that Caesar had more control than God when the pacifist seemed unable to escape military service. Then there is the perennial problem of public pressure. Like the race problem, separation of church and state is nearly impossible to legislate. The prejudices of a Protestant population against the Catholic have been demonstrated in such movements and events as the Know-Nothings of the 1850's, the American Protective Association in the 1890's, the renovated Ku Klux Klan in the 1920's, and Alfred Smith's campaign for the presidency in 1928.

But undoubtedly our efforts at the separation of church and state are the best that can be devised by and for human beings. Our separation of church and state has shortcomings and so do the people who administer and control our democratic government. In operation our separation of church and state could be summed up as separation in obvious cases, state supremacy when public morals or safety are involved, and tacit support of the church by the government and vice versa at all times. Not a perfect system, but as good as any that has been devised on this earth.



OUR THANKS BE TO GOD

JEAN LEATHERS PHILLIPS

Our thanks be to God for the rain and sunshine,
For the fruits of the field and the tree and the vine,
For peace in the midst of a world full of strife,
For love that enlightens the long way of life,
For friends who share burdens when pathways grow steep,
For comfort when losses cause hot tears to creep,
For fellowship, worship, thy house and thy word,
For delight in thy service, in calling thee Lord,
For the fathers who walked the rough way on before,
For the Shepherd, Redeemer, the Truth and the Door
To foretastes of glory, the earnest here given
Of blessings untold in the kingdom of heaven,
For life as thou givest, with blue skies and gray,
We lift our thanksgivings, Lord, now and alway.

Amen.

Forward

Continued from page 9

our country, and our world. We must find the truth with which to forge ahead in this area. We dare not disappoint Jesus in his strong plea to the Father for the unity of Christians. The National Council and the World Council of Churches are organizations daring to answer Jesus' prayer. Let us go forward ecumenically in saving souls and relieving human suffering.

The church must seek to know the will of God in meeting the conditions of the world today. This may require some changes in church polity and policy. We have made some changes during the last several years, and we will need to make others. Unless we find the truth with which to meet the conditions of our day, we will not measure up to the convictions, spiritual insight, and sacrifice of the founders of our beloved church.

In order to go forward we, the members of the Church of the Brethren, must accept the Lordship of Christ. The dis-

ciples left all to follow Christ because he was their Lord. May we unreservedly accept the Lordship of Christ, and go forward in all areas of church life. May we co-operate with all Christian bodies in an effort to meet the needs of the world in this our day.

FORGIVEN

ERNESTINE HOFF EMRICK

Prostrate before that fated Christ-hung tree,
My soul, guilt-ridden and tormented, lies—
When through some strange almighty alchemy,
That Form is changed before my lifted eyes:
There hangs my sin, lifeless and crucified,
Its power now and evermore denied!

The Grace of Gratitude

Continued from page 4

— each needs to quench his thirst for gratitude. May we be one to let the spring water of appreciation come to the surface.

All this has significance for the vast social complexities that bedevil us today. The grace of gratitude will not stay contained and confined only in limited personal relationships.

Trace back to the origins some of the most costly and violent tensions between management and labor in our democratic life. Even those of us who are most sympathetic to the free enterprise system will find that some industrial leadership has been careless in paying the tiny price of consideration of gratitude.

Look at the dark chasm that exists between the democratic nations and Communist Russia. While ideological differences, a passion for dominance, and a hundred and one other reasons may be listed, yet we cannot escape seeing too that ingratitude, the failure to say thank you, a stubborn, donkeylike arrogance, these have been some of the coldest chisels and the hardest hammers to crack the vessels of trust and co-operation!

This matter of praising each other, as nations and as groups, for the distinct contributions we have made, is surely an important matter in alleviating frictions and distress between us. It is an amazing thing — but true — that when condemned for our flaws, we bristle in rebellious and righteous self-defense. But if we are praised for our virtues there is a tendency to acknowledge our shortcomings and liabilities. The way is open for rapport and the two-way traffic of consideration. Here is established the foundation buttresses for order and for peace.

A little more than a year ago, I was in India. My task was to attempt to interpret the spiritual foundations and the religious dynamic in our American life. I found myself facing vast misunderstandings, often antagonism and suspicion. Following the lectures, there was always a question period. Inevitably, I was asked, "You say you are a Christian people. Why then do you have the attitude you do toward the Negro and other racial groups?" "You say you are a home and family loving people. How, then, do you justify the large number of divorces?" The questions went on and on with their sharp and negative jabs.

Even after a very limited time among the Indian people I discovered that if I could express appreciation — and I could — for so much that they have accomplished, the whole atmosphere would change. You know of the vast and complicated problems that face India just now in its early years of independence. Hundreds of languages are spoken. The climate has been described as being either flood or drought. Poverty is widespread.

Yet I observed a great passion for independence and freedom. Evident was a universal drive to lift the standards of living and to stand upright in the conclave of nations. So, I discovered that if I spoke humbly and sincerely of the stirring progress the people of India have made in face of their hardships, when I spoke with loving appreciation of India's great leaders in the fields of arts and religion, the questions might be the same, but they were asked in a like spirit of humility and appreciation. If there were any tiny seeds of understanding I might have sown between our peoples, it came because I had the sense to say, "Thank you."

The grace of gratitude can be a powerful potion to arrest the cancers in social and international life. For a nation or any group in a nation, to play the role, not of the silent, stolid, and ungrateful nine, but of the tenth, is to be a healing physician to the most painful diseases that infect the family of mankind.

Is there any condemnation more subtle and stark than this, "He is one of the nine"? Can there be any satisfaction sweeter, any reward greater, than to see in another's eyes and to hear from another's lips, "Thank God you are the tenth"?

Brethren Youth Seek "OUR FAITH TREMENDOUS"



Howard Royer

FAITH took on a broader and deeper dimension for 2,800 youthful Brethren who jammed the Lake Junaluska assembly in August for the five-day National Youth Conference.

On hand were representatives from nearly all of the church's forty-eight districts in the United States and Canada, and mission and service personnel from four overseas countries. The travelers arrived in forty-seven buses and hundreds of cars. They acclaimed the conference locale at the gateway to the Great Smoky Mountains in western North Carolina's "Land of the Sky" as almost ideal – limited only by the lack of adequate lodging facilities in the immediate assembly area. Some youth and counselors were assigned to motels and camps as far as eight miles away. But in spite of the overflow crowd – the largest ever housed at the assembly of the Southeastern Jurisdiction of the Methodist Church – southern hospitality reigned supreme.

Setting the mood for a spiritually vitalizing experience was the conference theme, Our Faith Tremendous, taken from the Vachel Lindsay poem, Foreign Missions in Battle Array. In the opening session the youth declared

"We are youth in a world
Torn asunder for lack of faith."

Asked about their purpose in a world such as this, the youth responded in unison:

"Our purpose is to discover
A faith big enough to live by;
To live lives powerfully related to God.
. . . A faith tremendous
Like God's faith in us."

The conference speakers challenged each youth to discover for himself the central convictions of the Christian faith, to discern those unique points of emphasis given to this faith by 250 years of Brethrenism, and to live by his personal convictions in the culture in which he is engulfed.

"Faith that is built on you or me without the tremendous impact of God on our lives is a faith that is bound to fail," Jesse H. Ziegler, Chicago, told the youth. "It is when a person keeps running away from and denying the opportunity to God to move into himself that life falls apart."

Earle W. Fike, Jr., also of Chicago, contrasted the "immediate satisfaction guaranteed" by the world to the "growing and lasting satisfaction" which Christ offers. The rules God gives are not given because God enjoys restricting us, he explained, but because he wants

us to have the "treasure of fulfillment."

Christian people live in a world of things as they are while on a pilgrimage toward the kingdom of things as they ought to be, Harry K. Zeller, Jr., McPherson, Kansas, said. He held up the values of life based on conviction, of high regard for person-to-person relationships, and of a quality of "transparent genuineness" as contributions of the Brethren to the stream of Christian thought.

Vernard Eller, La Verne, California, pointed out that it is through the New Testament that Brethren discover what Christ wants them to do so his Lordship can become effective. This means that the Brethren youth is a student of scripture "not so much in order to gain knowledge about this ancient literature but to meet his living Lord, discover his will, and go out to obey it in eager, joyful confidence."

J. Henry Long, Elgin, Illinois, reminded the gathering that "the essential thing about man, as Jesus saw it, is that he is the object of God's love." He stated further that "nationality, color, class – these are unimportant to God. He loves people because they are people."

Don Snider, Dixon, Illinois, related faith to being good: "Sex makes man happy only if it is blessed by God. Otherwise it makes him wretched," he commented. The problem is not so much the analysis of good and evil, he said, as it is the will power to do that which we know is right.

"When we seek the will of God as the center, the touchstone of life, we find the true peace," Edward K. Ziegler, Roanoke, Virginia, said in one of the Bible hours which he conducted each day. "We are called to do the truth; this is our vocation. We are partners of God and our chief end is to glorify him," he said.

"Faith is not an insurance policy. It does not promise escape from tragedy or pain," Wayne Zunkel said as he alluded to the crash of the airliner in which 16 Brethren were among the ninety-nine persons who lost their lives just two weeks earlier. "Tragedy is not an indication that our faith is weak," he asserted.

The plane accident, involving several persons planning to attend the National Youth Conference, and the death of Mrs. M. R. Zigler in Sweden added to the seriousness with which the youth participated in the conference. At a memorial service for the victims, for many the peak experience of the conference, James Rose, Brethren, Michigan, chairman of the National Youth Cabinet, said, "Life is more than years spent. To live abundantly is not to live long, but to live well. Their deaths are overshadowed by their lives, and we feel their presence with us even at this moment, in this place, testifying to the unfolding love of God."

Following the Bible hour each morning the conference divided into

Continued on page 21



Some youth cornered major speakers in order to think further about the implications of their beliefs in today's world



Small discussion groups examined the why and how of their faith

KINGDOM GLEANINGS

Lester Fike appreciates the many expressions of sympathy, the cards, and the letters that he received following the death of his wife in September.

Start Where You Are, a primer on social action in the local church, is now available from Church of the Brethren General Offices, Elgin, Ill., at fifteen cents each.

The President's Committee on Fund-Raising within the Federal Service has issued the requirement that ". . . voluntary giving on the job in the Federal establishment will not be supplemented by raffles, lotteries, carnivals, benefits, and other events of this type."

From the estate of Frank Mowiser, a deacon in the Walnut church, Northern Indiana, the General Brotherhood Board has received $500. This gift results from an expressed wish attached to the will and honored by the family.

The Sept. 21 issue of American Weekly, a Sunday newspaper magazine, contained an article on the volunteers serving as normal control patients at the National Institutes of Health, Bethesda, Md. The article featured Mary Dilling of Everett, Pa., now Mrs. Richard Herr.

Mrs. W. J. Horner, the mother of Dwight Horner who died recently, expresses her "deep, sincere appreciation to all the friends who so earnestly and faithfully prayed for Dwight over the past six and a half years. I am sure that God spared his life for a longer period than he could possibly have lived but for faith and prayer."

The Northern Illinois and Wisconsin district gave approval at their district meeting on Nov. 1 for the board of trustees of the Brethren Home in the district and the district board of administration to proceed with plans for enlarging and financing the home. The board of trustees of the home was enlarged from five to fifteen members.

Statistics of Church Finance is a folder that reports various aspects of giving for local and benevolence purposes during 1957 of fifty-eight religious bodies in the United States and Canada, including the Church of the Brethren. One copy will be sent without cost to anyone who is interested in receiving it. Address your request to General Offices Church of the Brethren, 22 S. State St., Elgin, Ill.

Contributor's Income Tax Deduction Guide tells how tax laws encourage giving to church and educational purposes. It shows the tax exemption for single persons, heads of households, and married couples. It describes how gifts of appreciated property, stocks, etc., may be given advantageously. A copy is available free from the General Brotherhood Board, Department M, 22 S. State St., Elgin, Ill.

The first draft of a film for the teen-age public presenting the conscientious objector position was studied at a recent meeting in New York of the film committee representing the fifteen sponsoring church and peace groups. Ora Huston of the Brethren Service Commission and C. LeRoy Doty, Jr., formerly of the National Service Board for Religious Objectors, were Brethren on the committee.

A national peace conference, under the auspices of the Church Peace Mission, in which the Church of the Brethren is an active participant, will be held April 20-23, 1959, at the First Baptist church in Evanston, Ill. The Church of the Brethren will be allocated approximately fifty participants, including pastor, lay men and women, youth, and especially those who are interested in the application of the principles of Christian pacifism in today's world. Any Brethren interested in attending at their own expense should write to the Brethren Service Commission.

The will of Sara G. Replogle provided bequests for three agencies of the Church of the Brethren. The executrix, Ruth D. Long, has completed her work and distributed the net estate as follows: General Brotherhood Board, $619.55; New Enterprise church, $309.78; Morrison Cove Home, $309.77. Sister Replogle is known as having been a faithful missionary to India and after her return she rendered valued service in her home congregation, New Enterprise, Pa., and loyal service to her district. Her will speaks the spirit which possessed her during her life.

The first subregional Brethren Service training conference was held at Everett, Pa., on Oct. 31 – Nov. 1 for the Middle and Western districts of Pennsylvania. About 150 persons, representing about half of the churches of the two districts, were in attendance. They were pastors, Brethren Service representatives, peace directors, draft counselors, temperance directors, youth citizenship and outreach chairmen, youth counselors, and Christian education leaders. Members of the Brotherhood Brethren Service staff participating were W. Harold Row, Hazel Peters, Ralph E. Smeltzer, Dan West, Ora Huston, John H. Eberly, W. Ray Kyle, and Ruth Early. Ralph E. Smeltzer served as director of the conference and arrangements were handled by Harold G. Bomberger, Eastern Region secretary.

Daily Bible Readings

For the fifteenth year the American Bible Society is sponsoring world-wide daily Bible reading from Thanksgiving to Christmas. Each one is invited to read daily "with eyes to see the light of God, with ears to hear the voice of God, with mind to believe the truth of God, with heart to receive the love of God." The Gospel Messenger will carry each week the scripture selections for the week following.

Nov. 27 ..... Ps. 23:1-6
28 ..... Ps. 27:1-14
29 ..... Ps. 46:1-11
30 ..... Ps. 103:1-22

New district camp sites: Northern and Second Virginia have purchased a sixty-acre camp site in the mountains northeast of Bridgewater. Camp site and program consultants are meeting with the camp board to help in this camp development. Washington has purchased a camp site in the Cle Elum area and is moving ahead in its planning. Several other districts have committees investigating possible camp sites.

Change of Address

Lynn A. Blickenstaff, from La Verne, Calif., to Causeway Trailer Court, Ft. Pierce, Fla.

Dedication

West Alexandria church, Southern Ohio, dedication for remodeled and redecorated sanctuary, Sunday, Nov. 30, 2:30 p.m. The regular morning services will be held at 9:30 and 10:30, with the pastor, Emory C. Smith bringing the morning message. John Good, pastor of the Castine church and a former pastor of the West Alexandria church, will deliver the dedicatory sermon.

McPherson College

At a called meeting of the board of trustees, Sept. 20, it was decided to proceed with the plans for the building of a new administration building to replace Sharp Hall, the oldest building on the campus. It is hoped that actual construction can begin some time next summer.

Honored by being listed in Who's Who of American College and University Students are the following six seniors: Richard Bittinger, Donald Cotton, Carl Harris, Glenna Hawbaker, Irvin Wagner, and Norma Watkins.

Dean Wayne F. Geisert has been selected as one of fifteen young educators across the nation to participate in the leadership training program of the North Central Association for the academic year, 1958-1959. Members of the training program are selected on the basis of their administrative positions, their record of scholarly activities, and the promise they show of becoming future leaders in American higher education.

Enrollment has increased approximately 11 per cent over last year. Now enrolled are seniors, 83; juniors, 77; sophomores, 104; freshmen, 165 making a total of 429 regularly enrolled students. In addition to these are 72 classified as specials.

D. W. Bittinger has been elected president of the Kansas Foundation of Private Colleges and Universities. Presidents of all the participating colleges will meet in a general business session in Topeka, on Dec. 4, with Dr. Bittinger presiding.

The Church Calendar

November 23

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Arouses Opposition. Mark 2:1 — 3:6. Memory Selection: Blessed is he who takes no offense at me. Matt. 11:6 (R.S.V.)

Nov. 27 Thanksgiving

Nov. 27-28 Central Region Camp leaders training conference, Camp Mack, Milford, Ind.

Nov. 28-29 Southeastern Region camp leaders training conference, New Windsor, Md.

Dec. 2-3 Southeastern Region district fieldmen's meeting, Bridgewater, Va.

Dec. 3 Brethren Service sectional meeting, Troy, Ohio

Dec. 4 Brethren Service sectional meeting, Bear Creek, Ohio

Dec. 5 Brethren Service sectional meeting, Oakland, Ohio

Dec. 7 Southern Ohio Brethren Service mass meeting, Pitsburg, Ohio

Dec. 10 Human Rights Day

Dec. 14 Universal Bible Sunday

Dec. 26-31 Southeastern Region recreation laboratory, Brethren Service center, New Windsor, Md.

Dec. 26-31 Eastern Region recreation laboratory, Elizabethtown College, Elizabethtown, Pa.

Dec. 28 — Jan. 3 Central Region recreation laboratory, Manchester College, North Manchester, Ind.

Dec. 29-31 Brethren Student Christian Movement conference, La Verne College, La Verne, Calif.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Donald Miller of Shady Grove, Pa., in the Hade's house, Falling Spring congregation, Nov. 30 — Dec. 14.

Bro. Glen W. Petcher of Citronelle, Ala., in the Pleasant Mount church, Tenn., Dec. 7-14.

Gains for the Kingdom

Twenty-six baptized in the Marama church, thirty-one baptized in the Garkida church, and nine baptized in the Tsakiyar Duwatsu church, all in Nigeria, West Africa.

Four baptized and five received by letter in the Boise Valley church, Idaho.

Five baptized and two received by letter in the First Central church, Kansas City, Kansas. **One** baptized and two received by letter in the Quinter church, Kansas.

Seven baptized and one received by letter in the Canton church, Ill. **Two** baptized in the Milledgeville church, Ill. **Six** baptized, two rededicated, and four received by letter in the Baugo church, Ind. **Ten** baptized in the Mud Lick church, Flat Creek congregation, Ky. **Two** baptized in the Bachelor Run church, Ind. **Two** received by letter in the Rossville church, Ind. **Thirteen** baptized in the Walnut church, Ind. **Two** baptized and three received by letter in the Ft. McKinley church, Dayton, Ohio. **One** baptized in the Elyria church, Ohio. **One** baptized and four received by letter in the Middle District church, Ohio. **Ten** baptized and one received by letter in the Mack Memorial church, Dayton, Ohio.

Eighteen baptized and one received by letter in the Claysburg church, Pa. **Two** baptized in the Koontz church, Pa. **Four** baptized in the Hatfield church, Pa. **Four** baptized and one received by letter in the Maple Grove church, Pa. **Eleven** baptized, one reconsecrated, and one awaiting baptism in the Mt. Joy church, Pa. **Twenty-seven** baptized and two received by letter in the Walnut Grove church, Johnstown, Pa. **Three** baptized and one received by letter in the Upper Codorus church, Pa.

Four baptized in the Pine Grove church, Md. **Seven** baptized in the San Mar church, Beaver Creek congregation, Md. **Five** baptized in the Danville church, W. Va. **Four** baptized, one reclaimed, and one received by letter in the Spindale church, N. C. **Five** baptized in the Woodstock church, Va.

News and Comment From Around the World

Hungarian Government Compensates Churches for Reduced Subsidies

The Hungarian government has announced that "extraordinary" grants-in-aid have been allocated to the Hungarian Reformed, Roman Catholic, and Lutheran Churches to compensate for a twenty-five per cent reduction in subsidies this year.

Under an agreement made with Hungary's Communist government in 1948, state grants to "established" churches in the country were to be decreased by twenty-five per cent every five years. A government organ said that although the government was entitled to the twenty-five per cent cut in aid, it took into consideration "the consolidation of good relations between the state and the Hungarian churches."

Norfolk Clergymen Press for School Opening

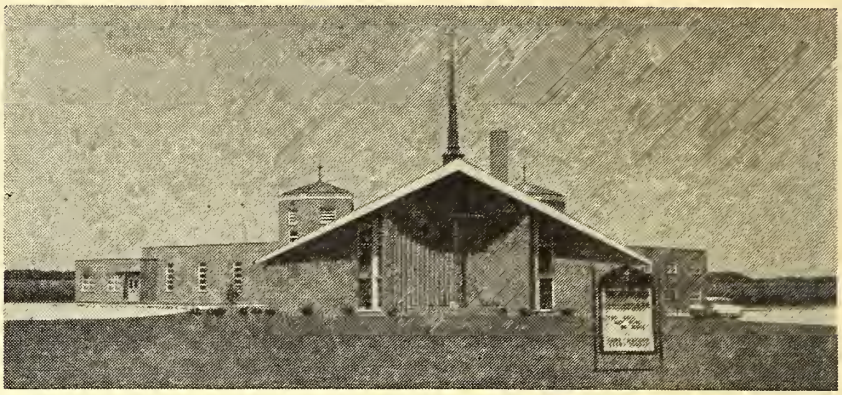
Sixty-six Protestant ministers in Norfolk, Virginia, called on Governor J. Lindsay Almond, Jr., and the city government to open immediately Norfolk's three high and three junior high public schools which were closed because of the integration crisis.

Signing the petition were both white and Negro ministers representing various denominations. The six city schools were closed under Virginia law which prohibits operation of any public school to which Negro and white pupils have been admitted. About 10,000 students are affected.

Urge Government Overnight Hostels for Migrants

Church leaders have joined state, labor, and welfare groups in proposing that the Federal government set up overnight hostels for migrant agricultural workers on their seasonal journeys across the country. Edith E. Lowry, national director of the Migrant Ministry of the National Council of Churches, has observed that migrants frequently have no money to pay for food or overnight housing, or housing cannot always be obtained at such stops. Workers are often carried day and night between jobs without stops for adequate food and rest.

A migrant ministry staff member recently reported that eight welcome centers in Texas, plus several in Arkansas and one in Minnesota, now provide thousands of migrants with warmth, friendship, recreation, medical care, and general counseling. These centers differ from the proposed government hostels in that neither overnight housing or food is provided. Instead they offer migrants a place to relax, read and listen to music in their own language and to discuss their problems with understanding persons.



Dedication services for the new Salem church near Union, Ohio, on Nov. 16, culminated nearly three years of rebuilding. Paul M. Robinson, president of Bethany Biblical Seminary, was the speaker. After the fire on Jan. 27, 1955, which completely destroyed the building and most of the furnishings, the congregation immediately planned for future services and rebuilding. Ground was broken in May, the cornerstone laid in December, and the congregation moved into the two wings in August 1956. The sanctuary was first used in March 1958. Salem congregation, established in 1817, is the mother of younger churches, especially West Milton and Potsdam. The first house of worship was built in 1854; it was rebuilt in 1876 and added to and improved through the years. Because of the faithful giving of resources and time by the members Salem has a modern, useful, beautiful, commodious building. It is adequate for five hundred members.

Publish Hymnbook in Braille

As a means of helping blind persons to participate in services of worship, the John Milton Society has published a volume of 100 hymns for worship. These are the hymns most commonly used for worship services. They fill a volume that is fairly large since they are produced in Braille, but it is not too bulky to be carried to and from church.

This hymnal is sent free to any blind person who requests it. Many churches like to present their blind members with a hymnal and they usually send a donation of $2 toward the cost of the book, which is less than actual printing costs. Requests should go to the John Milton Society, 160 Fifth Ave., New York 10, N. Y.

Mennonite Missionary Killed by Indian in Paraguay

A Mennonite missionary, Kornelius Isaak, who had joined with other missionaries in attempting to establish contact with the Morro Indians in Paraguay, was killed by one of these Indians on Sept. 10.

The wild Morros had long been an object of special prayer on the part of the Mennonite churches in Paraguay. After an oil company moved into the heart of the Morro territory, missionaries began to make brief, friendly contacts with the Indians.

Fraternities Score Even Silent Toleration of Atomic Weapons

A resolution stressing that even "the silent toleration" of atomic weapons is un-Christian was adopted at a congress held in Germany attended by 200 delegates of the Evangelical Church Fraternities, including 31 from the Soviet Zone.

The Fraternities have been conducting a strong antiatomic armament campaign launched early in the year. They are a loose organization of pastors and laymen at the regional level of the various West German churches closely affiliated with the so-called Confessional wing of the Evangelical Church in Germany, which is known for its opposition to West German armament.

European Protestant Conference Adopts Unity Statement

Representatives of Protestant churches in European Latin nations joined together in a statement on unity at a week-long conference held in France. They urged their churches to be ready to abandon some of their "sovereignty" for the sake of a deeper unity among them.

The conference brought together representatives from churches in Belgium, Spain, Italy, France, Portugal, and Switzerland. The conference appealed to churches and evangelistic agencies from abroad to send missionaries to Latin countries only by agreement with Protestant churches and groups in the areas concerned.

Polish Lutheran Bishop Says Exchange Visits Promote Peace

Exchange visits by leaders of Germany and Poland as a means of bridging the gaps between the two nations were urged by the Lutheran bishop of Warsaw. Bishop Michelis said that Evangelical Churches in both countries should try to build a bridge of peace even if this is an unpopular idea with certain circles in both countries.

In reporting on the religious situation in Poland the bishop said that there are in the country today hardly more than 120,000 Protestants of all nationalities, including those in the former German Eastern areas. This is one half of one per cent of the total population.

Israeli Archeologists Make New Discovery

Israeli archeologists, reaching the historic level of the Exodus period in the area of the old city of Jaffa, have discovered tablets inscribed with the name of Rameses II. The name of the "Great" Pharaoh of the 19th dynasty, whose oppression of the Israelites in Egypt resulted in their migration to the "Promised Land," was in hieroglyphics on foundation stones at the base of a gate in a six-foot thick brick wall.



Warren Groff, member of the Bethany Biblical Seminary faculty, was the speaker for the dedication of the new Lakewood church near Toledo, Ohio. The new building is a mile away from the old Black Swamp church, in which the congregation had worshiped since 1887. Eleven classrooms, a pastor's study, fellowship facilities, and a sanctuary seating 220 make adequate provision for the membership of 186. The land was donated by Bro. Walter Kurfis and the men of the church are laying sidewalks and landscaping the grounds. Leonard Carlisle is serving the church as its first full-time pastor, following the long part-time ministry of George W. Garner.

Animal Slaughter Seen As Moral Issue

A Protestant minister and a Roman Catholic priest told members of the Humane Society of the United States that the question of cruelty toward animals, particularly in the practices of slaughterhouses, is a moral issue and a proper field for Christian concern. They spoke at a dinner held in Washington to celebrate the passage by Congress of humane slaughter legislation.

The new law declares it to be national policy to encourage humane slaughter methods and directs the Secretary of Agriculture to make a study and recommend new slaughter standards for plants producing meat under Federal inspection.

Reports Missionaries Well Received in South America

American missionaries in South America are well received by the people of the various countries on that continent, according to a Southern Baptist official. Dr. Leonard Saunderson, evangelism director for the Southern Baptist Convention, said that missionaries are welcomed because they do not try to "Americanize." He said that even in a country as nationalistic as Venezuela missionaries receive splendid support.

President Lays Interchurch Center Cornerstone

Religious freedom and civil liberty are "mutually dependent" and give life to the heart of the nation," President Eisenhower declared before wielding a trowel to lay the cornerstone of the nineteen-story Interchurch Center in New York City. He addressed a crowd of more than 30,000 persons who thronged the site for the ceremony in which 300 religious, educational, cultural, and civic leaders took part.

The block square $20,000,000 structure now under construction on Riverside Drive will serve as national headquarters for the co-operative work of 37 Protestant and Eastern Orthodox Church bodies embracing 40,000,000 members in the U.S.A. Many denominational and inter-

denominational agencies including the National Council of Churches and the U.S. Office of the World Council of Churches will have offices in the building.

In his address the President said the cornerstone symbolized "a prime support of our faith — 'The Truth' that sets men free."

One hundred leaders of church, state and cultural institutions shared the platform with the President. Among them were Dr. Charles Malik of Lebanon, the president of the thirteenth United Nations General Assembly, and Dr. Andrew Cordier who, together with Dr. Ralph Bunche, represented the staff of the United Nations.

Waldensian Synod Meets in Italy

The Waldensian Church in Italy is facing up to two problems, the mass migration of members from the Piedmont Mountains to the industrial centers of Italy and the increasing difficulty in training new pastors.

Reports submitted to the Waldensian synod meeting this year indicated that there had been an alarming decline in church attendance because entire congregations had been broken up by the growing movement from farm to city. The church has recently opened an agricultural school to help young farmers and is distributing a pamphlet urging people not to leave their villages. The synod has also voted to grant a series of scholarships for theological study.

News Briefs

Extension of relief activities into Hong Kong is being considered by the American Friends Service Committee in response to the "extreme need" of about 1,000,000 Chinese refugees there.

A goal of 415 new churches during 1959 has been set by the Assemblies of God. Each of the denomination's forty-four districts has been assigned a target in the drive.

Despite Communist persecution, the Jehovah's Witnesses have grown rapidly in Communist-controlled countries. Many Witnesses from East Germany and East Berlin attended a gathering in Berlin. During the conference, 1,138 persons were baptized in a swimming pool.

Roman Catholics in the world, exclusive of Iron Curtain countries, now number more than 468,000,000, according to estimates made public by Vatican officials.

In a series of foreign language broadcasts, the Moscow radio has been emphasizing the theme that co-operation between Christians and Marxists "is possible after all." Citing Poland and Hungary as examples, it contends that workers in those countries "do not oppose their Communist government although they are Roman Catholics at heart."

The Oklahoma City Council of Churches and the United Church Women of that area have joined in a drive to end racial discrimination in the city's restaurants.

Dr. Samuel McCrea Cavert, former executive secretary of the U. S. Conference for the World Council of Churches, was awarded the 1958 Upper Room citation for his contributions to world Christian fellowship. This citation was presented by Dr. J. Manning Potts, editor of The Upper Room.

Two Dutch Reformed pastors from South Africa, after studying practices in race relations in the United States, said they would like to trade race problems with this country. They pointed out that race problems in the United States and South Africa can hardly be compared.

Religion and Science in Unique New Partnership

RELIGION AND SCIENCE have entered into a unique new partnership. Members of religious groups are permitting themselves to be studied as "guinea pigs" in connection with medical research that is pushing back the frontiers of man's knowledge, in fields ranging from genetics to lung cancer.

The Seventh-day Adventist Church, whose 1,000,000 members abstain from the use of tobacco, is co-operating with the Sloan-Kettering Institute for Cancer Research in a study of the relation of cigarette smoking and lung cancer. A number of large hospitals are operated by the Adventists and at seven of these a detailed record is being kept of all deaths occurring among both Adventists and non-Adventists.

In the first year only one death has occurred from lung cancer among Adventist patients, and that was a man who had smoked for twenty years before joining the church. There were thirty-four deaths from this cause among non-Adventists, and most of the victims were heavy smokers.

Of equal interest is a finding that Adventists apparently have fewer heart attacks. Not only is the rate lower among Adventist patients, but, on the average, they are older when they suffer their initial coronary attack, and a larger percentage recover. This study will continue for at least a decade and may do much to determine the extent to which smoking is deleterious to health and why.

Members of the historic peace churches, the Mennonites, Church of the Brethren, and Quakers, whose tenets forbid participation in military service, together with conscientious objectors from Methodist, Presbyterian, Episcopal, and other denominations, are volunteering for an unusual series of medical experiments.

At the National Institutes of Health, Bethesda, Md., a Mennonite objector recently spent a week confined inside a glass room with a weird assortment of tubes and wires strapped to his body, his every breath and heartbeat measured, every piece of food taken in and every drop of water carefully weighed. His output of energy was measured, even while he slept. It was a basal metabolism test to top all tests, but he bore the discomfort and lack of privacy cheerfully. For the first time the body's chemistry was being measured with pinpoint accuracy.

Other objectors are undergoing somewhat less spectacular tests, designed to study the metabolic action of individual body organs. Meanwhile, fifteen young volunteers at the research center are permitting injection of small amounts of radioactive material into their body Scientists then carefully watch to see how the body sloughs off the dangerous and unwanted material.

At the Fitzsimmons army hospital, Denver, Colo., some conscientious objectors are taking drugs which temporarily make them victims of the common mental illness, schizophrenia. While their brain chemistry is disturbed, scientists

study their reactions. In this way, they hope to discover means of treating thousands of victims of "split personality" who are now confined to mental hospitals. Meanwhile, other volunteers at Fitzsimmons are eating food preserved by irradiation while scientists keep close watch to see if there is any adverse reaction.

The conscientious objectors know that these experiments are fraught with some danger, despite safeguards, but the National Service Board for Religious Objectors reports that when the call went out for volunteers, more than two thirds of the nearly 2,000 CO's now performing alternative civilian work assignments responded.

Another study of mental health is being made among members of the Hutterite Church. A pietist sect, who follow the teachings of Joseph Hutter, an 18th Century German advocate of communal living, their 5,000 members all reside in South Dakota. They encourage their children to marry within the faith. Since the number of Hutterites is small and families are large, marriages between second cousins are common, and between third and fourth cousins almost inevitable. Yet the Hutterites have an extraordinary record of mental health. Apparently, the families from whom they are descended had strong genes for mental health and these can be intensified, just as can damaged genes. Hence, medical researchers are taking a great deal of interest in the healthy Hutterites.

Thus, medical science is finding in religious groups many unique characteristics to study and is learning that the members of even the most conservative sects are willing to co-operate for their own benefit and that of all mankind. — RNS

Brethren Youth Seek

Continued from page 15

144 discussion groups to examine the "why" of faith. Each afternoon the same number of groups gave their attention to the "how" of faith — dealing with problems of race, war, CBYF programs, vocations, prayer and evangelism.

Talk-back sessions, in which youth cornered the major speakers in order to think further about the meaning and implications of faith, usually involved from fifty to seventy-five persons in intense sharing.

As at most Brethren conferences, music was of prime importance. Many an adult counselor commented that he had never before heard finer singing either by choir or congregation. Don Frederick, McPherson, Kansas, directed the 200-voice choir; Lauree Hersch, North Manchester, Indiana, directed the conference singing; Vernon Stinebaugh, North Manchester, conducted the 53-piece orchestra; Gary Deavel, North Manchester, was organist, and John Barr, Elgin, Illinois, was pianist. Half of the youth in their preregistering expressed a desire to sing in the choir, but facilities limited the number to a selected 200. One evening an antiphonal sing under a full Carolina moon took place across the lake.

For the only offering of the conference the youth gave $3,100 for the work of the Brotherhood Fund. During the offertory service an exchange student from Germany read the Great Commission in his native tongue and a mission school principal from Ecuador prayed in Spanish.

Alvin F. Brightbill, Chicago, directed a sixteen-voice speech choir which led some of the worship services. One of the most impressive parts of the conference was the superb leadership given by young people themselves in the worship services.

To Dick Livingston, former youth associate, Ed Crill, national youth director, Bill Smith, associate Southeastern regional secretary, and a score or more of young persons who so responsibly planned the endless details for so large a gathering, goes the gratitude of all who attended. While the National Youth Conference is more than a testing ground for new conference procedures, there were many features of its program that should be picked up by such an event as the bigger and more frequent Annual Conference. The skillful handling of announcements, the varied worship services, the scheduling of one offering, the promptness and faithfulness of the crowd in attending all programs, the talk-back sessions following major addresses — all these commend themselves to planners of conferences of all sizes.

The National Youth Conference was not without its weak points. Adult counselors needed more guidance on their actual responsibilities. A few programs obviously sought "effect." Some youth report they did not get "steamed-up emotionally" — that the conference was "too intellectual." Economy and marathon travel attempts took precedence over safety and good health habits by some of the bus passengers.

But without question the Junaluska conference is a worthy successor to the first National Youth Conference at Anderson, Indiana, four years ago. The increase in attendance points to the continuing need for this type of activity in the senior high and older youth program. Junaluska will long remind us that youth are seeking a vital faith and that the church must create through every possible means the circumstances in which this faith will emerge and grow.

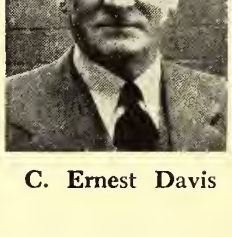


Lake Junaluska in the mountains of North Carolina was an ideal setting for the youth conference

INDIA

The Church Thrilled Me

I ARRIVED in Calcutta on Aug. 26 and left Bombay on Sept. 29. During my month in India I saw many interesting things. Good roads are being built. Rivers are being dammed for irrigation. Modern buildings are being erected. Factories are in operation. The government is making great strides in public health and in education. I saw beautiful temples, marvelous old capital cities and palaces of the Mongul emperors, and the glorious Taj Mahal.



C. Ernest Davis

But the most thrilling thing I saw in India was the church: worshiping congregations; training institutes; and activity in education, medical work, and the Rural Service Center. At Taropa the congregation is erecting a lovely brick church, doing most of the work themselves and paying almost all the bill.

The first institute in which I participated was the Farmers' Institute at Vyara. It opened on a Thursday evening and lasted until Sunday noon. By Saturday morning there were 113 who had registered for the institute. Pastors and evangelists were there but the bulk of the people were farmers. All came at their own expense. Some walked as far as nineteen miles and forded two rivers swollen with heavy rains. They came carrying their grain for food and arranged their own committee for doing the cooking.

Both in this institute and in a longer one at Bulsar for ministers and evangelists from all our India churches I was impressed with the quality of leadership and the grasp of Biblical truth and Christian principles represented in our Indian church. At each of these institutes, and also in a one-day institute at Umalla, a sister appeared on the program and, in each instance, spoke with grace and dignity.

The singing was a very attractive feature of their worship. Boys and girls sat cross-legged on the floor, the boys on one side and the girls on the other, and maintained excellent order and attention. They pull at your heart like children everywhere.

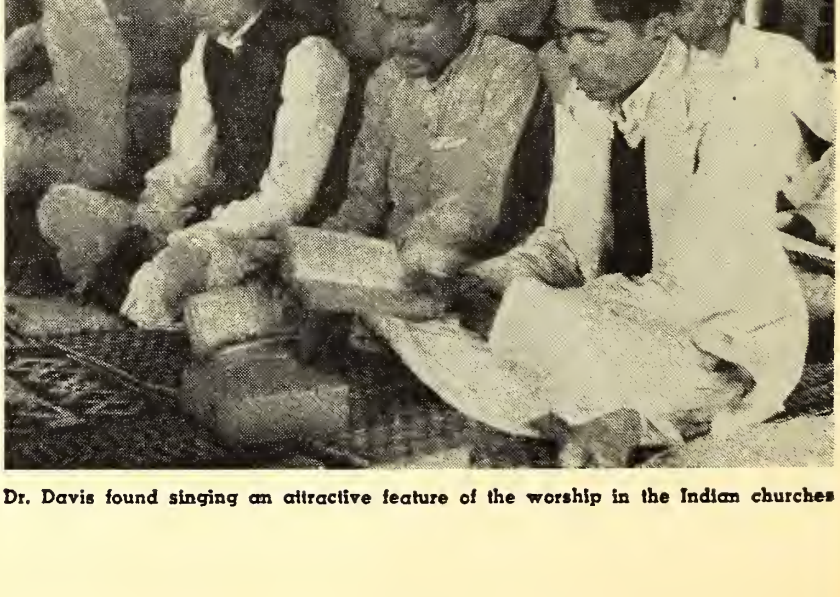
In the Bulsar institute the church leaders discussed the problems faced in joining the proposed united church of North India in a way that would have done credit to Annual Conference. You could feel the warmth of the fellowship of the church. You knew you were among brethren of like precious faith. You felt at home.

I discovered the church in India is strikingly like the church in America in her problems. They have non-resident members, weak members, lax discipline, inadequate provisions for retired workers, and are facing a shortage of ministers and a recruitment problem just like the church in America. I believe you would have felt at home.

Our Indian Christians have the grace of hospitality and serve you tea or entertain at a meal in their homes with a grace and charm that warms your heart.

In addition to speaking in regular church services and institutes I had some other unusual opportunities to speak. I spoke to the Taropa public elementary school where one of our members is headmaster. I addressed our Anklesvar girls' school, the senior class of the Anklesvar public high school, an assembly at our Anklesvar Vocational Training College, and an assembly at Bulsar College, a community institution with excellent facilities.

I also spoke at a public meeting in Anklesvar presided over by the dean of the Anklesvar Bar Association and to the Bulsar Rotary Club, of which Dr. Lloyd Cunningham is president. I also, as honorary chairman, gave a short speech at the unveiling and dedication of a beautiful sign which a Hindu friend erected over the entrance gate to



Dr. Davis found singing an attractive feature of the worship in the Indian churches

our Bulsar hospital so the institution would be well-marked.

In some of these public appearances I faced some rather penetrating questions about American policy on such matters as imperialism, war, and racial discrimination. Communist propaganda has not minimized America's shortcomings. As a nation we should watch our step more closely than we have.

Our Indian church is on the way. It needs our prayers, our friendship, and our fraternal assistance. It was a wonderful experience to be with the Brethren in India and sense their loyalty to Christ and the church. I really knew I was among the Brethren.

West Side Christian Parish Starts Seventh Year

Six years ago the West Side Christian Parish, as a storefront church at 1548 W. Roosevelt Road in Chicago, became the center of a new program in that city. It began its seventh year with programs in six areas of the city.

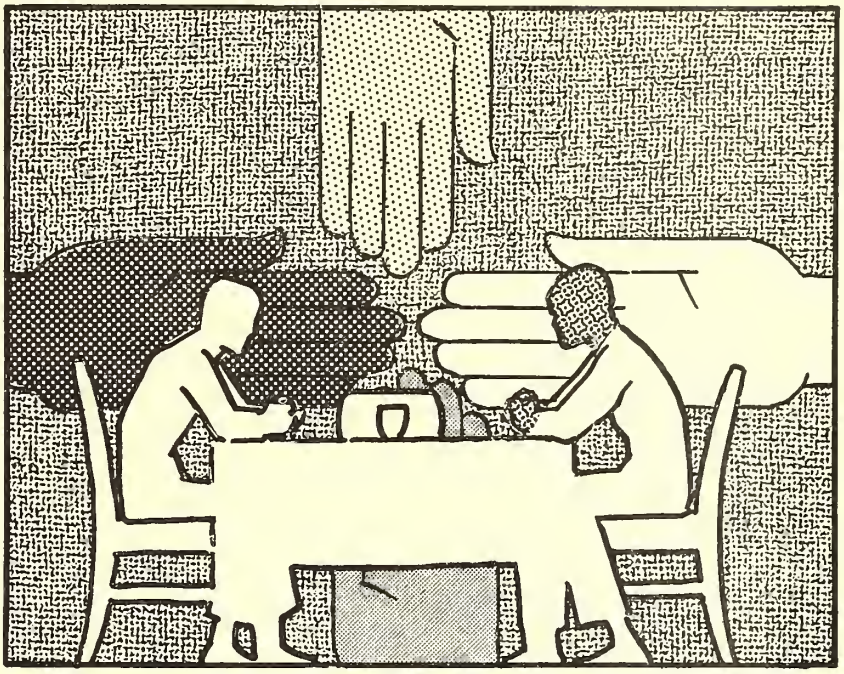
The new board of directors, is made up of fourteen members from city and suburban church groups and a representative each from the Chicago City Missionary Society, the Chicago Baptist Association, the Church of the Brethren, and the Congregational Christian Conference of Illinois.

Open New Mission Center

The parish's newest center — the Chapel of Hope, 1316 S. Sangamon Street — was opened last June with Julius H. Belser as pastor in charge. Brother Belser had been studying the Maxwell Street area and its residents since last year. With this new center, the parish brings its ministry to the worst slum area left in Chicago. Brother Belser will concentrate on a person-to-person, family-to-family ministry in homes of the residents.

Rents Project House for BVS

Project House, 1746 W. Fifteenth Street, was rented last year to house the Brethren Volunteer Service young people working with the parish. The house was procured by the parish and furnished by many donations. This fall there are twelve BVS'ers housed there. Mr. and Mrs. Larry Patton of Wabash, Ind., serve as houseparents.



Brotherhood *Can Be Genuine*

Moyne Landis

THE Lower Miami congregation of Dayton, Ohio, is looked upon as a "parent church" in the Miami valley. It was organized in 1805, and for more than a century and a half it has proclaimed the gospel as interpreted and understood by the Brethren. In these one hundred fifty-three years this teaching has frequently run counter to many of the commonly accepted social, economic, and religious practices. In recent years a population movement has called upon this congregation to make a careful study of its role and to determine whether brotherhood can be genuine when it is called upon to act in a situation where racial tensions are present.

For many years there has been a slow but certain migration of the Negro race in a westward and southwestward direction from the city of Dayton. In this area Negroes have found opportunity to acquire land and to establish permanent homes. Finally, they were acquiring homes in the area being served by the Lower Miami congregation and, later, in the immediate vicinity of the church. The church was then faced with the decision of whether to assume the responsibility for rendering a Christian service to the new, and in many cases unwanted, neighbors or to follow the accepted pattern of surrendering their location and moving to another community where there was but one race to be served.

Such decisions involving social, economic, and religious aspects are not quickly or easily made. These call for judgment and wise leadership. Such was provided by the pastor, who called his people to prayerful and deliberate consideration of all that was involved, asking that they take a long look into the unfolding years and examine carefully the directives offered in the New Testament.

A number of unhurried meetings of the members were held. Also, there were meetings to which the Negro neighbors were invited to consider with them what all could do together to make this the kind of a community that they all desired in which to rear their families. In-

Executive secretary, Southern Ohio

vestigations were made of communities that have become interracial. The social, cultural, economic, and religious results were tabulated and reported to their meetings.

Gradually, a majority of the people reached the conclusion that the basic problem was not one of mere color but of conduct. They concluded that all human beings are children of God who deserve to be judged not upon the accident of color, but rather upon their deliberate choice of a pattern of conduct. They decided that they would attempt to view all their neighbors, not as members of a race, but as members of the family of God.

Proceeding upon these basic assumptions, Lower Miami is making progress in serving its community and bringing about an improved level of integration of the races. Negro children are in attendance at Sunday school and in the vacation Bible school. Two Girl Scout troops, a Cub pack, and a Boy Scout troop are fully integrated. The Carver Village Civic Association meets in the church for its bimonthly meetings. At the Sunday morning worship services there are usually Negro visitors in attendance. Many Negroes of the community have expressed a high regard for the Church of the Brethren and its witness. Many thus committing themselves are still attending other churches.

One Negro couple attended the Lower Miami services for a year before requesting membership. Their request was granted, and after a year and a half of membership, the church expressed its confidence in them by electing the husband to serve as its delegate to the Des Moines Annual Conference. A second couple have presented their letters of membership and will be received following the usual period of instruction suggested for all who desire to become members of this congregation.

The impression should not be left that there has been one hundred per cent co-operation in this attempt to serve all the people of the community. But, fortunately, the prediction that "admission of colored people will destroy the church" has not prevailed. There has been some loss of membership registered as a protest against this program of Christian service. But in the four-year period that the church has struggled to find its way through this disturbing problem, there has been a thirty-seven and one half per cent increase in the church budget, and the gains in membership have exceeded the losses in membership (for all causes) by eighteen per cent.

The pastor and his wife have shown a wonderful Christian spirit and have given wise leadership in these years. Two quotations from the pastor point to the heart of the problem and explain the reason for any progress that has been made in dealing with it:

"Personally, I am not a crusader or a reformer. Essentially, I am trying to be a Christian pastor for a church and a community. There happens to be people of another color in this community. This makes no difference to a minister of Jesus Christ, who certainly never made any distinction among people."

"Here at Lower Miami we are not trying to be an interracial church, nor any other special kind of a church. We are simply trying to be a real church, ministering to people in Christ's name. There is only one kind of a Christian church – a church seeking to do the will of God."

Lower Miami congregation is providing us with a splendid example of what a church can do when it sets itself seriously to the task of serving every interest of its community. Patterns of church work tend to become firmly "set," and it is only when we determine

Recommended Audio-visuals on Brotherhood

The Broken Mask. Two young college students come to grips with man-made barriers of prejudice and learn that living together harmoniously is a two-way street; rental of film, black and white, $8.00, color, $12.00.

Crossroad at Cedarmont. Color filmstrip tells story of community reaction when Negro family builds house there; rental $1.00.

All the Way Home. In this film a community faces the prospect of a Negro family moving into their community; rental $10.00.

For Fair Play. Film dramatizing the struggle of a colored machinist to secure and hold a job; rental $5.00.

It Happens Every Day. Illustrates the sort of school and community situations in race relations in which young people need to act constructively; rental $1.00

Our World of Happy Differences. A color filmstrip for children showing how differences make the world interesting and fun; rental $2.00.

Walk to Freedom. A film depicting the practice of nonviolence by Negroes in the South to gain justice and human dignity; rental $5.00.

The Color of a Man. Film contrasting opportunities of Negro sharecroppers with those who have had opportunities in mission schools; rental $5.00.

Prejudice. Film which tells the story of a man who thought himself unprejudiced until he thought his job was threatened; rental $10.00.

Brotherhood of Man. An animated color cartoon showing that the variations between races are not as fundamental as commonly believed; rental $3.00.

For All People. This film is the true story of a church which brings people of all races together in work, play, and worship; rental $8.00.

About People. A color film for children illustrates the many ways people over the world are alike in spite of differences; rental $1.00.

My Brother. A Filipino widow and her son move into a new town and find difficulty in gaining acceptance; rental of film $9.00.

High Cost of Segregation. Filmstrip for discussion impetus on racial barriers; rental $1.00.

Brothers All. Color filmstrip telling story of young man who went to a work camp in Italy and around the world; rental $1.00.

The Toymaker. A clever but profound color film showing how surface differences lead to conflict and demonstrating principles which can lead to harmony; rental $7.50.

Order these audio-visual aids from the Church of the Brethren General Offices, Elgin, Ill.

to follow St. Paul's admonition — "Let us not allow slackness to spoil our work" (Rom. 12:11, Phillip's translation) — that we are willing to suffer the growing pains necessary to adjust our patterns of work to meet the needs of all.

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OUT OF THE MAILBAG

IT MUST HAVE BEEN about breakfast time back home in Maryland when our plane broke out of the stormy cloud bank that had darkened our early morning start from Miami. Far below were yellow swamps pocked with deep-green patches of tropical shrubbery and cut often by ever-widening ditches and ponds of stagnant-looking water. Suddenly the yellowish swamp water gave way to clear blue and the ditches became inlets that opened into the wide reaches of the Gulf of Mexico. In a few minutes, the land mass of southern Florida fell away and the last of the straggling mangrove islets disappeared in the hazy horizon.

The couple next to us finally got their six-month-old boy to sleep and began to relax. Soon after leaving Miami we had learned that they, like us, were young missionaries on their way to some place in huge, needy Latin America. They were from Canada and were going eventually to Argentina under the Christian Missionary Alliance. Their first concern, like ours, was to learn Spanish. Therefore, we found ourselves on the same plane, going to the same address: *La Escuela de Itiomas* (The School of Language), San Jose, Costa Rica.

The School of Language is an institution operated by missionaries of the Presbyterian Church for any Christian leaders preparing to do work in Spanish America. The new class to which we belong as of Sept. 5, has over a hundred church workers in it, sent by thirty-five mission boards. In our fellowship here are Methodists, Quakers, Southern Baptists, Episcopalians, "faith" missionaries, and others representing diverse Christian groups. Though we are the only family from the Church of the Brethren, we do not feel out of place. We have found here a strong bond born of many kindred spirits with their roots in the living Christ and their aspirations in the hope for the growth of God's kingdom in the lives of men in this hemisphere. We are encouraged and strengthened by the spirit of the missionary group here and are grateful that the church has called us to take a place in the fellowship with Christians in Latin America. — Merle Crouse.

Quakers Contemplate Study on Economics of Disarmament

A GROUP of Quaker economists have become interested in conducting a study to investigate the extent to which a general or partial disarmament would affect employment and incomes in the United States. It is hoped that some graduate students, interested in Ph.D. thesis topics, might select specific regions or industries to study in this respect. It is also hoped that regional economists, research organizations, and foundations or business organizations can be interested in participating.

Concerning the reasons for such a study, the Friends Committee on National Legislation writes that we need "to achieve reconversion without bringing on depression, unemployment, and severe individual hardship" and that we must "meet the widespread opposition or apathy toward disarmament which stems from fear of its economic consequences. . . . Nearly everyone, of course, is 'for disarmament' in the abstract. However, we doubt that a really vigorous mass support for the necessary changes will be forthcoming until there is spelled out an understandable alternative domestic program, along with a new foreign policy."

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Winter Campfires

THE REVIVAL of the fireplace in homes has made it possible for modern families to enjoy some of the pleasures that were once part of the pioneer's family fun. The fireplace becomes not only a place where apples can be baked, popcorn popped, and marshmallows toasted, but a place that can be the center of an evening's activities as well. Excellent family worship sessions can be held about the fireplace.

In our home there is no fireplace but we are undaunted by this and we use our imaginations a little. Since our whole family enjoys the campfires during summer, we keep those inspirational moments alive in winter by having a campfire in our living room.

There is no danger of fire, because a footstool serves as the fire. Occasionally one of the children will set a lighted candle on the stool for realism. We sit on the floor around the "fire," Indian fashion, and sing camp songs as well as hymns and spirituals. Someone reads or tells a story sometime during the evening and often a Bible verse will be read and discussed before "campfire" is over. We usually end with a prayer circle and after prayer the singing of taps.

One of the children may do all the planning, or they may plan together. Frequently there is placed by the "fire" some memento of the day's activities, or a picture that calls to mind the theme of the evening's devotions.

Although this may sound to some more like an evening of family worship than family fun, it really is not that. The worship grows out of the good time we have around the "campfire." Such an evening cannot be held all the time, but when we do have an opportunity to have an imaginary campfire, we find its contribution to our family fellowship to be a rewarding one. — *Submitted by Floyd E. Bantz.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

*Life and Customs in Jesus' Time. Joseph L. Gift. Standard, 1957. 119 pages. $2.50.

This is an exceedingly well planned and ably written little volume summarizing what is known of the family life, rural affairs, social, commercial, religious, and political life of Palestine in Jesus' day. It does not purport to exhaust the subject in encyclopedic fashion but selects its information for its particular relevance to the life and teaching of Jesus. Here is a gold mine for the church school teacher and minister, conveniently assembled and made available within a small, usable compass. — *Chalmer E. Faw, Chicago, Ill.*

The Private Letters of Luke. Roger Lloyd. Channel Press, 1958. 192 pages. $3.00.

Here is something new in Biblical fiction, a series of letters purportedly written by a circle of men clustered around Luke (Luke Theophilus, Silvanus, Nicholus, James, Barnabas, etc.) describing personal religious growth and conviction, as well as the growth of the early Christian church with a charm and depth of insight rarely encountered in books on this subject. The author has combined historical and cultural information of the times with deep religious faith and then with disciplined imagination has produced a book guaranteed to keep you reading and to leave you immeasurably enriched for having read. — *Chalmer E. Faw, Chicago, Ill.*

Salute Thy Soul. Clarence E. Macartney. Abingdon, 1957. 144 pages. $2.00.

This volume of sermons by Clarence Macartney was published posthumously. It is typical of his many other books of sermons, evangelistic, illustrative, and based for the most part on unusual texts. These sermons also illustrate what Clarence Macartney said two days before his death to his brother who was leaving his bedside to preach in a nearby church: "Put all the Bible you can into it." These messages are replete with Biblical texts and illusions, but one still wonders if this is the most effective kind of Biblical preaching. These sermons will be appreciated most by those who enjoy the particular style and flair of Clarence E. Macartney's preaching. — *Dean L. Frantz, Chicago, Ill.*

Religions as Creative Insecurity. Peter A. Bertocci. Association Press, 1958. 128 pages. $2.50.

A most remarkable inquiry for maturity in religion. The author points out how maturity is found in (1) the pursuit of creativity by God and man, (2) in creative insecurity, (3) in worthwhile suffering. Whenever there is truth-seeking and loving, Bertocci argues that there must be conflict and insecurity. He emphasizes that the highest peaks of maturity are creative moments when loving becames forgiving compassionate concern for others, when loyalty binds one to God. It is a great book. — *Charles Zunkel, Port Republic, Va.*

The Way to Biblical Preaching. Donald G. Miller. Abingdon, 1957. 160 pages. $2.50.

Here is a book which clearly and precisely defines truly Biblical preaching. The author shows what it is not, by definition and by example. He illustrates what he means by actual sermon outlines, and the reader knows without any doubt that much of what we have loosely called "Biblical preaching" is a thousand miles removed from true preaching on Biblical texts. The author insists that Biblical preaching is an outgrowth of the passage of scripture on which it is based. He develops this basic idea by a study of the approach, the theme, the balance, the development, and the atmosphere of the sermon. This book will sharpen any preacher's conception of his own preaching, and the net effect cannot be less than welcome to his congregation. — *Dean L. Frantz, Chicago, Ill.*

Jesus and His Coming. J. A. T. Robinson. Abingdon, 1958. 192 pages. $4.00.

There are really few good books on the specific problem of the return of Christ. Here is one that can be heartily recommended to every minister and intelligent layman willing to pay the price of some solid reading and careful searching into a problem too often relegated to the marginal sects. With extreme care and thoroughness, the author well versed in the scholarly literature on the field, lays bare the best evidence we have on Jesus' own apocalyptic expectations, the hope as used and developed by the early church, and then the abiding relevance of the apocalyptic for our own day. Every Brethren minister ought to read this book. It steers a clear and able middle course, showing the fallacy of extreme chiliasm on the right and vapid liberalism on the left. It is tough reading in places but genuinely rewarding. — *Chalmer E. Faw, Chicago, Ill.*

Obituaries

Benner, John W., son of Mr. and Mrs. Henry Benner, was born June 30, 1881, and died at Thompsontown, Pa., May 21, 1958. He was a member of the Bunkertown church, Pa., for fifty-five years. He is survived by his wife, Emma J. Benner, five sons, three daughters, eighteen grandchildren, fifteen great-grandchildren, four brothers, and one sister. Funeral services were held at the Bunkertown church by Bro. David H. Markey. Interment was in the Bunkertown cemetery. — Elsie K. Leonard, McAlisterville, Pa.

Boaz, Jacob Moyer, son of Jacob and Lydia Boaz, was born in Pennsylvania, Aug. 21, 1878, and died at San Diego, Calif., July 18, 1958. He was elected to the ministry in the Hatfield church, Pa., on Sept. 11, 1909; toured Palestine and Europe in 1914; and served the San Diego church until he had an attack of polio. He is survived by his wife, Edna Detter Boaz, two sons, one brother, and one sister. Funeral services were conducted by Bro. Clarence Bowman. Interment was in the Mt. Hope cemetery. — Mrs. Joseph N. Forror, San Diego, Calif.

Broadwater, Lydia, daughter of Christian and Elizabeth Selders, died at Yuma, Ariz., Jan. 16, 1958, at the age of seventy years. She was united in marriage to Lewis H. Broadwater on Dec. 27, 1922. Surviving are her husband, four children, one brother, and one sister. Memorial services were held at the Lewis Colonial mortuary in San Diego by Bro. Clarence R. Bowman. Funeral services were held at the Root River church, Minn., by Bro. Ray Zook. Interment was in the church cemetery. — Mrs. Joseph N. Forror, San Diego, Calif.

Diehl, Earl C., son of I. S. and Ida C. Diehl, was born Dec. 25, 1893, and died at Harrisonburg, Va., Sept. 28, 1958. He was an active member of the Harrisonburg church. On July 23, 1915, he was married to Icie Huff. He is survived by his wife, one daughter, five sons, and fifteen grandchildren. Funeral services were conducted by Brethren R. L. Sherfy and I. S. Long at the Pleasant Valley church. Interment was in the church cemetery. — Mrs. W. W. Cox, Harrisonburg, Va.

Foust, Katie W., daughter of Jonas and Ida Weaver, was born Aug. 8, 1885, in Scalp Level, Pa., and died March 19, 1958, at San Diego, Calif. On Feb. 19, 1903, she was united in marriage to Daniel G. Foust. Surviving are her husband, six children, fifteen grandchildren, eight great-grandchildren, one sister, and two brothers. Funeral services were conducted by Bro. Clarence Bowman. Interment was in the Mt. Hope cemetery.—Mrs. Joseph N. Forror, San Diego, Calif.

Graybill, Jacob F., was born in Fontana, Pa., June 10, 1874, and died at Lancaster, Pa., Sept. 27, 1958. He was married to Alice Hoffer in 1898. He was baptized in 1887, elected to the ministry in the Harrisburg church in 1903, and ordained to the eldership in 1911. He and his wife accepted the call of the church to Malmö, Sweden, where they served from 1911 to 1942. In 1951 they went to live at the Brethren Home in Neffsville, where Sister Graybill passed away a year later. Brother Graybill is survived by one adopted daughter, who lives in Stockholm, Sweden. Funeral services were held in the Brethren Home at Neffsville and at the Palmyra church by the undersigned and Frank S. Carper. Interment was in the Palmyra cemetery. — John D. Long, Lancaster, Pa.

Harvey, Hannah Ethel, daughter of Amos M. and Martha Harvey, was born in Jasper County, Mo., Dec. 30, 1895, and died in Joplin, Mo., June 18, 1958. She was a member of the Church of the Brethren at Carthage. Surviving her are two brothers and three sisters. Funeral services were held in the Selvey funeral home, with Bro. Glenn Trowbridge officiating. Interment was in the Paradise cemetery. — Mrs. Velma Teeter, Jasper, Mo.

Hummel, Suzanne, was born at Claysburg, Pa., Nov. 11, 1877, and died there Aug. 26, 1958. She was married twice. Her first husband, Edward Dugan, died in 1903. Her second husband, David Hummel, died in 1949. She was a member of the Claysburg church. She is survived by three children. Funeral services were held in the Claysburg church by Brethren C. L. Cox and O. J. Hassinger. Interment was in the Claysburg cemetery.— Mrs. O. J. Hassinger, Claysburg, Pa.

Jamison, John Riley, was born July 10, 1895, and died Oct. 5, 1958. He was a member of the Oak Grove church, Va. Funeral services were held at the Oak Grove church by Bro. John E. Sayre. Interment was in the Antioch church cemetery. — Amelia M. Nicar, Roanoke, Va.

Kinzie, George B., son of Joseph and Hettie Kinzie, was born July 21, 1876, and died June 3, 1958. On Sept. 16, 1903, he was united in marriage to Stella Gilbert. He was a member of the Troutville church, Va. He is survived by his wife, four sons, and three daughters. Funeral services were held at the Troutville church by Bro. J. Weldon Myers. Interment was in the Daleville cemetery. — Barbara Wampler, Troutville, Va.

Lehman, Minnie L., daughter of Eli and Sarah Likens Smith, was born April 3, 1891, and died Oct. 3, 1958. She was united in marriage to Frank Lehman on Feb. 28, 1923. She was a member of the Martinsburg Memorial church, Pa. She is survived by her husband, four sisters, and five brothers. Funeral services were conducted in the church by Bro. Roy S. Forney, assisted by Bro. Emmert Frederick. Interment was in the Fairview cemetery. — Mrs. C. O. Beery, Martinsburg, Pa.

Moyer, Annie B., daughter of David and Sarah Bergey Wismer, was born in Montgomery County, Pa., March 15, 1877, and died at Lansdale, Pa., Sept. 21, 1958. Her husband, Harry C. Moyer, preceded her in death in 1926. She was a member of the Hatfield congregation. She is survived by one daughter, three sons, eleven grandchildren, and nine great-grandchildren. Funeral services were conducted in the Hatfield church by Bro. Ralph H. Jones. Interment was in the adjoining cemetery. — Mrs. William G. Nyce, Lansdale, Pa.

Rosenberger, J. Herman, son of Artemas and Mary Ann Hendricks Rosenberger, was born Feb. 2, 1891, and died Sept. 27, 1958. He was a member of the Hatfield congregation, where he had served as a deacon for thirty-nine years. In addition to his wife, Mary Landes Rosenberger, he is survived by two sons, two daughters, nine grandchildren, and a sister. Funeral services were conducted in the Hatfield church by Bro. Ralph H. Jones. Interment was in the adjoining cemetery. — Mrs. William G. Nyce, Lansdale, Pa.

Shaffer, Joseph N., son of Harry and Clara Shaffer, was born June 13, 1939, and died in Tampa, Fla., Sept. 11, 1958. He was a member of the Black Rock church, Pa. Surviving besides his parents, are two sisters, two brothers, and his grandfather. Funeral services were conducted in the Black Rock church by Bro. N. S. Sellers. Interment was in the adjoining cemetery. — Lydia M. Resser, Manchester, Md.

Sparks, Myrtle Virginia, widow of Joseph W. Sparks, was born May 6, 1879, and died May 28, 1958. She is survived by six daughters, one son, and nine grandchildren. Funeral services were held in the Bethel church, Pa., by Brethren D. I. Pepple and J. H. Clapper. Interment was in the church cemetery. — Mary Stayer, Hopewell, Pa.

Stinebaugh, Galen Leroy and Ruth Louise Whitmore, died on Aug. 14, 1958, in a plane accident over the North Atlantic as they were returning from Europe after having attended the 250th anniversary observance at Schwarzenau. Galen, son of Walter C. and Merl Spitler Stinebaugh, was born near Camden, Ind., on Aug. 9, 1916, and Ruth Louise, daughter of Roy and Hazel Whitmore, was born in Huntington County, Ind., on July 17, 1916. They were married on Aug. 6, 1944. They are survived by two daughters, Mary Alice and Annette. Other survivors are the parents of Mrs. Stinebaugh, one brother, and one sister, and the father of Mr. Stinebaugh, one brother, and two sisters. They had lived at Bridgewater since 1946, where Galen was associate professor of music in Bridgewater College, and Ruth Louise had also served on the music staff of the college at various times. Galen was also the minister of music in the Church of the Brethren in Harrisonburg. A memorial service was held in the College Street church in Bridgewater on Aug. 21, by Brethren Bernard N. King, Warren D. Bowman, and Robert L. Sherfy. — Mattie V. Glick, Bridgewater, Va.

Stoner, Mary Esther, daughter of Milton S. and Ida Taylor Stoner, was born Nov. 13, 1917, and died Aug. 14, 1958, on the Dutch airline crash at sea. She was an active member of the Spring Grove church, Pa. She is survived by her parents. Memorial services were held in the Ephrata church, Pa., on Aug. 23 by Brethren Noah W. Martin, Amos Horst, and the undersigned. — Clarence W. Horst, Ephrata, Pa.

Thomas, Samuel S., was born at Claysburg, Pa., July 16, 1879, and died Sept. 5, 1958. He was married to Luella B. Kagarise, who preceded him in death. He was a member of the Salemville church, Pa. He is survived by a daughter, a son, and two sisters. Funeral services were held in the Carn funeral home by Brethren O. J. Hassinger and C. L. Cox. Interment was in the Burger cemetery. — Mrs. O. J. Hassinger, Claysburg, Pa.

Warstler, Edith P., was born in Millersburg, Pa., May 12, 1884, and died at Richmond, Ind., Sept. 15, 1958. She was united in marriage to C. W. Warstler on Feb. 2, 1902. She served with her husband in the ministry. He was the first pastor of the Goshen City church in Indiana. Surviving are her husband, two daughters, and two sons. Funeral services were conducted at Eaton, Ohio, by Bro. Ellis Guthrie. Interment was in the Mound Hill cemetery. — Mrs. Cyrus Kiracofe, Eaton, Ohio.

Church News

Northern California

Lindsay — Bro. Forest Eisenbise of Fresno directed a two-day workshop in visitation and fellowship evangelism. Karen Johnson and Deanna Price, students of La Verne college, were with us six weeks leading in prayer groups and helping with vacation Bible school, which was held July 14-18. Our pastor, Ward Pratt, attended Annual Conference. Four of our young people went to the National Youth Conference at Lake Junaluska. We have had as several guest speakers Bro. Thomas Davis, Dr. Heydenreich of Germany, who was visiting friends in our vicinity, Bro. M. S. Frantz, and Ivan Peterson. Our pastor and his wife and Orlando Butts assisted in the Grecnhorn Mountain family camp held for one week in August. Clothing has been collected for our world service center. Our women's work packed and sent a Christmas box for a missionary family. Since our last report four have been baptized. We observed the Anniversary Call with Ed Holloway as congregational chairman. J. Onis Leonard from La Verne was our loyalty dinner

speaker on Nov. 5. — Mrs. Ona M. Page, Porterville, Calif.

Southern California and Arizona

Los Angeles, Ladera — More community people are becoming interested in our new church. Our vacation Bible school was directed by our pastor, Bro. I. James Eshleman. Delegates to Annual Conference were the pastor and Raymond Lichty. While our pastor was on vacation, pulpit guests were Bro. Royal Glick, LeRoy Doty, Jr., Herbert L. Ruthrauff, and Wendell Brock. Five of our youth attended the conference at Lake Junaluska. Our church service was on the TV program, Great Churches of the Golden West, on July 27. The church choirs are under the leadership of Helen Eshleman. They are planning an evening of music in November. — Mrs. Paul Lentz, Los Angeles, Calif.

Pasadena — Our vacation Bible school was under the direction of Mrs. Paul Studebaker. Thomas Shultz served as choir director during the summer months while Dan Stover and family were working at Camp La Verne. Mrs. Effie Hoff has been appointed Sunday school superintendent for the coming year. Karen Heckman and Barbara Calvert attended the National Youth Conference at Lake Junaluska. The new Sunday school class, the In-B-Tweens, which consists of college students and young adults, will be taught by Eldon Eller. In September two babies were dedicated and two persons baptized. Dean and Diane Toland have accepted the position of youth directors of our church. Willard Olwin has been appointed chairman of the 250th Anniversary Call program in our church. Seven of our youth are attending La Verne college. — Mrs. Betty Cohick, Pasadena, Calif.

San Diego — Bro. Clarence R. Bowman gave his farewell sermon on Aug. 10. The junior CBYF visited the Tijuana mission and presented toys, clothes, and money to the children there. Their project for the year will be to organize and catalogue a church library. The senior and junior CBYF continues to support Missionary James Bowman. They have been studying Christian vocation. Since the month of June, twenty-three have been received into our fellowship, seven by baptism and sixteen by letter. Vacation Bible school was held the last two weeks of July under the supervision of Mrs. Clarence R. Bowman. During our pastor's absence in August one of our youth, Richard Jacobsen who is preparing for the ministry, gave us the morning message. On Aug. 24 Heinz Regenbogen gave us a message on Brethren Service in Germany. Dr. Roy L. Smith spoke on The Church Under Inspection on Aug. 31. Our new pastor, Bro. Niels Esbensen, was installed by Bro. Stanley Keller on Sept. 7. Along with our junior and senior CBYF meetings on Sunday evenings we have an adult study group under the leadership of Brother Esbensen. Our pastor's wife, Christine, installed our women's work officers and directors on Sept. 23. Installation service of our Sunday school teachers and officers was held on Sept. 28. Our 250th Anniversary Call, under the supervision of John Forror, was conducted Oct. 5. — Anna Schriefer, San Diego, Calif.

Oregon

Grants Pass, Fruitdale Community — Our quarterly council was held on Sept. 14, with Elder Escil Hiser in charge. Our elder for the new year is Bro. Willis Neff. Brother Neff and his wife represented us at Annual Conference. On Sept. 21 Brother Hiser gave the morning message and conducted the installation service for our new pastor, W. B. Damron, and the church officers. In August one was received by baptism. Six women attended the women's rally at Springfield in May. In June we had one week of daily vacation Bible school with double sessions each day to cover the ten lessons and closed with a program on Friday evening. — Mrs. C. D. Fager, Grants Pass, Oregon.

Washington

Sunnyside — Ernie Harrison served as our summer pastor. The churches of Washington have secured a church camp site located on the east slope of the Snoqualamie Mountains. Some of the women of the Sunnyside church canned corn which they donated to the church camp. They also canned peaches which were sent to the Front Street mission in Yakima. Sixteen have been added to the church. Our missioners attended the district training meeting held at the Lakewood church in Seattle on April 19. Our pastor's wife, Olive Wagner, has organized a Sunday evening meeting for the children. — Lauretta Long, Sunnyside, Wash.

Northeastern Kansas

First Central, Kansas City — Dr. and Mrs. Marvin Blough brought a message in sermon and slides on May 4. On the evening of May 11 Julia King showed slides and told of her experience in a summer work camp in Europe. Ralph Landis and Paul Jewell served as delegates to Annual Conference. Our church had an "earn and serve" team, Ethan Gramm and Lester Zook, working with us during the summer months. Two of our youth attended the National Youth Conference. An installation service for all Sunday school and church officers was held on Sept. 28. Mr. and Mrs. Howard Ward were delegates to district conference at the Washington Creek church. Norman J. Baugher was guest speaker at the dedication of the completed church building on Oct. 26. — Mrs. Paul Jewell, Kansas City, Kansas.

Western Kansas

Pleasant View — Our church is participating in the McPherson College development fund and has contributed towards the 250th Anniversary Call of the church. A mother-daughter tea was sponsored in May and a special Children's Day was held in June. During the summer the women have collected grease for relief. Many of our members participated in the Castleton Community church rally, Sept. 28, and in the open house in the Hutchinson church honoring the Charles Dumond's ninth year as pastor there. At our annual business and board of administration meeting our pastor, Harley Stump, was elected elder and district meeting delegates will be R. D. and Gertie Showalter. A special committee was chosen to study church membership, and we voted to have a family night the first Sunday night of each quarter. — Mrs. Melvin Hornbaker, Hutchinson, Kansas.

Northern Illinois and Wisconsin

Freeport — Since our last report, two have been received by letter. Brethren Richard Yordy and Lorrel Eikenberry were guest speakers in the absence of the pastor. The Brethren women gave a program at the Parkview Home for the Aged. Brother Stauffer was in charge of services at the Mt. Morris Home one Sunday afternoon. Mrs. Morris Firebaugh reviewed the books for adult mission study. Commissioned callers visited the members of the church and shared the story of our church. Three of our youth attended the National Youth Conference at Lake Junaluska. We had a loyalty dinner on Sept. 6. The subject was the Anniversary Call. Mrs. Carl Zigler installed the officers for the women's work for the coming year. Some of our members attended the district leadership institute at Polo and part of our women went to the women's workshop at Franklin Grove. We have resumed sewing at the Deaconess hospital. — Mrs. Claude Wilson, Freeport, Ill.

Southern Illinois

Oak Grove — Our business meeting was held on Sept. 14. Myrtle Kenyon was elected as Sunday school superintendent. On Sept. 21 Bro. R. C. Wenger brought the morning message and installed our new pastor, Bro. Durwood Hays, who began his work on Aug. 31. We are happy to have him and his family with us. The new parsonage was dedicated in the afternoon of Sept. 21. That evening Brother Hays began a two-week revival meeting. Two more have been baptized since our last report. Our love feast was held on Oct. 5 with Brother Hays officiating. — Mrs. M. A. Whisler, Lowpoint, Ill.

Middle Indiana

Andrews — Garnett Keel, Bertha Bigelow, and Irene Knarr were our delegates to district meeting at North Manchester in August. Our revival meeting was held Aug. 10-17 by Bro. Dewight Smith. One was added to the church membership. At our July council meeting Imogene Sitton was chosen as our Anniversary Call leader. Our home-coming service was on Oct. 12, with E. Paul Weaver from the Mexico church as speaker. — Goldie Priser, Andrews, Ind.

Peru — At the cornerstone laying for our new church our elder, Bro. Edward Kintner of North Manchester, was the speaker. Our pastor, Bro. H. H. Keim, was with the Shultz group which toured Europe and visited

Schwarzenau during the 250th Anniversary of our church. During his absence, Bro. H. F. Richards, retired minister of North Manchester, filled the pulpit. A loyalty dinner was held in the church on Sept. 18, with Floyd Sonafrank as leader. The every-member evangelism visit was held Sept. 28. Bro. Graydon Snyder, a young minister licensed by our church, was awarded a Fulbright scholarship to Oslo, Norway. Upon his return home he will be on the faculty of Bethany Biblical Seminary in Chicago. Our ladies' aid quilts and sews relief materials. They gather several pounds of grease for the relief truck each time. — Mrs. Lamoin Lawson, Peru, Ind.

Pipe Creek — Our Bible school was held the first week of June. The money received at that time was used to help our primary department in supporting Timothy Martin in Africa. Our council meeting was held on Sept. 8. Bro. Charles Oberlin, pastor of the Wabash Country church, conducted our revival services the week of Sept. 21-28. We held our annual birthday supper on Oct. 10, when we had a dedication service for our new organ. The young people purchased it for us. — Mrs. Gerald Miller, Bunker Hill, Ind.

Northern Indiana

Nappanee — Our church co-operated with the other churches in union services for the summer. A laymen's fellowship camp for families of all ages was held July 25-27. Dr. Lee Smith a medical doctor, was discussion leader. The week of July 20 our pastor's wife, Mrs. Leland Emrick, was a leader at a women's camp in Southern Illinois. Bro. Leland Emrick attended a leadership training laboratory at Camp Mack and during August was a youth camp leader there. Several of our people attended district conference held at Camp Mack Aug. 15-17. Special speakers at the conference were J. Henry Long, V. F. Schwalm, and Dr. Walter Hand. Bro. Gladden Schrock, a student at Manchester College, filled our pulpit on Sept. 14 in the absence of our pastor. Clara Rae Walters and Wanda Miller attended the National Youth Conference at Lake Junaluska. Thirteen of our women attended women's camp at Camp Mack in September. We held our achievement offering on Sept. 28. — Mrs. Cassel Hoke, Nappanee, Ind.

Plymouth — The week of July 6 our pastor, Bro. Homer Kiracofe, held an evangelistic meeting in the Paradise church in Ohio. On July 13 Conference reports were given by Mary Burkett and Ray Miller. On Aug. 24 the message, Migrants Are People, was given by Mr. and Mrs. Hector Zavoleta, our county migrant ministers. Twelve from our church attended the National Youth Conference at Lake Junaluska. In carrying out the Call program we had an address on the Call by Bro. Galen Sargent, a loyalty dinner, and a visit to all the members. On Sept. 28 we had a dedication service for our church school teachers for this coming year. In the evening a recognition dinner was given for the past year's church school workers. On Oct. 3-4 a teachers' retreat was held at Camp Mack at which Prof. Ercil Lynn of Manchester College was the speaker. We held our communion and love feast on World Communion Sunday. Six have been received by baptism and four by letter. — Mrs. Raymond Ullery, Plymouth, Ind.

The *rich lore* of the Brethren has again been tapped by Brethren writers

VENTURING SOUTH by Roy White



Brethren youth will be fascinated by this new book recounting the experiences of the Knagey family as they leave Indiana and start life anew in southern Alabama. So too will the younger and also the older readers in the family be.

Told from the Brethren point of view, this historically based story lifts up the best in Brethren family living and community living as it portrays sympathetically the life of low-income people of the South in the early part of this century. The struggles of the Knageys as they try to establish themselves in their new home and adjust to conditions in the South are realistically pictured.

Published in October 1958. Price, $3.00

JACKKNIFE SUMMER by Ota Lee Russell



In this her second book the author of *Wilderness Boy* has upheld and advanced the high standard of storytelling which characterized her first book. Again the westward migrations of the Brethren form the background and the immediate setting of her story. Again the times, the place, and the living conditions are carefully and accurately reflected.

Excitement and suspense are normal parts of his experience as Jonathan Hughes, an orphan, becomes a resident of the Brethren settlement in what is now Union County, Illinois, in 1817. His friendship with Elder George Wolfe, Jr., and his ability to use a jackknife are big factors in his first summer in the settlement. Written particularly for older junior and junior-high readers, but will be greatly enjoyed by the entire family as well.

Published in October 1958. Price, $2.25

CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Northwestern Ohio

Lakewood — Brother and Sister Leonard Carlisle and Sister Ida Garner attended Annual Conference. Bro. Kenneth DeGood and Sister Edith Baker filled the pulpit in our pastor's absence. Our CBYF presented the play, Church Bells, at the Adrian church, Mich., on June 29. Brother Carlisle was dean at Camp Mt. Lake the week of July 20. Five of our youth and Brother Carlisle attended National Youth Conference at Lake Junaluska. Our church was host to twenty-eight French and two American students for an overnight stay on their way from Cleveland to Detroit. on Aug. 31 we held our last service in the old Black Swamp church; a week later we began using the new Lakewood building. Bro. Warren F. Groff, a member of the faculty at Bethany Biblical Seminary, was the speaker at the dedication service on Sept. 14. Open house followed the dedication. — Mrs. Frank McLaughlin, Maumee, Ohio.

Southern Ohio

Castine — Our pastor, Bro. Glen Rust, served as our delegate to the Annual Conference. Bro. Kenneth Hollinger held a two-week revival, July 28 — Aug. 10. Eight have been baptized and two received by letter since the last report. On Aug. 24 we had a basket dinner and program honoring Bro. Glen Rust, who has given us twenty-three years of faithful service as part-time pastor, and his wife. The new parsonage was dedicated on that day with Bro. Moyne Landis as speaker. The new parsonage is now occupied by Bro. John Good, full-time pastor as of Sept. 1, and his wife. Memorial services were held on Aug. 31 for Max and Joyce Snider. Our

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M. Jack Suggs

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A much awaited guide for the Christian layman, this book was written for those who want to understand the Bible and make its message a part of their lives. Without using technical or theological phraseology, Dr. Suggs attempts to suggest basic attitudes and methods of study which will help the 20th century Christian feel more at home in the Bible's ancient land. Likening the Bible to a trip through a foreign land, he recommends acquiring certain preliminary information, such as the geography, manners, customs and patterns of thought of the times, in order to achieve a better understanding.

Church of the Brethren
General Offices
Elgin, Illinois

CBYF sent a heifer to Germany and our Sunday school sent cash gifts to the Max Snider scholarship fund at Manchester College as a memorial. Two of our young people attended the National Youth Conference at Lake Junaluska. — Mrs. Ada Rogers, Arcanum, Ohio.

Dayton, Ft. McKinley — Ann Vore attended the youth leadership training laboratory at Manchester College. We had a communion service on July 13. Two members were received by letter. Our pastor, Walter Bowman, was junior camp dean at Camp Sugar Grove. Linda Vore, Ann Vore, and Connie Shepherd attended the National Youth Conference at Lake Junaluska. We welcomed the Ivan and Mary Eikenberry family home from mission work in Nigeria with a carry-in dinner and pantry shower on Aug. 31. Several members went to the school of missions sponsored by our church federation. Our three choirs are taking turns bringing us special music each Sunday. The Anniversary Call every-member canvass was conducted on Sept. 21 with a dedication service for visitors at the close of morning service. This was preceded by our loyalty dinner held at the Happy Corner church on Sept. 17. Danny Cain has returned to the Brethren Service farm at Falfurrias, Texas, to complete his second year of alternative service. Our ladies' aid has sent comforters, rolled bandages and white shirts for the leper colony and boxes of clothing to New Windsor for relief distribution during the year. — Lucile Dedrick, Dayton, Ohio.

Potsdam — In the absence of our pastor, Bro. L. John Weaver, Brethren Walter Swinger and J. W. Fidler were our guest speakers. Bro. Ivan Eikenberry and his family, returned missionaries, were with us for our home-coming on Sept. 7. Bro. Moyne Landis officiated at our communion. Our church has taken part in the Call program. District meeting was held Oct. 31 — Nov. 2 in our church. Bro. Byron Miller will hold evangelistic meetings Nov. 30 — Dec. 7. — Naomi Hutcheson, Laura, Ohio.

Eastern Pennsylvania

Hatfield — Two delegates represented our women's work group at Camp Swatara in July. Many from the Sunday school attended the various camping programs. A few French students stayed at homes in our congregation as arranged through the student exchange program of Brethren Service. A sacred concert was rendered in our church on a Sunday evening by the East Fairview mixed chorus. Harold Bomberger of Harrisburg spoke at our harvest home service. The offering was donated to the Neffsville Orphanage and two local hospitals. Joseph E. Fretz was delegate to the Labor Day Christian Education conference held at Ephrata. Eileen Hilgner represented the CBYF at the National Youth Conference at Lake Junaluska. Our fall revival meetings were conducted by Bro. Alton Bucher of Myerstown, Pa. The music and worship commission of Eastern Pennsylvania held a music conference in our church, at which Bro. Kenneth Morse, Elgin, Ill., brought two messages. At our fall council meeting Joseph E. Fretz was licensed to the ministry. — Mrs. William G. Nyce, Lansdale, Pa.

Southern Pennsylvania

Lost Creek — We had an anniversary love feast and used the booklet, Meditations on Brethren Life. We participated in the Week of Prayer service with the other churches in our community. Bro. Howard Bernhard was our evangelist. Seven were baptized. Ken Kreider showed slides of his BVS work in Germany at a CBYF meeting. On June 1 Bro. Bill Longenecker of Mt. Joy was a guest speaker. We had a joint Bible school with the EUB church. David H. Markey and Mrs. Esther Tennis were our delegates to Annual Conference. Our pastor attended the Bethany extension school at Elizabethtown College in August. Nine attended the youth conference at Lake Junaluska in August. Our rally day speaker was Bro. Jessie Reber. — Elsie K. Leonard, McAlisterville, Pa.

Mechanicsburg — Brethren Edgar Detwiler and William Longenecker held evangelistic meetings at our church, and seven were received by baptism and two by letter. A thermometer was placed in the vestibule of the church to show the growth of the building fund. Our love feast and communion was held on Oct. 5, with our pastor, Bro. Howard Whitacre, officiating. The mens' work will spend a day at the district's new Camp Eder, clearing ground for cabins, etc. — Mrs. Thelma V. Wareham, Camp Hill, Pa.

Florida, Georgia, and Puerto Rico

Sebring — Bro. Robert Goshorn has been called to the pastorate in St. Petersburg. Bro. Charles Newcomer has been in charge of the work at

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This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

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When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 373. Young, married watch college graduate with some experience desires position as watchmaker in jewelry store. Would like opportunity to work in selling along with watch repairing. Will furnish references, Contact: DeWayne J. Schott, 442 Ashland Ave., Elgin, Ill.

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No. 371. A 1-W returning from Africa around the first of January is looking for a teaching position in high school music, preferably band. He has a B.S. in music education. He is also interested in a part-time church music position. A position in the Pennsylvania, Maryland, or Virginia area is preferred. Contact Benjamin Sollenberger by air mail at Waka Teacher Training Centre, P. O. Biu, via Jos, Nigeria, West Africa, before Dec. 1; after which contact him at 458 N. West Street, Carlisle, Pa.

No. 372. Teaching. Experienced woman teacher would like position, grades one through eight. Contact Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

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CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Illinois



Arcadia. Bro. Ralph Brumbaugh has been serving the church at Lorida. Thirteen of our young people, with their counselor, Quinter Liskey, attended the youth conference at Junaluska. Several of our members attended the district meeting at Camp Ithiel, Oct. 9-12. Bro. J. L. Miller of York, Pa., conducted revival services Oct. 31 — Nov. 9. Our Bible conference is to be held Feb. 1-8 under the leadership of Chalmer Faw. Charlotte Chamberlain was elected to represent the youth of our district at the regional conference in Bridgewater. Twelve junior highs and juniors with five workers attended Camp Ithiel in August. — Mrs. A. L. Marehand, Sebring, Fla.

Middle Maryland

Manor — Bro. Floyd Mitchell held a week of evangelistic meetings; three were baptized. The W.C.T.U. had Miss Julia Lizer as guest speaker at one meeting and presented a program of music, readings, and an address by Sister Wreatha Upole at the Rescue mission in Hagerstown. Bro. Walter Green served as delegate to Annual Conference. On July 6 Bro. Charles Green conducted services. Our pastor, Bro. J. Rowland Reichard, filled the pulpit at Allensville, W. Va., on that Sunday. Vacation Bible school was

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held July 7-12. The children chose as their project the retarded children's school at Halfway, Md. At the closing of Bible school Mr. Donald Haines, president of the Council for Retarded Children, was present and told of the work that was being done for these children and showed photo films of the children at work. The Downsville Sunday school held its vacation Bible school the latter part of July. The children at this place used their offerings to pay for a practical nurse to care for the sexton who was quite ill at that time. On Aug. 10 the women's group sponsored the play, Through the Years. Mrs. Stanley Earhart was the guest speaker. While our pastor was on vacation, Brethren Harold Green, Elmer Rowland, and Wayne Nicarry conducted services at this place and Brethren Wayne Nicarry and Arthur Scrogum at Downsville. The men's group has recently converted the church basement into Sunday school rooms. The home enrichment department under the leadership of Sister Eva Baker presented a program at the church and showed the film, The Neighbor Next Door. Delegates to district conference were Naomi Coffman and Hazel Kitchen. On Sept. 28 one was received by letter and three were baptized. Our love feast was held Oct. 12 — Naomi H. Coffman, Hagerstown, Md.

First Virginia

Ninevah — At our council meeting it was decided that Bro. Frank Wimmer be our pastor for another year. Vacation Bible school was held July 7-11. We are remodeling our church inside and the women's work supplied stained glass windows. We sent two delegates to the district conference. Bro. Galen Showalter and Bro. John Alderson spoke to us on our 250th anniversary. Bro. Donald Clay conducted our revival. Two new members came by letter and three by baptism. — Mrs. Vista Moorman, Hardy, Va.

Second Virginia

Elk Run — The young people attended the regional youth round table at Bridgewater College, and two district CBYF rallies. Our youth were also represented at the junior rally. Second Virginia's stewardship dinner was held at our church. Our women's work voted to join the United Council of Church Women. A play entitled Peace Be to This House, by Charles M. Sheldon, was given on May 4. Our prayer services have been centered on Brethren doctrines and beliefs. Church membership classes were held, and nine have been baptized. Mrs. William Smith was guest speaker at the mother-daughter banquet. Our Bible school was held July 7-11 with good participation. Bro. Paul Fike was the evangelist for our meetings July 20-27. — Mrs. Melvin Myers, Staunton, Va.

Little River — Bro. Edgar Stauffer was installed by Bro. Gerry Wampler as pastor of the Little River church. Bro. James McAvery was speaker for the pulpit exchange. Dr. Joseph Glick preached while Brother Stauffer was at Annual Conference. Our two-week Bible school was held in July. Bro. Simon Glick conducted a one-week revival meeting, and sixteen were baptized. Our love feast was held Oct. 5. — Mrs. Harold B. Calvin, Craigsville, Va.



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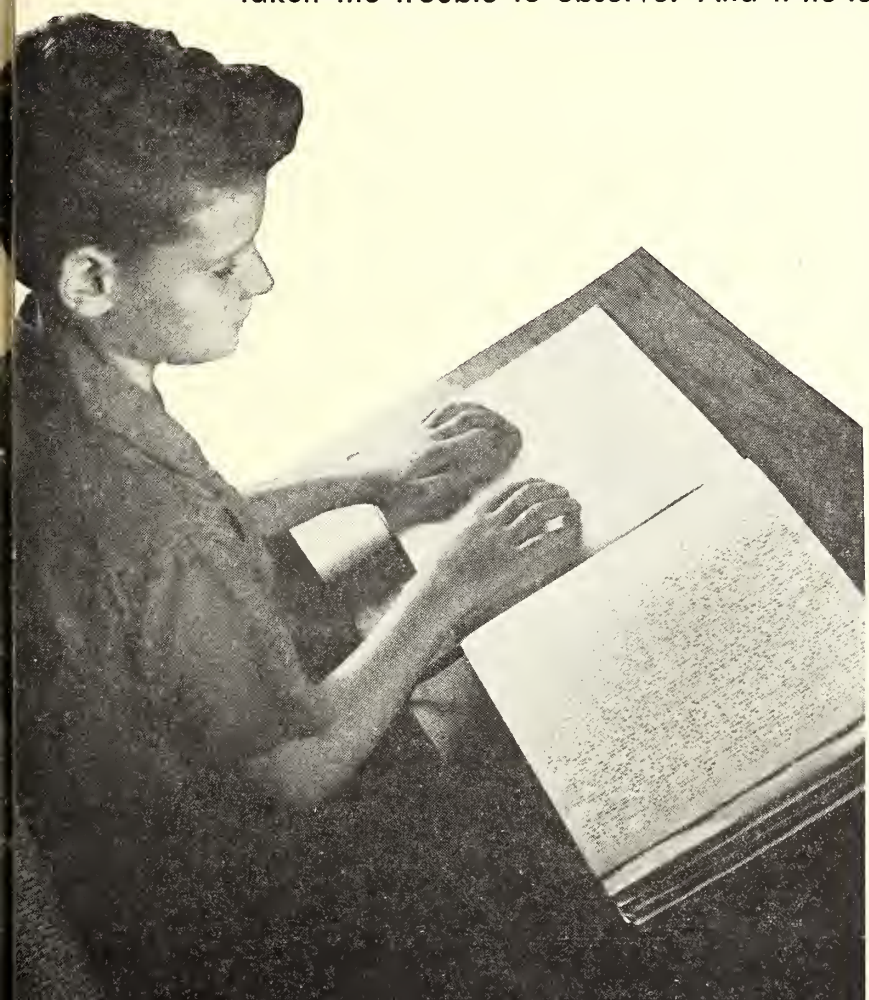
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ABINGDON PRESS

Church of the Brethren
Gospel MESSENGER
NOVEMBER 29, 1958

The World at His Fingertips

BY CERTAIN standards a blind boy is handicapped. The gates of vision are closed to him temporarily, perhaps for a lifetime. He may never see what his friends regard as most lovely and picturesque in the world about him. Yet even he is immensely privileged, for a vast new world is waiting at his fingertips. By raised letters, by a new language, by the winged wonder of words, other gates have been opened so that he can go exploring into realms of history and poetry, of discovery and science, of imagination and fact. As his fingers become still more sensitive they will substitute for his eyes, providing him insights into textures and surfaces, shapes and sizes that will teach him more than most eyes have taken the trouble to observe. And if he learns the art of listening, think how alert he will become to the music of friendly voices and the strange, stereophonic mysteries of sound. The real tragedies of human life come not to the physically handicapped, who can frequently live beyond and above their limitations, but to the spiritually insensitive who are blinded by prejudice, deafened by indifference, dwarfed by selfishness, and crippled by greed. Such were the men and women whom Jesus sought to restore to fullness of life. A new world awaits all who come in touch with his healing ministry.



H. Armstrong Roberts

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

From the Pink Cloud

I was thinking of Job 37:14. The writer said, "Stop and consider the wondrous works of God."

All the scenic beauty of the Master Painter was revealed to us when we took a trip over Allegheny Mountain, and another to the Beaver Run church in First West Virginia for district conference. The conference was Oct. 17.

We drove through revolving doors of reflecting colors, the unlimited side walls of heaven. At the brook's crossing heights of bright October blue sky cast light and depth into the sparkling waters of the mountain pool.

All the tender spring flowers and pastel colors of the rainbow seemed boiled down into amber hues of the burning bush, to give us strength to endure winter's cold and the storms of life.

One writer said, "We have only to lift our eyes to behold the beauty of the divine artistry and see the glory of God in all creation."

At home the next morning I prayed: "Dear God, this day as we reach up to thee in prayer we feel your presence reaching down to us, a searching, cleansing power much brighter than the morning sun. Father, forgive us our sins and cleanse us from unrighteouness as we forgive all others. In Jesus' name. Amen."

Then I opened my eyes to see stacks of dirty dishes, and my son returned from college bringing a bag of laundry to be done that morning. I asked myself, "How am I going to get down from this pink cloud?" I was humble, but very happy. — Mrs. Lester Yokum, Petersburg, W. Va.

More Hope Than Charity

I am wondering if Brother Percy might have shown more "Hope" than "Charity" (1 Cor. 13: 4-5) in his article entitled "Disappearing Rooms," Gospel Messenger, Nov. 1. I have been a member of the Church of the Brethren more than fifty years and to my recollection I have never heard a member say, "Unless you are baptized according to the custom of the Brethren you are not Christian."

Furthermore, I would feel very badly if some of my good friends who are members of another denomination would read the article and point to me and say, "He is 'attempting to limit the advance registration above by hanging a "One Accommodation Only" sign on God's home.' "

It could be that Brother Hope may have heard such a statement as he quoted but I am wondering if he may have put words into a good brother's mouth that were not there at all. If he should have done that, wouldn't it have been much kinder if he would have spoken for himself and let the rest of us express our own opinions? — Ward Nance, Overbrook, Kansas.

Mixed Fable With Scripture

I have just read the article, "Disappearing Rooms," by Bro. Percy Hope in the Nov. 1 issue of the Gospel Messenger, and feel a little disturbed at the way he mixed fable with scripture, with a subtle hint that trine immersion was a Brethren invention.

I am convinced that, if immersion was as convenient as sprinkling or pouring, the principle of it would be recognized as the only gospel and apostolic teaching and not termed a Brethren custom.

I was sprinkled as an adult and it was termed baptism, but when I studied the New Testament I could find no scripture to support such a position logically.

I have many Christians friends of various faith and practices, some without any ceremonial ordinances, but just as sincere in their faith and more active in church work than I am; I could not believe that they are not saved. But it pains me when Brethren overlook the example of Christ and plain gospel teaching and endorse customs and practices out of harmony with New Testament Scriptures.

If Brother Hope believes that Jesus is the Son of God; that he is the way, the truth, and the life; that he always did the Father's will; and that he was baptized one way in the River Jordan, with the Father's approval, and his statement that it was necessary to fulfill all righteousness, then Brother Hope's sheet from heaven seems confusing.

Let our witness always be in harmony with scriptural truth (John 17: 17; 18: 36-38). — P. M. Habecker, Quarryville, Pa.

CHRISTIAN WORSHIP

Worship stimulates the worshiper's mind, leads to confession, and challenges to commitment

Donald Fancher

IN THE PAST few years Brethren have taken an increasing interest in the art of worship. Both ministry and laity have become interested in discovering values in historic worship forms such as litanies, collects, versicles, and responses. Other examples are the increasing use of printed orders of service, churches with emphasis upon the Holy Table, and the use of special robes by the minister and choir.

We are not alone. Throughout Protestantism there is a powerful movement frequently referred to as the "liturgical revival." Few groups are being affected any more than are the Brethren. However, if today's concern with liturgy results simply in an introduction of vestments and candles, crosses and chants without, at the same time, stimulating a searching inquiry into the nature of Christian worship, it will fail to accomplish any vital change in us as Christians. It seems urgent, then, that we attempt to discover what Christian worship ought to be, and what values we, as Brethren, may find in this liturgical revival.

At the outset we need to understand what really is meant by "liturgy." Commonly we have looked with distaste upon anything labeled "liturgy." We have assumed that "liturgical" means worship which is hidebound, cold, and sterile. In practice we have labeled as "liturgical" any fixed order of worship other than our own. Aside from the fact that we have been less than gracious to our Christian brethren of other communions, we have been insensitive to the merits of ordered worship. For these reasons and others it is essential that we clearly understand what is meant by "liturgy."

Worship is the act in which the Christian community expresses its faith in the Lordship of Christ. That expression will necessarily vary from place to place, from century to century. Yet there is at the heart of this confession a unified, consistent witness, which retains its unity in all cultures and in all ages. It is impossible that it should be otherwise, for ours is a historical faith – a faith in the loving God who has revealed himself to his people through his mighty acts in history. These acts came to a dramatic focus in the life, death, and resurrection of Jesus Christ. Confronted by such gracious loving concern on the part of God, Christians of the twentieth century, like their brethren of the first century, have felt the desire to confess: "Worthy is the Lamb who was slain"; "Jesus Christ is the Son of God." Whatever best enables the Christian community to express this faith in corporate worship, joyfully, reverently, and intelligently, is properly called "liturgy."

This being true, the Church of the Brethren is far from being a nonliturgical church, for

Pastor, Mt. Zion church, Virginia

there is nothing we desire so much in our services of worship as to give unified, vital witness to our faith in the Lordship of Christ. And we would hasten to add that an essential part of that witness is the nurture and deepening of the faith that gives it birth. In truth, then, the Brethren are a highly liturgical church, for we have always sought to use forms, for example, in baptism and the Lord's supper, which most dramatically give witness to our faith.

It must be clear by now that it is difficult, if not impossible, to draw a distinction between worship and service as we have so often done. There is a real sense in which a person who "feeds the hungry, clothes the naked, and cares for the poor" is performing an act of worship. It is also true that corporate worship is one service which our faith demands of us. Worship and service are not to be contrasted. They are complementary parts of every Christian's experience.

The Christian faith encompasses the whole life of man. Every service of worship must be a ministry to his whole personality. Worship must touch the individual's mind, his emotions, and his will. A service of worship must provide an opportunity for the mind of the worshiper to be stimulated and nurtured. This need is met by the reading of the lessons from the Scriptures and by the sermon. There is a pitfall into which we all easily fall, however, in thinking that worship ends with instruction. If our worship services fail to minister to the whole man, they will fail to be all they might be; they will fail to do all they might do.

And we must never forget that deep within the human heart there is a longing for beauty. Sometimes this desire finds only halting, partial expression. The Quakers who were so distrustful of beautiful things created an unconscious beauty in the simple lines of their meetinghouses. The widespread use of music in worship is another example of the need for beauty finding expression. At other times, the desire for beauty has found conscious expression in, for example, a majestic church, a beautiful prayer, or a great painting. The need for beauty is a powerful force. To organize worship while ignoring this need is to fail to minister to the whole man.

Christian worship is sometimes called a divine drama. There is no doubt that a worship service ought to possess the unity of a drama more than it commonly does. There is a "oneness" to the act of Christian worship which unites the various parts of the service, just as the plot unites the various scenes of a play. One of the most wholesome attitudes we can nurture within ourselves is to look upon the hour of worship as a single act, rather than several separate, loosely-joined parts — "the service" rather than "a hymn, a prayer, a collection, a sermon . . ."

There is a more profound reason than this for describing worship as a living drama. For in worship each participant is offered an opportunity to relive the drama of salvation. Through actual participation and symbolic representation each worshiper passes through the story of his encounter with God — a story he shares in common with all the Christian community. The worship service provides an opportunity for the individual, in reliving his encounter with God, to come once again face to face with him in a special way.

Many people have found that the call experience of Isaiah provides us with a superb pattern for our worship. One day while Isaiah was in the temple he saw " . . . the Lord sitting upon a throne, high and lifted up . . ." And he heard the seraphim cry, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his

Continued on page 13

CHRIST AND SPUTNIK

JOHN D. TOMLONSON

Morning came.
It was bright and clear as the
Freshness of new-fallen snow.
But on the air was a note of fear,
A stranger was rushing through the sky.
"What is this?" I cried, "What monster
Has come to plague our lives?"
The papers told the story. We were
Doomed for destruction—the Russians had
Put Sputnik into the heavens.
I fell in fear and trembling—the
World was ending—life was no more.
What shall I do?

Christ came.
His voice was bright and clear
As the call of the first spring bird.
The fear was gone from the air.
My trembling stopped as Christ spoke.
"Have no fear—the Comforter is with you—
Ask and you shall receive
Strength, courage, and faith."
The morning was once again bright.
I could feel the newness of Christ's love.
We were no longer doomed for destruction.
The Voice drowned out the beep.
Now I shall live!

EDITORIAL

How Big Is Your World?

How big is your world?

The daily newspaper tells us our earth is getting smaller. Already the new jet airlines have shortened the time it takes to cross an ocean. Soon they will be circling the globe in just a few hours. A space scientist predicts that by 1970 men will reach the moon in a nuclear-powered space ship. By 1980 men may be exploring the outer solar system.

How big is your world?

The poet tells us the world is as big as our hearts are big. Remember the familiar lines by Edna St. Vincent Millay about the earth and the sky being "no wider than the heart is wide" and "no higher than the soul is high." Some persons live on a flattened plane, but others live by the soul's vast dimensions.

How big is your world?

The psalmist is not impressed with the size alone of the created world but with its dependence upon the eternal Creator. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting, thou art God."

How big is your world?

The Master challenges us to accept the world as the field in which to sow the seeds of the kingdom of God. "Go into all the world," ignoring the barriers that narrow minds and dwarfed hearts have raised. "You shall be my witness in Jerusalem and in all Judea and Samaria and to the end of the earth." Our world can be as big as our compassion, as extensive as our response to the great commissions of our Lord.

How big is your world? — K.M.

"Do Not Swear at All"

EARLY in October the Department of the Army accepted the gift of a new pulpit-type Bible for use in administering the oath of office to future military chiefs. The Bible contains special pages for the signatures of those officials and civilian employees who will swear their oaths upon it.

With all due respect to the army officers who will use the Bible in this way and the American Bible Society that presented it, we cannot keep from observing once more how strange it is that a book which contains so clear a teaching against the swearing of an oath should be put into use in the ceremony itself. Tolstoy once noted the irony of taking an oath on a book that opposed the very idea of oath-taking.

But then one might just as well raise questions about the profession of training for killing, which is also rather clearly opposed in the New Testament. It is not considered in the best taste to keep mentioning these things, but swearing even on a stack of Bibles that one will cheerfully follow commands to destroy human life is hardly consistent with what the New Testament itself has to say about both swearing and killing.

Why is it then that the Bible is still used in such circumstances? Is there some vague hope that people will not be too critical about such things, and that somehow the sanction of a sacred word will support our human endeavors? Would it not be better, if we are not going to follow the New Testament, just to leave it out of the picture altogether and to explain that modern governments have other standards to guide their policies? Pardon us for pushing the point, but there does seem to be an element of hypocrisy in the lip-service we pay to religious symbols when we so blithely ignore what they stand for.—K.M.

Pacifists in Congress

THE fact that two candidates for congressional seats held pacifist views did not keep them from being elected on November 4. The new congressmen — both Quakers — are Representative William H. Meyer, who became the first Democrat to represent Vermont since 1852, and Representative Byron Johnson of Colorado. Neither one made any attempt to conceal the fact that he took the conscientious objector position during World War II.

Both of the congressmen campaigned in favor of ending nuclear bomb testing. Mr. Meyer also maintained that peacetime conscription should be repealed and that the United States should recognize Red China.

In Congress their witness will be welcomed by many other representatives and senators who, while not strictly pacifist, are energetically working for peace. — K.M.

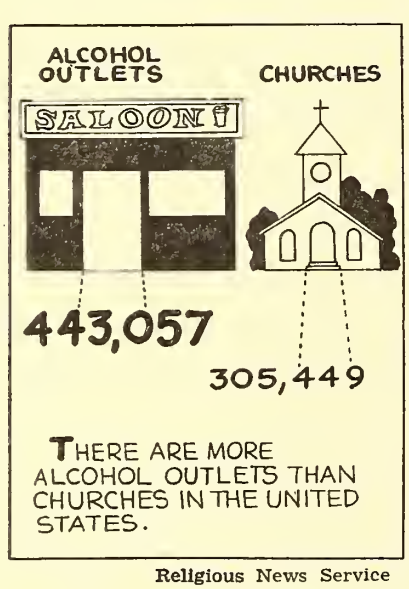
Alcohol Balance Sheet

A brief analysis of assets and liabilities on the 25th anniversary of the repeal of the 18th Amendment

William B. Lipphard

ONLY nine months and fifteen days were required for the forty-eight states to ratify the repeal of the eighteenth amendment, then known as the Prohibition Amendment. This had been proposed by Congress on February 20, 1933, and the twenty-first amendment which repealed the 18th amendment was proclaimed adopted December 5, 1933. Thus twenty days before Christmas a mighty sluiceway was opened for the flow of beverage alcohol. Wines, whiskys, brandies, and other hard liquors were again legally offered for sale.

Meanwhile, by Congressional action on request of President Franklin D. Roosevelt, beer was permitted to be sold in April 1933, or eight months prior to the actual repeal of the amendment. The brewing industry moved fast. Within 15 years the breweries in the United States produced 889,068,689 barrels of beer. Since each barrel holds 31 gallons, that meant 27,551,129,359 gallons.



Religious News Service

The year 1958 thus brings an ominous twenty-fifth anniversary in American life. In this anniversary year a balance sheet of the American liquor situation makes dreadful reading. Of course, it must be acknowledged, and credit must be given where credit is due, that there are a few assets and credits, as well as huge liabilities and debits in this balance sheet.

The credit items are easily recognizable. (1) Repeal of the amendment, with the imposition of license fees, produced new revenue for municipal, state, and the federal governments. Since the year 1933 marked the bottom of the great depression, such additional revenue was heartily welcomed. Today the total number of taverns, saloons, bars, or whatever you call them, and of retail stores exceeds the combined total of churches and schools by nearly 30,000, and the ratio of liquor outlets to American homes across the United States is one liquor store or bar to every 80 American dwelling units. The license fees from these establishments brings in a substantial revenue.

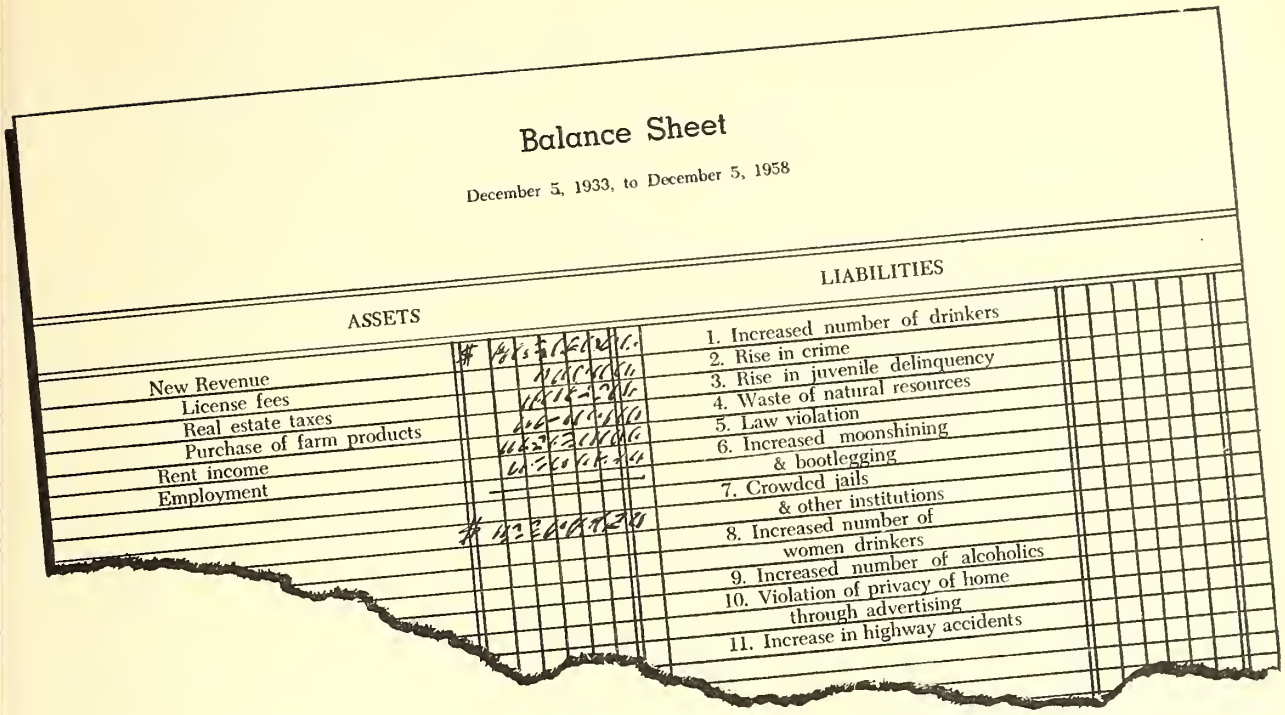
Moreover, the real estate taxes on breweries, distilleries, wineries, vineyards, and on the retail outlets likewise swell the coffers of the local, state, and national treasuries. According to John M. Morehouse in the New York Herald Tribune, the drinking of tax-paid alcoholic liquor is now the second largest source of revenue to the federal government as well as one of the largest revenue producers for the states.

Moreover, during these twenty-five years the liquor industry has spent more than fifteen billion dollars on farm products, corn, hops, malt, barley, and other grains, and for bottles and tin can containers, and for the construction of new breweries and distilleries. The brewing industry claims that it has appropriated thirty-eight billion dollars for such expenditures and has injected that colossal sum into the American economy. Furthermore, as anybody is aware who reads a newspaper or a magazine or sees a billboard, many millions of dollars are spent each year in advertising.

(2) These hundreds of thousands of establishments produce rent income to their landlords who in turn pay state and federal income taxes on the rent received.

(3) All these establishments, retail and wholesale, give employment to a substantial number of people. Back in the years of the depression with its millions of unemployed, this new employment was likewise welcomed. Although some 1,200,000 people are thus employed, by comparison with the total labor force in the United States, computed to be about 65 million, the total employed in the liquor traffic is really quite small. In addition, about 400,000 are engaged in the illegal

Editor emeritus of Missions Magazine and executive secretary of the Associated Church Press



industry known as bootlegging.

Such are the credit items. They are more than offset by the costly, terrifying, tragic debit items. Whatever assets there may be in this alcohol balance sheet become negligible when contrasted with the huge liabilities instantly recognizable by anybody who looks realistically at the American liquor scene today. There are at least eleven such overwhelming, bankruptcy-producing debits and liabilities.

(1) The past twenty-five years have witnessed an immense, indeed incredible, increase in the number of people who drink. In a well documented study the Metropolitan Life Insurance Company, that naturally has much at stake in the number of deaths directly or indirectly attributable to the consumption of beverage alcohol, states that there are now 65,000,000 people in the United States who drink. That easily approximates more than 60% of the adult (over 18 years of age) population. Nothing comparable to this was true twenty-five years ago.

(2) The past twenty-five years have witnessed a steadily mounting rise in crime, directly or indirectly due to liquor. There is hardly a city across the land that has not had to increase its forces for the maintenance of law and order to cope with the increase in murders, rapes, burglaries, assaults, and other crimes, attributable to the use of liquor. Typical of the high cost of crime due to alcohol is the experience of a city in Michigan. In 1950 the city collected in license fees $57,573 from the liquor traffic, whereas expenditures due to crime related to drink totalled $246,000, represented by judicial, police, and jail expenses, relief and welfare to dependent families, aid to neglected children, and industrial loss due to alcoholic absenteeism, a net loss to the city of $188,000.

(3) The dangerous rise in juvenile delinquency is front page news in every town and city. And while today's feeling of economic and political insecurity, resulting from wars and rumors of wars, is philosophically interpreted as a background for juvenile delinquency, most of it is due to delinquent homes, neglectful parents, unhappy marriages, poverty, and other conditions in which liquor is the factor. Much of it is due directly to the ability of youth to obtain liquor in spite of the legal prohibitions against selling liquor to minors. The New York World Telegram, March 29, 1958, published a full-page feature article revealing that teen-age drinking and drunkenness had become a national problem. Surveys thus far made showed percentages from eighteen to ninety in teen-agers who drink.

(4) The enormous consumption of grain, fruit, sugar, and other food elements in the manufacture of alcoholic beverages constitutes an immense waste of natural resources. This is especially true at a time when millions of people in the United States do not have enough good food in spite of our high standard of living ad our economic prosperity. And the food consumed in the making of alcohol

could be of immense help in relieving the hunger of many millions of people in Asia and Africa who never know what it means to have a satisfying meal.

(5) The liquor traffic has never achieved distinction as a law-abiding industry. While most retail establishments obey regulations and the majority refrain from selling liquor on Sundays, on election days, and on other prohibited holidays, yet there are many violations. Moreover, the lack of a uniform national law about selling to minors permits immense violations. For example, in New York the age limit is eighteen, whereas in New Jersey it is twenty-one. All that is needed for boys and girls of nineteen in New Jersey to saturate themselves with alcohol is to ride the ferry across the Hudson River or travel by bus through one of the tunnels.

(6) The prevalence of bootlegging and moonshining, notwithstanding the glib promises and assurances given by the liquor interests that repeal of the eighteenth amendment would do away with this illegal liquor traffic, is another debit. According to Donald I. Rogers in the New York Herald Tribune, bootlegging is now higher than at any time within the past twenty-five years. This hits three ways. First, it deprives state and federal governments of tax revenue. Second, it takes away profits from the legalized liquor industry. Bootlegging and moonshining are reputed to produce and distribute double the quantity of liquor made available by the legalized industry. Third, it compels the employment of an immense force of state and federal police agencies to hunt down hidden liquor stills and close up illegal retail disposal outlets. These law agencies work day and night. The illegal traffic is well organized by racketeers and fabulous fortunes have been made in it.

(7) All across the land the jails are overcrowded. Alcohol rehabilitation institutions are taxed to capacity. The organization known as Alcoholics Anonymous does a thriving business and renders a sadly needed service in redeeming multitudes of people caught in the frightful throes of alcoholism. No such institution was known twenty-five years ago. No one has calculated the huge public and private expense necessary to maintain these institutions for the housing and retention, or the possible cure, of hordes of drunken bums and sots that are cast by the liquor traffic upon the human trash heap. Moreover, absenteeism from industrial plants and other factors of alcoholism now cost American industry one billion dollars a year.

(8) What is inexpressibly sad to contemplate is the increasing number of women drinkers. Many are known as "solo" drinkers. Take a walk through any cocktail lounge of a hotel during the afternoon or evening cocktail hours and observe the many women, victims of the liquor habit, who sit there without female companions or male escorts. Their lone presence is evidence that something is wrong with their personalities. Instead of consulting a competent psychiatrist they vainly try to remedy their maladjusted personalities with more and more alcohol. The woman "solo" drinker was an unknown phenomenon in American life prior to the repeal of prohibition.

(9) Terrifying is the steadily increasing number of confirmed alcoholics, now estimated at five million. According to the U. S. Department of Public Health, alcoholism is now the fourth most prevalent disease among the American people, exceeded in number of patients only by heart disease, cancer,



A. Devaney

No one has estimated the cost of maintaining institutions for the housing and retention or possible cure of the hordes that are cast by the liquor traffic upon the human trash heap

and mental illness. The old term *alcoholic* has become something new in the American vocabulary.

What makes this so ominous for the future of the nation is that ten years after repeal, one out of eight confirmed alcoholics was a woman. Today one fourth of all alcoholics are women! And the quacks are crowding in on these unhappy, wretched people, seeking to profit from their affliction. In its issue of March 22, 1958, the New York World Telegram carried a feature article on these charlatans and quacks, and the fraudulent, so-called "rest homes" for the victims of alcoholism. All seek to mulct the afflicted and their confused and distressed families with vain promises of remedying the illness.

(10) The advertising industry merits severe condemnation in creating a liability and a debit in this alcoholic balance sheet. Gone is our previously cherished American privacy. Violated is the security and the sanctity of the home which from time immemorial the American has regarded as his castle. Through radio and television, by magazine and newspaper, every home today is invaded by the seductive pleas of the liquor traffic. In a recent full-page newspaper advertisement the brewing industry proudly boasted that beer is now served in two out of every three American homes. What a colossal tribute this is to the pernicious power of American advertising.

Of course, any American can shut off his radio and television and he can cease reading, but what a price he would thus have to pay for maintaining his freedom from liquor invasion. And if he seeks to escape it by a drive into the country, the omnipresent billboard advertisement claims his attention and seeks to lure him to drink. In its promotion of the use of alcohol the liquor traffic is guilty of the most brazen effrontery, of lack of good taste, indeed of offensive sacrilege.

Thus far all efforts to curtail liquor advertising, especially through radio and television have been futile. A bill introduced into the Senate a year ago by Senator William Langer never emerged from the Senate Committee on Interstate and Foreign Commerce. A few public hearings were scheduled but these were largely a sop to people opposed to liquor advertising. Said the Senator as he introduced his bill, "Alcoholic beverage advertising is educating Americans to turn their homes into drinking places and their children into juvenile delinquents."

(11) Finally, the huge casualty list on the highways constitutes a frightful indictment of the liquor traffic and adds unspeakable tragedy to the balance sheet, because alcohol and gasoline do not mix. Even the liquor industry itself recognizes some responsibility for highway tragedies and mutilations, as is shown by the now familiar New Year's Eve distillery advertising, "If you must have one for the road, make it coffee!" For it is now a well-established fact that one for the road really means one for the morgue. And to protect themselves, the liquor interests also admonish you, "If you drive, don't drink; if you drink, don't drive."

How many thousands and thousands of people of all ages have been horribly mutilated, crippled for life, or instantly killed on the streets and highways across the United States because somebody was driving while under the influence of liquor will never be known. Some day a life insurance actu-

What God Sees

Glen Weimer

GOD sees every person as important and worthy of His care, compassion, and concern.

God's vision of souls staggers the mind, measures and judges the limited love of the heart, and challenges the laggard will of man.

God has intended the church to live by his vision of man, to spread the knowledge of his love, and to encourage souls to find peace at the feet of Christ.

God sees the really great things about man — every man — and ceaselessly labors to bring them to glorious fulfillment.

My life is a field wherein God is at work!

My heart is a kingdom God is seeking to subdue!

My strength is a resource God wants to use in world building!

My mind is a creative power that God wants to employ in the blessing of souls!

My life kept as my own can never mean much, but given to God it can be the channel of immeasurable blessing to souls.

Jesus came to enfold my life in the sheltering flame of divine love — through him I am bound to the heart of God, as the bark of a tree is bound to the tree.

The church is the body of those who let God cast their lives into likeness to Christ.

God is recreating the church today, making it big enough to carry the ocean waters of his purpose.

O Father, so often my life is not worthy of thy love, and far too small for thy mighty thoughts and plans. Make me big enough in soul for the thoughts that thou wantest to become life in and through me. Amen.

ary, in order to cultivate new life or accident insurance rates, will make it his business to calculate these highway casualties. According to the Hartford Courant, the United States with its highway death toll of 23.4 per 100,000 outranks every other nation on earth.

The mere fact that one large insurance company offers accident policies at considerably lower rates to people who do not drink, is evidence that liquor driving has become a frightful menace. There seems to be a studied effort, a stern determination in the newspapers not to publish the grisly statistics, and to play down any publicity whenever a highway casualty is discovered to have been due to liquor.

What is more serious is the absence of pressure on the part of municipal authorities to hold such drivers responsible. In my own county of Westchester in New York State the Yonkers Herald Statesman reports that in ten years hundreds of motorists have escaped criminal prosecution for alcoholic fatality cases because of failure of municipal authorities. Yet more than half of the 589 automobile deaths in the county during the ten-year period were definitely traceable to driving while under the influence of liquor. There has not been a single conviction. Many officials admit privately, said this newspaper, that the pressure upon them and on doctors, lawyers, and judges to hide the evidence "is terrific." In New York City in 1957 more than half of the automobile drivers who were instantly killed or who died within twenty-four hours after their accidents, according to the New York Times, were under the influence of liquor.

Here is indeed a grim, sorry, disillusioning, tragic alcohol balance sheet. In the realm of corporate finance any business concern whose balance sheet showed such a preponderance of liabilities and debits against assets and credits would instantly be haled into court as bankrupt. How many more years must pass before the American people come to realize that their liquor policy, resulting from the constitutional repeal of the 18th amendment, has brought about social and moral bankruptcy? This is the situation and this is the question that confronts them on this twenty-fifth anniversary of repeal.

QUESTIONNAIRE

MARY E. BROUGHER

Can you walk in a beautiful garden
And say, "There is no God"?
Can you follow in paths of mercy
Where righteous men have trod;

Can you stand outside in the starlight
And, gazing into the sky,
Catch a glimpse of life eternal—
And that God exists, deny?

Can you match with paint on canvas
The glory of setting sun?
Can you do by human endeavor
The miracles God has done?

Can you enter a house of worship
Where others are gathered in prayer,
See them kneeling in reverence humble,
And fail to find God there?

Can you notice the ageless wisdom
That a baby's eyes reveal,
Clasp the hand of a friend or loved one,
And not God's presence feel?

From the tip of majestic mountain
To the depth of the surging sea,
The guiding force of the universe—
You name it "Destiny."

I call it an all-wise Being
Who governs by intricate plan:
God—with almighty power,
God—with love for man.

The Eyes of God See

Kirby Page

The eyes of God see. Nothing
Is obscured from his vision,
Absolutely nothing, not even
The invisible. From his
Mercy-seat he looks across
The endless universes and
Into the depth of every
Human soul. He beholds the
Twinkle of every star and
Reads every thought of man.
The plaintive cry of a
Starving child in India he
Hears, and the moan of a
Leper in China. His heart
Throbs with the anguish of
A deserted wife in Brazil,
And beats in unison with a
Bereaved mother in Peru as
The sod falls with heavy
Thud upon the coffin of her
Only son. Deeply does he
Enter into the misery of a
Lovely young girl in Sweden
Who has been betrayed and
Spurned by the man she loves
More than life itself. God
Writhes in torment with
A father in Spain whose
Son followed paternal
Example in a life of crime
Which was snapped out on
The gallows. He feels the
Shame of a Negro in Georgia
Whose days are filled with
Cruel humiliations at the
Hands of arrogant white men.
He goes with the delivery
Boy in Montana bearing the
Fatal message that dear John
Was killed in the line of
Duty. Yes, "a voice is
Heard in Ramah, lamentation,
And bitter weeping, Rachael
Weeping for her children."
That voice is heard by the
Loving Spirit of the
Eternal, and every cry of
Suffering from every human
Heart. God really is as
Compassionate as was Jesus
When in anguish he wept
Over the people of
Jerusalem. "Blessed be
The God and Father of our
Lord Jesus Christ, the
Father of all mercies and
God of all comfort."
Amen, amen, amen.

At the End of Our 250th Year

The effect of the anniversary year is being reflected in a resurgence of interest and vitality in the life of the church.

D. W. Bittinger

NOW that we are near the end of our two hundred and fiftieth anniversary year as the Church of the Brethren, it is good to ask these questions: What have we achieved? What have we learned? Where will we go from here?

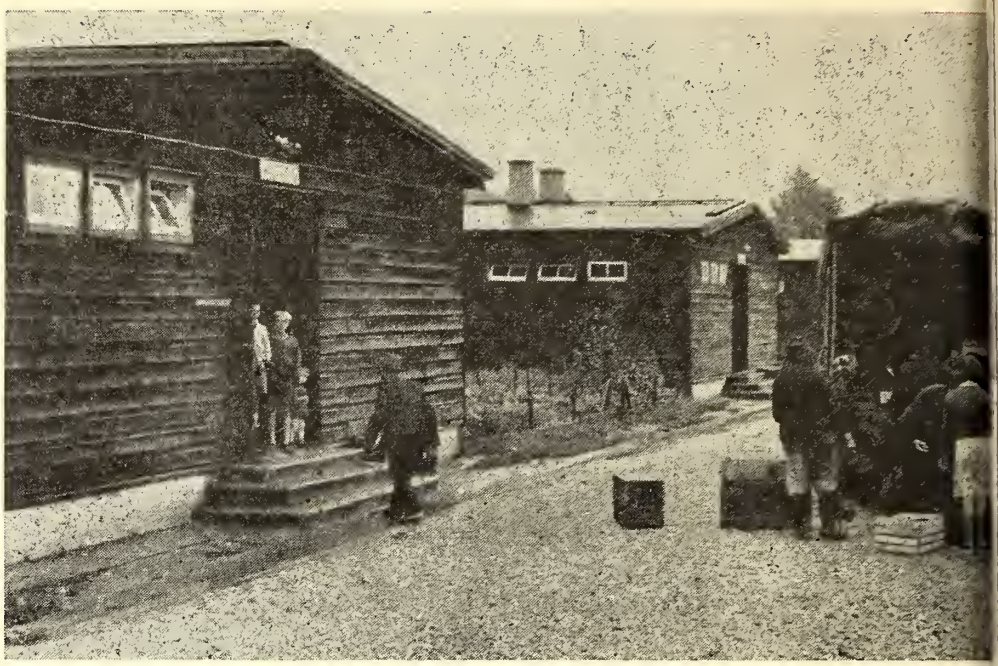
Writing personally as one upon whom was placed heavy responsibilities through the year, I would like to share a few impressions.

Two vivid impressions grew out of our experiences in Europe. These were pinpointed in the little "House of Peace," in Kassel, Germany. This Friedenshof seemed smaller than it really was because it stood in the midst of large churches which had been bombed and blasted in the war. Their steeples, though twisted and broken, still stood, pointing like crippled fingers toward the sky. In this House of Peace, at the base of these upward pointing fingers, young people from various parts of the world met together with German and American parents of exchange students, government and church officials, and others who came to talk about the work of God's kingdom.

The German people told us that when the war was over and we of the American churches sent young people to help them instead of our bishops, our college professors, and our highly trained technicians, they at first were alarmed, almost insulted. What could these youth do for broken cities and destroyed homes? What did they know about the church? Did they have any knowledge of ecclesiasticism and theology?

They soon learned, the Germans continued, that these Christian youth were not as deeply interested in theology as they were in helping people who suffered. They were not as much concerned about rebuilding the broken cathedral walls as they were about helping the people who had worshiped within these walls. These youth came to Europe with willing hands, with clothing, with food.

The European church began to see that we of the American churches were sending to them the most precious thing we had, our youth. They learned that we were willing to entrust our children to those who formerly had been our enemies, because we loved our enemies. As this realization grew, their respect for the American church grew. Their understanding of the place of youth in the life of the church broadened, they told us. They saw that youth might be able to rebuild the concept of the Christian church as a serving, loving, forgiving body of Christ's children. The German people testified over and over to us of their high regard



Volunteers have helped in refugee camps and in resettling refugees in other countries

for the significant work of *diese Jugend*. The Germans thanked the American church for their youth; they thanked the youth for helping them with their hands and teaching them with their deeds.

Tied immediately to this increasing respect for youth in the life of the church, the German people told us, was a growing understanding of the demanding necessity to bring religion out of the cathedrals, where it often gets musty and cold, and to give it hands and feet. That is what these youth had done. The Europeans did not believe that theology is any less important today than formerly or that ecclesiastical organization is no longer necessary. But they were led to discover that ecclesiasticism and theology without a program of loving, helpful service is insufficient and incomplete.

They testified that *diese Jugend* helped them to discover that. European churchmen and government officials went so far as to suggest that the contribution of the Church of the Brethren to Europe, larger even than its cattle and its material goods, was this demonstration of a religion which has at its center the loving heart of Christ, but which also has hands and feet, a program of loving service.

They and we discussed this together throughout the summer, all over Europe. It was our common agreement, growing out of these experiences and discussions that the churches of Europe and the churches of America can each help the other to a more complete understanding of the kingdom of God for which Christ both lived and died. For this reason they believe that the Church of the Brethren should not withdraw from Europe, even though much of the material aid work is done. We, as churches and as Christians together, should keep on discovering things about our Christ.

The Spirit of God can come close to us if we will let it. I think this was demonstrated in many ways during the year. The experiences at the Germantown love feast and by the graveside of Alexander Mack set the tune for a deeply spiritual year.

The church faced business items at Annual Conference over which there was a wide divergence of opinion. One thing which all of us had in common, however, was that we wanted to be led by the Holy Spirit to discover God's will. A remarkable spirit of Christian courtesy, of prayerful searching, of highly regarding the other person's personality and opinion, and of waiting for God's leading was manifested.

The final session, or convocation, during which we asked God to commission us to go out and live like Christians in our homes, our communities, and wherever God would lead us, was helpful, particularly to those who have gone across the seas. Letters which have come back from them since have indicated that the memory of that night is sustaining them in hard places.

God came especially close also when several hundred of us stood beside the River Eder in Schwarzenau, near the picturesque bridge, surrounded by the memories of Alexander Mack, and rededicated ourselves to the service of the Lord as he would direct us.

Even tragedy brought us close to God as

a mutual family feeling of sorrow was felt all across our Brotherhood when some of our members were lost in accidents at sea and upon the land. We can thank God that the thousands of miles of travel which were entailed in attending Annual Conference and journeying to Europe did not result in more accidents. God's protecting hand must have been close to us. For those families which did suffer losses we are still united in prayer. This sorrow has brought us all nearer to one another and nearer to God.

We did spend quite a bit of time analyzing what it is we as Brethren believe. This was good for us. We tried to lift our specific teachings out of their long background of history and to discover how they can be most helpful in furthering God's kingdom in the present world. There was some praising of ourselves. The effort, however, was to steer clear of self-praise, and to concentrate on what we as individuals and as a church are called of God to do now and in the future. This is a quest which we should forever pursue.

The Church of the Brethren has set some great goals during its two hundred fiftieth year. It is interesting that the culminating and climaxing emphasis of the year centers upon evangelism. Foundational preparation has been made for this by the earlier emphases of the year: repentance, prayer, a clearer knowledge of what it is we believe, a deepened stewardship. Now all of this should culminate and continue in an explosive evangelism. But none of these emphases should ever cease.

This has been a great anniversary year. But its real success will be determined by how we live next year, and the next! The spirit of God should abound more fully within us. Our wills should have more completely become his will. Our total stewardship should have been enhanced. Our hearts should be more loving toward all others. Our Christian beliefs and message should be clearer to us. We should feel compelled to proclaim and to teach the message more urgently to others.

This has happened to some. Has it happened to you?

Christian Worship

Continued from page 4

glory." The majesty of God overwhelmed Isaiah with rushing clarity.

To those who seek him, God reveals his greatness. Those who meet him in this way are impelled to praise and adoration. For us today as it was for Isaiah, the first act of worship is praise. The realization of God's power, majesty, and goodness — a realization that wrenches from us exclamations of praise and adoration is the beginning of worship.

Isaiah, when confronted with God's goodness, became painfully aware of his own shortcomings. God's holiness was like a searchlight illuminating the hidden recesses of his life, and flaws long hidden became startlingly obvious. In painful humility Isaiah was driven to confession. So it is with us. When we are confronted with God's goodness and compared to the example of Jesus Christ, we, too, are driven to confession.

The humble words of Isaiah's confession, "Woe is me! for I am a man of unclean lips," were followed by the assurance of God's pardon, and by an expression of his cleansing power. Perhaps we can recall being overwhelmed by a minister's urgent call to confession, and having thrown ourselves on God's mercy, having been left feeling hollow and empty. Perhaps something was missing: the assurance of God's pardon.

Cleansed and renewed, Isaiah next heard the challenging query of God: "Whom shall I send, and who will go for us?" After having felt God's cleansing and having been renewed by his power, we, like Isaiah, must experience the thrill of his challenge. It is not enough to "build an atmosphere" or "create a mood" or even to invoke admirable emotions. Christian worship must present to the worshiper a challenge — an opportunity for commitment — as specific as possible. When the worshiper accepts God's challenge, worship moves naturally to an act of self-dedication.

With this accomplished the worship experience is almost over. As though hesitant to leave, the worshiper pauses to consider the mystery that has been worked in the church and in himself, and he thanks God through Christ for making it possible. Then the blessing of God is invoked, and worship ends with an act of praise, the note on which it began.

This is the basic pattern for worship. It is both Biblical and historical. Liturgy provides the tools, methods, and techniques for best performing this act. The liturgical practices of the Brethren have not always provided either for the realization of this pattern or for beauty. We need to understand the purpose and pattern of worship, and the possibilities of an effective liturgy that we may make a more vital witness to our faith in the Lordship of Christ.

I WALK THE CORRIDORS

Leo Lillian Wise

IT WAS the seventh time in this particular hospital that I walked the corridors. But there was a difference this time. Events had passed in quick succession much as scene follows scene upon a screen. As had been the case six times before, my husband was the patient.

For a number of years my husband has been a diabetic. He has had to be on a prescribed diet and a careful use of insulin daily. One year ago he was in the hospital for fungus pneumonia. After he returned home a different type of insulin with a stronger dosage was ordered.

After he came home from the hospital he was in bed for a month. Then contrary to what we had been led to expect he was able to be out of bed and moving about. For about ten weeks he continued to work and then had to cease because of the onset of winter weather and also because his strength was ebbing low. Now he was content to adopt a slower pace, reading the newspapers, watching the television shows, or just plain resting.

Later we found it necessary to move and for the next four weeks my husband went down hill fast. Then came his removal to a hospital with the instruction for X-ray pictures.

In the afternoon after the picture had been taken I found soon after my arrival in the hospital that Ralph was being moved out of a semi-private room into a private one. Inquiring as to the reason I was told, "The picture does not look good. We'll know more when it is interpreted in the morning."

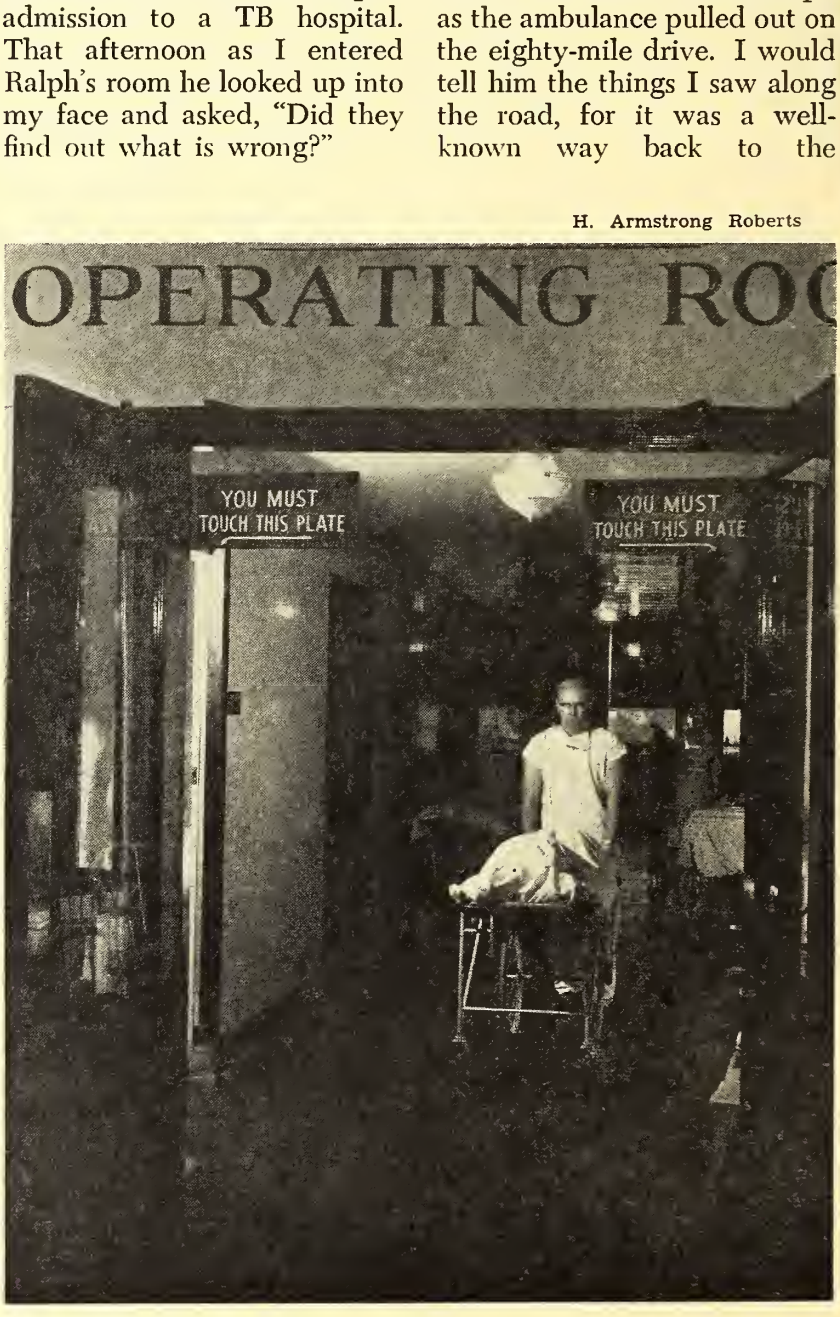
Next morning when the doctor called his first words were, "You knew last night that it isn't going to be good, didn't you?" I asked, "What is it?" His answer, "TB," somehow seemed so fantastic that I could hardly take it in!

The next thirty hours were hectic ones. Arrangements had to be made at once for Ralph's admission to a TB hospital. That afternoon as I entered Ralph's room he looked up into my face and asked, "Did they find out what is wrong?"

I told him all the steps being taken to arrange for his admittance to the Oak Ridge hospital which serves fifteen counties in our state. There was very little sleep for me that night and I can well imagine very little for Ralph; he was not beating against the bars but I know he was marshalling his own spiritual resources.

One o'clock the next afternoon I was seated beside Ralph as the ambulance pulled out on the eighty-mile drive. I would tell him the things I saw along the road, for it was a well-known way back to the

H. Armstrong Roberts



scenes of his growing-up days.

I planned to return to the county seat the following Monday to fill out the formal papers for his admission since he had gone in on an emergency basis. On Sunday our daughter and her husband went to see him and upon their return reported to me, "Dad is suffering so very much with his left arm, and the finger nails are blue!"

I wonder now why I did not catch the significance of that but because he had been having trouble with bursitis in both arms for the moment all I could think of was bursitis!

Early on Monday I drove the eighty miles to my destination and went at once to the office of the county health board. As I asked for the woman I was to see and stated my name I became aware of a curious stir going through the room. "Be right with you in just a moment," said the county health nurse.

When she reached me her first words were startling, "Go right out to Memorial hospital to give your permission for immediate amputation of your husband's left arm!" Small wonder that for a moment I felt faint but only for the moment, for after a few more words I was on my way.

Once at Memorial and having found my way to my husband's room the surgeon met me, saying, "We're going to do all we can first to attempt to save your husband's arm before definitely deciding to amputate." I assured him I would place every confidence in him and the work that would be done, for although Ralph had been there a scant half hour it was very evident work was being carried on without let-up.

Thus I began my walk through the corridors. Not only the visible hospital corridors but the invisible ones stretching far on all sides. So many things to think of. I must make arrangements to stay nights in the home of a nephew. I must get in touch with one daughter eighty miles distant and the other twenty-four hundred miles away.

I had been shown some of the results of the tests and they did not bode for good. All night long I prayed for a miracle. In the morning when we arrived early we were told that Ralph would go into surgery in ten or fifteen minutes. Over night the hand had turned black.

I felt that I could not tell my husband of the impending loss of his arm. The little floor supervisor said, "I'll tell him for I can't have it on my conscience not to do so." Also the surgeons told him but suffering as he was I do not believe their words made much impression upon Ralph.

I would not have anyone think for a moment that I considered myself to be alone walking this path of suffering; I know better. On every hand I saw fellow partners.

I heard one patient saying, "They tell me to go home and lead a normal life. But what is a normal life?" There was another woman bearing her affliction with a regal air and no murmuring. Her husband was with her every afternoon and evening, both knowing her life will end in the hospital but with devotion and courage facing that knowledge together.

But as I walked my way I had the feeling that we were constantly surrounded by a wall of prayer. Folks whom I could not recall ever seeing before would walk up to ask me, "How is your husband?" Many would softly add, "We're praying for him." Later I was to know that in several churches his name was voiced in prayer. The faithful Sisters of Oak Ridge prayed constantly for him. I was touched by the daughter far away writing thus, "Our friends here all want you to know they are praying for you. And our minister came into our home to pray with us for you."

Perhaps I am a bit unorthodox in my manner of praying,

Continued on page 18

The Family Counselor

Paul Hersch H. K. Zeller, Jr. Jesse Ziegler
Clyde Weaver Leah Zuck Katherine Weaver

The Family Counselor welcomes letters of inquiry. They may be addressed: Family Life Department, General Brotherhood Board, 22 S. State St., Elgin, Ill.

Answer to a "Suspecting Wife,"

Dear Friend,

You seem to possess evidence which implicates your husband in indiscretion. Of course, it is unfair to him if you accuse him unjustly. Any accusations made must be based on positive proof. When you are convinced that your evidence is valid, talk directly with your husband. From his reaction you may discover if the two of you can deal with this problem together. You may need the assistance of a clergyman or counselor.

There may be some things which you can do in your own right. In carrying out the responsibilities of family life you may have permitted yourself to be less interesting and attractive than you ought to be. You will want to be as charming as ever to recapture his love. It is difficult advice, but you ought not to retreat from your husband in rebellion or repugnance. He needs you now more than you realize. Do your best to help him see that your love for him is genuine and will transcend all barriers.

Harry K. Zeller, Jr.

KINGDOM GLEANINGS

A new BVS project has been opened in Elkton, Md., in co-operation with the YMCA. Richard Dunham of Lombard, Ill., is the first volunteer to be assigned to work on this project.

"We will send Brotherhood Fund money to you monthly," writes a treasurer of a Pennsylvania church that desires also to support the Annual Conference decision which recommends monthly remitting of all benevolence funds.

O. E. Maelhorn, 113 S. Atherton St., State College, Pa., would like to obtain four copies of the book, Lost Children of the Alleghanies, for his four grandchildren. If anyone has a copy he is willing to dispose of, write Brother Maelhorn at the address given.

About 115 persons attended the second subregional Brethren Service training conference, held at Harrisburg, Pa., on Nov. 7-8 for the Eastern Pennsylvania, Southern Pennsylvania, and North Atlantic districts. Members of the Brotherhood Brethren Service staff served as leaders.

A Protestant organization known as Evangelical Students held special prayer services in Berlin for the success of international talks on halting atomic weapons tests. The group also appealed to local parishes to join in prayers for world peace and for an end to nuclear bombing experiments.

Raymond R. Peters, for six years executive secretary of the Church Federation of Greater Dayton, has accepted the call of the Mack Memorial church, Dayton, Ohio, to become its pastor on Jan. 1. Brother Peters has been interim minister since Earl M. Bowman has been unable to serve because of ill-health.

Proposals in the United Nations to declare a World Refugee Year were endorsed by the Lutheran World Federation's executive committee at its annual meeting in Strasbourg, France. In a resolution, the committee expressed its "deep interest" in the plans and pledged its support and continued co-operation "in a joint international effort to relieve the plight of homeless people throughout the world."

From the estate of Esther V. McCormick, Highfield, Md., the General Brotherhood Board has received $1,276.97, which added to an amount previously received totals $5,804.73. In her writings, Sister McCormick refers to her intention to have been a missionary abroad and the making of this bequest to help fulfill the purpose of her heart. She was a member of the Welty congregation, Southern Pennsylvania.

Standing Committee Delegates

First West Virginia: Owen Stultz, Melvin Slaubaugh; alternates, Robert Bane, Mrs. Mildred Lambert.

An eighty-year-old Canadian woman, Mrs. J. Arthur Long, greets every passenger arriving at the port of St. John, New Brunswick, and offers a Bible in any one of twenty-eight languages as a welcome to new arrivals in Canada.

Camp Pine Lake (Iowa) planning committee and board has accepted the plans for a new central building to provide facilities for dining, a kitchen, offices, toilets, and staff lodging. Plans for the $40,000 to $50,000 building are to be presented to the district meetings of three Iowa districts for approval.

Both co-presidents of the United Church of Christ report that they are pleased and encouraged with the progress being made by the union of the Congregational Christian General Council and the Evangelical and Reformed Church, which formed the year-old denomination. The United Church has a combined membership of more than 2,140,000 in some 8,310 congregations. Agencies of the two merging groups are in the process of integrating.

The Fifth World Order Study Conference, sponsored by the Department of International Affairs of the National Council of Churches, was held on Nov. 18-21, at Cleveland, Ohio, on the theme, Christian Responsibility on a Changing Planet. Official Brethren delegates were: Desmond W. Bittinger, president of McPherson College, Eldon Burke, professor of international relations at Manchester College, Jacob T. Dick, pastor at Akron, Ohio, Arden Denlinger, Manchester College student, and W. Harold Row, executive secretary of the Brethren Service Commission. Ralph E. Smeltzer, director of social education, attended as a member of the sponsoring department.

Daily Bible Readings

Dec. 1	Ps. 121:1-8
2	Isa. 40:1-31
3	Isa. 53:1-12
4	Isa. 55:1-13
5	Micah 6:6-15
6	Matt. 5:1-16
7	Matt. 5:17-48

Report on Call Commitments to the Brotherhood Fund

Four hundred seven congregations reported call goals for the Brotherhood Fund totaling $934,455 as of Nov. 12. This is $355,903 more than was given to the Brotherhood Fund by these churches in 1954-55 or a 61.5% increase. Eighty-seven congregations have reported commitments of $13 or more per capita. Sixteen churches have a per capita commitment of $20 or more.

Salamonie, Ind., has set its Brotherhood Fund Call goal at $8,010 making $36.46 per capita for that congregation.

Nettle Creek, Ind., reports a goal of $7,500, making $32.61 per capita.

New Paris, Ind., with a goal of $13,000, has an average of $36.46 per member; *Green Hill, Md.,* $2,500, $30.44 per capita; *East Petersburg, Pa.,* $10,000, $31.60 per capita.

Brotherhood Theme: Brethren Under the Lordship of Christ

Southern Ohio will hold a series of sectional conferences on Brethren Service on Dec. 3, 4, and 5 at Troy, Bear Creek, and Oakland. Leaders of the conference will be: Ralph E. Smeltzer, on the topic, The Church and the Community, Ed Crill, on The Future Role of BVS, and Thurl Metzger, on Material Aid and World Peace. On Sunday, Dec. 7, a district Brethren Service rally will be held with Desmond W. Bittinger as speaker.

An anthology of poetry written by Brethren women is being prepared for publication in 1960 by the Brethren Press. All women who wish to send poems for possible inclusion should send them to the Editor of Book Publications, the Brethren Press, Elgin, Ill., not later than Jan. 5. Poems previously published in a Brethren periodical should not be sent. Each poem should be typed on a separate sheet of bond paper 8½ by 11 inches in size, with the name and the address of the writer in the lower righthand corner. Do not send carbon copies. Manuscripts submitted will not be returned to the writers.

From General Brotherhood Board Meetings

Twenty-five members of the General Brotherhood Board participated in the regular sessions held at Elgin, Nov. 11-14. F. Willard Powers, one of five new members elected at the Des Moines Conference, was unable to attend because of illness.

The Board had an opportunity to see at firsthand how rapidly the new headquarters building is moving toward completion. Preliminary plans were made for scheduling the dedication of the new building on the afternoon of April 8, 1959, at the time of the spring meeting of the Board. Detailed arrangements for this occasion will be announced later.

A final report from the Board's special Anniversary Committee called attention to the wide distribution and use of anniversary publications, the record attendance at special conferences and the Schwarzenau convocation, and the renewed interest in the history and heritage of the church. The committee said, "When we consider the generous response of the church to the anniversary materials made available; when we take account of the countless and enthusiastic expressions of spiritual blessing from both ministers and laymen; and when we observe the magnificent results of the Anniversary Call among so many of our districts and congregations, we are compelled to conclude that there is a tremendous resurgence of interest and vitality in the life of the church. Our people are better informed about the history, the genius, the teaching, and the program of the church than has been true for a good many generations."

In view of the support given to various anniversary projects, the committee brought several recommendations to the Board which were accepted and referred for implementation to the commissions and committees directly involved. Members of the anniversary committee were Paul A. Bowman, chairman; DeWitt L. Miller; Donald Rowe; Nevin Zuck; B. F. Waltz; William Willoughby; and Norman J. Baugher.

Other Board decisions and significant actions by the Board's commissions will be reported in next week's issue.

Harry K. Zeller, Jr., has been called to the pastorate of the La Verne church, Calif. At present pastor of the McPherson church, Kansas, he will assume his new post on July 1.

The North Atlantic District men's work will hold its seventh annual banquet at the Central Schwenkfelder church, Worcester, Pa., on Saturday, Dec. 6, at 6:00 p.m. Dean Homrighausen of Princeton Theological Seminary will be the speaker, according to John R. E. Hoover, district secretary of men's work.

The Church Calendar

November 30

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Teaching by Parables. Mark 4:1-34. Memory Selection: Be doers of the word, and not hearers only, deceiving yourselves. James 1:22 (R.S.V.)

Dec. 2-3 Southeastern Region district fieldmen's meeting, Bridgewater, Va.
Dec. 3 Brethren Service sectional meeting, Troy, Ohio
Dec. 4 Brethren Service sectional meeting, Bear Creek, Ohio
Dec. 5 Brethren Service sectional meeting, Oakland, Ohio
Dec. 7 Southern Ohio Brethren Service mass meeting, Pitsburg, Ohio
Dec. 10 Human Rights Day
Dec. 14 Universal Bible Sunday
Dec. 26-31 Southeastern Region recreation laboratory, Brethren Service center, New Windsor, Md.
Dec. 26-31 Eastern Region recreation laboratory, Elizabethtown College, Elizabethtown, Pa.
Dec. 28 — Jan. 3 Central Region recreation laboratory, Manchester College, North Manchester, Ind.
Dec. 29-31 Brethren Student Christian Movement conference, La Verne College, La Verne, Calif.

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. S. Clyde Weaver of Lancaster, Pa., in the Peach Blossom church, Md., Nov. 30 — Dec. 7.

Bro. Ernest Jehnsen of Battle Creek, Mich., in the Hope church, Mich., Dec. 1-7.

Gains for the Kingdom

Twenty-eight baptized in the Waka church. **Twenty** baptized in the Virgwi church. **Fourteen** baptized in the Dzangola church. **Twenty-seven** baptized in the Sura church. **Eight** baptized in Kithlindila village, Lassa congregation. **Eight** baptized in Bitiku village, Gulak congregation. **Sixteen** baptized in Pelaciroma village, Garkida congregation. **Twenty-nine** baptized in Nggroaba village, Marama congregation. All of these churches are in Nigeria, West Africa.

Eight baptized and two received by letter in the Bremen church, Ind.

One baptized and two received by letter in the East Fairview church, Pa.

Four baptized in the Daleville church, Va.

I Walked the Corridors

Continued from page 15

for the burden of my petitions each day has been, "O, dear Lord, he is in your hands. Give me strength just for this day."

I recalled that in the past upon some other occasions some have said to me, "If you just had faith, you could ask for healing and it would be granted!" I wonder sometimes if God is always pleased by our demands. Of course, we should ask – ask in faith believing that he can and he will if all things work together. I question whether anyone has the ability to gauge the depth of faith. I have assurance that my petitions will be answered in God's way. Meanwhile, I hung on to my belief that a miracle would come.

When the surgery was over and Ralph was back in his room we were told, "He had the same thing that Cardinal Stritch had! We think he will recover nicely." These doctors have repeated over and over to us that the man has so many strikes against him and yet they expect him to recover nicely!

Since he also had the TB condition he had to be in isolation at Memorial but the man was too ill to be annoyed by that fact. Being moved into and out of three hospitals in less than nine days coupled with heavy sedation so necessary contributed to confusion of mind. If ever nurses were good and kind his were. So many complications to bob up but each day was met as it came along and ere long he was feeding himself.

Stitches were removed and when Ralph returned to Oak Ridge it was noted on his papers, "Amputation healed and dry." Was that the miracle I had prayed for? We had feared that the arm would not heal.

Now again he must undergo more and more tests to determine how much TB he has. The TB specialist has told me, "He has as much TB in his lungs as anyone can have and still live. His mental attitude is fine. As long as we can keep diabetes in check there is hope; if not, then trouble."

Ralph said to me the other day, "Of course, my arm hurts but I'm not going to complain about it!" He had led a very active life.

So many of his friends have mourned, "Why did this have to happen to him? He has always lived such a good clean life!"

If you must stop to wonder, then ask why did it have to happen to Cardinal Stritch on the threshhold of new activities and new honors? Life has so many unanswered questions; hammering our heads upon the problems does not answer them.

As I walk the corridors I come to the conclusion that it is not so much what life does to you that counts as it is what life does through you. Since the load is there what shall I do with it? If I pick it up, somehow strength will be given me to carry it. But suppose I refuse to stoop and pick up the load, then what? Just this, I would add to the sum total of woe and misery in the world. Far better to discipline myself and walk the corridors.

The questions are not all answered. We do not know what are the chances for Ralph's ultimate recovery, if any. But this too we shall take a day at a time. Like the one who asked "the Man at the gate" – for a light, we also are given the assurance, "If you put your hand into the hand of God and go out into the dark that will be better than a light!"

Faith of Our Fathers

Roy White

WHAT did our fathers believe? What did they preach? This much at least: *A ringing protest against war.* They told the wickedness and futility of war. They reminded the three dominant churches that they were denying their Lord when they laid their country waste in their suicidal religious wars. Indeed, they were in serious danger of killing off the entire population of their land.

Today the only difference is that conditions are even more desperate. Are there prophets among us with as much courage and power from above as there were among our fathers? God still has few believers with courage to speak out prophetically in trying to save this crazy, wounded, fouled-up world.

The utter necessity of following Jesus. Our fathers were a part of the group called Pietists. This group insisted that true saving faith was strong enough to save us from the sins which formerly mastered us, that those who call Jesus Lord must obey him if they mean it, that all who actually are under the grace of God show that same grace in their daily walk.

Today this plain Bible doctrine is much neglected. Bible readers mark the book *G* for grace and *F* for faith, but who ever marks his Bible *T* for God's test of salvation? This is not just an oversight. Popular preachers simply cannot afford to preach this fundamental gospel doctrine and the average so-called Christian is determined not to hear it – not until the final day of judgment.

We might save many people from hell if we told them plainly how God says he will judge our faith and decide about our salvation, for he will do exactly as he says he will. Our fathers did not evade or compromise in preaching this fundamental doctrine.

The urgency of reading your Bible for yourself. It is one thing to memorize selected portions of the gospel and quite another to be familiar with the whole book. The Bible now is available in record form, so that any family may listen to it during a meal or an evening period. They could hear the entire New Testament in a little over a month, at half an hour a day. That

would be much easier than one course at school. It would cost around $20. Yet the average believer thinks he cannot afford that much time and money, although his radio may cost much more and he has time to listen by the hour. Is he right in that or is he making a mistake?

Many persons think the Bible contradicts itself. Indeed it does contradict many a man's theology. But anyone who does not take the time to reread the New Testament until he ean see the simple, harmonious unity of it is dangerously ignorant about his salvation. When such sayings as, "Whose end shall be according to their works," seem a contradiction, it is quite probable that the reader is spending too much time with men and not enough time with his Bible.

When James spoke of weak and unreliable believers twisting Paul's words to their own destruetion he did not say they would miss the blessing. He said they would miss heaven. It would be a great service even to some with a Bible under their arm if you could get them to read it all and then believe it. That does not mean to pick verses from the Bible to support some man's theology. And God is not interested in the kind of excuse offered when men reject fundamental Bible doetrine. But today, as in the days of our fathers, not many people are going to read all their New Testament in faith, in humility, and with deep concern.

Still our fathers tried, and with some success. Now it is our turn.

A Master of Diplomacy

C. H. Cameron

IN A very personal letter to his friend Philemon, Paul suggests that God had a hand in this temporary parting of the master and his slave that the slave might be returned to his master forever, transformed from being useless into being profitable and beneficial. It could be interpreted that Onesimus had been guided by God in making contact with Paul. Because of the rare good judgment of Paul in handling the different phases and persons involved in this human drama he succeeded in dealing with a delicate and difficult situation and in completing what he felt God had assigned to him.

Because of his keen insight into human nature and of his fatherly concern for a fellow man in trouble he was used by God in transforming a young life into a useful co-laborer with God, one who, according to tradition, became one of the great church leaders of that age. Because of the spirit in which this slave was returned to his rightful owner, that master may have had a deeper spirit of Christian service.

This letter is a gem of deep concern and of balanced thinking on the part of Paul. While Paul refers to himself as a prisoner before the law he lists himself as a prisoner in a far greater and more significant sense; he is prisoner of the Lord Jesus Christ. It was a mark of Paul's true greatness in reminding Philemon that he could have demanded certain things of the latter but that he preferred to ask that they be done. Paul did not wear his authority on his sleeve nor as a chip on his shoulder, but it was with a telling humility that he requested such a favor, not because he had a right to do so.

What an important lesson we all could learn from Paul's approach! Here is one of the finest examples of a person's wholesome attitude concerning his relationship to God, to others, and to himself. God through Christ was the most important force and purpose in Paul's life, his responsibility to others came second, and his own interests and desires took third place.

"I am third" could well be the order in which we all should place ourselves. The poisonous germs of abnormal self-esteem, the contempt for and the distrust of others, the jockeying for positions of preference over and before others, and the prejudices to which we are heir and which we build up within ourselves — all these and more would quickly disappear were we to try sincerely to place ourselves in the right order of our importance.

Paul convinced Onesimus that his problems would be solved only by his going back to his master and by discharging his responsibilities not only to this master but likewise to Christ his Lord. He would go back to Philemon as a brother to their mutual benefit. Paul would have liked to keep this slave as his helper in his great work but he felt that Philemon had a legal and moral right which would have been abused had Onesimus not returned.

How feelingly Paul expressed himself when he wrote, "Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: but without thy mind I would do nothing; that thy benefit should not be as it were of necessity, but willingly. . . . [He is] not now as a servant, but above a servant, a brother beloved, especially to me, but how much more unto thee, both in the flesh and in the Lord?"

Paul went so far as to suggest to Philemon that if Onesimus owed him anything he should charge Paul's account with it. Would we be willing to do as much, or would we volunteer to stand sponsor for a thief? How often we have failed to reach people because we have insisted on gilt-edged assurances from them before we share with them our friendship! How often could we turn dismal failures into brilliant successes if we let people know that we have confidence in them? The blessings from heaven come not from remaining within the bounds of what is customarily expected and demanded of us but from privileges from beyond the limits of these demands.

Paul could have fallen back on the theory of "finders are keepers." Had he done so, Onesimus would have been kept as a helper of Paul, and Philemon would have been left nursing a bitterness in his heart. What diplomacy Paul employed, what a faith in others was shown by this prisoner of the Lord!

Paul's special benediction graced the close of this letter, "The Grace of our Lord Jesus Christ be with your spirit." And thus comes to a close one of the greatest epistles written by Paul, a book marked not by the number of its pages, but by the pouring out of a great heart in a gracious message.

God's Word

ENOLA CHAMBERLIN

I know that all the world is God's—
He made it long ago—
The red of rose, the green of tree,
The crystal white of snow.

I know that all the living things
Upon the earth's wide breast
Are part of him, that they are but
God's Word made manifest.

News and Comment From Around the World



Religious News Service

This is one of two stamps depicting the nativity scene which Australia is making available for seven weeks before Christmas. They are designed to emphasize the season's spiritual significance

Episcopal Bishops Ask Compliance With Court Integration Orders

Members of the Protestant Episcopal Church were called upon by their bishops to conform to all court orders pertaining to integration in the public schools. The resolution was adopted at the denomination's fifty-ninth triennial general convention, held in Miami Beach, Fla. Some Southern bishops sharply opposed the resolution.

In a report presented to the convention, social drinking, when done moderately and responsibly, was declared as not being contrary to Christian principles. This report was prepared by the church's Joint Commission on Alcoholism. It pointed out that the Episcopal tradition opposes all abuses of beverage alcohol but does not insist that "the only remedy for this abuse is total abstinence for all Christian people at all times."

Bishop Arthur C. Lichtenberger of Missouri was elected the twenty-first presiding bishop of the church. He will succeed Bishop Henry Knox Sherrill of New York, who has reached the compulsory retirement age of sixty-eight.

A special commission of the church told its convention that one of the denomination's "most bothersome" missionary problems in industrial areas is the tendency of workers to think of it as a "management's church." It warned that the church is making poor headway against secular paganism in America and noted that indications of increasing hostility toward organized religion are already observable.

The House of Deputies of the church sent a message of regret and sorrow to the Reformed Jewish Temple in Atlanta, Ga., which was recently damaged by dynamite.

A record budget of more than $26,876,000 for the next three years was adopted by the convention. A letter from their bishops urged all Episcopalians to become peacemakers and to reconcile communities divided by racial tension.

United Lutherans Report Gains

Membership in the United Lutheran Church in America reached a record total of 2,395,000 in 1957. The figures were reported by Dr. F. Eppling Reinartz, the denomination's secretary, at the twenty-first biennial convention of the church held in Dayton, Ohio. It is the largest Lutheran body in the United States.

One of the major roadblocks threatening the four-way Lutheran merger in which the United Lutheran Church is participating was avoided when delegates upheld a proposal banning ministers ordained by the new church from membership in secret societies. This proposal was part of a report submitted by the Joint Commission on Lutheran Unity. Laymen and clergy ordained before the merger is consummated will not be banned from belonging to lodges and other similar groups. The ULCA does not prohibit lodge membership but the other three Lutheran bodies do.

Dr. Franklin Clark Fry, president of the United Lutheran Church, said that the proposed four-way merger could be "consummated as early as 1961."

It was reported that since World War II, Lutherans in America have invested nearly $140,000,000 in assistance to refugees, relief work, interchurch aid, and support to missions and younger churches. The report came from Dr. Paul C. Empie of New York, executive director of the National Lutheran Council. Also, since the last war the council has brought 60,000 homeless refugees to the United States while the Lutheran World Federation has resettled more than 100,000 refugees.

Agricultural Missions Help People Plow With Hope

This is spring planting time in the world below the Equator. Barring natural disasters, next year's crops will be healthier and more abundant in those areas where agricultural missionaries are training farmers and local church people in modern methods. The little known scope of this work is pre-



President Eisenhower, wielding a silver trowel, mortars a 150-pound piece of marble from the agora of ancient Corinth, Greece, for insertion into the face of the two-and-one-half ton cornerstone of the Interchurch Center under construction in New York City

Religious News Service



The dedication of the church at Mt. Wilson, a part of the Annville congregation in Eastern Pennsylvania, was the culmination of work which began in 1943. At that time Bro. Perry Liskey began to transport children to the Sunday school at Annville. Ten years later a tent meeting was held at Mt. Wilson; the tent was used the next year for a vacation Bible school. In 1955 a small building was erected and both Sunday school and worship services were held every week. This soon proved to be too small and the present building was begun in 1957. Thirty-five members have been received since 1955. T. F. Henry, member of the Juniata College faculty, preached the dedicatory sermon on the afternoon of May 11. This session was one part of the dedication program which began on Friday evening and concluded Sunday evening. Besides Brother Henry, Rev. Mark Heiny, pastor of the Lutheran church at Colebrook, near the Mt. Wilson church, Robert Hess, pastor of the Chiques church, and Robert Cocklin, pastor of the Newville church, each spoke at one of the services

sented in a recently published report of Agricultural Missions, Inc.

Dr. Ira W. Moomaw, executive director of the agency and a former Church of the Brethren missionary, said, "We know of no short cuts or easy solutions to problems of land shortage and soil erosion, poverty and lack of capital. But we are working with the people, up hill and down, helping them to plow with hope."

Through training courses for missionaries, extension courses, field services, and leadership training, the agency teaches new ideas and methods in countries where teeming populations are crying for more food. Twenty-seven field work conferences were held in ten countries in the last five years.

Monument Unveiling Ceremony Climaxes Nazarene Anniversary

A monument marking the site in Pilot Point, Texas, of the gospel tent where the Church of the Nazarene was established in 1908 was unveiled at ceremonies climaxing the denomination's fiftieth anniversary. The church came into being through the fusion of certain holiness bodies previously organized in the West, East, and South. At the time the church numbered 10,414 members.

Today some 350,000 people call themselves Nazarenes and the church's missionary enterprise reaches into forty areas around the world.

In connection with the anniversary, Sunday services were held in the nearly 5,000 Nazarene churches across the country. The services highlighted a week of witnessing during which the denomination engaged in an intensive period of evangelistic effort to reach more than one million persons.

American Lutherans Clear Path for Merger

Delegates attending the fifteenth biennial convention of the American Lutheran Church held in San Antonio, Texas, unanimously approved the constitution and bylaws of the new denomination that will be formed by a three-way merger of their church with two other Lutheran bodies. They also adopted the articles of union and the timetable which calls for completion of this merger by Jan. 1, 1961.

This was the last regular convention of the ALC as its next meeting will be a special convention in April 1960, held concurrently with those of the Evangelical Lutheran Church and the United Evangelical Lutheran Church a few days prior to the constituting convention for the new church, which will be called the American Lutheran Church.

The convention recognized a pressing need for more pastors and lay workers.



Religious News Service

Christmas for Christ seals, like the one shown here, stressing holiday temperance, are being distributed this year by the National Temperance League in co-operation with the Methodist Board of Temperance and other Protestant agencies and the Woman's Christian Temperance Union



Women's meetings at the Vad center are begun with Bible reading and prayer

INDIA

Vad Evangelistic Center

Parvatibai Aytaram Patel

VAD evangelistic center, a place for the proclaiming of the gospel of Jesus, is situated by the side of a road in Vad village, within the territory of the Khergam church. My husband was appointed about three years ago to begin work in this center and our children and I went with him to live in this village. I help him by working among the women and children while he works chiefly among men and boys, but, of course, it is all one work. Now I will tell you something of my experience in how God's work is carried on.

When we came to the village we found the people superstitious and illiterate. They were of many different castes but almost all were idol worshipers. Drinking of toddy and other alcoholic liquors was common. Most of them were very poor. We saw their great need of the gospel and yet realized that we must think very carefully to find the best way to present it. Therefore, we began our work with earnest prayer, asking God's help.

First, in our own family we had prayers morning and evening. We began giving our neighbors an invitation to attend these prayers, and soon some were sitting with us to worship God. We used simple songs and stories and short memory verses, such as, "God is love," "God is merciful," "God is a Spirit." We explained the verses and gave teaching along with the memorizing of them. For example, we would teach, "God is a Spirit," and then explain that God wants us to worship with our hearts and not by an offering to an idol.

On Sundays we have special meetings when we teach Bible lessons and give direct teaching about Jesus. Every Sunday evening men and boys gather for Bible lessons and singing. We teach them about Sabbath observance, about Christian holidays, and about the communion service.

Our chief aim is to lead people to Christ and to the abundant life. In addition to preaching, we carry on various activities which help the people now and we believe will help make possible a strong church in the future.

These people, being very superstitious, do not use medicine when they are sick but go to witch doctors or before idols. But when the disease gets no better, we have a chance to teach them about hygiene and give them simple medicines. Along with the medicine we pray with them and read the Scriptures. My husband has personally taken more than a hundred people to the Bulsar mission hospital and by God's grace all have recovered, including one tuberculosis patient. Twice we have held a one-day medical clinic here in the village under the direction of a group from the Bulsar hospital.

I have taught village women to sew, knit, and crochet. Some are able to add to their family income by knitting or crocheting bags for sale. Some have learned to sew their own clothing. We begin our women's meetings with Bible reading and prayer. Sometimes our missionaries and other women from the Khergam church come to help us at these meetings.

I have explained how to care for children and by keeping my home and my own children clean and healthy have given a good example. We are beginning to see results in stronger and healthier children, and this is a source of joy to the parents.

We have ordered improved eggs and sold them to the village people. After the chicks hatched, we have given instruction about their care. This improved stock is helping raise the family income and is something the women can do to help make an adequate living possible.

My husband holds classes in reading for illiterates, and I help teach the women. Some can now read, have New Testaments, and can lead in prayer and song. More

Parvatibai is a graduate of the Khergam girls' school, a good help to her husband, a good housewife, and mother. She has three daughters and two sons. The oldest daughter has finished teacher training and is now a public school teacher, and her second daughter is preparing to enter the nursing and midwifery course at Dahanu.

children are attending public school, and coming to Sunday school.

The children, youth, men, and women who are today laying aside their superstitions, taking interest in the work of the church and giving offerings to it, reading the Bible, and giving their lives to Jesus, will surely in the future be the basis of a new church and will help spread God's kingdom. If we can see this happen we will feel that our work has been richly rewarded.

From the Mailbag

RECENTLY a child who was critically ill was brought to our clinic. This six-year-old girl had been having diarrhea for several days. On laboratory examination it was found that she had amebic dysentery. Although she received intensive medical treatment, she died within twenty-four hours.

At the time of her death her father, who had brought her, was not present. He had received word from home that a younger child, a son, had apparently died of the same disease.

In talking with him later it was found that one of his wives was a patient in our clinic several months before and had been diagnosed as having amebiasis. She refused treatment.

It was also discovered that three more children, another wife, and a grandmother were developing symptoms.

The man gathered his whole family together and brought them in for treatment. Needless to say he was unable to pay the tremendous (in relation to their standards) hospital bill. Therefore, he was approached with the idea of working off some of his debt. This he was willing to do, and with other help his whole family received medical treatment for a disease that had threatened to wipe out the family.

This is one aspect of the church. Although this family is pagan the healing ministry of the church extends its hand in service to all. — *Beryl McCann, Garkida, Nigeria, W. Africa.*

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Thirty-three African languages now have the Bible in the vernacular; seventy have the New Testament in the vernacular; and parts of the Bible are found in more than 200.

BVS'ers Write

From Cuba, New Mexico

I hope everyone is enjoying his project as much as we are here at Lybrook. Jeanne and Marie are doing a great job in the kitchen, Barb is doing anything from clearing tumbleweed, washing and ironing the BVS'ers clothes, de-lousing heads, to sewing buttons on clothing for the school children.

School has started since our arrival here. Our enrollment is forty-four but the average attendance is around thirty-six. The children are gathered up in the morning by the mission trucks and are here until 3:15 in the afternoon. Jeanne and Marie prepare a hot lunch for these children everyday.

We have church for the Navaho people every Sunday afternoon. Galen Snell, our director, brings the message in English, and then it is interpreted into Navaho by one of the Navaho friends. The children do not remain for the sermon but go to their designated classes for the Sunday school lesson. Following the services we have a social hour during which we can enjoy coffee, a soft drink and cookies. Usually during this time the children start a softball game, which they certainly like to play.

The mission also has a club for the ladies. The older ladies are here on Tuesday, and the young adults are here on Thursday. The ladies usually quilt or sew for their families. The husbands also come and work at different things, such as making cupboards or benches.

There are fifteen of us here at the mission, seven of whom are BVS'ers. We are thirty-some miles from the closest telephone and sixty-five miles from the shopping center. We have quite a few conveniences, but we do lack water.

The basic need of the Navaho people is spiritual, and all we do relates directly or indirectly to this need. Our purpose is to bring Christ to these people in darkness and to bring these people to Christ. — *Barbara Burnett, Marie Burk and Jeanne Robinson.*

From Cleveland, Ohio

In a way it seems hard to believe that we've been in Cleveland more than four weeks. Yet, the friendly people make us feel right at home.

George's regular job is assisting with maintenance work in four of the church centers of the Inner City Protestant Parish, which includes anything from boarding up windows so the youngsters can't climb in, to fixing electric wiring, picking up furniture which is donated to the parish, and some work on the parish farm. My job is going to the parish headquarters office downtown. The unemployment problem has hit Cleveland and our parishioners pretty hard, so part of the job is to give food and clothing to those who need it.

Outside our regular jobs we help with the program at St. Paul's church, mainly the teen program. We'll be in charge of the teens on Thursday nights.

It looks as if life in Cleveland is going to be interesting and busy, and we consider it a privilege to be working with so many enthusiastic and dedicated young ministers and their wives. — *Ann and George Reynolds.*

From Bethesda, Maryland

Greetings from National Institutes of Health. Life here at the Clinical Center has been a great experience. I'm very glad I chose to be a control patient for two and one half months.

There are about seventeen Brethren volunteers here at the Center now. We are organized as a unit and have Phyllis Kingery as our director. Group activities are planned for each week. For example, we went to Sandy Point Beach, and we attend the concerts at the National Art Gallery and also go sightseeing in D.C.

I'm working for one of the doctors, typing and operating a calculating machine. For recreation we go to the gym for one hour every day, and Thelma Anderson and I love to play tennis. Then, we spend a few hours in crafts.

As a unit we have chosen the Washington City Church of the Brethren as our home church. We attend there three Sundays of each month; then on the fourth Sunday we visit some other denomination.

Life here can be very happy and one can have lots of fun, but we are here for one reason — serving as normal control patients.

The test which Thelma and I

were on called for rest for two weeks at the beginning. We are now on two weeks of exercises, which means climbing the stairs rather than riding the elevator, even if it's from the first floor to the ninth. During the study we have many blood tests, injections of glucose, and withdrawing of several blood samples.

The doctors, through this test, are studying the ability of the body to handle sugars under conditions of muscular inactivity followed by the period of gradually increasing muscular activity to a state of physical conditioning. — *Betty Kitzmiller.*

From Puerto Rico

We hope you are all enjoying your projects as much as we are enjoying ours. We arrived in Jan Juan on Aug. 23 after a pleasant trip by air from New York.

The people here are very interesting. We have met many of them, and they are very friendly. We usually find that they can speak more English than we can speak Spanish. We take Spanish lessons four days a week for an hour in the morning. Even with that, our Spanish is very limited. We are still hoping to be able to make ourselves understood by the end of two years.

I am working as secretary to Ralph Townsend, the director, and much of my work is typing letters for him and working on keeping records of the money coming in from the campaign for the new hospital which will soon be built. Doyle is working at many jobs in the farming operation and maintenance. He has done some work with the dairy and is now in the process of starting a garden. Several days he spent planting grass that is used for cattle feed. Since he was working on a steep hillside, his main tool was a huge hoe about twice as heavy as a regular one. He was usually tired at the end of the day!

The work of the hospital is part of the project here, and they are doing a very great service to the people here. At the present time we have just two doctors, a man and his wife, and they are very much overworked. They are trying to get another doctor from the States, and we hope they can very soon. — *Sharon and Doyle Neher.*

From Nappanee, Indiana

I've been on project here at Nappanee driving the Brethren Service truck for five weeks. Getting around to the different parts of the country and meeting new people and making new friends is certainly a wonderful experience. It's always amusing to me how the people stop and stare at the truck as we pass. We are asked time and again why the church has these trucks and what the program is about. I think it is one of the best "advertisements" we have for our church.



The story is the same in all refugee camps — masses of dormant humanity waiting, waiting, always waiting

What Can Be Done?

Shirley Hamilton

JUST outside of the beautiful, busy city of Nurnberg in Bavaria, stands an example of another of humanity's disgraces — Camp Valka. Refugees from the East Zone applying for asylum must remain in such camps until they are officially admitted into the country by the government. Some may be released in nine months, some have been in camp for up to ten years. I have visited this particular camp twice, and each time I come back with a sickening, frustrated feeling — what can be done?

Here is a picture: row after row of unpainted, dirty, dilapidated barracks inside of a cement fence; the dejected face of a strong young man, who, if he had the chance, would make a leading citizen in some country, perhaps the United States, Germany, Canada, or Austria; a middle-aged father, standing in the mud, washing his dishes under a cold faucet behind his barrack; a young couple with several children trying to improve the looks of their room by putting magazine pictures on the wall (others have decorated with bread wrappers); ten or twelve people living in one room.

I could go on and on with such descriptions, but may I instead refer you to the May, 1958, Readers Digest (page 191), which contains an article on Valka by Mr. Eugene Lyons entitled The Refugee Residue: A Free World Failure.

These people are seeking freedom. They have risked their lives to come to the "free West," from Yugoslavia, Rumania, Czechoslovakia, Poland. And what are they given? In Valka alone there are 800 of our brothers and sisters waiting merely because of governmental red tape. I have no answer. Perhaps you do. Please remember these people in your prayers.

Ron Bower and I are trying to take an active part in the work of the church here. We spent this past week end in Chicago with the CBYF; we are singing in the adult choir (an excellent director and a very good choir for a smaller church); we will serve as assistant teachers in the junior high department of the church school; and we participate in various other phases of church life. — *Jack Breidenstine.*

News Notes From Europe

Material Aid

Baby clothing was taken to the nursery of the workers' welfare organization in Camp Friedland from the Kassel office. At Friedland twenty to thirty babies are taken daily from tired mothers as they step from the train arriving from Poland. While mothers listen to a welcoming program, babies are bathed, fed, and slipped into clean beds until mothers have moved into barracks and eaten a meal. When further travel begins in a few days, families are given a good supply of clean baby clothing.

Refugee Work

Shirley Neher has completed a project with the children from Camp Enns, Austria. She had charge of everything from working with the parents to get their children ready for a three-month holiday in Balaique, Switzerland, to actually chaperoning the fifteen lively youngsters on an all-night train ride to their destination. Sixty refugee children from all Austria were chosen to participate in this holiday program, and the fifteen in Shirley's group were chosen from people who were a part of the case load of social worker, Miss Hamilton, with whom Shirley works.

All of the Hungarian and Yugoslavian refugees have been moved from Camp Enns. The German ethnic refugees of which the camp had originally been composed were scheduled to leave sometime in October, as the camp was to close at the end of that month. In this connection, another family of Rumanian background with seven children was resettled in a new apartment in Linz in the middle of October. Miss Hamilton and Shirley helped the family find the apartment and bought extra furniture to supplement what they brought from camp. In following up on the process of moving, they discovered that the family's things had been soaked in the rain and that the heat and lights had not yet been connected. They were moving into a new apartment with wet bedding and only bread and wurst for supper. Shirley came to Brethren House to borrow bedding and candles and took an extra snack. Appliances were turned on the next day.

Work Camps

Don Ullom, international work camp representative, attended the World Council of Churches' Work Camp Consultation at Cret-Berard, Puidioux-Chexbrec, Switzerland, Oct. 25-28. He accompanied Herr Rudolf Zitzmann, chairman of WCC work camps in Germany.

Brethren House

The Historic Peace Churches Conference was held at Brethren House, Kassel, on Nov. 11. The International Christian Service for Peace project in Morocco was begun by this organization.

"OLDER SERVANTS DAY"

MEMBERS of the Mt. Morris (Ill.) church family who have attained the age of three score years and ten were given special recognition on "Older Servants Day," on Oct. 26. All in the church family who are in this group were seated together in the sanctuary during the morning worship service on that date, and received a flower to wear as a badge of honor. Selected members of the honored group assisted the pastor in conducting the worship.

A dinner was shared in the fellowship hall at noon at which time the "older servants" were guests of the congregation. The fellowship and recreation committee planned this part of the observance. An opportunity was given to the older folk to visit together, and to relate interesting experiences from the past. The entire congregation was invited to join in this activity.

Transportation to the church was provided. Those arranging for the day were especially eager that all who were physically able participate in the activities planned. — from Mount Morris Messenger.

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

The Unity of Mankind. Chester Warren Quimby. Warner Press, 1958. 176 pages. $3.50. The name of Quimby has become synonymous with comprehensiveness and clarity in writing on New Testament portions and themes. This, his latest book, combines all the charm of humor, abundant illustration, and high challenge of his earlier writings in a treatment of very timely theme, that of spiritual unity. His approach is unique. Skillfully portraying the disunity of mankind, he proceeds to lay a groundwork for the understanding of the Epistle to the Ephesians through a picture of life in ancient Ephesus as viewed by two widely different types of first century inhabitants. This is followed by four pertinent chapters on the message of Ephesians with respect to God's unity in Christ through the church as applied both to the needs of ancient Ephesus and to our own divided lives. It contains a message for every church worker and leader and is to be highly recommended. — *Chalmer E. Faw, Chicago, Ill.*

A Tool in His Hand. Ann M. Harrison. Friendship Press, 1958. 170 pages. $2.75. Although this book is small in size, it is so filled with the personal experiences of a beloved medical doctor in Arabia that it seems a larger book than it is. The author is the wife of Dr. Paul Harrison and she has written with affectionate appreciation about the life and work of Harrison of Arabia, who is known in all missionary circles as a great, outstanding, pioneer doctor among the Arab people along the Persian Gulf. He showed deep love for the people and they learned to honor him and trust him far beyond any trust they

had known before. His faith could not be shaken. He was a man of unswerving courage.

Since many churches will be studying about Christian work in the Middle East in the coming year, this book should be read, for it gives excellent information about the work of the Arabian mission and shows the changing life in the Middle East. — *Anetta C. Mow, Elgin, Ill.*

Anniversaries

Mr. and Mrs. Samuel Coy celebrated their seventieth wedding anniversary, Sept. 21, 1958, with open house. They have one son, one daughter, seven grandchildren, seventeen great-grandchildren, and one great-great-grandson. — Mrs. Charles E. Ward, Beaverton, Mich.

Mr. and Mrs. Irvin Rupp celebrated their golden wedding anniversary, on Aug. 30, 1958. They have two daughters and two grandchildren. — Mrs. Quinter E. Hollenberg, Fort Wayne, Ind.

Mr. and Mrs. Alonzo Swihart of Hart, Mich., celebrated their golden wedding anniversary on Sept. 14, 1958. They have seven children, eighteen grandchildren, and ten great-grandchildren. — Mrs. A. Swihart, Hart, Mich.

Mr. and Mrs. Dave Wolfe celebrated their sixtieth wedding anniversary on Oct. 12, 1958, at the Eel River church. They have served the church in the deacon's office fifty-six years. They have two children, five grandchildren, and eleven great-grandchildren. — Mrs. Ross Miller, North Manchester, Ind.

Obituaries

Barnhart, Annie A., daughter of Lewis and Elizabeth Barclay Sheets, was born Feb. 7, 1878, and died March 10, 1958. She was married to Milton I. Barnhart, who preceded her in death. Surviving are two daughters, one grandson, and one sister. She was a faithful member of the Greensburg church, where she had taught Sunday school for a number of years. Funeral services were held in the Seeman funeral home by Bro. Wilfred N. Staufer. Interment was in the Walnut Hill cemetery. — Mrs. Galen Bittner, Greensburg, Pa.

Barnhart, Oliver, was born in Kansas, Jan. 20, 1879, and died at Wenatchee, Wash., June 1, 1958. He is survived by three sons, three daughters, two sisters, and two brothers. Funeral services were conducted by Brethren Wayne Crist and Jay Eller. Interment was in the Evergreen Memorial cemetery. — Geraldine Eller, East Wenatchee, Wash.

Birkin, Leonard, was born Dec. 18, 1886, and died May 13, 1958. In 1905 he came to the United States from Nottingham, England. In 1907 he was married to Alice Newbold. After her death, he was married to Mabel Mae Hoffman on Sept. 1, 1927. He has held pastorates in California, Kansas, Cororado, and Nebraska. Surviving are his wife, two daughters, one son, and three grandchildren. Funeral services were held at the South Beatrice church, Nebr. Interment was in the church cemetery. — John Ditmars, Holmesville, Nebr.

Bowman, Annie Mary, daughter of Benjamin and Julia Bowman, died Dec. 23, 1957. Funeral services were held at the Copper Hill church with Bro. Mark W. Wolf in charge. — Mrs. Irvin B. Shaver, Copper Hill, Va.

Boyd, Frances, daughter of Samuel and Fannie Stern Shelley, was born Nov. 23, 1890, near Manheim, Pa., and died Oct. 8, 1958, at Campbelltown, Pa. She was married to Ammon H. Boyd, who preceded her in death. She was a member of the Annville church. She is survived by four sons, four daughters, nine grandchildren, two great-grandchildren, two sisters, and one brother. Funeral services were held at the Annville church by Brethren Hiram Gingrich, Caleb Kreider, and John Shuman. Interment was in the Chiques cemetery. — Mrs. Harry Wampler, Hummelstown, Pa.

Breshears, Perry W., son of Thomas and Sabrina Murry Breshears, was born Dec. 21, 1871, and died Oct. 21, 1958. He was a member of Spring Branch church, Mo. He is survived by his wife, Flora, one daughter, one son, and a stepdaughter. Funeral services were held at the Spring Branch church by Brethren James M. Mohler and Warren Campbell. Interment was in the cemetery nearby. — Iva Bird, Fairfield, Mo.

Buechley, Jacob M., son of Tobias and Lydia Blough Buechley, was born May 2, 1871, and died in Berlin, Pa., Sept. 2, 1958. He was preceded in death by his first wife, Della K. Harrison, who died in 1909, and a second wife, Amanda Beeghley, who died in 1912. He is survived by his wife, Lizzie Jane Bigner, two daughters, one grandchild, and four great-grandchildren. Funeral services were held in the Johnson funeral home by Bro. Harold V. Seese and Rev. Ralph E. Mills. Interment was in the Pike cemetery. — Mrs. John L. Knepper, Berlin, Pa.

Claar, Austin, son of Michael and Martha Corle Claar, was born April 12, 1888, and died Oct. 4, 1958. He was united in marriage to Minnie Lingenfelter on July 16, 1911. He was a member of the Lower Claar church and served as a deacon and a trustee. He is survived by his wife, two sons, one daughter, seven grandchildren, and one sister. Funeral services were conducted in the Upper Claar church by Bro. Ralph Z. Ebersole. Interment was in the church cemetery. — Mrs. Fred L. Walter, Claysburg, Pa.

Craun, Daniel Crist, son of Daniel M. and Caroline Props Craun, was born near Centerville, Va., on Sept. 12, 1877, and died Sept. 11, 1958. He was a member of the Church of the Brethren from his early life and served as a deacon and trustee of the church for many years. On Oct. 12, 1902, he was married to Nora Miller, who survives him. He is also survived by three sons, four daughters, and seventeen grandchildren. Funeral services were conducted by Brethren Bernard N. King, M. R. Wolfe, and Beverly A. Smith. Interment was in the Oak Lawn cemetery in Bridgewater. — Mattie V. Glick, Bridgewater, Va.

East, Will F., son of Joseph and Rebecca East, was born near Waynesboro, Va., and died at Preston, Minn.,

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

"A Good Scrapping-Time"

SECURE a large scrapbook whose pages can be added to and find a spot with plenty of elbow room in which to work. Any number of different titles can be given to the book and placed on the outside cover, including the year.

Each family night let the different members of the family bring with them their ready donations. With each should be significant labels of identification — this is most important!

Such items as napkins from a certain restaurant, bottle caps from last week's picnic, a piece of art work, post cards from foreign countries or states, a particularly cute or embarrassing saying could be inserted, clippings from the paper commenting on some personal or family achievement — all these and many more ideas can be put into the limelight by a "dab" of paste.

Not only can this be fun for the immediate family but can be viewed by friends and relatives and autographed as a guest book.

The success of such a home adventure will depend of course on the faithfulness and degree of enthusiasm shown by each member.

After the initial joy has been experienced, your family will not only have indelible memories but a treasure for later years. — *Submitted by Bonnie Lewis.*

Oct. 1, 1958. On Nov. 16, 1904, he was united in marriage to Maude Van Dyke. He is survived by his wife, two sons, four grandchildren, and two sisters. Funeral services were conducted by Bro. Warren W. Hoover. Interment was in the church cemetery. — Mae Fishbaugher, Preston, Minn.

Forry, Lottie B., widow of Raymond Forry, died in Lebanon, Pa., at the age of sixty-one years. She was a member of the Lebanon church and Beacon class of the Sunday school. She is survived by her mother, two daughters, one son, six grandchildren, four sisters, and three brothers. Funeral services were conducted by the undersigned. Interment was in the Kochenderfers cemetery. — Carl W. Zeigler, Lebanon, Pa.

Frenger, Viola Bigler, was born near Nappanee, Ind., Dec. 23, 1892, and died Aug. 31, 1958. She was united in marriage to David Frenger in 1912. She was a member of the Union Center church. Surviving are her husband, one daughter, one son, three grandchildren, her mother, and two brothers. Funeral services were held in the Nappanee church, Ind., by Brethren Herbert Fisher and Daniel Snider. Interment was in the Union Center cemetery. — Mrs. Curtis E. Sheets, Nappanee, Ind.

Gensinger, Edward D., was born at Teegarden, Ind., Oct. 28, 1889, and died June 16, 1958, at Wenatchee, Wash. In 1912 he was married to Okel Trexler. He was the chairman of the building committee for the Wenatchee Valley church. He is survived by his wife, one daughter, and two grandchildren. Funeral services were conducted by Brethren Wayne Crist and Jay Eller. Interment was in the Evergreen Memorial cemetery. — Geraldine Eller, East Wenatchee, Wash.

Glover, John Samuel, son of Calvin and Alice Glover, was born Aug. 24, 1884, and died May 4, 1958. He was united in marriage to Mary Catherine Garst on Sept. 12, 1907. He became a member of the Pleasant Hill church on Jan. 1, 1906. He was elected a deacon on Nov. 18, 1911. He is survived by his wife, one son, two granddaughters, and one great-granddaughter. Funeral services were held at the Pleasant Hill church by Brethren Harold Freeman and Charles Rinehart. Interment was in the adjoining cemetery. — Mrs. Harold Freeman, Blountville, Tenn.

Grater, B. Franklin, died on Oct. 15, 1958, at the age of seventy-six years. He was a member of the Coventry church, Pa. He is survived by one son, two daughters, thirteen grandchildren, and two brothers. Memorial services were conducted by the undersigned. Interment was in the East Coventry Mennonite cemetery. — D. Howard Keiper, Pottstown, Pa.

Groff, Christian R., son of Mr. and Mrs. Christian W. Groff, died at Kirkwood, Pa., Sept. 25, 1958, at the age of eighty-five years. His wife, Lizzie L. Hosler, preceded him in death. He was a member of the Mechanic Grove church, Pa. He is survived by three daughters, three sons, twenty-three grandchildren, six great-grandchildren, and one sister. Funeral services were held in the Mechanic Grove church. Interment was in the adjoining cemetery. — Mrs. Clayton Kreider, Quarryville, Pa.

Haeusser, Benjamin, was born July 8, 1900, in Rumania, and died at New Paris, Ind., July 31, 1958. He was united in marriage to Helen Schnaidt on May 7, 1926. In October 1951 they came to this country. He is survived by his wife, one son, three daughters, one granddaughter, two brothers, and four sisters. Funeral services were held in the New Paris church, Ind., by the undersigned, assisted by Bro. Noble Bowman. Interment was in the New Paris cemetery. — Kenneth W. Hollinger, New Paris, Ind.

Heiges, Mrs. Peter, died July 29, 1958, at the age of eighty-one years. Funeral services were held from the Redmount E.U.B. church, with Bro. O. W. Cook officiating. Interment was in the adjoining cemetery. — Grace L. Julius, Dover, Pa.

Heminger, Oliver E., was born Dec. 5, 1869, at Plymouth, Ind., and died June 12, 1958, at Wenatchee, Wash. He was married to Effie Kabrich on Nov. 29, 1891. He and his family were charter members of the Wenatchee Valley church. He is survived by his wife, three sons, and six daughters. Funeral services were conducted by Brethren Wayne Crist and Jay Eller. Interment was in the Evergreen Memorial cemetery. — Geraldine Eller, East Wenatchee, Wash.

Horner, Dwight Burton, son of Mr. and Mrs. W. J. Horner, husband of Opal Horner, was born Sept. 5, 1915, and died Sept. 2, 1958. Surviving are his wife, five children, his mother, and two sisters. Memorial services were held in the Washington City church. — Ruth M. Hiser, Washington, D.C.

Johnson, Ella Eva, was born Dec. 24, 1881, and died Oct. 8, 1958. She was a long-time member of the Columbia Furnace church, Va. Her husband, Ashby Johnson, preceded her in death. She is survived by one son, one daughter, six grandchildren, and two great-grandchildren. Funeral services were conducted by Bro. Lawrence M. Helsley, assisted by Bro. John F. Graham. Interment was in the adjoining cemetery. — Mrs. John F. Graham, Edinburg, Va.

Kreider, Catherine H., daughter of Cyrus and Annie Herr Neff, was born Oct. 4, 1908, and died on Aug. 14, 1958, in the KLM plane crash returning home from the 250th anniversary celebration in Europe. She is survived by her husband, A. Clyde Kreider, four sons, her parents, and two sisters. Memorial services were held on Aug. 31, 1958, in the Mechanic Grove church by Brethren Charles Hevener and Caleb Bucher. — Mrs. Clayton Kreider, Quarryville, Pa.

Lehman, Galen A., son of Michael and Clara Bollinger Lehman, was born in Whitney County, Ind., Sept. 8, 1893, and died at New Paris, Ind., Jan. 15, 1958. The Sugar Ridge church in Michigan called him to the ministry in 1921. On June 3, 1922, he was united in marriage to Lillian Zamastil. Surviving are his wife, one daughter, his mother, two brothers, two sisters, and two grandsons. Funeral services were conducted in the New Paris church by the undersigned, and assisted by Eldon Evans. Interment was at Centerville, Mich. — Kenneth W. Hollinger, New Paris, Ind.

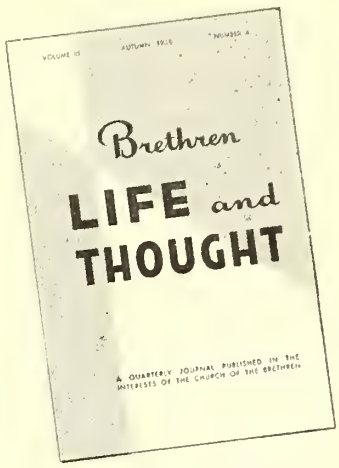
Lehman, Hazel, daughter of D. A. and Elizabeth Henry Barron, was born June 10, 1901, and died Sept. 27, 1958. Surviving are her husband, Charles J. Lehman, her father, a sister, and one brother. Funeral services were held in the Mills and Mickey funeral home by Bro. W. F. Berkebile. — Mrs. W. F. Berkebile, Rockwood, Pa.

Longenecker, Susan Kiefer, daughter of Daniel and Catherine Stoner Kiefer, was born in Dauphin County, Pa., Sept. 10, 1873, and died in Pasadena, Calif., June 14, 1958. On June 13, 1903, she was married to Harry C. Longenecker, who preceded her in death. She was a member of the Pasadena church, Calif. She is survived by two daughters, three grandchildren, and two great-grandchildren. Funeral services were conducted by Bro. William Buntain and Rev. John Raser. Interment was in the Mt. View cemetery. — Mrs. Betty Cohick, Pasadena, Calif.

Lytle, Maude, died Oct. 7, 1958, in Lebanon, Pa., at the age of sixty-five years. She was a member of the Lebanon church and Berean Bible class of the Sunday school. She is survived by four daughters, three sons, fifteen grandchildren, five sisters, and two brothers. Funeral services were held at the Rohland funeral home by the undersigned. Interment was in the Ebenezer cemetery. — Carl W. Zeigler, Lebanon, Pa.

Manges, Elvie, daughter of Lewis

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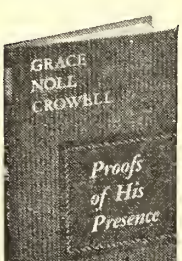
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and Frances Shaffer Ott, was born in Somerset County, Pa., Aug. 12, 1886, and died in Hooversville, Pa., Oct. 11, 1958. She was preceded in death by her husband, Nelson Manges. She was a member of the Rummel church, Pa. She is survived by a brother. Funeral services were held in the Meek funeral home by Bro. A. Jay Replogle. Interment was in the Richland cemetery. — Mrs. L. Ernest Ott, Windber, Pa.

Manuel, Mrs. Byrd S., was born March 30, 1871, and died July 10, 1958. Surviving are two daughters, one son, nine grandchildren, and eight great-grandchildren. Funeral services were held at the S. H. Hines C. funeral home and the Nokesville church by Bro. Duane H. Ramsey. Interment was in the Valley View cemetery. — Ruth M. Hiser, Washington, D.C.

Miller, Lulu, daughter of John W. and Lydia Stricker Netzley, was born at Naperville, Ill., Nov. 7, 1872, and died June 9, 1958. She had been a member of the Church of the Brethren since the age of twelve years. In 1895 she was married to Myley Price Miller, who preceded her in death in 1915. She served in the office of deacon with her husband and was an active member of the Glendora congregation, Calif., for over forty-three years. She is survived by three daughters, one grandson, and two great-grandchildren. Funeral services were held in the Glendora church by the pastor, Bro. Arthur Baldwin, assisted by Bro. Galen K. Walker. Interment was in the Oakdale cemetery. — Evelyn Colebank, Glendora, Calif.

Montgomery, Laura Bell, was born in Eldora Springs, Mo., May 15, 1871, and died Oct. 3, 1958, in Fresno, Calif. She is survived by four daughters, six grandchildren, five great-grandchildren, and a sister. She had been a member of the Fresno church for a number of years. — Mrs. Hilda Nielsen, Fresno, Calif.

Myers, Ida May, daughter of J. G. and Elizabeth Reiff Royer, was born in Monticello, Ind., Oct. 27, 1868, and died in Cando, N. Dak., May 31, 1958. On Nov. 10, 1896, she was married to J. M. Myers, who died on Nov. 26, 1947. She had been a member of the church from early childhood. With her husband she served in the ministry and in mission work at Surrey and Minot, N. Dak., and in Wisconsin at Maple Grove, Worden, and Stanley and in isolated areas of that state. They returned to North Dakota, serving the Zion and Cando churches. Surviving are four daughters, one son, five grandchildren, and two sisters. Funeral services were held in the Cando church by Bro. Sylvus Flora, assisted by Bro. Byard Snyder. Burial was in the Cando cemetery. — Galene Myers, Los Angeles, Calif.

Oglesby, Leonard E., died Oct. 8, 1958, at the age of sixty-six years. He was a member of the Greensburg church, Pa. Surviving are his wife, his mother, two daughters, two grandchildren, three stepchildren, one sister, and three brothers. Funeral services were conducted by Bro. Wilfred N. Staufer. Interment was in the West moreland County Memorial Park. — Mrs. Galen Bittner, Greensburg, Pa.

Orris, Ramonda M., daughter of Wayne and Rita Orris Claycomb, was born in Williamsburg, Pa., July 28, 1942, and died Sept. 28, 1958. She was a member of the Williamsburg church and active in the Sunday school. She is survived by her parents, one stepbrother, one stepsister, and grandparents. Funeral services were held at the Friedline funeral home by Bro. John D. Ebersole. Interment was in the Presbyterian cemetery. — Elizabeth Sollenberger, Williamsburg, Pa.

Pobst, Ada Mae Beckner, was born in Mace, Va., May 23, 1881, and died Aug. 15, 1958, in Plain, Wash. She was married to Otho Pobst on Aug. 17, 1904. She is survived by her husband, two sons, two daughters, six grandchildren, and six great-grandchildren. Funeral services were held in the Sunnyslope church, Wash., by Brethren Noble E. Deardorff and Jay Eller. Interment was in the Sunnyslope cemetery. — Mrs. H. N. Williams, Wenatchee, Wash.

Plum, Velda, daughter of Philip W. and Anna Paul Windle, was born March 2, 1908, and died Oct. 5, 1958. On Aug. 18, 1928, she was united in marriage to Lowell Plum. Survivors include her husband, father, three sons, one daughter, two grandchildren, three brothers, and three sisters. Funeral services were conducted at the Mt. Morris church, Ill., by Bro. Carl Myers. Interment was in the Oakwood cemetery. — Mrs. Robert Fridley, Mt. Morris, Ill.

Church News

Northern California

Modesto — Brother and Sister Leland A. Nelson represented our fellowship at the 250th anniversary convocation at Schwarzenau, Germany. He also represented our denomination at the World Council of Churches ecumenical institute in Bossey, Switzerland. During the summer Sunday evenings, we joined with other churches in union services at Graceada Park. Bible school for kindergarten and primary children, and day camp for juniors and junior high people were held in August. Seventeen young people attended the National Youth Conference at Lake Junaluska. The young people provide expense money, about ten dollars a month, for one of their group, Shurlo Tooker, who is in his first year of BVS. The church sponsors a Y Indian Guide program and a 4-H Club. At a church dinner the Nelsons shared highlights of their experiences in Europe. The children of the church school collected funds for UNICEF this Halloween. The Anniversary Call program is well under way, with the loyalty dinner on Nov. 7. — Mrs. Ralph Webber, Modesto, Calif.

Sacramento Suburban — We had our vacation Bible school on Aug, 6-12, ending with a program and display of the work done. Many of our members attended our summer camp at Peaceful Pines. Our church kitchen has been remodeled and redecorated, the work being done by the church members. We have a fellowship dinner after the morning service on the first Sunday of each month. We held our love feast the evening of Oct. 5. We have received eight by letter and five by baptism. — Myrtle Erickson, North Sacramento, Calif.

Southern California and Arizona

La Verne—We met in regular council on Oct. 15 with moderator Paul Hersch presiding. A call was extended to Harry K. Zeller of McPherson, Kansas, to become our pastor July 1, 1959. Pulpit guests during our pastor's trip abroad, besides the faculty of La Verne College, were C. Ray Keim, Kermit Eby, Lorell Weiss, and Charles Rose. Sixteen

from our church attended the National Youth Conference at Lake Junaluska. Our young people gave the play, They Came to a City. Pastor and Mrs. Galen Ogden, and others who traveled abroad, have reported on their trips. Dr. Marvin Snell is now located in our city after spending several years in Puerto Rico. — H. M. Brubaker, La Verne, Calif.

Phoenix — Bro. Galen Walker left the first of June and Brother Lucos and Brother Wiley filled in for June and July until Bro. E. L. Ikenberry arrived from the Lybrook Indian mission to take the pastorate. We have baptized ten and received fifteen new members by letter. Darrel Ford and James Miller have been licensed to the ministry. Robert Duvall, Jr., spent his first year in BVS at Hastings state hospital in Minnesota and is now in New Windsor, Md. We had one week of vacation Bible school in June. On Oct. 10 we had our first family night of the season. We had our love feast on world Communion Day. The women's fellowship is working with migrant children. Four delegates went to the district conference which was held Oct. 24-26 at Forest Home Christian Conference Center, Calif. — Gladys Severson, Tempe, Ariz.

Idaho and Western Montana

Fruitland — We combined the observance of World Wide Communion with loyalty Sunday. In addition a fellowship meal with an afternoon program in honor of our new pastor, Bro. C. Earl Fisher, and his wife was held. This year the district of Idaho had its first youth camp. It was very successful with fine leadership and was followed by the usual family camp. The Fruitland church celebrated its fiftieth anniversary on July 6. Bro. H. D. Fasnacht, president of La Verne College, was guest speaker. A fine pageant, The Life of the Church, was presented. Our former pastor, Stanley Sutphin, is now attending a theological school. The district conference of Idaho and Western Montana was held Oct. 31 — Nov. 2. — Reina Downing, Fruitland, Idaho.

Washington

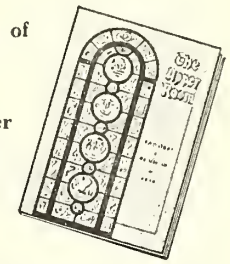
Wenatchee Valley — We began the new church year with the promotion of pupils and the installation of Sunday school teachers and officers. Bro. B. Wayne Crist followed with a sermon on the marks of a strong ongoing church and the dedication of all church officials. Our services are broadcast over radio station KPQ. Bro. Donald Holsopple will be the speaker at the building anniversary meetings the first week end in December. Washington district meeting was held Nov. 6-9 and featured a series of Bible hours by La Verne's new teacher of religion, Vernard Eller. Stanley Ciglowski, director of the Institute of Pomology at Sinolenka, Poland, just completed a year with us and has returned home. Deiter Englehard has begun a year with us; his home is in Berlin, where his father works with East German refugees. We are expecting Shirley Neher home soon, after two years in the Geneva office and relief work in Austria. Larry Deal left Sept. 1 to begin his training period for a similar term of service. — Geraldine Eller, East Wenatchee, Wash.



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Colorado

Haxtun — The fall council meeting was held on Sept. 14 following a basket dinner. Miss Alice Parks was home in September after a term in BVS in Germany. She was the guest speaker at CBYF. She also had films to show which were very interesting. On Sept. 21 an all-church reception and shower honored Mr. and Mrs. Marvin Switzer. World Communion Sunday, Oct. 5, was observed by our congregation as we participated in the love feast in the evening. The CBYF meets on Wednesday evenings for supper followed by an informal meeting. At the birthday dinner on Oct. 30, Bro. John Grimley who is home on furlough from the Africa mission field, was guest speaker. — Mrs. Charles F. Edwards, Haxtun, Colo.

Southern Iowa

Fairview — Our pastor, Bro. Lyle Albright, with five of our youth, attended the National Youth Conference at Lake Junaluska. The youth were, Donald Hollenbeck, Marilyn Hollenbeck, Donna Keohler, Linda Deahl, and Sylvia Albright. — Mrs. Irene Morean, Unionville, Iowa.

Mt. Etna — We had a two-week vacation Bible school in June. Thirteen of our members attended Annual Conference. Sister Doris Gossard was our delegate. At our council meeting our pastor, Bro. W. B. Gahm, was elected moderator for the coming year. The church is participating in the Call program. We had our every-member canvass on Sept. 14. Our delegates to the district conference at the Monroe County church were Brethren W. B. Gahm and Stanley Evans. Our women's work sent new and used garments to Falfurrias, Texas. We observed rally day on Oct. 5 and our love feast on Oct. 12. — Mrs. Lulu Knee, Mt. Etna, Iowa.

Southeastern Kansas

Gravel Hill — At our council meeting on Sept. 28, Bro. Charles Miller, our pastor, was re-elected elder. Miss Clara Kauffman and Mrs. Gladys Alling were elected delegates to district meeting. We have been having birthday dinners the third Sunday of each month. We had our love feast on Nov. 2. Our women's work group has made a number of comforters for relief. One of our members, Miss Clara Kauffman, toured Europe this past summer. She has been showing her pictures at the church on Sunday evenings. — Mrs. Esther Richardson, Gridley, Kansas.

Mont Ida — The women's work made a comforter for the Cedars old folks' home at McPherson. Bro. Gorman Zook participated in the mortgage-burning ceremony for our parsonage. Several

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- Slanted toward the junior-high and the senior-high reader, this book is likewise one for the entire family to read and enjoy

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members went to Ottawa, Kansas, to hear Bro. Stewart Kauffman speak on evangelism. Bro. Marvin Blough showed slides and told of his mission work in Nigeria. Bro. Alpha Davison of the German Baptist church talked on his trip to the Holy Land. Bro. John Mohler brought the morning message to us when the ministers of the district exchanged pulpits. Eight of our ladies attended our district women's work conference. Two of our youth attended the youth rally at McPherson. Two children were dedicated, with Bro. Ralph Loshbaugh officiating. Mr. and Mrs. B. F. Watkins attended the 250th Anniversary Call training session held at Verdigris. Our summer pastor was Bro. Dale Shenefelt. We now have the leadership of Bro. Ralph Loshbaugh and Bro. Charles Miller. We held our daily vacation Bible school in August. Our love feast was also observed in this month. Mildred Watkins was our delegate at Annual Conference. We had our business meeting with election of officers for 1959 on Sept. 23. — Mrs. Don Wiley, Westphalia, Kansas.

Western Kansas

Hutchinson Community—The Hutchinson church has been incorporated and will now be known as the Community Church of the Brethren, Hutchinson, Kansas. A service for breaking of ground for our new church was held in early spring. We had a dedication service for six babies. The licenses to the ministry for three of our young men have been renewed. Bro. John Neumeyer was relicensed and is now serving the Larned church. Our women's work have been sewing for relief, rolling bandages for the hospital in Nigeria, and getting equipment for our new church. The deacon board sponsored a tea and pantry shower for our pastor and family. Brethren Charles Dumond and William Burgin were delegates to Annual Conference. — Mrs. Charles E. Parmley, Hutchinson, Kansas.

Larned — The 250th Anniversary Call was started for the district at a meeting at which Brethren Charles Zunkel, Leonard Lowe, and Floyd Bantz were the main speakers. Two of our youth attended the National Youth Conference at Lake Junaluska. Our minister and his wife, Brother and Sister Henry Mankey, attended Annual Conference. Brother Mankey resigned as our minister to accept a call to the Circleville church, Ohio. We had a farewell dinner on Sept. 29 for them. Bro. John Neumeyer of Hutchinson, Kansas, is acting as our present pastor, beginning Oct. 5. We had our annual love feast in the evening. Three of our members attended the district meeting, Oct. 10-12. The young people meet each Sunday night with Mr. and Mrs. Wayne Price as sponsors. — Mrs. Vincent W. Hornbaker, Lewis, Kansas.

Middle Missouri

Warrensburg — Our church in council elected Dr. L. A. Fleming as moderator for the coming year. Ralph Skaggs, who has been state fieldman, left our congregation and will study for a time at Bethany Seminary. Lawrence Lehman will replace him. A member from our church attended the district meeting at Deepwater.

Brethren Placement Service . . .

This column in conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Teaching Position

No. 372. Teaching. Experienced woman teacher would like position, grades one through eight. Contact Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 373. Young, married watch college graduate with some experience desires position as watchmaker in jewelry store. Would like opportunity to work in selling along with watch repairing. Will furnish references. Contact: DeWayne J. Schott, 442 Ashland Ave., Elgin, Ill.

No. 374. Wanted: A housekeeper for mother and employed son, full-time, sleep in. Brethren home in pleasant surroundings. No laundry. References required. Contact: Mrs. C. M. Rosenberger, 4908 N. Camac St., Philadelphia 41, Pa.

No. 375. Wanted: Ready-mix concrete firm needs a competent welder. Also should have experience as a mechanic. Good community with an active Church of the Brethren. Contact Earl J. Brubaker; Leonard Van Dyk, Box 550; or Rev. Wilbur Hoover, Rocky Ford, Colo.

No. 376. An administrator (superintendent) and wife are needed for a Brethren Home in a thriving community with a strong Church of the Brethren. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Three of our youth are attending McPherson College this year. Six were at the National Youth Conference. Martha Louise Baile has returned to Elgin to continue work in the Brotherhood offices. Kelly Day and Vernon Scott, who have been in BVS in Europe, are now at home. Kelly had spent part of his time in Greece and then was assigned to material aid and heifer project in Austria. Vernon served in Germany with heifer project and later

as head maintenance man at Brethren House in Kassel. Our church observed World Communion Day on Oct. 5. — Mrs. Lawson W. Park, Warrensburg, Mo.

Texas and Louisiana

Nocona — Our new pastor and his wife, Robert and Mary Winkler, came to Nocona in September. At our council meeting officers for the coming year were elected; our moderator, Bro. Clarence Goldsmith, presided. World-wide Communion Sunday was observed with the love feast at which our pastor officiated. Our pastor conducted an installation service for all church officers and Sunday school teachers. A social was given to honor our outgoing teachers. — Esther Mae Goldsmith, Nocona, Texas.

Northern Illinois and Wisconsin

Chippewa Valley — A fellowship dinner was held on Sept. 14 with our fall council meeting following. Our pastor, Bro. C. H. Petry, was moderator. Our love feast was held on Oct. 11. The ladies' aid made seven quilts the past year. Four quilts went to the Colfax tornado relief and the other three went to a needy family in the community. — Mrs. Floyd Root, Mondovi, Wis.

Lena — The district youth fieldworker, Miss Flora Rouch, was with us one week. When our pastor, Bro. David Ockerman, was on vacation in August, our guest speaker was Bro. George Swalve. Several youth attended Camp Emmaus. Mrs. Marian Brose was camp nurse. Charlotte Stouffer and James Ockerman attended the youth conference at Lake Junaluska. Mrs. Lloyd Stouffer of Freeport conducted the installation service for our women's work officers on Sept. 17. Dedication of church officers and teachers was held during the morning services of Sept. 21. Our Sunday evening services during September stressed the stewardship and call program with the aid of films. On Sept. 21 we had a loyalty supper which was followed by a message from Don Stern of Elgin, Ill. The film, The Unfinished Task, was also shown. Our every-member visitation was held Sept. 28. — Ethel Baysinger, Lena, Ill.

Stanley — We met in fall council and elected Bro. Austin Eiler as the new elder. Our pastor, Bro. Ernest Detrick, and his son John attended the Annual Conference. Two of our youth attended the conference at Lake Junaluska. We were saddened at the loss of the Worden church by tornado but are very happy that the members are worshiping with us. The CBYF has taken as a project the painting of the outside of the church. We recently had a baby dedication service. The district fall rally of the youth was held here, Sept. 27-28. Fall communion was on Oct. 1. One of our members, Nancy Henneman, is in BVS serving at the Pilot House in Baltimore, Md. — Mrs. Vernon Reppert, Stanley, Wis.

Middle Indiana

Flora — Our pastor and his wife were leaders at Camp Mack in the junior high camp. Four of our young people attended this camp. Miss Frances Scott attended the National Youth Con-



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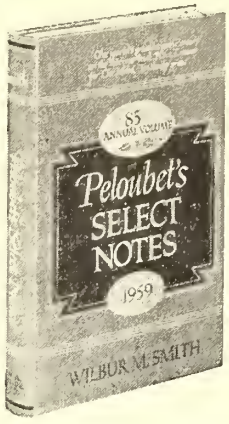
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ference at Lake Junaluska. Guest speakers during the summer were Brethren T. Wayne Rieman, Robert Sink, and Kaye Bass. Four have been baptized. Our loyalty dinner was held on Sept. 21; a moving picture, Split Level Family, was shown. Sunday school promotion was held on Sept. 28. Our missioners made an every-member visitation. — Esther Stinebaugh, Flora, Ind.

Eastern Pennsylvania

Fredericksburg — Seven were received by baptism. Visiting ministers at our love feast on May 17-18 were Michael Kurtz of Richland and Kenneth Hershey of Long Run. The regular quarterly meeting of teachers and workers was held at the Meyer church. Children's day programs were presented by the Meyer and the Fredericksburg Sunday schools. The guest minister at the morning worship service on June 22 in the Fredericksburg church was Jacob Fahnestock of Richland. The evening program on June 22 at the Meyer church was a hymn sing sponsored by the CBYF and conducted by Mrs. Robert Sollenberger. Our delegate to Annual Conference was S. G. Meyer. Henry G. Bucher of Elizabethtown, Pa., was guest speaker at the Sunday school meeting. Members of the CBYF were guests of the Lake Ridge youth group in July. Frank Layser of Myerstown delivered a German sermon on Aug. 3. The ladies' aid made sixteen comforters that were sent overseas. Harry Good and Warren Lineweaver have been elected deacons in our congregation. Eugene Martin of the Spring Grove congregation was speaker at the missionary meeting. Vacation Bible school was held Aug. 11-22. Recent guest speakers have been Lester Royer of Lebanon, Herbert Wolgemuth, Paul Hertzog of Richland, and Galen Kilhefner of Elizabethtown. — Grace E. Meyer, Ono, Pa.

Western Pennsylvania

Greensburg — Nineteen persons were baptized. Our pastor, Bro. Wilfred N. Staufer, presented a series of morning sermons on the Message of the Prophet Amos. During August our evening messages were on lessons from nature illustrated by colored slides. September was consecration month, and included the following Sunday emphases: 250th Anniversary, stewardship anniversary, harvest home service and installation and dedication day. We held our love feast on World Wide Communion Sunday. — Mrs. Galen Bittner, Greensburg, Pa.

Maple Spring — Our vacation church school was held under the direction of Mrs. John Eash, Sr., June 9-13. On June 8 we observed the 250th Anniversary by a pageant, Brethren Through the Ages, given by our youth department under the direction of Myrtle Haldeman. The delegates to Annual Conference were our pastor, Daniel C. Haldeman, and Fred Ott. The Eppley sisters quintet, of York, Pa., gave a fine program of music and songs on June 15. Evangelistic meetings were held Sept. 24 — Oct. 5, concluding with our love feast and communion service. The evangelist was Bro. D. Alfred Replogle of the Roxbury church in Johnstown. — Mrs. John E. Eash, Sr., Hollsopple, Pa.



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Church of the Brethren
Gospel MESSENGER
DECEMBER 6, 1958



Religious News Service

Advent of Peace

IN THE Christian year the season of Advent is a time of expectancy. Its emphasis, in song and in story, in ritual and in spirit, is upon the long-awaited revealing of the power and love of God in the coming of Jesus Christ. Toward this momentous event the prophecies of old point with clear and specific application; toward this central fact of Christian history the carols and the cantatas and even some of the cruder paraphernalia of seasonal decoration point with anticipation. The Christian church has a treasure of symbol and tradition that can assist the worshiper in preparing for the coming of Christ to his heart anew. But the spirit of Advent can be sensed even apart from the formal service of adoration and praise. It should be evident in every Christian home. And nature is not indifferent to the coming of Christmas. December landscapes, with or without the customary coverlets of snow, have a crisp and wintery stillness about them that awaits the arrival of something holy. And if we could read the hearts of all men and read them truly, would we not find them also looking for the advent of peace?

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

A Testimony and a Slogan

Recently, at a district conference, when the district budget was under consideration and things were slowing down a bit, we were encouraged to add a word on the matter of stewardship and tithing.

Some of us know by experience through lean years as well as good years the joy and spiritual good of systematic giving and tithing, and so are willing to give that testimony.

In teaching and preaching on this subject we have used a slogan which, when given at the district meeting, the district fieldman urged that I send it in for the benefit of Messenger readers:

If one seventh of our time and one tenth of our property were an obligation and duty and privileges under the law and before the age of the law, could it be that less under grace is a disgrace?

Another question: Since we find as much admonition and commands for the tithe as for the Sabbath observance, how does it come that we accept the Sabbath when we hesitate or refuse to accept the tithe idea?

As to the slogan, "Less under grace is a disgrace," let us keep in mind that Jesus said, "I came not to do away with the law, but to fulfill [fill full] the law," and he proceeds at once to say, "It hath been said, . . . but I say unto you" and so in each case goes a step farther than the Hebrew law.

Also let us keep in mind that the whole Book of Hebrews gives us a "much more" religion.

So may I ask again, If the Sabbath idea and the tithe idea were in God's plan even before the days of the law and in the dispensation of law, can we dare be less Christian in stewardship than our Hebrew brethren who did not have the much more religious experience of grace? — E. F. Sherfy, Roanoke, Va.

Concerted Action

In recognition of the article, "You Bet I'm Scared," printed in an October issue of the Messenger and realizing that there are many current issues concerning which Christians should be making decisions and concertedly expressing them as a responsibility because of their Christian confession, we urge the central office to activate some branch of the present organization or to set up a new department to recognize current problems, collect brief factual information, recommend specific action, and disperse it as rapidly as possible to a selected person (preferably not a pastor or superintendent of the Sunday school) in every congregation, who would be responsible to inform the membership and promote the suggested action.

By such a program we could fill more fully the verse, "Ye are the salt of the earth." — J. D. Cosner, Waterford, Calif.

A Modern Tower of Babel

To understand the problem of integration and why seemingly Christian people oppose it is to go back to Gen. 11:7-8, where man is dispersed throughout the earth because he wanted to make a name for himself in blatant, unadulterated pride manifested in the Tower of Babel. This pride of man is now manifest in apartheid in South Africa, in race prejudice in our South, and in the chauvinistic superpatriotism of individual countries resulting in war.

White supremacy is merely one facet of all this. The South wants to make a name for the white race. This is their Tower of Babel and God hates towers of pride. There was much dispersion in the South after the Civil War. Now educators, the educated, and education are being dispersed and weakened as a result of the southern Tower of Babel. — Myron C. Horst, York, Pa.

If the Arms Race Continues

I attended a meeting lately to hear Albert Bigelow, the captain of the Golden Rule who attempted to sail into the Pacific nuclear test area last summer. Someone raised the question about the need to consider the point of view of employees of nearby Wright-Patterson airfield in case this country really got down to business regarding pacifism.

I wonder whether we have not been thinking things over from that angle for quite some time already. Let's remember that if the arms race continues and things really erupt, it will be the carcasses of the military personnel as well as the rest of us going up in smoke and little pieces. — Russ Montgomery, Brookville, Ohio.

We Read the Bible Aloud

W. Russell Shull



Mr. and Mrs. W. Russell Shull

Chicago Daily News Photo

YES, my wife and I read the entire Bible aloud – the new Revised Standard Version. I had read and marked two or three other Bibles, but not the new. I wanted to mark this new version so I would feel at home with it and use it more.

We did not skip a word – not a line, not a proper name. Every tongue twister in all those genealogies we pronounced. We agreed that we wanted the whole Bible, just as it is, to have its proper impact upon our lives.

And what an impact! Maybe it is because we read it aloud. I, personally, read every word of it aloud to my wife. Eva had never read all of it, and I had never read the new version, so we did it together. Maybe the fact that we read it together, two minds equally open to the truth, two souls equally hungry for its deeper message – maybe this explains the impact.

We began in April of last year and finished in January of this year. We took plenty of time on it, never tried to hurry, never followed a fixed schedule.

Maybe the new impact came because we read it in great chunks at one time. None of this "chapter a day" procedure for us! Not this time, at least. We would often read a whole book through – a long one like Isaiah – in one day. Then, if time permitted, we would go right on into Jeremiah. This gave us a sense of the over-all message and tone of each book. We could see the bold outlines of God's Word more clearly. We felt the sweep of his mighty dealings with men.

This is our great impression from the Old Testament. What a God! What effort he made year after year, generation after generation, to break through into the consciousness of men! Our greatest impression is, not of man's search for God, but of God's search for man. All the way through men seem to be fleeing from God, determined to satisfy their own lusts and desires. But God never gives up. He is the pursuer in this divine-human love affair.

Sometimes God nearly gives up. One wonders that he does not. A text in early Genesis spells out some of the vexation he felt: "The Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And the Lord was sorry that he had made man . . ." (Gen. 6:5-6).

But God keeps on! True, he tries to make one new start, through Noah. And he singles

Director, National Forum, Chicago, Illinois

out a family - tribe - nation through whom to do his intensive work. Apparently this was all he could do. Yet one wonders how much different the religious history of the human race might have been had there not been a singling out of a people with whom to deal in religious matters.

Abraham had a responsive heart. So did many of his descendants. We continue to feel, however, that it is God who is pursuing Isaac and Jacob and Joseph. He picks out the suitable wife for Isaac. He meets Jacob in a dream and sets him on the right track when he is about to make a wreck of his life. He manages the affairs of Joseph, in spite of many untoward circumstances, in such a way as to gradually work out his long-run will for the people through whom he has chosen to work.

At times the future seems utterly hopeless. But God manages to find a Moses through whom he can work. Moses' concern for the just treatment of his brethren was a Godlike concern, and on this God could build.

"And the people of Israel groaned under their bondage, and cried out for help, and their cry under bondage came up to God. And God heard their groanings . . ." (Ex. 2:23-25). Here we find God forming purposes which led to the greatest series of miracles to be found in all religious literature. Note that these marvelous plague episodes stem from the purpose of God to right one of the most unjust situations of all time. They had been slaves for 400 years.

The job which confronted Moses seemed next to impossible. It was impossible, as far as human resources were concerned. But God showed himself strong in behalf of man — the thing he does a thousand times throughout the history of Israel.

The debauched state from which God was trying to save the race is pictured in gory detail in such books as Joshua, Judges, the Samuels, the Kings, the Chronicles. One thing about the Bible: it certainly tells the truth. It minces no words, regardless of the gruesomeness of the deeds.

Sometimes we sickened as we read about the slaughter of a hundred thousand people all in one day. And about the murder of children and pregnant women and even of the unborn babes. Time and again the record says, "They smote them [the enemy] with the edge of the sword, and utterly destroyed every person . . ." (Joshua 10 and 11). "The people of Israel smote of the Syrians a hundred thousand foot soldiers in one day" (1 Kings 20:29).

Time after time the Bible says that "they utterly destroyed every living thing." And often it was done in the name of the Lord! Done, seemingly, at God's command.

Maybe I can handle to the satisfaction of my own mind the problem of the inspiration of those prophets and generals, who claimed to be hearing the voice of God, provided I do not insist that their inspiration implies their infallibility. Certainly God was using some very faulty instruments to work out his will! But I guess that is what he does when he uses any of us.

We cherish the spirit of true religion in the Shepherd Psalm. It portrays the heart of religion, yet was penned by the one who also said, "Blessed be the Lord,

Continued on page 14

His Hand in Mine

CHALMER E. FAW

I reach out — in loneliness
And he is there.
His hand I grasp, and say a prayer
For friendship strong.
'Tis answered there —
His hand in mine.

I reach out — in sorrow
He still is there,
The same firm hand, and answered prayer
With comfort sweet
My grief to share —
His hand in mine.

I reach out — in sin
His hand I feel,
Nail-pierced, bruised — penitent I kneel
Till his firm grasp
My heart shall heal —
His hand in mine.

I reach out — in joy
And take his hand
In victory shared. My Lord's command
Is life itself to me.
In very heaven I stand,
His hand in mine!

EDITORIAL

Never Far Away

THE road narrowed as it swerved away from the river valley and led toward the mountains of southern Switzerland. Time after time our American-made cars seemed barely able to negotiate the sharp turns on the switchbacks up the steep hillside. Though the scenery was breath-taking in its sweep and grandeur, we appeared to be leaving the well-marked paths, and even the hillside farmhouses came by less frequently. Higher and higher we drove on the narrow road, only occasionally meeting another car.

But just at the moment when we seemed to be farthest away from the valleys below, almost lost in an Alpine forest, what a surprise to see along the roadside a telephone box for the benefit of travelers. In the remotest mountain, along the roadside in Switzerland, a tourist could find his way within just a few miles to a telephone. So the garage and the distant city were not really so far away, and the lines of communication that had been strung to such high posts could be connected with familiar voices in our homes five thousand miles away. If one felt abandoned and lost, how heartening to know that close friends were never far away.

For the Christian who keeps his lines of communication in good repair, there need be no sense of loneliness or despair, for God is never far away. Even when the heart has behaved like a prodigal and gone into a far country, God is just as close as our willingness to come to ourselves and seek again his fatherly and forgiving arms. Men are never so lost either in the depths of their own sins or in the bewilderment of the world's anxieties, that they cannot be put in touch with a direct line to the Savior of all mankind.

"The Lord is near to all who call upon him." He is never far away.—K.M.

Like Lightning From Heaven

MANY churches in New England have lofty pointed steeples. Like fingers reaching heavenward they convey a message to every lifted eye that looks in the direction of their pointing.

But the high steeples are also a danger to the old colonial churches. Some have been struck by lightning and destroyed by fire. For this reason the New Hampshire Federation of Historical Societies is urging the churches to install lightning rods. There is less risk of destruction if the steeple is adequately grounded.

Lord of all being, throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near!

— Oliver Wendell Holmes.

We have known of churches that failed in other respects because they were not well grounded — grounded in a faith that could withstand storms or grounded in a fellowship that kept religion close to the daily lives of the church's membership. The lofty aspirations of some churches totter precariously because of inadequate "grounding."

Yet we know of other churches so securely fastened to the ways of the community in which they rise that they sometimes fail to get off the ground. They never build any towers and, though supremely safe in a storm, they have very little to offer men and women whose hearts and eyes need to be lifted up to God.

The greatest danger, in a spiritual sense, may be that a church is so well insulated against shock that it never dares to launch a mission to its neighborhood on behalf of Jesus Christ. Remember how he sent the seventy out, two by two? Poorly trained, crude, and not quite wholly committed, they surely were a poor risk as messengers of the kingdom of God. Yet out they went into a hostile world, as lambs in the midst of wolves.

But the seventy returned with joy. Their mission was risky, but it was also fruitful. They discovered that there was something exciting and real about the kingdom their Lord proclaimed. And he also rejoiced. He said, "I saw Satan fall like lightning from heaven." If the seventy had chosen to stay safely in their homes rather than to venture forth for the cause of Christ, there would have been no such fireworks in Galilee.

Christians today can specialize in insulating themselves from the world; they can protect their steeples by lightning rods, or they can build so close to the level of the land that no storms will assail them. They can be ever so secure, but if they fail to heed any call to leave their safety and risk their comfort for the kingdom of God, how else shall Satan fall? — K.M.



George L. Detweiler

Drawings by Harry Durkee and Paul Dailey

The secret of effective witnessing is lives committed to Christ

THE church of Jesus Christ stands upon the threshold of a new day! Does this sound like a careless assertion to be made in a time when there is abroad in our world a spirit of despair which has had its devastating effect upon so many people? There are those who believe that our world is sick unto death and that there is not much we can do about it. Our world is sick. But, as Christians, we believe that there is something we can do about it.

D. L. Moody used to say that "no man or woman is ever used of God to build his kingdom who has lost hope." We are not without hope. Our hope is in Christ. While the forces of evil are at work in the world, it is also true that God is at work in his world, and because he is at work, there is the promise of a new day.

During the past year we have been observing the 250th anniversary of the Church of the Brethren, and we have had opportunity to look back with great appreciation upon our past history. We do have a rich heritage, and for this we thank God. Yet all the while, our eyes have been turned toward the future as we participated in the Anniversary Call. Our participation in this great forward moving thrust has strengthened our faith in the church of today and has given us new hope for the church of tomorrow.

The reason for our participation in the Anniversary Call is that we might lift our sights, that we might deepen our faith, and that we might embrace new opportunities for the sharing of the good news of Jesus. It is this good news of Jesus Christ that brings promise of a new day.

Let us then have faith to believe that the Anniversary Call has truly been the call of Christ

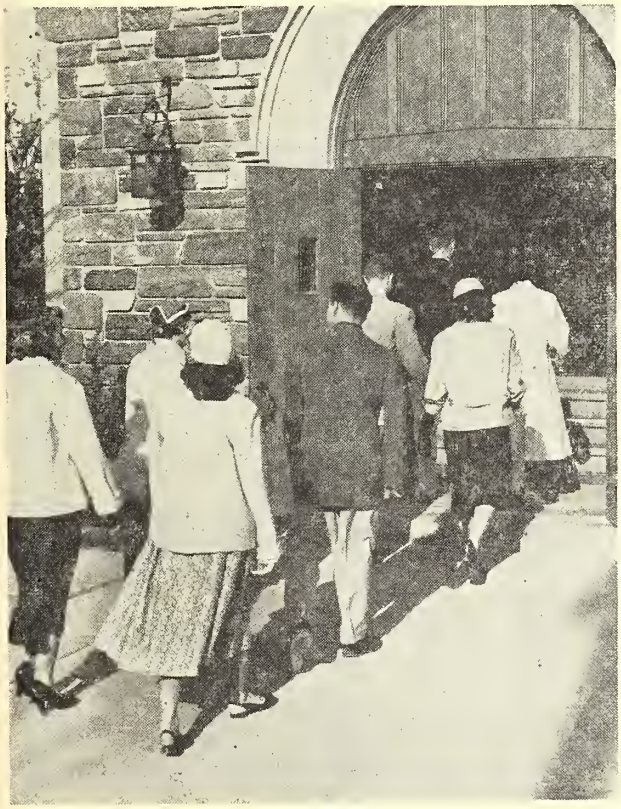
Pastor, Waynesboro church, Pennsylvania; member of the General Brotherhood Board

and that the Church of the Brethren is now standing upon the threshold of a new day. When we really believe that this is the call of Christ to us in our day, we will respond to the call with enthusiasm and with a sense of urgency. Our first responsibility is to make sure that we hear his call.

A number of years ago it was my privilege to hear Dr. S. D. Gordon, the man who was known throughout the Christian world for his Quiet Talks. Dr. Gordon was a small man, scarcely tall enough to be seen above the pulpit from which he spoke, but spiritually he was a man of great stature. Quietly, but effectively he stood before his listeners, saying that just as our Lord Jesus called men from all walks of life to follow him, to serve him, and to witness for him while he was here on earth, so he continues to call us today.

I shall never forget the picture of that little man of great stature, standing behind the pulpit. Frequently he would pause in his speaking, and after a moment of silence he would lean over the pulpit toward his congregation, and would say in a quiet voice: "Are you listening?"

This is precisely the question which we need to answer today. Our Lord is saying to you and to me: "No one who puts his hand to the plow and looks back is fit for the kingdom of God." "Come, follow me." "If any man would come after me, let him deny himself and take up his cross and follow me." "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest." "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always to the close of the age."



Church attendance is a way of witnessing to our commitment to the Lordship of Christ

H. Armstrong Roberts

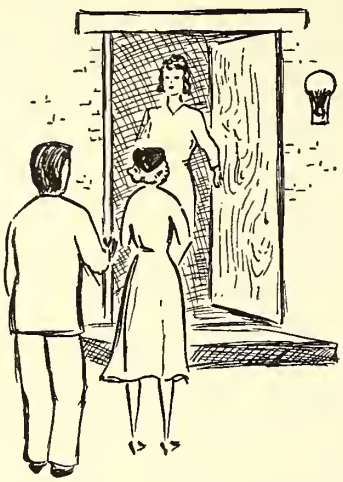
This is the call of Christ. He is calling you. Are you listening? The effectiveness of the witness of the church in our world today and tomorrow will depend largely upon our willingness to listen to his call, and then to do something about it. Blessed are those who can sing:

I heard the voice of Jesus say,
"I am this dark world's light;
Look unto me, thy morn shall rise,
And all thy day be bright."

I looked to Jesus, and I found
In him my Star, my Sun;
And in that light of life I'll walk,
Till traveling days are done.

One phase of the Anniversary Call has been a call to examine our stewardship. Paul reminds us that "it is required of stewards that they be found trustworthy" (1 Cor. 4:2). This examination of our stewardship sprang up as a grass roots movement at the Grand Rapids Annual Conference in 1955, which resulted in a decision of the delegates to urge our churches across the brotherhood to double our giving to the Brotherhood Fund by the year 1958-59.

After careful and prayerful planning this first phase of the Anniversary Call has been skillfully administered, primarily under the leadership of laymen. Never before has the Church of the Brethren launched such an aggressive and united program of advance under the leadership of consecrated laymen. While there are some congregations which have not yet completed this examination of their stewardship, it has already brought new life to many churches and the promise of an expanding outreach in our world mission. Truly the Lord has richly blessed our efforts. Today we are convinced, as never before, that this has been the Call of Christ.



Visitation is one method by which a church may carry out its program of evangelism

The second phase of the Anniversary Call is *the Call to Witness for Christ.* This might well be termed a call to examine our stewardship of time and talent. The primary function of the church is to share the good news with others. We are called to witness for Christ. Upon careful examination of our stewardship we have discovered that we have not been very effective in our witness. The study on church extension brought to our attention the fact that evangelism in the Church of the Brethren has often been primarily a matter of conservation of the family, rather than an effort to reach the wider community. Furthermore, it has been brought to our attention that numerically we have been losing ground steadily in the Protestant witness in America. Our percentage of membership gain has not been half the percentage of population gain. There has been a growing conviction among the Brethren that the time has come when the Church of the Brethren must engage in a united and aggressive program of evangelism. This, we believe, is an important phase of the Anniversary Call, and is the call of Christ.

As in the first phase of the Call program, after careful and prayerful planning, this program of evangelism will be administered by Brethren leaders. Thousands of men, women, and youth will participate in this united effort to witness for Christ. Excellent materials have been prepared to be used by local churches in order that our witness might be more effective. It has been suggested that our churches across the Brotherhood participate in this Call following the pattern which will best meet the needs of each congregation, but that the period from the beginning of Lent to Pentecost be set apart as a time for an aggressive and united program of evangelism in every church across our Brotherhood. Our risen Lord said to his disciples: "You shall be my witnesses." The call of Christ to his disciples today is the same: "You shall be my witnesses."

We have said that the Anniversary Call is a call (1) to examine our stewardship and (2) a call to witness for Christ. In the final analysis this is a call to life commitment. When Paul wrote to the church at Corinth about the magnificent manner in which the churches of Macedonia gave an account of their stewardship, he said, "But first they gave themselves to the Lord." Here is the secret of an effective stewardship of our money, our time, our talent. It is a commitment of our lives to the Lord.

This is, likewise, the secret of an effective witness for Christ. This is where every act of dedication must begin. Before we dedicate our gifts to the Lord, there must first be a complete dedication of self to the Lord. Before we go out to witness for Christ, we need first to commit our lives fully to him. Paul would say to us, as he did to the Romans: "Don't let the world around you squeeze you into its own mould, but let God re-mould your minds from within. Let us have no imitation Christian love. Let us have a genuine break with evil and a real devotion to good. Let us not allow slackness to spoil our work and let us keep the fires of the spirit burning, as we do our work for God. Base your happiness on your hope in Christ" (Rom. 12, Phillips translation).

As we approach the second phase of the Anniversary Call, let us do it with confidence that this is *the Call of Christ to witness for him.*

Our Lord is calling: "You shall be my witnesses." He is calling you! Are you listening?

INASMUCH

CARROLL M. PETRY

All day I worked with sorrow,
With troubled minds depressed;
With bodies ill and weakening,
Desiring heavenly rest.

"Did not God make this world?"
I cried.
"Where then's the peace He sent?
Is there no peace, no joy at all
On this whole continent?"

Then came to mind the Master's words—
"My peace to you I give—"
I realized peace comes to those
Who for their Master live.

So joy and peace (they're much the same)
Can still be part of me,
If I devote my life to those
Who suffer painfully.

"Rejoice with those—" the Master said,
"And weep with those who weep.
In loving, kindly ministries
Both joy and peace you'll keep."



H. Armstrong Roberts

"And God saw everything that he had made, and behold it was very good"

The Biblical Idea of Stewardship

T. K. Thompson

An understanding of his relationship to the material world in which he lives is the need of every Christian.

STEWARDSHIP is a vital part of the program of any church and a vital part of the life of any individual Christian. The word is frequently in our sermons and often on our lips. Occasionally it is wise and proper to pause in the midst of our busy ecclesiastical lives and to restudy an ancient and accepted doctrine in the light of the Scriptures. Such a study should not be a finding of proof texts for or against a course of action, but rather a seeking for the basic understanding of Scripture. Thus, in understanding stewardship or any other teaching of the Bible, we should look not only for the places where the word occurs, but we should look also for the recurrence of the theme or meaning of the word.

Christian stewardship has been defined by the National Council of Churches as "the practice of systematic and proportionate giving of time, abilities, and material possessions, based upon the conviction that these are trusts from God to be used in his service for the benefit of all mankind in grateful acknowledgement of Christ's redeeming love." Let us test this definition by examining it in the light of Scripture teachings. There are at least ten milestones on the way toward a Biblical understanding of stewardship.

The goodness of creation. The writer of Genesis (1:31) recounts how God viewed his creation: "And God saw everything that he had made, and behold, it was very good." Largely because of the influence of Greek philosophy, especially Plato and the Neo-Platonists, there has grown up in Western culture a deprecation of material things as evil, or at least as of a lower order of creation. St. Augustine, the great theologian of North Africa, brought this Neo-Platonic kind of thinking over into Christian tradition. A careful study of the

Executive director, Department of Stewardship and Benevolence, National Council of Churches

Bible will show that the ancient Hebrews regarded the created world as essentially good, as created by God.

There are two realms in which the goodness of creation has special relevance: sex and money. God has made male and female and has entrusted to them the stewardship of parenthood. God has so made the world that the supplying of physical necessities — food, clothing, shelter and material goods — is a necessary part of physical life. The exchange of goods through the medium of money, far from being a necessary evil, is a part of the goodness of God's creation. As against these negative attitudes towards sex and money, Paul spoke in the truly Hebrew-Christian tradition when he said: "God who richly furnishes us with everything to enjoy" (1 Tim. 6:17).

The subjection of creation. The Genesis writer goes on (1:28), "And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'" This account of man's dominion over the earth comes in connection with a description of man being made in the image of God. For the Genesis writer, the image of God meant that man had limited and derived dominion over a part of the earth, and to this limited degree, man reflected something of the image of his Creator.

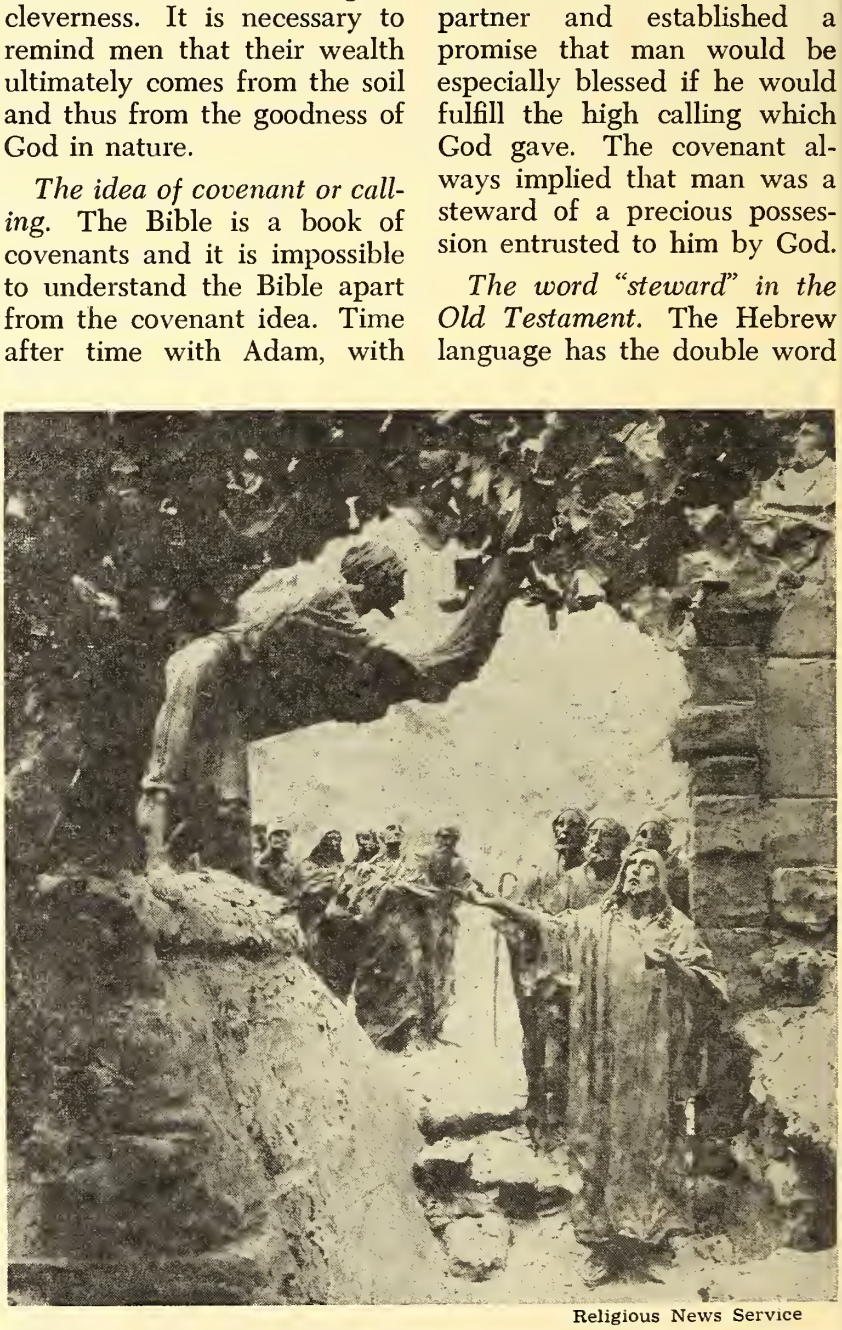
Man's dominion over the earth means that he has dominion over other men: he controls the means of production of food and the other necessities of life. Thus we have stewardship as a part of the very nature of man being made in the image of God.

The source of wealth. Moses as he anticipated the temptations of a nomadic people becoming agricultural in the land of promise said, "You shalt remember the Lord your God, for it is he who gives you power to get wealth" (Deut. 8:18). Man is ever tempted to consider his wealth and prosperity as results of his own cunning or cleverness. It is necessary to remind men that their wealth ultimately comes from the soil and thus from the goodness of God in nature.

The idea of covenant or calling. The Bible is a book of covenants and it is impossible to understand the Bible apart from the covenant idea. Time after time with Adam, with Abraham, and with Moses, God established covenants. Perhaps the Mosaic covenant expressed in Ex. 19:5 is the classic: "Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation."

The idea of the covenant was simply that God in his grace came to man as a sort of senior partner and established a promise that man would be especially blessed if he would fulfill the high calling which God gave. The covenant always implied that man was a steward of a precious possession entrusted to him by God.

The word "steward" in the Old Testament. The Hebrew language has the double word



Religious News Service

Zaccheus, who had gained his money unlawfully, glorified God with his possessions when he came into contact with Jesus

for steward — *Ashur-beth.* Literally this meant "one who is over a house." In the Old Testament this word is used of a man-to-man relationship. Thus Eliezer was the steward of Abraham (Gen. 15:2) and was the heir to Abraham's fortune till the son of promise was born.

Perhaps the most vivid symbol of stewardship in the Old Testament is that of Joseph recorded in the closing chapters of Genesis. Joseph was a good steward in Potiphar's house. He was a good steward in the jail, and he became the chief steward of the whole land of Egypt.

The ownership of the earth. Throughout the Bible there is a radical doctrine concerning property. Property is always held under a divine ownership. Men and families and tribes have only a responsible usership. This attitude is expressed poetically in Ps. 24:1: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." All men know that they must leave this earth and their property must be willed to others.

At the same time, most men act as if they were going to live forever. Thus Louis XI of France was a very devout king. He gave the entire province of Boulougne to the Virgin Mary. All that he reserved for himself was the revenue therefrom. Most of us are like that. We believe that the earth is the Lord's but we want to get as much of it as we can for ourselves, at least the income therefrom.

The purpose of God. Inherent in the conception of stewardship is the idea of doing the Master's will with the property or the entrustment handed over briefly to the steward. The basic entrustment given by God to men in both the Old Testament and the New Testament is the knowledge of God himself as loving Father.

The word "steward" in the New Testament. The Greek New Testament has two words for stewardship. The one, *epitropos,* literally means the person to whom something has been turned over. This word occurs three times. The more important word is *oikonomos,* which means house manager. This word occurs twenty times in its various forms. It is used primarily of a God-to-man relationship (with the exception of Luke 8:3).

Oikonomos is made up of two words, *oikos,* meaning house, and nomos, meaning law. The one who makes the rules for the running of the house is the steward. This is our English word *economics.* The steward in the New Testament was usually a slave given a high responsibility by his master with an entrustment of money, property, goods or other slaves under his jurisdiction. It was expected that at the end of a given period of time the master would return and demand an accounting from the steward. This word has reference to the whole of Christian life and not merely to giving to support the church or the temple.

The use of material possessions to glorify God. The New Testament is replete with illustrations of good and bad stewardship. Perhaps the most tragic failure in stewardship was that of the rich young ruler (Luke 18:18). He was greatly blessed with entrustments, both material and spiritual, in his stewardship.

On the other hand, Zacchaeus who had gained his money in an unworthy fashion, became a glorious steward under the impulse of the presence of Jesus in his home. Likewise Barnabas, a man of considerable wealth and property from Cyprus, sold his house and gladly gave the proceeds to the church in Jerusalem for the relief of the saints. His magnificent gift was a vivid example of Christian stewardship: The use of material possessions to glorify God.

The stewardship of the gospel. Stewardship is never an end in itself. It always has as its higher purpose the sharing of the gospel of Jesus Christ. The Apostle Paul put this well when he said in 1 Cor. 4:1, "This is how one should regard us, as servants of Christ and stewards of the mysteries of God." Our highest stewardship is to share the knowledge of God revealed in Jesus Christ.

As we survey the Old Testament and the New Testament we can see that the ideal of the Christian stewardship is woven throughout the fabric of the Bible. It is a necessary part of the understanding of the relation of the Christian to the material world in which he lives. A rediscovery of stewardship is the need of every Christian.

"Meet the Press"

Interviewing the Secretary of Defense

RUFUS M. REED

They asked him about planes and tanks and guns,
And guided missiles and other weapons;
They wanted to know in case of attack
How strong was our power to strike back?

Not one of the press let a question fall
About the most powerful force of all —
Our guided missiles can speed above,
But, how strong are we on love?

ANABAPTISTS and the BRETHREN

V. F. Schwalm

THE term *Anabaptist,* which means to baptize again, is applied to a large number of small sects that sprang up in various parts of central Europe during Reformation days and were sometimes called the "left wing of the Reformation." Stimulated by the early work of the Reformers such as Luther and Zwingli but dissatisfied because they did not go far enough, they broke with them and started their own movements.

Many people in Europe had been dissatisfied with the church for a long time. Again and again reforms had been attempted by such men as St. Francis, John Wycliffe, John Hus, Peter Waldo, and others, only to be thwarted in one way or another. Now again it seems that devoted Christians were looking for a leader who would arise and rid the church of its mediaeval accretions, cleansing it of its impurities.

These people hailed the early efforts of Luther and Zwingli and expected them to be great deliverers. But when these men failed to go as far as many radicals wanted to go, they broke with them and set up their own group meetings. This happened in Switzerland as early as 1523 and 1525. It also took place in Holland and various parts of Germany soon thereafter.

The early revolt of Luther and Zwingli against the church seemed to be a signal to all extreme radicals. Not only Anabaptists but many other groups arose against authority. In Germany the most conspicuous movement was the Peasants' War. Here the peasants arose against their overlords, destroyed property, and killed their masters. At Münster there was a violent uprising and rioting.

One learns of immorality among some groups and even the practice of polygamy. For some reason the minds of men of that time failed to distinguish between radicals and often referred to all radicals as Anabaptists, just as we are inclined to dub all liberals as "reds" or "bolsheviks."

Troeltsch, the well-known German theologian, says, "In fact, under the stimulus of the Reformation, on every hand there sprang into existence an enormous number of small groups of earnest Christians living apart from the world, claiming complete civil and religious freedom, whose main ideal was the formation of religious communities composed of truly converted persons on a basis of voluntary membership."

The tenets of the genuine Anabaptists have been variously described, depending on whether one groups their beliefs in general categories or in more detailed beliefs. Harold Bender of Goshen College, a specialist in this field, lists three general doctrines: (1) the conception of the essence of Christianity as discipleship; (2) a

Former president of Manchester College, Indiana

A 400-year-old book of Anabaptist writings, believed heretofore unavailable to scholars, was delivered to the Mennonite Historical Library in Goshen, Indiana, for microfilming. It was brought by four ministers of the Hutterian Brethren of Western Kansas, among whose colonies the volume was discovered last year.

Carefully hand copied in 1566 and known as the "Epistle Book," the volume contains about 1,250 pages of letters and writings of almost 40 early Anabaptist and Hutterian leaders. After being microfilmed, the Epistle Book will be returned to its owners in Manitoba.

The Hutterites have about 100 colonies in the United States and Canada with a total membership of nearly 10,000 persons. The group has preserved a form of Christian communal living developed in Moravia under Jacob Hutter, an Anabaptist leader who died in 1536.

new conception of voluntary church membership based upon true conversion and involving a commitment to holy living and discipleship; (3) the insistence on the practice of true brotherhood and love among the members of the church, involving actual sharing.

As one reads the doctrines of the Swiss Brethren of Zwingli's time they remind one of our Brethren beliefs: "A gathered church of the truly converted, who lived up to the New Testament ethics, who taught believers' baptism, pacifism, strict morality, and close church discipline. They were the first exponents of the division of church and state so much a part of the American tradition."

It is difficult to know how many Anabaptists there were. "They baptized thousands," says Bullinger of Zurich. "They increased so rapidly that the world feared an uprising of them." Another contemporary said, "Anabaptism spread with such speed that there was reason to fear that the majority of the common people would unite with the sect." Zwingli reports that his struggle with the Catholics was as child's play compared to the conflict with the Anabaptists.

The Anabaptists were thoroughly hated by Protestants and Catholics alike. The Protestants hated them because the radicalism of some of the Anabaptists and other radicals tended to discredit the whole Protestant movement. Roman Catholics found it easy to point to some of the extremists and charge it to the Reformers.

Both Catholics and Protestants hated the Anabaptists because they discredited infant baptism, thus unchristianizing all Europe. For both Protestant and Catholic churches were made up of people who had been baptized as infants, many of whom had had no active interest in religion.

Explain it as one will, one still finds it difficult to understand this hatred for those who seem to us pious people. The Diet of Spires in 1529 passed the sentence of death on rebaptizers, either "by burning, by drowning, or in some other way." Thousands became martyrs, the Catholics usually burning, and the Protestants drowning or exiling them. Troeltsch says, "First of all the leaders of the movement were taken, and put to death. Some were burned alive, some slain by the sword, others drowned. Then came the turn of the masses, who were decimated with savage cruelty."

Harold Bender reports that the authorities had difficulty in carrying out their program of suppression for they, "soon learned that the Anabaptists feared neither torture nor death, and gladly sealed their faith with their blood. In fact, the joyful testimony of the Anabaptist martyrs was a stimulus to new recruits, for it stirred the imagination of the populace as nothing else could have done."

Finding their methods inadequate the authorities sent out companies of armed executioners and mounted soldiers to

FAITH

MARGARET R. TURNBULL

I cry —
For harsh words said lightly from one to another,
For the sword so cruelly plunged into my heart.

I cry —
For inhumanity from those I love,
For the uselessness of my life, the vain attempt at humility.

I try —
To thank God for all who help me live,
To help me give all for his gift to me.

I try —
To laugh but cannot for long,
To forget that my life has been, my talent too.

I am lost —
In the wonder of blue sky, the trees, and leaves of green,
The very blade of grass and the sunshine bright.

I am lost —
In the "sweet" of this little canary, who seems to know
That I need someone to tell me to look up.

I believe —
That every one of us, large or small, old or young,
Is seen and heard by One above.

I believe —
That even when a sparrow is hurt or falls,
As with a human soul, God cares.

I know —
Yes "I know that my Redeemer lives,"
That in our strong and weak moments he understands.

Yes, I know —
That he lights our candle to be used as a little glow
For others to see that he is near.

hunt down and kill Anabaptists singly or en masse without trial.

Harold Bender cites a Hutterite Chronicle written in 1542, recording that 2,173 brethren and sisters gave their lives for their faith. No human being was able to take away from their hearts what they had experienced, such zealous lovers of God were they. The fire of God burned within them. They would die the bitterest deaths rather than forsake the truth which they espoused.

But despite their courage and unwavering faith, most of the Anabaptists in Germany were destroyed, driven out, or driven underground in the 16th century. But ideas and ideals are not killed by the sword. One cannot doubt that their teachings and example reached the Pietists and lived on in the minds of many other sincere Christians.

It is, of course, well-known that the Mennonites, were Anabaptist and claim the Swiss Brethren as antecedents. In fact, some secular historians regard Menno Simons, as having made the best interpretation of Anabaptist belief. Other descendants of the Anabaptists were the Hutterites, a communal group much like the modern Bruderhof movement.

The Pietists and Brethren, no doubt, also consciously or unconsciously inherited many of the tenets of their faith.

It is not easy to trace the way ideas and influence travel from generation to generation. We do know that the Church of the Brethren and the Anabaptists held the following beliefs in common: (1) a voluntary church made up of adult believers; (2) adult versus infant baptism; (3) emphasis on Christian ethics and devoted discipleship, strict morality, (4) no force in religion, including pacifism, nonoath taking, usually nonparticipation in government; (5) church discipline including excommunication.

Their emphasis on the separation of church and state has brought to millions of Christians freedom from state interference. Brethren owe them a great debt for the struggle they made for their freedom.

Rufus M. Jones in a magnificent paragraph sums up the influence of the Anabaptists thus: "Judged by the reception it met at the hands of those in power, both in the church and state, equally in Roman Catholic and in Protestant countries, the Anabaptist movement was one of the most tragic in the history of Christianity; but judged by the principles, which were put into play by the men who bore this reproachful nickname, it must be pronounced one of the most momentous and significant undertakings in man's eventful religious struggle after the truth. It gathered up the gains of earlier movements, it is the spiritual soil out of which all nonconformist sects have sprung, and it is the plain announcement in modern history of a program for a new type of Christian society which the modern world, especially America and England has been slowly realizing — an absolutely free and independent religious society, and a state in which every man counts as a man, and has his share in shaping both church and state."

The Star

JOHN F. WATKINS

The navigators used a star
To guide them o'er the pathless deep.

Did they regret it was so far
Away they could not keep
It in the pocket of their gown,
Nor wear it like a golden crown?

Or were they thankful — far away
God placed a Star to light the way?

We Read the Bible Aloud

Continued from page 4

my rock, who trains my hands for war, and my fingers for battle . . ." (Ps. 144:1). And David even had a woman's husband killed in battle so he could steal her as his wife, when already he had a harem of his own (1 Kings 18:40).

All I know to say is that God always works through imperfect men, who, though very human, yet aspire to something better and are willing to be used of God. Although their writings are well mixed with both exalted and pagan concepts, yet the picture gradually lifts. The prophets were beginning to see that all the forms and ceremonies of the Mosaic system were not producing the inner righteousness and purity of heart which God seeks.

Micah was beginning to sound his query, "Shall I come before him with burnt offerings, with calves a year old?" (Micah 6:6). And Amos was beginning to sense the Lord's answer, "The peace offering of your fatted beasts I will not look upon . . . Let justice roll down as waters, and righteousness like an everflowing stream . . ." (Amos 5:21-24). Jeremiah comes close to conceiving the gospel plan when he hears God say, "This is the covenant which I will make. . . . I will put my law within them, and I will write it upon their hearts . . ." (Jer. 31:33).

In many places in the Old Testament these seers and prophets approached the heart of true religion. They were marvelous forerunners of that One who was to come. They prepared the way for him.

His Truth Goes Marching On

Ray Lentz

IN BETHLEHEM years ago a child was born who was to bring good tidings to the world. A dream came alive and the angels sang a new song. The three wise men brought gifts of gold, frankincense, and myrrh. The shepherds left their flocks that wonderful night to go to the city to see what had come to pass. The shining star of Bethlehem stood over the city of David. A child was born to change the world.

But only six miles away at Jerusalem men cried, "Crucify him." Life came to a grim pause at the place of a skull because of the stubborn evils of the world.

Life begins with a great promise. We dream dreams, we have big ideas, we see visions — yet only six miles away we decide that honesty, truth, and concern for our neighbors are not the best policy.

A popular young high school lad was urged to try a cigaret that was different. He was told it was perfectly harmless and he could get a real "kick" out of it. He finally yielded. Then he tried another and another. He did get a kick out of them until they sent him as a hopeless wreck into an institution.

He was deceived. Man is easily fooled and enjoys being deceived. He is blinded by the deceitfulness of riches. He never stops making mud pies and building sand castles. The devil assures men that there is plenty of time to think about death and judgment. He induces men to concentrate on the jingle of wins and the rustle of bonds so that he never hears the still small voice of God whisper, "Thou fool, this night thy soul shall be required of thee."

In this world of thievery, murders, delinquency and war, we may think the Christmas story is nothing but tinsel and prayer.

But the Man of Galilee knew that love, truth, integrity, and goodness could not be crushed on the cross. An open tomb announced that he is risen.

In Bethlehem hope and promise broke upon the world with the intensity of a hundred suns. It was not just a blinding flash, but a fallout of creative radiation of living light. John says the light shines in darkness and darkness cannot put it out; it will still shine in our darkness. The cross on Calvary was not the end. We must continue in the faith and in the truth.

Most Brethren live within six miles of their church but while we are traveling that distance to and fro we are overcome with business, pleasure, personal ambitions, and excuses.

Brethren must throw off this excess baggage and get back to their vocation in life, which is to save souls.

If every church member would take one night a week to stop at one house to tell someone about Jesus Christ, we would see "his truth go marching on" as never before.

"Christian, Let Your Burning Light"

Martha Switzer Hurst

MARY and Lillie Todacheenie are sisters from the Navaho reservation, who are attending Intermountain School. They return to their home each summer for vacation. One summer they went back home as usual, except for a greater understanding of what they wanted to get out of life, and some values of life which they felt were very important to their lives. Their candle had been lighted.

Like all students, when they have been away from home for nine months, Mary and Lillie were eager to arrive home and greet their parents. However, they were very much disturbed when the bus pulled into the station. Their mother was there to meet them, but Father was nowhere in sight. No one asked, "Where is Father?" for each secretly knew in her own heart where he was and why he was not there to meet them.

When they got home, there was Father lying on the dirt floor of the hogan in a drunken stupor. When the girls and their mother entered, he raised up to look at them. His eyes were so bloodshot and swollen, he could hardly get them open wide enough to recognize who they were, let alone open his mouth to talk to them. Mary and Lillie were very disappointed. They had been anticipating their return for so long, and then to come home to this!

After several days, Mary and Lillie were back in the routine of their home chores. The first Saturday night they were home, their father came home drunk. Mary, being the older, took the initiative to tell her father what she had learned in her religious instruction class at Intermountain. She said, "Our religious teacher said it was wrong to drink whisky and beer. They make you do things you don't know you are doing. She said Christ wants our bodies to be good and strong, and if you drink too much, you make your body weak."

Father was not the least bit disturbed by his daughter's remarks. In fact, he laughed at her and said, "I never believe that." Then he laughed some more.

The next week Father came home the same way. He was so drunk he could hardly find the door to the hogan. The sisters, who love each other very much, were there to greet him. They turned to him as he entered. He laughed and said, "You are to preach some more to me? I close my ears."

Mary replied, "No, Father, we are going to come home drunk too, just as you do."

Father was stunned. He could not stand that. The next day he went to the Presbyterian mission and said he wanted to learn about Christ as his daughters had at Intermountain School.

The Todacheenie family have become regular members of the church activities at the mission. Mr. Todacheenie asked to join the church and the Fellowship of Christ. The missionary told him to prove himself before he was baptized. He gave Father six months.

Now, a year later, Father has not touched any liquor, and his family is united and happy. He has become a member of the church and has joined the Fellowship of Christ. This summer Mary and Lillie returned home with much greater anticipation and joy.

One of the interpreters I worked with last year told me she and her brothers and sisters have tried to tell their parents about Christ, but they laugh at them. She prays constantly that someday her parents might know Christ as she has learned to know him. She has an aunt, a Christian, to whom she can go when she needs help.

She told the class, the last day of religious instruction, that she wanted them to go home and tell

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KINGDOM GLEANINGS

Brethren serving with the armed services in the European area are warmly invited to spend the Christmas holidays at the Brethren Service Center, Witzenhaeuserstrasse 5, Kassel, Germany. Interested persons should contact the Kassel center as soon as possible.

The Consumers Cooperative Association of Kansas City, Mo., held its fourth annual pastors' luncheon at the President Hotel at noon on Dec. 4. The theme of the program was: How Churches and Co-ops Can Work Together to Strengthen Rural America.

The Fellowship of Reconciliation will hold a "Volunteers for Peace" training program at Nyack, N. Y., Dec. 26-30 with such leaders as Roland Bainton, A. J. Muste, Harrop Freeman, Richard Gregg, Albert Bigelow, Al Hassler, Norman Whitney, and Charles Walker.

Galen Weaver, former BVS'er in Europe, and his wife, Carolyn Ikenberry Weaver, former exchange student to Germany, are teaching at Aleppo College in Aleppo, Syria. Their address may be obtained from the Brethren Service Commission, General Brotherhood Board, Elgin, Ill.

The recreation committee of the Central Region has found it necessary to cancel arrangements for the recreation laboratory at Manchester College, Dec. 28 – Jan. 3, as originally planned. Arrangements are being made to hold the laboratory at the college next year, Dec. 27, 1959, to Jan. 2, 1960.

The Rural Life Association annual meeting will be held at Earlham College, Richmond, Ind., Dec. 12, beginning at 9:30 a.m. Prof. Troy Cauley, economist of Indiana University, will be the featured speaker for the meeting, the theme of which is Country Life in an Industrial Society. A symposium of three college presidents, one of whom is A. Blair Helman, president of Manchester College, will discuss the Church College and the Values of the Rural Community. Rufus B. King, director of adult work for the Church of the Brethren and president of the Rural Life Association, will speak at the dinner. The meeting is open to all interested in rural life and the family farm.

Standing Committee Delegates

Northeastern Kansas: Dennis Kesler; alternate, James H. Elrod.

Ordained to the Ministry

Donald Mikula, ordained in the West Charleston church, Southern Ohio.

Daily Bible Readings

Dec.	8	Matt. 6:1-15
	9	Matt. 6:16-34
	10	Matt. 7:1-20
	11	Luke 10:1-42
	12	Luke 15:1-32
	13	Luke 24:1-53
	14	John 3:1-21

Opportunities for Service to the Church

Increased calls for the services of the church building counselor's office make necessary the employment of additional personnel. A person trained as an architectural and/or engineering draftsman could render significant service to the church in the development of plans for churches and parsonages and occasionally for other institutions of the church.

Upon moving to the new building about March 1, 1959, the several libraries now in the General Offices will be combined into one under the direction of a librarian. This will include reference, loan, and historical libraries and also files of historical material. A person with library training or experience would find in this assignment an important area of service.

Interested persons are invited to write to the Personnel Office, General Brotherhood Board, 22 S. State St., Elgin, Ill., for details on either of these positions.

Briefs From General Brotherhood Board and Commission Meetings

The board heard with appreciation reports of progress on the Anniversary CALL. The many reports from local churches were encouraging and the board was most favorably impressed with the materials and plans for the evangelism phase of the CALL.

The commissions spent much time in these meetings in considering proposals for new CALL program. These proposals had been developed by the staff in line with the three emphases of the CALL and previous considerations of program. The proposals approved by the various commissions will be processed by the Goals and Program Committee in March and their recommendations on the total program, dates and priority of implementation, and budget will be presented to the April 1959 meeting of the General Brotherhood Board.

Study has been under way for some time on future directions in financial promotion, publicity, and stewardship education. In this meeting the board approved an enlarged program of publicity and the adoption of a program of interpretation and information which would incorporate some of the aspects used in the promotion of the CALL. The board approved setting up a department with these functions carried by two staff persons, one giving major attention to the over-all program of promotion and information and the other to publicity. A separate department of stewardship is to be set up under the Christian Education Commission to carry forward the program of stewardship education. These realignments are to take place about Sept. 1, 1959.

The Christian Education Commission spent a major share of time on plans for a more aggressive program aimed at leadership development and training. Adult work was also given major attention in this meeting.

The following members, three of them elected in this meeting, will serve on the Goals nad Program Committee: Edward K. Ziegler, chairman, Calvert N. Ellis, Harold D. Fasnacht, Paul E. Miller, Robert L. Sherfy, and Nevin H. Zuck.

A comprehensive statement on the philosophy and strategy of Brethren Service was presented to the board. The statement will receive further revisions with

the intent of presentation to Annual Conference. A statement on Brethren Volunteer Service was also considered and will receive further attention at the next meetings of the board and commission.

The executive committees of the Bethany Board of Directors and of the General Brotherhood Board met in joint session to discuss the methods of financing the relocation of the seminary. Agreement was reached with these two committees and the General Brotherhood Board on a plan for joint responsibility in promotion which will be reported to the 1959 Annual Conference.

A ten-year development program in our Brethren Service work looks toward indigenous support of the work in Puerto Rico. The building of a new hospital is part of this ten-year plan. The board has approved an appropriation of $25,000 as its share in this project. Other contributions toward the total project of $540,000 are to come from Puerto Rican and other sources. The contribution of $25,000 is to be made during the current fiscal year.

During each fall meeting a Personnel Relations Committee appointed by the board negotiates with employee groups (other than staff) on matters of wages, benefits, and working conditions. This committee again met with representatives of employee groups in the offices, the mailing room, and plant in order to arrive at decisions favorable to both board and employees. This committee serves an important function in the employment responsibilities of the board.

Christian Education Commission

C. Ernest Davis was appointed to membership on the Historical Committee. Mrs. Kenneth Frey of Palmyra, Pa., and Alfred Alcorn of Hagerstown, Md., were appointed to membership on the Music and Worship Committee.

Foreign Mission Commission

Winburn T. Thomas, who served for a number of years as secretary of the National Missionary Commission of the Indonesian Council of Churches, pointed out to the Foreign Mission Commission the urgent need for trained leaders in Indonesia. The General Brotherhood Board at this meeting approved Joel and Phyllis Thompson for service in Indonesia. They will teach in a theological school in Indonesia.

The commission decided to appoint a field director for the mission program in Ecuador and named George Kreps to the position. George and Wilma will go to Costa Rica for language study in the summer of 1959.

The Foreign Mission Commission heard a report on plans for a new senior primary boarding school near Mubi in Nigeria. This fifth senior primary school will emphasize practical agriculture and vocational craft training. A new elementary school for Ecuador was also approved.

The commission approved the assignment of one alternative service worker to Ecuador. The first I-W to serve in this project has not been chosen yet.

The assignment of two Brethren Volunteer Service workers, Larry Deal, a I-W, and Mary Anna Petersime, as short-term workers in Nigeria was announced. Mary Anna will be the first girl to serve as a volunteer in Nigeria. These new workers will go to the field in December.

The commission approved the assignment of Wilma Schrag to Woodstock School for missionary children in India. Miss Schrag taught for a number of years at Hillcrest School in Nigeria. She is now in the States for furlough.

Brethren Service Commission

The commission asked Wilbur Mullen, acting director of the Brethren Service program in Europe, and Graydon Snyder, who is currently studying in Oslo, Norway, to serve as Brethren representatives to a conference in England in April 1959, sponsored by the European Historic Peace Churches Continuation Committee.

The commission approved the acceptance by W. Harold Row of an invitation to serve as a member of the representative committee of the Puidoux Theological Conference Continuation Committee. This organization grew out of a meeting in 1955 between European theologians and representatives of the historic peace churches, which considered the relation of church and state and the relation of the church and peace.

Two new projects were approved for Brethren volunteer assignees, one at the BAR 41 Boys Ranch, Cle Elum, Wash., and one with the Houston, Texas, Council of Churches department of social welfare.

The commission discussed administrative relationships with Heifer Project, Inc., and passed an experimental policy statement on administrative relationships, including financing. Dan West, M. Guy West, and W. Harold Row were elected to serve as representatives to the Heifer Project board of directors.

The Church Calendar

December 7

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus' Matchless Power (Temperance). Mark 4:35 — 5:43. Memory Selection: Go home to your friends, and tell them how much the Lord has done for you. Mark 5:19 (R.S.V.)

Dec. 10 Human Rights Day
Dec. 14 Universal Bible Sunday
Dec. 26-31 Southeastern Region recreation laboratory, Brethren Service Center, New Windsor, Md.
Dec. 26-31 Eastern Region recreation laboratory, Elizabethtown College, Elizabethtown, Pa.
Dec. 29-31 Brethren Student Christian Movement conference, La Verne College, La Verne, Calif.
Jan. 2-4 Southern Ohio youth winter conference, Salem
Jan. 2-4 Virginia interdenominational youth convention, Richmond, Va.
Jan. 4-11 Week of Prayer

Gains for the Kingdom

Two received by letter in the Oklahoma City church, Okla.

Three baptized and three received by letter in the Polo church, Ill. **Ten** baptized and seven received by letter in the Hope church, Mich. **Seven** baptized and seven received by letter in the West Charleston church, Ohio.

One received by letter in the Codorus church, Pa.

Seven baptized in the Old Furnace church, W. Va.

News and Comment From Around the World

More Than a Million Christians in South Korea

Christians in South Korea now total more than 6 per cent of the population, according to latest figures released by the National Council of Churches of Christ in Korea. Protestants number 1,323,000 Roman Catholics 242,000 and Eastern Orthodox believers 200.

The most numerous among Protestant groups are Presbyterians with 864,000 members, followed by Methodists with more than 345,000. The only Eastern Orthodox congregation in Seoul has a history dating back to missionary work during Czarist times in Russia.

Reports South Americans Want More Missionaries

South Americans want more missionaries, according to Dr. George H. Jones, a staff member of the Board of Missions of the Methodist Church, who recently returned from a month-long evangelistic mission to that continent.

Dr. Jones led a team of thirty-one Methodist ministers and one layman on the mission to Bolivia, Chile, and Peru. He said, "If the missionary loves the people and gives himself sacrificially, he will get a good response in the South American countries where I've directed evangelistic missions."

The Methodist church has about 90,000 members and over 16,000 preparatory members in Latin America.

World Council Asks Help for Brazilian Drouth Victims

Because of the growing emergency in northeastern Brazil caused by prolonged drouth, an appeal for funds to buy food and clothing for some of the two million persons there was issued by the administrative committee of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches.

The committee noted that Brazil has always been a hospitable land, taking many refugees settled by the World Council's Refugee Service. This past summer several thousand Old Believers, Russian Orthodox agriculturists, were accepted by Brazil.



Brethren students at colleges, universities, and seminaries in the Boston area meet frequently for fellowship. At the October meeting in the church which Harry Gardner is serving while taking work for his doctorate at Harvard and Boston universities this picture was taken. Left to right, front row: Jack Padgett (only hands showing), Mrs. Mary Kintner, Mrs. Donald Miller, Julia King, Janet Binkley, Anna Marie Wagoner, Mrs. Robert Wagoner, Nathan Wagoner, Mrs. Ernest Lashlee, Mrs. Eugene Carper, Mrs. Harry M. Gardner. Back row: Daniel Raffensperger, Dr. Marion Kintner, Donald Miller, Robert McFadden, Ross Nahrgang, Robert Wagoner, Ernest Lashlee, Eugene Carper, Harry M. Gardner. Those of the group not present at this meeting are: Mr. and Mrs. George Dolnikowski, David Ellis, Dr. Eva Hartzler, Mr. and Mrs. Roy Johnson, Mrs. Jack Padgett, Dr. and Mrs. Luke Shuler, Mr. and Mrs. Gene Smith

The drouth, the worst in thirty-eight years, has already claimed the lives of several thousand people, many of them children.

Bishop Bell Dies at Canterbury, England

Dr. George K. A. Bell, former Anglican Bishop of Chichester, England, and an honorary president of the World Council of Churches since 1954, died at Canterbury, England, on Oct. 3.

Bishop Bell was one of the first European churchmen to visit the United States. He took an active part in the process of formation of the World Council of Churches. In 1948 he was chosen as the first chairman of its Central Committee, a post which he held until 1954.

Concerning Bishop Bell, Dr. W. A. Visser 't Hooft, secretary of the World Council of Churches, said, "The bishop was a strong defender of the refugees. In the second world war his speeches, many of which were made in the House of Lords, were a constant reminder that especially in the time of war the Christian conscience must be awake. His protest cost him a great deal of his popularity but many saw after the war that he had been right."

Baptists Score Civil Defense Administration

The Federal Civil Defense Administration has been criticized by Baptist leaders because of its continued efforts to launch a program of ideological opposition to communism through the churches.

The Baptist Joint Committee on Public Affairs termed these activities as unnecessary, unwise, and a violation of church-state separation.

Reorganized Mormons Adopt Record Budget

Special appropriations and equipment funds totalling nearly five million dollars for the next two years were approved by the general conference of the Reorganized Church of Jesus Christ of Latter Day Saints at its biennial conference held in Independence, Mo. The general conference approved a project to compile a reader's version of the Book of Mormon.

A committee reported that the new version was necessary to incorporate the changes in the English language since 1830 and to make the message of the book more easily understood. The reader's version was suggested only as a supplement to the authorized version and not a replacement for it.

Churches Criticized for Minimizing Evangelism

A missionary convention was told by a prominent Canadian evangelist that for nearly 2,000 years Christian churches had been doing "a hundred and one things that Christ never asked them to do," but have left undone the one thing he specifically commanded, "to preach the gospel to every creature."

Dr. Oswald J. Smith, pastor of the People's Church, Toronto, declared that millions of people in Africa and New Guinea and other parts of the world have never been visited by a missionary, have not one verse of Scripture in their native tongue and are still waiting to hear the gospel for the first time. Dr. Smith asserted that there are some two billion pagans in the world who have never heard of the gospel's message.

Site Established of Ekron, Ancient Biblical City

The site of one of the five great cities of ancient Philistia, Ekron, seat of the Baalzebub cult, has been established at Khirbet Muqenna, twenty-five miles west of Jerusalem. Dr. Benjamin Mazar, the president of Hebrew University, said the location of the site of the famous Iron Age city was determined as a result of an extensive field survey, along with correlation of geographical references to Ekron in the Bible and on the oldest surviving map of Palestine.

Philistine pottery findings at the site further support its identification as Ekron. Archeologists on the survey team report that walled ruins covering an area of forty acres show that the former town was twice as big as Lachish and three times the size of Megiddo, two other towns of the 1,000-year period before Christ.

Ekron, named repeatedly in the Bible, was the northernmost of the five important cities of the Philistine plain, halfway between the Mediterranean Sea and the Judean highlands.

Israel Stamp to Depict Bible Verse

The commandment, "Thou shalt love thy neighbor as thyself" (Lev. 19:18), appears on a postage stamp being issued in December by Israel in honor of the United Nations Human Rights Day. The Bible verse is depicted in Hebrew carved upon a stone.

Underneath on a gummed tab that can be affixed to a letter, along with the stamp, will appear a translation of the verse in the five official languages of the United Nations, English, French, Spanish, Chinese, and Russian. This is the first time that a Bible quotation has appeared in the five official languages of the UN on any postage stamp issued to honor that agency or its program. It is also believed to be the first time this commandment has appeared on any postage stamp.

Missouri Synod in Canada Sets Up Independent Body

The first independent Lutheran Church was set up in Canada in September by the withdrawal of the 73,000 members of the Missouri Synod in Canada from their parent body in the United States. The new group will temporarily receive trained pastors, funds, and education materials from the U. S. church, but complete self-support is the goal.

Council of Churches Set Up in Madagascar

A Council of Churches composed of churches and not mission societies has been set up in Madagascar, replacing the Intermissionary Conference. The new Council includes the Lutheran Church in Madagascar and churches related to the London Missionary Society, the Paris Mission Society, and the Friends Foreign Missionary Association. There are about 880,000 baptized members in the four bodies.

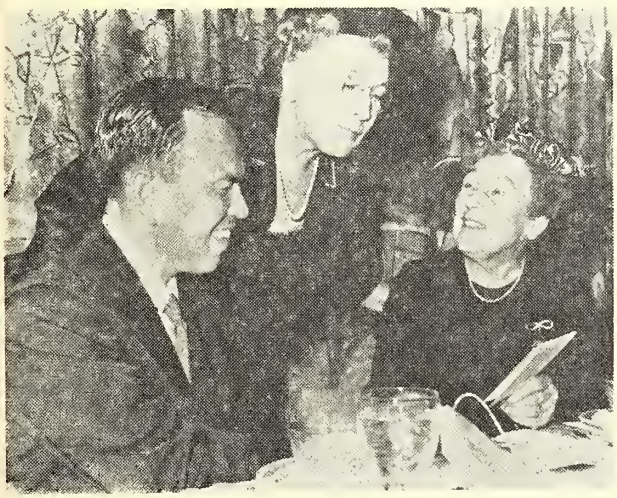
Slain Missionaries' Kin Returns to Aid Savage Tribe

The wife and sister of two American Protestant missionaries slain by Auca Indians in the jungle of Ecuador less than three years ago have settled among the savage tribe in order to show a better way of life. They are Mrs. James Elliott of Moorestown, N. J., and Miss Rachel Saint of Huntingdon Valley, Pa.

Their acceptance by the Aucas is believed to be the first friendly reception of outsiders by the tribe since 1668. Equipped with a two-way short-wave transistor radio, the women keep in contact with the Missionary Aviation Fellowship base at the edge of the jungle. Planes of this service regularly drop food to them.

Neighbors Save Wheat

When Owen Crissman, a farmer who lives near St. John, Kansas, fell from a load of hay and had to be hospitalized during June, he thought his crop of wheat would not be harvested. However, the men's work organization of the Eden Valley church, of which Crissman is a member, with neighbors and friends, moved into the Crissman fields with eighteen combines and twenty trucks and cut the wheat in a few hours.



Dr. Masumi Toyotome (left), director of religious life and program at Japan International Christian University, chats with two officers of the Women's Planning Committee of the JICU Foundation at its annual luncheon. Mrs. Harper Sibley (center) and Mrs. Samuel McCrea Cavert are shown. The university is supported by fourteen denominations in the U.S. and by the United Church of Canada

Religious News Service

Southern Baptists Denounce Violence Against Minorities

The executive committee of the Christian Life Commission of the Southern Baptist Convention has issued a statement denouncing acts of violence against minority groups which are menacing life and damaging property through dynamitings in various American cities. The Commission urged all citizens to oppose actively lawless acts such as bombings, beatings and abuse of persons because of race, religion or conviction.

Evanston Ecumenical Institute Announces Program

Leading clergy and laymen from many denominations are expected to attend more than fifteen conferences planned for the fall, winter, and spring at the Evanston Institute for Ecumenical Studies. The institute was set up last year to train leaders in the ecumenical movement. It also serves as a center for research and study in ecumenical concerns and for seminars on the practical application of Christian principles to everyday problems.

The institute has the backing of the World Council of Churches and the National Council of Churches but is independent and responsible only to its trustees. It is patterned after the World Council's Ecumenical Institute at Bossey, near Geneva, Switzerland.

Urges Greater Support of Christian Unity Movement

Greater support of the ecumenical movement was urged at the International Convention of Christian Churches (Disciples of Christ) by Dr. Granville T. Walker, convention president. He said that humming the tune of Christian unity without knowing the words is not enough.

In other actions of the convention, delegates heard Mrs. Theodore Wedel, president of United Church Women, charge that Christians have become so accustomed to the disunity of church that they do not see the scandal of it. A specific invitation to consider merger with another denomination came from Dr. Fred Hoskins of New York, one of the co-presidents of the United Church of Christ. Earlier the Convention had requested its Council on Christian Unity to be prepared to enter into discussions with the United Church "looking toward the possible union of the two churches."

The Convention considered a resolution urging all the agencies of the International Convention of Christian Churches to unite their publications in one weekly magazine. Earlier this request had been partially fulfilled when it was announced that the Christian Evangelist, the Disciples weekly journal of news and opinion, would be joined with Front Rank, a denominational Sunday school weekly.

In other actions, the Convention adopted a plea that this country end its selective service program and that the draft be discontinued in July 1959, when the Universal Military Training Service Act expires. The Convention urged publishers in this country to recognize their "moral responsibility" in distributing obscene literature, especially to young people. Delegates appealed to adults "to stop creating a demand for such literature."

In a 4,200 word resolution on peace, the Convention suggested steps for the prevention of war and demanded immediate action toward universal disarmament. The resolution named a number of specific causes of war, urged greater support of the United Nations, and outlined disarmament procedures.

Dr. Edwin T. Dahlberg of St. Louis, the president of the National Council of Churches, told the Disciples that an international spiritual year during which religious leaders of all faiths would come together might bring about a peace "which somehow our political leaders have failed to achieve."



Religious leaders of all faiths throughout the nation expressed shock and distress at the bombing of the Jewish Temple in Atlanta, Ga. Atlanta Mayor William B. Hartsfield (left) and Rabbi Jacob M. Rothschild chat after the impact, which caused damage estimated at $200,000

Religious News Service

Danish Baptists in U.S. Vote to Disband

The 2,250-member Danish Baptist General Conference of America has voted to disband and the denomination's 83 churches have been welcomed into the American Baptist Convention. Danish Baptist work in the United States began in 1856 among Danish immigrants, but in recent years it has been rare for services in the churches to be conducted in Danish and many local churches already belonged to the American Convention.

Contributions to Churches Reach Record High

Contributions to 52 Protestant and Eastern Orthodox communions in the U.S. reached an all-time record of more than $2,206,000,000 in 1957, an increase of $165,000,000 over the previous year. Members not only gave more for local church expenses than in 1956, but also gave a greater percentage for benevolences such as home and foreign missions and relief abroad.

While 20.1 per cent of the total contributed was reported for benev-

olences, more than a third of the entire increase above 1956 giving was marked for benevolences. Highest per-member giving for all purposes was recorded by the Pilgrim Holiness Church with $206.85 per member. Second was the Wesleyan Methodist Church. The Seventh-day Adventists were third.

News Briefs

George Bennard, a clergyman and the author and composer of The Old Rugged Cross, died at his home near Reed City, Mich., at the age of eighty-six years. The Methodist minister composed more than 300 sacred songs during his life. His most famous song was written in 1913 and is said to be translated into every written language.

The Church of Sweden has agreed to accept women as ordained ministers. Its Church Assembly decided the matter on Sept. 27, following an act of parliament that had previously caused fierce controversy within the church.

A series of monthly radio dramas on the life of Christ was broadcast over the Malayan government radio network by the Malayan Christian Council. Chinese, Indian, and European Christians took part in this series, The Man Born to Be King.

Evangelist Billy Graham told an audience in Charlotte, N. C., that Christians should use their influence to stop the bombing of schools, churches, and synagogues by "hate groups who are taking advantage of present racial tensions." Mr. Graham said, "Every Christian should take a stand against these outrages."

Methodist women throughout the nation were urged by the Woman's Division of Christian Service of the denomination "to join together with like-minded groups to work for compliance with the Supreme Court decision for integration in public schools."

The Council of the Evangelical Union in Berlin, Germany, has declared that the flight of Soviet Zone clergymen to the West is "irreconcilable" with their pastoral duties. The Council said it must confirm its stand that for a pastor to leave his parish on his own account cannot be reconciled with his ordination vow.

Camp Mardela, Church of the Brethren camp in Mardela District, was the setting for a forestry field day on Oct. 30, sponsored by the University of Maryland. The forestry field day program was designed to help build up forests which are now producing only half the amount of high quality timber of which they are capable.

Stronger Laws Sought to Protect Clergymen in Court

IF A MURDERER CONFESSES his crime to a clergyman in the course of seeking spiritual guidance, should the minister, priest, or rabbi be compelled to testify in court as to what was said to him?

Or should a matter entrusted to the confidence of a clergyman be regarded in American courts as privileged, with questions in regard to it prohibited, unless the individual concerned gives his assent?

These matters are disturbing churchmen, lawyers, and all citizens interested in civil liberties.

A few months ago, a minister was called upon to testify in a court case in Washington, D.C. When he declined to answer certain questions on the ground that they pertained to confidences committed to him, the judge threatened him with fine or imprisonment for contempt of court.

Attorneys argued vehemently that under ancient English common law a communication in the confessional was privileged, and contended that it should extend to all matters told to a member of the clergy by those who come to him seeking spiritual counsel.

The judge pointed out that, although the court code of the District of Columbia specifically exempts doctors and lawyers from revealing confidences, nowhere was there any mention of clergymen. Ultimately, the case was resolved without the minister having to go to jail, but not before Rep. DeWitt S. Hyde (R-Md.) introduced a bill in Congress — which makes all laws for the District of Columbia — to extend to ministers, priests, and rabbis the same broad privileges given doctors and lawyers.

Congressman Hyde's bill quickly passed the House of Representatives but was lost in the adjournment rush in the Senate which means the issue will come before Congress again next year. Meanwhile, the action in Congress has focused the attention of a number of religious groups on the problem in the nation, as a whole.

One group, the Baptist Joint Committee on Public Affairs, the only body which represents the six major Baptist conventions of the United States, has just completed a study of the legal situation confronting clergymen in court and has come up with some surprising information.

The Baptist committee reports that sixteen states, as well as the District of Columbia, have no legislation at all protecting confidential communications given clergymen.

The states are Alabama, Connecticut, Delaware, Florida, Illinois, Maine, Massachusetts, Mississippi, New Hampshire, North Carolina, Pennsylvania, Rhode Island, South Carolina, Tennessee, Texas, and Virginia.

Why should a clergyman be exempted from testifying in court? Why should he not be treated like any other witness?

"A clergyman, as such, does not have any inherent privilege in American courts," answers the Rev. W. Barry Garrett, associate secretary of the Baptist Joint Committee on Public Affairs. "The right belongs to the person who communicates with a clergyman. The privilege accorded the communication stems from the right of the person, not of the clergyman."

A clergyman who learns that an individual has committed a serious offense will usually try to persuade him to confess it to authorities that his debt to society and to those wronged may be satisfied. But the majority of religious groups have indicated that they do not think the compulsion of law ought to enter into it.

"Christian, Let Your Light"

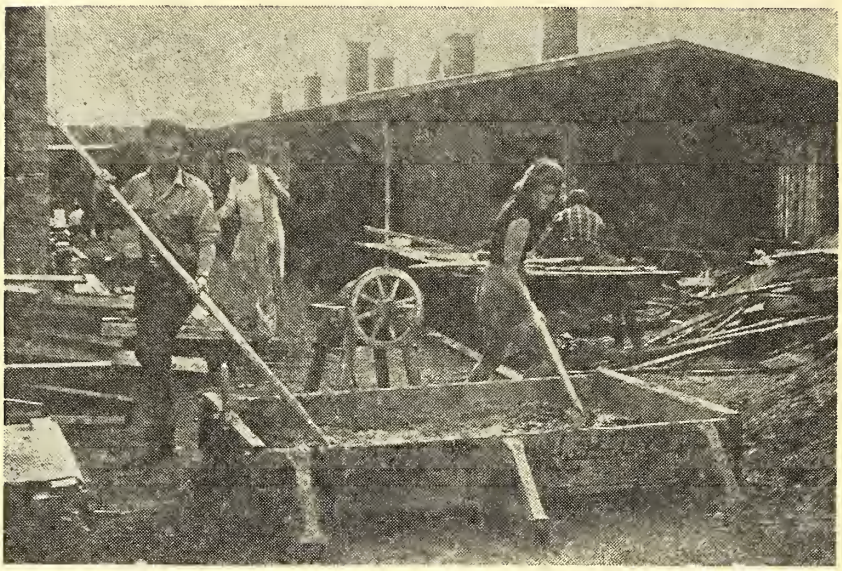
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their parents what they had learned in class about Christ. She pleaded with them to read their Bibles the best they could (they were beginners) and to pray with their families.

She had her candle burning brightly, and it is my hope and prayer that many candles are shining on the reservation in the homes of all our students.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Lois Beery

France and Denmark join forces to mix concrete for the Protestant church in a refugee village in Austria

Summer Service— *Trivial or Triumphant?*

Esther Mohler

U.S. TROOPS INVADE LEBANON. RUSSIA THREATENS RETALIATION. NASSAR VISITS TITO. UNITED NATIONS STALEMATED IN EFFORT TO MEET THE WORLD CRISIS. WHO WILL SHOOT THE PRINCE TO START THIS WAR?

NINETEEN WORK CAMPERS MOVE INTO GREECE TO BUILD A SCHOOL FOR ALBANIAN REFUGEE CHILDREN. CITY REMAINS QUIET AND UNDISTURBED. FOUR NATIONALITIES LABOR IN THEIR CAUSE. WORKERS SNEAK TEN-MINUTE BREAKS FROM SUN. BOSS THREATENS STRINGENT MEASURES. PEACE IN THE WORLD IS THEIR BUSINESS. CAN THEY BRING IT?

IS IT POSSIBLE TO RELATE THESE TWO SITUATIONS?

So wrote a participant in an international work camp in Greece this summer. "How foolish!" you say. "How could a handful of 'youngsters' make any difference in the hopeless mess of crises and conflict in our world?"

We could write similar headlines of internal crises in the United States — of Little Rock or Birmingham — and then contrast them with this statement from a member of the interracial summer unit at a mental hospital in Illinois:

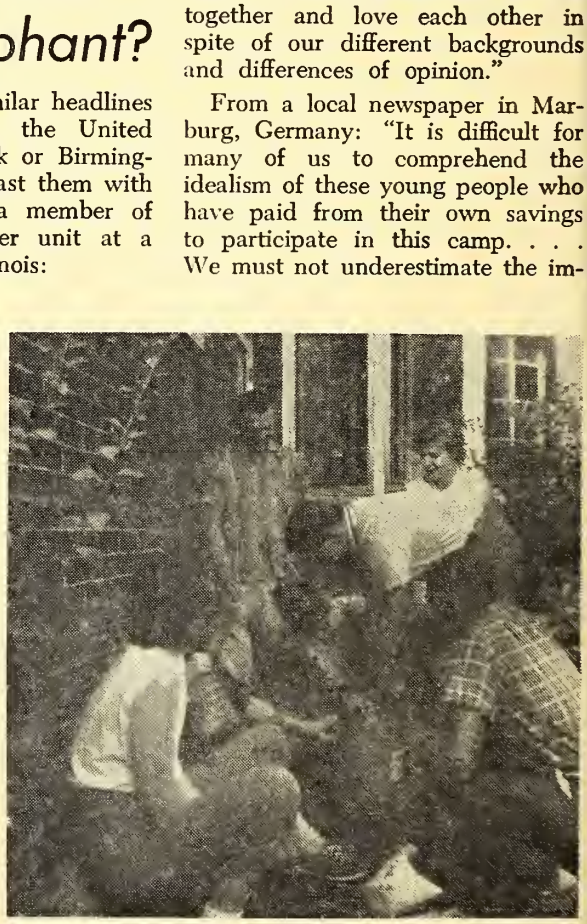
"Fellowships such as ours bridge the gaps between us and the mentally ill, between races, between denominations, and other gaps caused by the evils in the world. Through groups such as ours lives are changed permanently."

What about this? Is it far-fetched to think that small groups of young people coming together from far-flung corners of the world or the nation to give a few weeks of unselfish service can make any real contribution to the easing of tensions and the growth of peace?

Let us examine some comments from this past summer's service projects.

From the peace seminar at Hofgeismar, Germany: "We struggled with problems of nationalism, the iron curtain, loving one's neighbor, pacifism, nonviolence, peace. As we shared our countries and cultures with one another, we built a fellowship that is unequalled in my experience. We have learned to live together and love each other in spite of our different backgrounds and differences of opinion."

From a local newspaper in Marburg, Germany: "It is difficult for many of us to comprehend the idealism of these young people who have paid from their own savings to participate in this camp. . . . We must not underestimate the im-



Some members of the interracial unit at the Elgin mental hospital join in a unit activity of freezing home-made ice cream

portance of removing preconceived national prejudices which lurk here and there. For how else can we learn to understand people of other lands in our tense world political situation?"

From a representative of the village in Greece which received help in erecting a kindergarten for Albanian refugee children: "A work of high value is being contributed here, where there was once useless ground. Many children will find here food and understanding as well as cleanliness, things which are important for the harmonious development of a child. So the society of tomorrow will be better than that of today.

"In addition to this work another contribution is being made silently. This is the approach of different people to the problem of international relationships. Much good results for the technical and spiritual civilization and for the development of friendship among the people of all the earth. I believe that this secures international peace and cooperation better than any treaties."

A work camper in an Austrian camp declares: "I know of no other way in which people from so many completely different cultures can develop such a fellowship of mutual respect and understanding. Working together unites us even when language, creed, and customs would tend to divide us."

Typical comments from summer service participants in the States go like this: "I have been challenged to live a life of much greater dedication to God. I have learned to relate myself to people in a new way — I have a greater love and patience for them." "This has gotten the slight twinges of racial prejudice out of me." "It has made me realize that my life must be spent in helping people." "This summer has been of tremendous educational and social value to me. It has added that extra 'something' which will enable me to reach greater heights in the future."

These comments seem to indicate that those most closely related to work camps believe that they do make a contribution to the reconciling of tensions in our world.

A Drop in the Bucket?

But is it only a "drop in the bucket"? Perhaps so, but it is more than a drop of water; it is a drop of yeast. This yeast of goodwill and concern for all of God's children can grow and spread until it leavens the whole loaf.

When one sees the sudden change which comes over a camper from behind the iron curtain who has been withdrawn and distrustful, when it dawns upon him that Westerners are not necessarily the rascals he has been taught to believe that they are, then one begins to comprehend the unlimited possibilities for the growth of Christian love and understanding through this medium.

True, not all changes are this dramatic, and, furthermore, action on government levels is also required to bring about justice and order in our world. Nevertheless, we must never underestimate the tremendous influence of person-to-person contacts in changing the hearts and minds of men, where, in the last analysis, true peace must begin.

Why don't you plan for a summer of service in 1959?

Summer Service Opportunities for 1959

Community Service

Fresno, Calif. July 12 — Aug. 23. Work with community center program of playground supervision, club work, center maintenance, Bible school. Cost: $1 per day. For mature youth.

Chicago, Ill. June 28 — Aug. 28. Day camp program for community children — crafts, recreation, and religious instruction. Cost $1.00 per day. For youth 18 or older.

Work Camps in U.S.

Baltimore, Md. June 21 — Aug. 22. Work in city slum rehabilitation program in Negro community — recreation, crafts, religious instruction. Cost: $1.25 per day. For mature youth.

Mills Mountain, Va. June 24 — July 31. Physical labor on school grounds and play equipment; teaching Bible school. Cost: $1 per day. For youth 16 or older.

Institutional Service

Chicago, Ill. June 28 — Aug. 28. Assistance to nurses and other hospital duties at Bethany Hospital. For girls only. Contact Personnel Department, Bethany Hospital, 3420 Van Buren St., Chicago 24, Ill.

Elgin, Ill. June 7 — Sept. 5. Work as regular ward attendant at the Elgin state hospital for mentally ill. Group living, study, worship, recreation in interracial unit. Receive salary but pay board and room plus seven per cent of salary to Brethren Service Commission. For those 18 or older; one year or more of college required.

International Service

Work camps, peace seminars, and work camp tour in Europe. June 16 — July 13: Tour Holland, Germany, Austria, Italy, and Switzerland. Overnight in youth hostels, hotels, European homes, Brethren centers. See refugee camps, service projects, points of historical and religious interest, tourist attractions; meet service workers, government and church officials.

July 15 — Aug. 19. Work camps in *Sardinia, Italy*, at HELP refugee resettlement project; *Northern Greece* in connection with Inter-Church Services in Greek Villages team; *Morocco, North Africa*, in connection with International Christian Service for Peace team; *Berlin, Germany*, in refugee program. Peace Seminars: *Kassel, Germany* (leader, Dan West), and *Vienna, Austria.* Ages 19 to 30. Cost: $800 — $900, including transatlantic transportation, work camp tour, and work camp maintenance.

Contact the Brethren Service Commission, Church of the Brethren General Offices, Elgin, Ill., for additional information on these summer service opportunities.

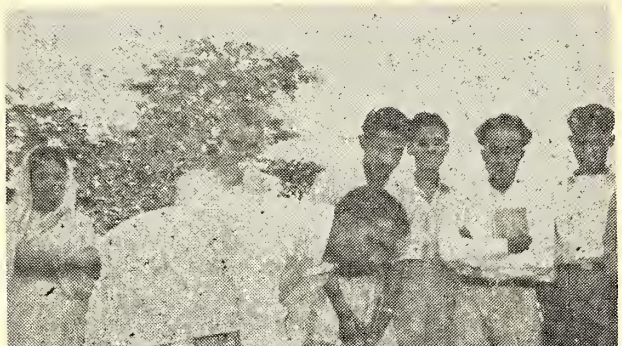
The United Theological College

Poona, India

Builds a Chapel



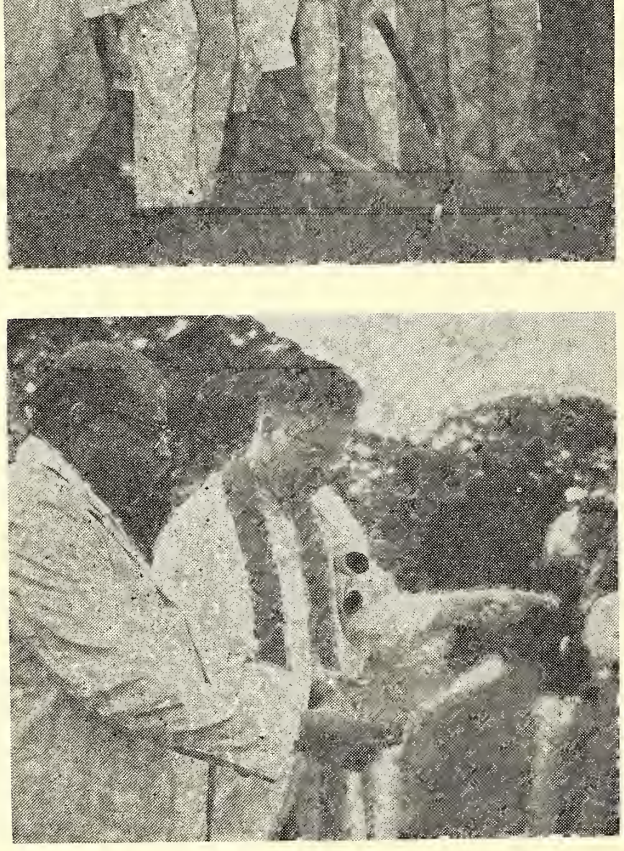
Men and women work together in supplying the "man power" to build



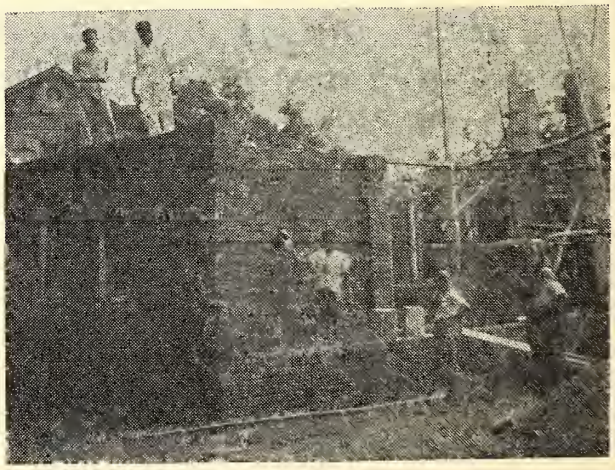
On Aug. 4, 1958, Mr. Sojwal, a staff member of the Theological College, turns the first sod on the chapel site. Gifts from supporting churches and missions make this project possible



Though the concrete for the foundation is mixed in a primitive way, the finished floor will be of colored polished flagstone. The Church of the Brethren is contributing $1,440



Dr. Graham, principal of the college, and Mr. Kelkar, a staff member, direct the chapel layout from blueprints



The chapel is here shown nearing completion. The bishop of the local Anglican diocese has made available three lovely stained glass windows by a Flemish artist in which scenes from the Life of Christ are depicted. The first services are likely to be held in this new chapel about Christmas time

Broken Fences

Marianne Michael

SHARP were the words of anguish and quick the clatter of stones as my friend drove the stray goats from her hut. "Thieves and liars, they are, indeed."

But there in a sodden mass on the floor of the compound was the spilled evening meal — an untidy mixture of fish and leaves, now savored with sand and ashes. Another casualty to the freely roaming goats.

This was the beginning of the dry season in Garkida and the low point of the year as far as house repairs is concerned. The rainy season had taken its toll in broken fences, leaking roofs, fallen houses. The repair work all lies waiting for the next few months.

But meanwhile, playing over the shambles of fences and the dark lumps of disintegrated houses were the ever-present animals. No cooking pot was safe, no pan of flour invulnerable, no room too clean, no shrub too well-guarded. Yes, a sagging fence and a loose goat can create a problem.

But my mind turned, too, to the unmended fences of our lives — spiritual bulwarks decayed and neglected, gaping and untended holes in our minds where little sins come creeping in, making way for bigger.

Those ever-present temptations come casually tripping in when our backs are turned, but before we know it what was to have been a spiritual feast is a disappointing mass of nothing.

Sin is real and alive and ever alert. It behooves us to keep our fences mended day by day.

FROM THE MAILBAG

THE FOUR CHURCHES in the Marathi-speaking area have greatly advanced in recent years. Each church now has a pastor. The Dahanu church recently adopted a budget plan. Their pastor, B. B. Shelar, is receiving his full salary from the church. All church expenses are cared for by the budget plan. The Palghar church pays Rs. 25 per month toward the support of their pastor, Bhiva R. Muhundakar. Both of these pastors have received Bible diplomas from the United School of Theology of Western India (Poona). Many members of the largest church, Ahwa, are poor farmers and day laborers. Nevertheless, the Ahwa church pays Rs. 60 per month toward the support of pastor, J. J. Choudhari. At Vada, the most recently organized church in the Marathi area, Prabhakar Ranadive is the free minister.

A central pastors' fund was approved by district conference last

MISSION-GRAMS

- The premier of the Northern Region of Nigeria has scheduled a meeting on Nov. 20 with the missions of that region. The purpose of the meeting, according to the Permanent Secretary, is to explain the recent and forthcoming constitutional changes, and to assure the missions of the continuing support of the Northern regional government.
- In Huber Heights, Dayton, Ohio, work in the church being developed there continues to move forward with great interest under the leadership of Pastor Kenneth Hartman. First services of the fellowship were held on July 13. For the eleven sessions of July, August, and September the average attendance for church school was thirty-nine and for the worship services forty-seven. Contacts have been made in more than 500 homes to present the purpose and plans of the church.
- Last year 4,514 pupils were enrolled in the 72 Sunday schools of the First District in India. Of these 1,135 were non-Christians.
- The St. Petersburg church, Fla., organized in August of this year, has received approval from the comity committee of United Churches of Greater St. Petersburg to purchase a church site in one of the city's new subdivisions. Plans are under way to purchase a three-acre site and home for a parsonage.
- Eight of the former students of our school in Ecuador are now members of our church there. Three others are preparing for baptism. Of the five Ecuadorian teachers two are members of the church and two others are preparing for baptism.
- A unique display of posters at the Southern California district meeting, Oct. 24-26, told the stories of the five home mission churches in that district. In addition to pictures of church buildings (or building plans) and church activities, posters reported such vital statistics as church membership, church school enrollment, operating budget, future building needs and costs.
- On Oct. 1, 1958, there were 4,371 members of the Church of the Brethren in Nigeria. Of these 1,043 were added to the church during the year just past. This was the second successive year for the number of accessions to exceed 1,000. In addition 1,246 people took the covenant during the year, bringing to 2,670 the total of those who have made this initial confession of faith.
- Interest of the community in the development of the Moorefield church, W. Va., is at a high level, reports the pastor, Laurean Smith. First use of the new church building was planned for Nov. 9.

year. In these and other ways it is our prayer and hope that the Marathi churches will soon be entirely self-supporting.

For the first time our people are beginning to understand the importance of Christian giving. Real efforts are being made to reach the goal of self-support. The Bible teaches tithing: "Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing" (Mal. 3:10). It is our duty to return to God a part of that which he has given to us. When we do this we will receive a blessing. — *J. J. Choudhari, translated by E. M. Shull.*

Report on Town and Country Convocation

Rufus B. King

MORE than five hundred Protestant leaders gathered at York, Pa., Oct. 21-23 for the Annual Convocation on the Church in Town and Country. This year's meeting convened in the more than a century-old Zion Lutheran church which amply accommodated the conference. The substantial masonry building with its worshipful appointments stimulated a spirit of devotion and serious searching on questions under review.

One was impressed with the objectivity of the presentations. In the changing American country scene the facts are accepted without nostalgia. In the industrialization process America has truly gone to town. Along with this is greatly increased population. Suburbia is the area of greatest need for investment of church program. Here is the concentration point of America's mobile population.

The two main addresses were given by Dr. Robert T. Handy of Union Seminary in New York and Dr. Truman B. Douglas, home missions executive of the Congregational Christian Church. These men presented scholarly and pertinent papers that were greatly appreciated. Their subjects were, respectively: Looking to the Future and The Rapidly Growing Fringe Areas.

A group from the Evangelical and Reformed Seminary in Lancaster did a dramatic and effective two-hour review of the rural church movement in this country since the pioneer days.

The open country has seen great progress in standard of living, better roads, conveniences, attitude toward church co-operation, educational opportunity and general accessibility to urban cultural life.

The countryside, however, continues to have its problems. Leadership is often scarce and inadequately trained. There is still much competition among churches and duplication of program. At the same time there are vast areas of opportunity. A recent extensive rural study revealed that only one fourth of the farm population in a great Midwestern state attend church. Many churches in rural areas still do not relate their program to the total life of the rural member and the community program.

One is impressed with the virility and integrity of the rural life interests of those who gathered at York. There is an earnest effort to build a better program for the small town and country. The vigorous discussion, the spirited group singing, the animated conversations, and the comradely understanding of a common task are evidences of a solid *esprit de corps.* Whether the Convocation meets in the East or in the West there is always a goodly number present and many come annually.

The largest delegations came from the Lutheran, Methodist, Presbyterian, Baptist, Episcopal, Evangelical United Brethren, and the United Church of Christ churches. It is these denominations that give special leadership to the town and country movement at the national level.

Only six Brethren were seen at the convocation. Bro. Edward K. Ziegler ably led the devotional sessions of the meeting and conducted a seminar. Bro. I. W. Moomaw as executive director of Agricultural Missions is a key leader and a world figure in the Protestant rural life movement.

The name of M. R. Zigler, though not present in person, was heard from time to time. He was one of the pioneers in the development of Town and Country Convocation and one who has left an indelible imprint on the program.

As the main leadership of the Convocation stressed, the church is one, whether in town, country, suburbia, or inner-city. This holds for Asia, Africa, or Iceland. Yet each of these situations calls for leadership that understands the sociology, psychology, economy, and other specialized nature of the specific situation.

Many denominations and training institutions give intensive stress to the special needs of the town and country church. "The town and country ministry calls for specialists in this field," said Dr. Truman Douglas, "but we need to also stress the oneness of the church," he cautioned.

The central purpose of the church is to bring people to the foot of the cross and to realize then, as completely as possible, a Christian experience where they live.

Anniversaries

Brother and Sister C. H. Deardorff of Smithville, Ohio, celebrated their sixtieth wedding anniversary on Aug. 27, 1958. They have ten children, twenty-four grandchildren, and four great-grandchildren. — Mrs. W. F. Weigley, Wooster, Ohio.

Brother and Sister W. L. Teets of Eglon, W. Va., celebrated their fifty-fifth wedding anniversary at the Maple Spring church on Aug. 3, 1958. They have five sons, one daughter, eight grandsons, and seven great-granddaughters. — Chas. E. Arnold, Eglon, W. Va.

Obituaries

Puterbaugh, William H., son of William H. and Elizabeth Burkhardt Puterbaugh, was born Aug. 29, 1904, in Lanark, Ill., and died in Sterling, Ill., Oct. 6, 1958. On Dec. 31, 1928, he was united in marriage to Catherine A. Womer. He is survived by his wife, three sons, one daughter, one brother, four sisters, and six grandchildren. Funeral services were held at the Sterling church by Bro. Theodore Whitacre. Interment was in the Lanark cemetery. — Kathern A. Miller, Sterling, Ill.

Racus, Gertrude Barnett, was born July 25, 1884, in Winamac, Ind., and died Oct. 11, 1958, at Wenatchee, Wash. In 1903 she was united in marriage to Elmer Racus. She was baptized as a girl into the Big Cana church at Grenola, Kansas. She is survived by her husband, three sons, two daughters, three sisters, and three brothers. Funeral services were conducted by Brethren Wayne Crist and Joy Eller. Interment was in the Evergreen Me-

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*).—Editor.

Let's Go Exploring. Leo Rippy, Jr. National Council of Churches, 1958. 60c.

Aimed at leaders and parents of six-to-twelve-year-olds, this book was produced because of the conviction that more than the traditional one hour a week is needed for achieving the goals of Christian education. It points out that the outdoor setting is a natural for children, encouraging relaxed, enjoyable living and certain kinds of growth and learning.

Let's Go Exploring is a sparkling book that puts the nature walk to work for the Sunday school. Mr. Rippy offers many hints on how to prepare for "going exploring," how to plan, where to go, the type of site to be chosen, safety hints, and, best of all, how to interpret your "discoveries" within a Christian context. — *Mary E. Spessard.*

Christ in the New Testament. Charles M. Laymon. Abingdon, 1958. 256 pages. $3.50.

Good books on the meaning of Christ for the New Testament writers are few. This one is well written, well documented, and easily read. With careful scholarly precision, the author takes the reader from background to a chronological consideration of the subject in every part of the New Testament. The book will greatly strengthen the understanding of every adult reader, not only in regard to Christ, the center of his faith, but also of the New Testament, the basic document of the church's life. Particularly should Brethren, with their stress on the New Testament, avail themselves of this opportunity to become more adequately instructed and inspired for their religious task. — *Chalmer E. Faw, Chicago, Ill.*

The Man Who Feared a Bargain. Harold Goad Newsham. Abingdon, 1958. 125 pages. $2.00.

Here is a book of sermons based on Biblical characters. The sermons are down to earth and inspiring. They represent good pastoral preaching. — *Stewart Kauffman.*

***Segregation and the Bible.** Everett Tilson. Abingdon, 1958. 176 pages. $2.50.

This is a long overdue book in its own right, but more equally amidst the heat of current debates and decisions. It appeals to the Protestant Biblically-based ethic, more basic even for Brethren emphasis. His free use of the Bible reminds us all that none of us actually read our Bible today enough to quote it either accurately or in context, especially when under pressure to "proof-text" our way out of some argument like race. The author sets his goal to discuss even segregationists' views and to criticize their conservative "Biblical" views from within their own frame of reference. To an amazing degree, he is often able to do this generally impossible feat — but at many other places his view is injected. The glory of the book is that, although he says that the Bible can be quoted for various viewpoints, he leaves no question of his own commitment. Though he would admit prejudice to be emotional rather than rational, he does a good job of knocking down the "strawmen" of Biblically-literalist segregationists. He succeeds in showing how ridiculous our "logic" can get. Much awkward sentence structure in the early part made reading slow. — *Garnett E. Phibbs, Trenton, N. J.*

For superintendents

Superintendent's Guide 1959

75c

This handy guide offers for each Sunday all the lesson references and additional references for the home study of the Sunday school lesson; prayer suggestions; a suggestion for the superintendent's desk lesson, the appropriate type of hymns, a weekly quiet meditation. There are also timely monthly suggestions, a program for the monthly workers' conference, quarterly orders of service, and special features such as suggestions for reference books and maps. Blank pages are provided, too, for the superintendent's statistical records.

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morial cemetery. — Geraldine Eller, East Wenatchee, Wash.

Reese, William F., son of Adam and Sarah Faust Reese, was born near Indian Head, Pa., Aug. 11, 1869, and died at Rockwood, Pa., April 9, 1958. He was a member of the County Line church, Pa. He is survived by one son, two daughters, and two stepchildren. Funeral services were held in the County Line church by Bro. Elmer Gleim. Interment was in the Mt. Nebo cemetery. — Mrs. W. F. Berkebile, Rockwood, Pa.

Rinehart, Elva, died at the home of her son near Waynesboro, Pa., Oct. 9, 1958, at the age of seventy-five years. Her husband, Earl Rinehart, preceded her in death. She is survived by one daughter, two sons, and several grandchildren. Funeral services were conducted by the writer and Bro. Hartman Rice at the Grove funeral home. Interment was at Waynesboro. — John E. Rowland, Greencastle, Pa.

Rudy, Lydia D., daughter of Abraham and Sarah Deppen Gibble, died Oct. 6, 1958, at the age of eighty-six years. Her husband, Calvin, Rudy, preceded her in death. She was a charter member of the Richland church. Funeral services were held in the Richland church by Brethren Earl S. Lehman and Ray A. Kurtz. Interment was in the Faystown cemetery. — Michael Kurtz, Richland, Pa.

Sehrock, L. E., M.D., son of Lawrence J. and Elizabeth Long Schroek, was born at Connellsville, Pa., Jan. 17, 1902, and died Sept. 24, 1958. He is survived by one son and his father. Funeral services were conducted by W. F. Berkebile in the Rockwood church, of which he was a member. Interment was in the Rockwood IOOF cemetery. — Mrs. W. F. Berkebile, Rockwood, Pa.

Schrock, Pearl Marie, daughter of Jacob and Ella Marker Miller, was born Feb. 7, 1902, and died Sept. 24, 1958. She is survived by her father, one son, one grandson, and one brother. Funeral services were conducted by Bro. W. F. Berkebile. Interment was in the Rockwood IOOF cemetery. — Mrs. W. F. Berkebile, Rockwood, Pa.

Shank, Harvey, son of Austin and Laura Baer Shank, was born Sept. 20,

Success in Marriage

by DAVID R. MACE
$2.95

In this book, Dr. Mace — a well-known marriage counselor — writes in a popular, down-to-earth vein about the marriage problems he has met in his wide experience, and about the basic factors which make for success in marriage. There is a special section for those who are having marital problems and want to know how to go about seeking help. There is also a brief list of books for further reading and a list of national agencies which handle marriage counseling.



Dr. Mace has drawn heavily on his own experience for illustrative cases — cases concerning young people looking toward marriage, the average married couple, and the married couple in distress. He has written the book as a guide for all in making marriage the rich and satisfying experience it was meant to be.

Church of the Brethren General Offices . . . . . Elgin, Illinois

1906, and died Oct. 20, 1958. He was a deacon in the Pleasant View church, Ind. He is survived by his wife, Letha, one son, two grandchildren, three brothers, and one sister. Funeral services were held in the Pleasant View church by Brethren David E. Ockerman and Albert Whitmore. Interment was in the Fairview cemetery. — Mrs. Anna Snell, South Whitley, Ind.

Shockey, Etha Stevenson, died Sept. 28, 1958, at the age of seventy-seven years. She is survived by her husband, M. M. Shockey, two daughters, two sons, two sisters, one brother, and a number of grandchildren. Funeral services were conducted by the writer and Bro. Glenn Heckman at the Grove funeral home in Waynesboro, Pa. Interment was in the Ringgold cemetery. — John E. Rowland, Greencastle, Pa.

Shorter, William Roy, son of James and Pearl King Shorter, was born in 1916, and died September 1958. He united with the church in 1940. His mother preceded him in death in 1957. Funeral services were conducted at the Mount Union church. Interment was in the family cemetery. — Mrs. Irvin B. Shaver, Copper Hill, Va.

Smith, Betty, daughter of J. C. and Beulah Sink Smith, was born July 1932, and died June 12, 1958. She united with the church at an early age. She is survived by her parents, five sisters, and three brothers. Funeral services were held at the Copper Hill church with Brethren Mark W. Wolf and Frank H. Wimmer in charge. Interment was in the Copper Hill cemetery. — Mrs. Irvin B. Shaver, Copper Hill, Va.

Smith, Dan, was born Jan. 8, 1897, and died Sept. 24, 1958. He is survived by his wife, Mary Green Smith, three sons, one daughter, and one stepson. Funeral services were held at the Copper Hill church by Reverend Whitely, a Presbyterian minister, assisted by Brethren Frank H. Wimmer and Mark W. Wolf. Interment was in the Copper Hill cemetery. — Mrs. Irvin B. Shaver, Copper Hill, Va.

Weighley, Sadie, daughter of John and Mary Gnagey Darr, died July 28, 1958, at the age of seventy-nine years. She was a member of the Geiger church, Pa. She is survived by one son, four daughters, twenty-eight grandchildren, thirty-eight great-grandchildren, one sister, and two brothers. Funeral services were held in the Geiger church by Bro. Earl C. Brubaker. Interment was in Somerset County Memorial Park. — Mrs. John Shaffer, Somerset, Pa.

Wentz, Frank J., son of Thomas and Mary Jane Mock Wentz, was born July 12, 1891, in Bedford County, Pa., and died Oct. 6, 1958, in Windber, Pa. He is survived by his wife, Carrie Crawford Wentz, two sons, four daughters, and one sister. Funeral services were held in the Rummel church by Bro. A. Jay Replogle. Interment was in the Richland cemetery. — Mrs. L. Ernest Ott, Windber, Pa.

Whitmore, Benjamin Franklin, son of G. Harry and Hermie Barr Whitmore, was born near Shady Grove, Pa., March 5, 1903, and died at Waynesboro, Pa., Oct. 7, 1958. He was a member of the Waynesboro church. He is survived by his wife, Naomi Hoffman Whitmore. Funeral services were held from the Grove funeral home by Bro. George L. Detweiler. Interment was in Price's church cemetery. — Lillian R. Good, Waynesboro, Pa.

Williams, Effie Vest, daughter of J. A. and Eula Akers Vest, was born Jan. 8, 1898, and died Sept. 29, 1958. She is survived by her husband, one son, one daughter, and three grandchildren. Funeral services were held at the Copper Hill church by Brethren B. O. Thompson and Frank H. Wimmer in charge. Interment was in the Copper Hill cemetery. — Mrs. Irvin B. Shaver, Copper Hill, Va.

Wise, Neatie Whitmer, daughter of John S. and Susan McNett Whitmer, was born in Rockingham County, Va., Jan. 18, 1876, and died at Staunton, Va., Oct. 29, 1957. She was united in marriage to C. O. Wise, who preceded her in death. She was a member of the Barren Ridge church. She is survived by three daughters, one son, five grandchildren, and six great-grandchildren. Funeral services were held in the Fred Henry funeral home by Brethren H. Austin Cooper and Robert Earl Houff. Interment was in the Thornrose cemetery. — Flossie Gibson, Staunton, Va.

Church News

Middle Indiana

Hickory Grove — A parents' banquet was held on June 1. Our daily vacation Bible school closed with a program on Sunday. Our church studied the history of the Church of the Brethren during one quarter. Several of our women attended the spring rally at the Mexico church. We made thirteen kits, layettes, and comforters for Flat Creek mission in Kentucky. Our delegates to Annual Conference were our former pastor, Bro. Walter Blough, and his wife. He resigned on Aug. 1 to go to Akron, Ind. Our new pastor, Bro. Galen Gerdes, and his wife, came from Lawrenceburg, Ill. They were installed by Bro. Sam Harley. Linda Hapner attended the National Youth Conference at Lake Junaluska. Women's work has canned fruit, vegetables, and jelly for the Old Folks' Home at Mexico, Ind. We had one week of evangelistic meetings, July 21-27, with Bro. Elmer Ebersole as speaker. Four were baptized. At our August council meeting, Bro. Walter Stinebaugh was elected elder. — Edna Hudson, Dunkirk, Ind.

Pleasant Dale — Plans are being made to enlarge our church building for more classrooms, etc. Our pastor, John Mishler, served on the Standing Committee at Annual Conference. Blanche Henschen and Naomi Mishler served as delegates. Prof. Paul Halladay, voice instructor and professor of music at Manchester College, was with us June 22. The filmstrip, Come Up Higher, has been shown. We had a loyalty dinner and a missioners' training session before the every-member visitation Sunday, on Sept. 7. A group of our young people attended the National Youth Conference at Lake Junaluska. Bro. Paul Bowman brought the morning and evening messages in the absence of our pastor, John Mishler, who was in evangelistic meetings at the Pittsburg church. Home-coming was observed on Sept. 2 with Bro. J. F. Bright of Waterloo, Ind., as speaker. — Goldie Crosswhite, Bluffton, Ind.

Pleasant View — Church and Sunday

school officers were elected at our June business meeting. Bro. C. O. Brubaker conducted evangelistic meetings, Sept. 21-28. Bro. A. L. Whitmore and his family moved into the parsonage the first of September. Our communion was held on Oct. 5, with our pastor officiating. Women's work has been quilting and making comforters. Lowell Yohe is our chairman for the Anniversary Call program. Bro. John Thomas attended the National Youth Conference at Lake Junaluska. A number of our members attended the regional conference at Manchester College. The men have been farming the church farm and have helped three needy families this past year. — Mrs. Amsa Snell, South Whitley, Ind.

Northern Indiana

Fort Wayne, Lincolnshire — The women's work sent forty-four pairs of shoes and six hundred pounds of clothing to Nappanee for relief and also did some canning for our Mexico Welfare home. Two received baptism on Aug. 10. Several of our members attended Northern Indiana district conference. Ten of our youth attended the National Youth Conference. A farewell dinner was held on Aug. 22 for Glen Baird and his family. Carl Zook brought the morning message on Aug. 31. Harper Will and his wife were installed on Sept. 7 at our evening service which was conducted by Mark Schrock and Don Hursh. This was followed by a reception. Our church is sponsoring the bringing of the Andrew Scholtz family of four from Amsterdam, Holland, to the United States. The cornerstone laying for our new church was held on Oct. 26. Services were conducted by Mark Schrock and Glen Mulligan and were followed by a tea at the parsonage. Brethren R. H. Miller, Arlo Gump, and T. Q. Evans have preached at our morning worship services. — Mrs. Quinter E. Hollenberg, Fort Wayne, Ind.

Osceola — Bro. John and Sister Mildred Grimley were the harvest meeting speakers. Pictures were shown of Nigeria and West Africa, where they are missionaries. Sharon Berkey and Judy Berket are in BVS this year. Our pastor, Bro. Harold Miller, held an eight-day revival meeting at the Silver Creek church. Women's work has canned over three hundred quarts of fruits and vegetables for the Mexico home. Bro. John McCormick of the Pleasant Valley church was the moderator for our council meeting held Oct. 15. Our revival meeting started on Oct. 27, with Bro. Daniel Flory as evangelist. — Mary Rhodes, Elkhart, Ind.

Southern Indiana

Lafayette — Our pastor and several of our members attended Annual Conference. On Aug. 27, we had a farewell party honoring our pastor, Bro. Emory C. Smith, and his family. He accepted the call from the West Alexandria church, Ohio. Bro. Ralph McFadden, a student at Bethany Biblical Seminary, has accepted the call of our church for the next year. On Sept. 20, we enjoyed an anniversary loyalty dinner, after which the Call program was interpreted by various members of the church. It was a rich spiritual experience for all who attended. Our Sunday school classes viewed the film, The Secret of the Gift. On Oct. 5 our moderator, Bro. Albert Harshbarger, held an installation service for our new pastor, Bro. Ralph McFadden and his wife Barbara. The all-church picnic which followed served as an informal reception for our new pastor, the new moderator, Purdue students, and several children from the nearby Children's Carry Home, who were our guests. Our love feast and communion was observed on Oct. 12. Bro. Ernest Shull, who is on furlough from India, spoke to us during the church school hour on Oct. 19. — Mrs. Byrel Leslie, Lafayette, Ind.

Pyrmont — Our pastor, Bro. Ralph Petry and four other sponsors accompanied our entire youth group to the National Youth Conference at Lake Junaluska. Sister Petry, our pastor's wife, is Bible instructor to school children in our county. On Oct. 17 Bro. Ernest Shull was our guest speaker and the next day he took our young people on a nature hike through the woods. — Mrs. John E. Wagoner, Delphi, Ind.

Michigan

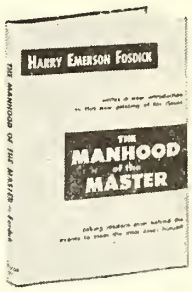
Beaverton — On Oct. 19 we had our home-coming and also dedicated the new addition to our church. Bro. Robert Nelson of Manchester College was our speaker. A basket dinner was served at noon in the basement of the new addition. Our men and women have worked faithfully to complete our church building. — Mrs. Charles E. Ward, Beaverton, Mich.

Muskegon — Our church called Bro. Loren D. Frantz to be our pastor beginning Sept. 7. From Sept. 14-21, Bro. Melvin Ritchey of North Liberty, Ind., led us in evangelistic services. He presented a story for the children each evening. Twelve of our members

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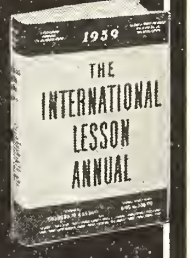
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served as missioners in our Anniversary Call program. Dedication services were held for the new church officers and Sunday school teachers on Oct. 5. The men's group is improving the parsonage lawn and the drives into the church yard. The Dorcas Society has been canning food for Bethany Hospital and Michigan's Brethren Heights Camp. Our fall communion was held on Oct. 19. — Mrs. Lois Hillsamer, Muskegon, Mich.

Northwestern Ohio

Pleasant View — Our pastor, Bro. Roger Sappington, was our delegate to Annual Conference. A farewell party was given Brother Sappington and his family on June 1. He has accepted a call to teach at Bridgewater college. The pulpit was filled during the summer months by area ministers. Sunday school and church officers were elected at our council meeting on Aug. 12. Installation services were held on Sept. 7 by Bro. A. P. Musselman for our new pastor, Bro. David B. Wampler. A reception in the form of a basket dinner followed at noon. The date of our home-coming, and dedication service for our fellowship building was Nov. 2. Our former pastor, Bro. Edgar Petry, of Dayton, Ohio, was the guest speaker. — Mrs. C. E. Driver, Elida, Ohio.

Southern Ohio

Bear Creek — Brother and Sister Harper Will were with us for a week of special services. The mother-daughter banquet program was in celebration of our 250th anniversary. Carol Stout, the Southern Ohio youth fieldworker, was with us several days. Our pastor, G. W. Phillips, and Robert McKibben, were our delegates to the Annual Conference. Twelve of our young people attended the National Youth Conference at Lake Junaluska. Our church participated in the Call program. — Mrs. Hugh Norris, Dayton, Ohio.

Strait Creek — Bro. Dan L. Blickenstaff came to us on Sept. 1 to be pastor of the Bethany, Marble Furnace, and Strait Creek churches. The men of the church raised corn and the proceeds went toward the parsonage which was purchased in the spring by Marble Furnace and Strait Creek. Bro. Keither Wilson of Turkey Creek, Ky., brought the message on July 26. The following day he preached at the May Hill church home-coming. Bro. Harvey Kidwell of Turkey Creek brought the morning message at May Hill. Our home-coming was on Oct. 19. Our pastor preached in the morning and the afternoon message was brought by Bro. John Henry Fields. — Glenna L. Blackburn, Peebles, Ohio.

North Atlantic

Coventry — We had recognition services for student graduates on June 8. The following Sunday we had a recognition service for our four choirs to show our appreciation for their faithful services. Our pastor, Bro. D. Howard Keiper, was our delegate to the Annual Conference. Sister Velva Jane Dick is home on furlough from Nigeria. The Rev. Francis E. Whiting was our temperance guest speaker. Our pastor and his wife attended the Massanetta Bible conference at Harrisonburg, Va. Four of our church school workers attended the workshop at Elizabethtown College. Four of our young people and their leaders attended the National Youth Conference at Lake Junaluska. A meeting directed by the pastor was held for all college students and those entering college this fall. The book, Christian Ways for College Days, was the basis of the presentation. Each student entering college was presented with a copy. We held our love feast on World-wide Communion Day. The Anniversary Call program was launched on loyalty Sunday, Sept. 21, with forty missioners conducting an every-member visitation. —Mrs. Mary Jane Kulp, Pottstown, Pa.

Green Tree — Our Sunday school studied the history of our church in observance of the 250th anniversary. Two members were received by baptism and nine babies were dedicated. The women's work group conducted an afternoon service at Brethren Home at Neffsville. In July, Bro. John B. Grimley, now on furlough from Nigeria, Africa, was our guest speaker. A testimonial and farewell service was held for Brother and Sister Ivan Fetterman. During September Bro. Raymond Baugher of Coatsville filled the pulpit. Rally day speaker was Rev. Clarence Stott of the American Sunday School Union. An installation service was held on Oct. 4 for our new pastor, Bro. Wayne Dick, and his family. Our fall love feast and communion was conducted by Brother Dick and Brother Baugher on Oct. 5. — Mrs. Harry Buckwalter, Norristown, Pa.

Parker Ford — Nineteen members have been received into the church. Bro. Paul R. Yoder of Juniata College spoke at union services. At our annual family night dinner Bro. Wallace Flood was speaker. Dr. Rajah Manikam and

Brethren Placement Service . . .

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No. 374. Wanted: A housekeeper for mother and employed son, full-time, sleep in. Brethren home in pleasant surroundings. No laundry. References required. Contact: Mrs. C. M. Rosenberger, 4908 N. Camac St., Philadelphia 41, Pa.

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No. 376. An administrator (superintendent) and wife are needed for a Brethren Home in a thriving community with a strong Church of the Brethren. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

his wife of India were guests for an evening worship service. Our pastor and his wife attended Annual Conference. This summer two vesper services were held on the church lawn. Bro. E. F. Collier, a representative of the Pennsylvania Temperance League, preached at a morning worship service. On Sept. 24 we had a dedication service for the new Brethren fellowship building on the church grounds. The speaker for this service was Bro. Donald Shank. Rally day speaker was Bro. Raymond C. Baugher. On Oct. 5 we had our love feast. — Mrs. R. L. Willauer, Parker Ford, Pa.

Wilmington — Bro. Roy K. Miller began his pastorate here the first of September. Previous to his arrival, Bro. Garnett E. Phibbs was interim pastor for nine months. Brother Phibbs is now executive secretary of the Council of Churches in Trenton, N. J. Six of our members attended a workshop at Elizabethtown College the first week of August. Members of our general church board spent Friday evening and all day Saturday, Sept. 12 and 13 at Camp Mardela, Denton, Md., planning the program for the coming year. Twelve persons attended Christian leadership training school in October at Ambler, Pa. Six members are attending a Christian growth school in Wilmington. We sent three delegates to our district meeting at the Amwell church, N. J., Oct. 17-18. Communion was observed on Oct. 5. The church school sponsored a parent-teacher meeting on Oct. 1. The chancel choir visits a nursing home in our community one Sunday afternoon a month, bringing songs and devotions to the patients. On Oct. 25 we had a district-wide love feast at the Coventry church near Pottstown, Pa. Bro. D. Howard Keiper will be our elder for the coming year. — Elva H. Wickersham, Newark, Del.

Eastern Pennsylvania

Lebanon — On July 1 Lanta Sholly was licensed to the ministry. He and his wife began study at Bethany Biblical Seminary in September. Nine children have been dedicated. Six of our young people attended the National Youth Conference at Lake Junaluska. Several couples assisted in the visiting for the Anniversary Call the first week in September. Our Call chairman was Kenneth Royer. On Sept. 13 our women's work entertained the Midway women at a covered dish social. The men of our church sponsored a sacred concert by the Lancaster chorus one Sunday. They were also hosts for the fall fellowship of Eastern Pennsylvania, at which A. C. Baugher, president of Elizabethtown College, was the speaker. We observed our love feast on World-wide Communion Day. We had Bro. John Shuman, pastor of the Mt. Wilson church, as the speaker. Our pastor, Bro. Carl W. Zeigler, is teaching a course in Bible history at the Lebanon Valley College leadership training classes every Monday evening. — Mrs. Hylton H. Reber, Lebanon, Pa.

Palmyra — Our summer evening services were held at Camp Pine Woods. Our young people entertained a BVS unit one Sunday. The primary, junior, and junior high departments also had day camps during the summer. The young adults had week-end retreats at the Pine Woods. Eight of our youth

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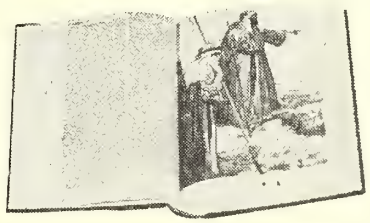


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attended the National Youth Conference at Lake Junaluska along with our associate minister, Bro. Donald Rummel. The women of the church have had several comforter-knotting parties. They have also rolled several hundred bandages which will be sent to Africa. Our chancel choir provided the music for the united religious services, which were held at Hershey. Our harvest home service was held recently with the donations of food being given to the Neffsville Orphanage. — Mrs. Paul Dietz, Palmyra, Pa.

Middle Pennsylvania

Claysburg — Our congregation observed the love feast in commemoration of the 250th anniversary. We participated in the anniversary preaching mission of the Middle District and our choir provided music one evening. A mother-daughter banquet was held in May. We participated in the community vacation Bible school. The CBYF made a week-end trip to Caledonia state park, Gettysburg battlefield, and the Jesuit mission. Our pastor and his wife represented us at Annual Conference. Four of our young people attended Camp Harmony and one went to Lake Junaluska. Guest speakers have been Earl Dibert, who gave a presentation of his work in Africa; Ralph Bream of New Windsor; Harold Bomberger, our regional secretary; Glenn Hassinger, now in Bethany Seminary; State Trooper Andrew Johnson of Hollidaysburg; Bro. G. Quinter Showalter and a deputation team from Juniata College. — Mrs. O. J. Hassinger, Claysburg, Pa.

Tennessee

Bristol — We held our first service in the church on June 1. It is located in Sunny Brook, just a few miles beyond the city limits of Bristol, Tenn. Our pastor, Bro. Butler Sizemore, delivered the message. Hymn singing was the feature of the afternoon. Vacation Bible school was conducted the first week of August. Our revival meetings were held the week of Aug. 14, with Bro. Philip Zinn as speaker. At our dedication service for the church, W. A. S. Furlow, mayor of Bristol, Tenn., and Brethren R. B. Pritchett, and Charles Rinehart were speakers. We have had three baptisms. We are now engaged in an evangelistic visitation campaign. — Mrs. S. H. Garst, Bristol, Tenn.



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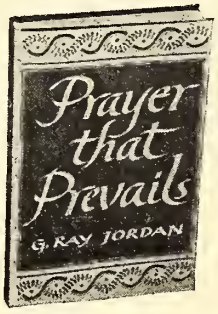
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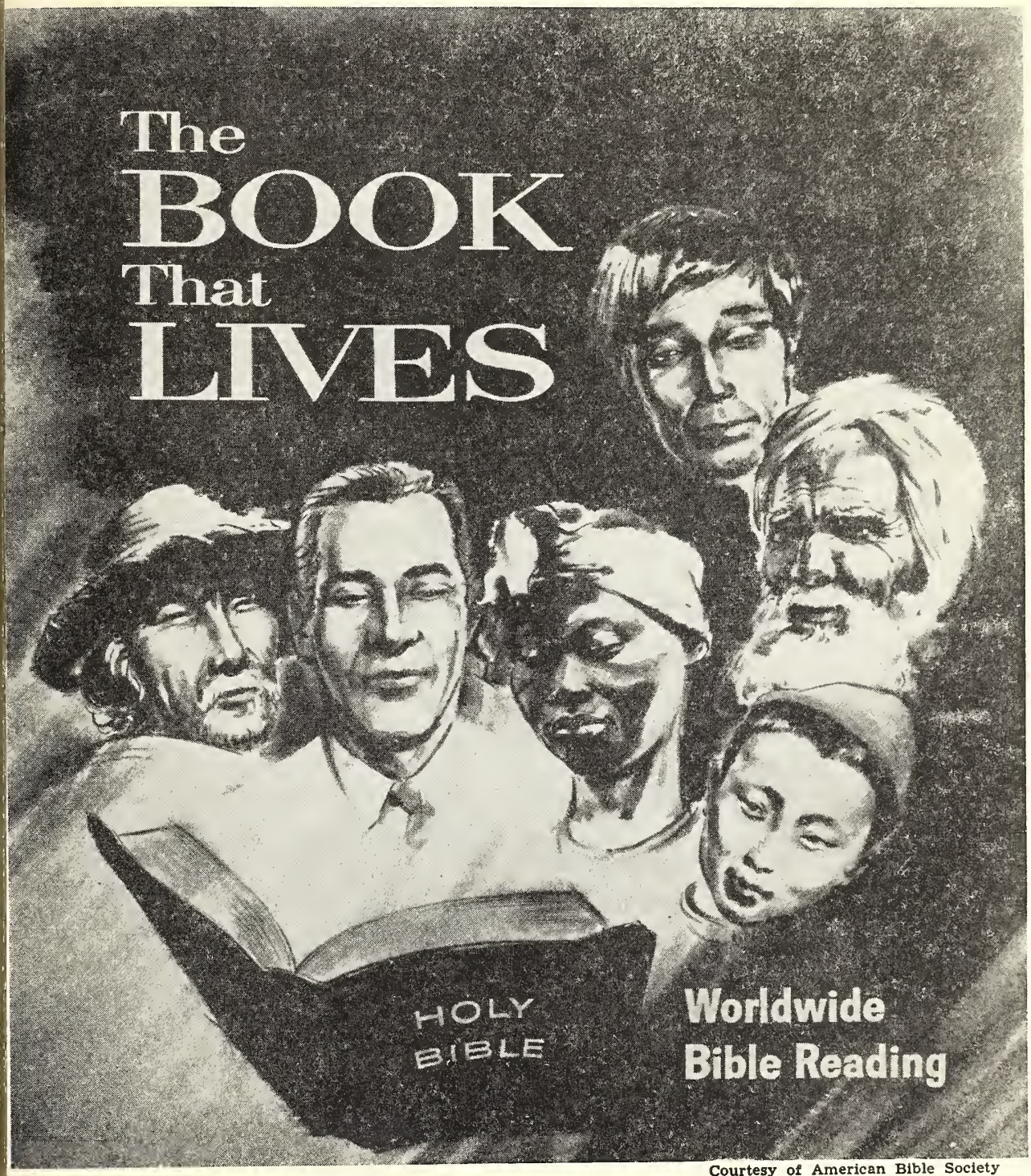
The author considers each of the central problems facing the individual who seeks to pray rightly. He answers the questions: Why We Pray, For What We Pray, How We Pray, When We Pray, and, most important of all, To Whom We Pray.

This is a book to be read first from beginning to end, and then to be opened at random from time to time for the spiritual "lift" that is to be found on almost every page.

Church of the Brethren General Offices, Elgin, Illinois

Church of the Brethren
Gospel MESSENGER

DECEMBER 13, 1958



Courtesy of American Bible Society

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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DECEMBER 13, 1958

Volume 107 **Number 48**

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Wonderful to Work Together

I have recently joined the Church of the Brethren, coming in from another denomination. I read the Messenger every week.

The sermons by T. Wayne Rieman, Dr. Bittinger and others, also many articles are inspirational and helpful.

In attending the annual and district conferences I have come under the influence of the outstanding leaders of the Brotherhood and have received uplift and spiritual enrichment by hearing these men of God. I have noted with appreciation the tendency toward the inclusion of other denominations in their planning and outlook.

How wonderful it is for the different church groups to work together in the great work of the kingdom! — Mrs. L. B. Overholser, Elkhart, Ind.

Go Forward

I was glad to see that on the front cover page of the September 15 issue the picture of the traffic sign emphasized the word *go*. It seems to me that many times our preachers, at least our Brethren preachers, have much to say about caution and stop. A little like the old gentleman who wrote to his grandson who was away in college and filled the whole page with don't do this and don't do that and then put on the opposite side a postscript saying, "If there is anything I missed, don't do that either."

Frequently our preachers condemn all of us as weak and helpless sinners, deplore the conditions of the church and criticize our government. There is, of course, good reason for calling attention to the things that are wrong but acting as though Christianity is failing is no way to make it succeed. Why be so pessimistic? Sometimes optimism without judgment is wrong but after more than fifty years of experience and observation I am quite sure that the optimistic people are the happiest and do the world the most good.

The apostle Paul was once stopped suddenly but that is not what made him great. The fact that he went places and did things is what made him immortal. One of my favorite scriptures is where he said, "Be not overcome with evil but overcome evil with good."

If we keep going in the right direction and busy doing good, evil will not bother us much. My advice is, "have faith in God, have faith in your fellow man, have faith in yourself, and *go forward*." — Charles W. Wampler, Harrisonburg, Va.

Postal Cards for Christmas Cheer

Try this out at Christmas. Instead of the conventional Christmas card, with maybe only your name or initials to identify you, try a real heart message on a postal card. It's cheap, it's quick, it's easy, and it can be heartwarming, if you put your heart into it.

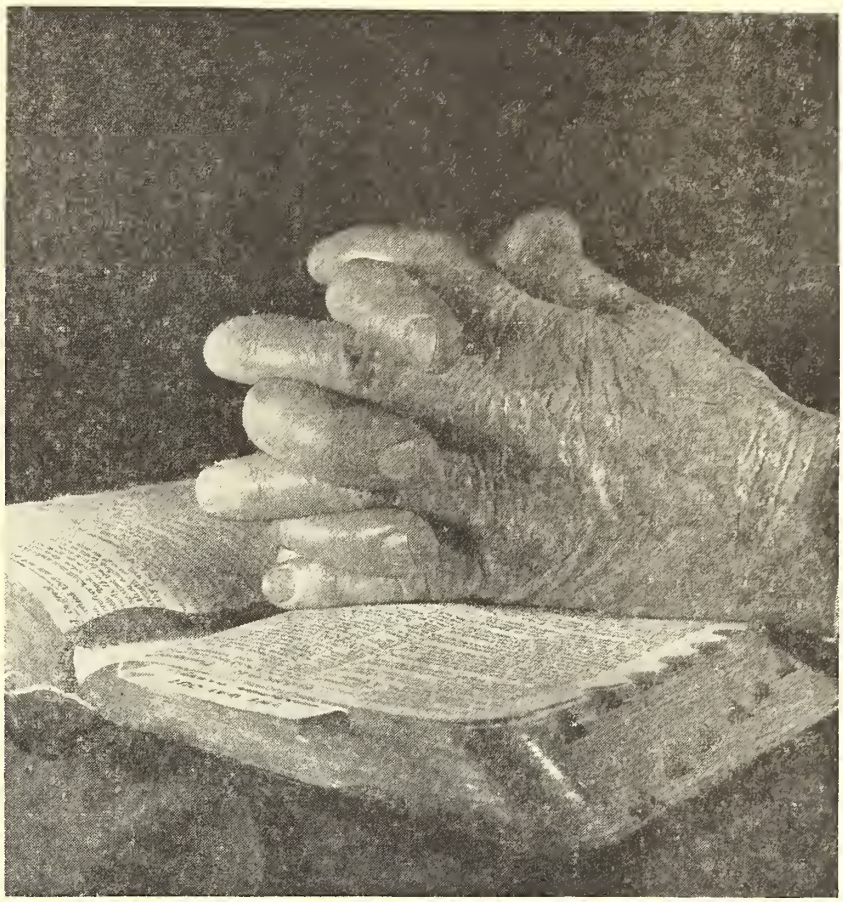
And don't be stingy with your heart messages, greeting only a few intimate friends and relatives. The world is full of hearts aching to know that someone cares. And a postal can do wonders to ease the aches. I have tried it hundreds of times and know firsthand.

Every Christmas I like to pass on my favorite Christmas incident. It was Dec. 31 several years ago. Postals then cost one cent. At midnight the cost would go up to two cents. I had given a day or two typing heart messages on a hundred or so postals to drop in the mail before midnight. They were largely to the aged and shut-ins near and far, to some sorely bereaved and sorrowing, to some parents I was proud of for rearing fine children, to some whose heroism under trial had inspired courage in me. Who cannot think of such?

Three of my postals went to aged saints in my own town. One was to a noble gentleman and scholar nearly ninety years old. Often I met him on the street, hobbling with his cane, a smile on his face. One was to a woman of eighty-six, blind, but always greeting you with a glad welcome. The third went to an honored preacher-educator, now ill, his last job gone, his end near, who felt there was nothing more to live for.

Next night, only a few minutes apart, all three rang my phone to thank me warmly for a cheery word on a postal. Three one-cent postals! I never had so much for so little. Why not try it all through the year but especially at Christmas? — S. L. Morgan, Wake Forest, N. C.

We take the whole Bible as a marvelous instrument to lead us to Christ, and through him to an absorbing fellowship with God



Tharpe from Monkmeyer

Reading the Bible Aloud

W. Russell Shull

PART II

AFTER living with the Old Testament for six months my wife and I were ready for something "New" in our Bible reading. Our souls were hungry for a better diet, something powerful enough to melt the wickedness of man! Something loving enough to draw men, to redeem them!

The religious people of that day tragically needed the Christ. Now and then a prophet had glimpsed the loving nature of God, but they had seldom seen him clearly. A few had sensed his steadfast love, but they had not thought of him as the Universal Father.

It remained for Jesus to reveal God in his fullness — in the fullness of compassion and tenderness. Theism reached a new high when Jesus said, "Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father's will. But even the hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows" (Matt. 10:29-31). ". . . he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed" (Luke 4:18).

Jesus was, indeed, "God with us!" Everything about him makes us feel that God is present. He represents all of the divine that can come into human form.

How could anything be more godly than Jesus' compassionate ministry to the poor, the needy, the sick, the lost! One never feels anything in him except outgoing love. All his miracles of healing are for the comfort and blessing of the ones healed. Never a wonder-working sign for the glory of the worker! Never a calling of attention to himself, only to God. In fact, he does not claim to do the works; it is

God who does them, through him. He has no strength in himself; it is God working in him.

"The Son can do nothing of his own accord, but only what he sees the Father doing . . ." (John 5:19).

Jesus does not even claim to have any goodness apart from God. He answers the rich young ruler, "Why do you call me good? No one is good but God alone" (Luke 18:19).

Jesus seems to have preferred the title *Son of man* to *Son of God*. We have authentic evidence for the genuineness of his humanity. He grew up, as we do. He got tired and had to rest. He learned the lessons of life gradually. "And Jesus increased in wisdom and in stature, and in favor with God and man" (Luke 2:52).

Jesus did not behave as "a God" walking around on the earth. He was thoroughly and consistently human.

Yet we sense in him such perfection that we say; here is the God-man! Here is the Incarnate One! Here is as full a picture of God as can dwell in human flesh! Here is the best life the race has ever seen!

But the religious ones of his day were not ready for such goodness. They could not stand to have their trappings of form, of ceremony, of legal tradition suddenly stripped from them. So they took steps to do away with him.

In going willingly to the cross rather than compromise the way of love and the way of trust, Jesus demonstrated a devotion to God and to God's highest that is truly redeeming. His love for his Father was so great that he would die rather than compromise his loyalty to him.

By his death he demonstrated his own great love and compassion. He also demonstrated the lengths to which God was willing to go to save mankind.



Chicago Daily News Photo

Mr. and Mrs. W. Russell Shull

We do not contend that God was made more loving and more forgiving by the death of Christ. God was already loving and forgiving. Up to this point, however, it seemed that God had not been able to let man know of his abounding grace and forgiveness. But now, and forever, we know!

We should keep in mind that Christ's life proclaims all this just as much as his death, maybe more so, because his life spreads over so much greater time. Truly, we are saved by both his life and his death.

And there is a third crucial factor in his saviorhood. He seals his claim to unique position by his resurrection. His rising from the dead is the final climax by which we know for sure that he is too good, too loving, too much alive ever to be held within the walls of a tomb!

By His resurrection we know that we too shall live. This is the capsheaf of the gospel. The church quickly made it her theme song. It fired the apostles with unflagging zeal for the promotion of the gospel throughout the world. The risen Lord became the good news!

One has to wonder if the disciples would ever have stuck together and whether the gospel would actually have come down to us apart from the story of Easter.

This is the good news we found in the gospels! It is something entirely different. It is as the butterfly, compared to the cocoon. It is the blooming lily, as compared to a dry, rusty bulb. It is alive, free, victorious. No more cramping ceremonies with the stench of sacrificial flesh that could never heal the soul!

Here is new life so vital, so dynamic that it demands a new freedom. Here is an entirely new dimension in man's relationship with his Creator. Here is God coming into men, into their actions, into their spirits. It is another incarnation, for it is Christ beginning to live in us.

This becomes the flaming message of Peter, of John, and especially of Paul. The apostle Paul becomes a bubbling oracle declaring everywhere that we are new creatures in Christ. "The law of the Spirit of life in Christ Jesus has set me free from the law of sin and death" (Rom. 8:2), and "If by the Spirit you put to death the deeds of the body you will live" (Rom. 8:13).

Here is the new creation! Here is the divine sonship! We are sons of the great Father himself! We share his spirit, his wisdom, his power. Here is the fulfillment of Jeremiah's prediction that God would write his law upon our hearts. Our desires are transformed. Our purposes are new. This is truly the New Testament!

This is the essence of the message of Paul. "Ye are new creatures in Christ." Some of the other New Testament books seem a bit anticlimactic after one has discovered this "pearl

Continued on page 11

EDITORIAL

The Power of the Church

Guest Editorial by J. Henry Long

A FEW years ago I stood on the banks of a river in India where several hundred Brethren had gathered for a baptismal service. The language was strange, the experience completely new to me, so I hardly knew what to expect.

The singing was enthusiastic as the congregation settled comfortably on high rocks by the river. Drums and cymbals accompanied the singing of Joy to the World, the Lord Has Come. What a magnificent hymn to vocalize the deep feelings which must have been in the hearts of the twenty who were about to enter the fellowship of the church.

The singing was over, the congregation hushed. At this moment I expected the missionary to step forward to lead the candidates, who had already spent many hours in a class on church membership, in the final service of preparation. But as he remained seated the pastor took his place before the candidates and led them in the Brethren order of baptism. After prayer the applicants moved to the river. Here again I was expecting the missionary to enter the service, but as before, he remained behind as the Indian pastor led the first candidates into the water.

It must have been the fourteenth or fifteenth candidate who injected an unusual bit of excitement in the service. Without fanfare or special announcement (I had not even noticed him in the group of candidates when they received their final instructions) the twelve-year-old son of the missionary family accepted the hand of his pastor, knelt in the water, and in his second mother tongue heard the words familiar to Christians everywhere, "I baptize thee in the name of the Father, the Son, and the Holy Spirit."

Talk about spiritual thrills! This was one of those moments when many questions seemed to receive prophetic answers. The mission had given birth to a church. The church was the church of the people. The missionary could find a useful role in international Christian witness without taking on responsibility more fittingly held by local leaders. The church was truly, if not completely, a body of Christian believers undivided by color or nationality.

It seemed as if the generations of devotion, planning, and service for the purposes of world-wide missions were proving their worth in the experiences of the moment.

When the benediction had been said an energetic youth stood atop the highest rock on the river bank and with much energy shouted a dozen words to the silent worshipers. As his echo rang through the river valley the congregation responded with a five-word response, Victory to Christ the King.

Thus was spoken the power of the church!

Too Perfect

A MASTER glazier spent almost three years restoring and replacing the stained glass window of a French cathedral damaged during the war. Max Ingrand attempted to create a design that would blend together the surviving pieces of ancient glass with newly created colors.

It is not true, the craftsman insists, that we have lost the art of making colors known to the medieval glaziers. On the contrary, modern colored glass is far superior to the old. But that is just the trouble. "In olden times," he says, "the glass was made with materials that were not always clean and the glass itself was irregular in thickness. The impurities in the glass refracted light rather like the facets of a diamond, and uneven thickness created varying tonalities which we cannot repeat with our too even, too perfect, glass."

Too perfect? This may be the case with a modern scientific product, but it surely is not the case with modern man, or with those of us who make up the Christian fellowship. We are keenly aware of the impurities that mar our witness and the uneven levels of our accomplishment. Can God still use us for his glory? Can he shine through our imperfections, drawing rainbow colors out of our miserable failures and creating a symphony of light and shadows out of our joys and sorrows?

We are not expected to be perfect, always even tempered, with our motives transparently clear. We are rather invited to be humble about our achievements and honest about our limitations. Then God can take even the perversities of our nature and fashion them into a window of worship. — K.M.



Bruno Bramanti Three Lions

The widow gave all her living in worship of God, as an act of homage, love, and gratitude

Giving as an Act of Worship

J. O. Means

UNDER the ancient economy, a large part of divine service consisted in presenting offerings. Of old, men used their tongues less in serving God and their hands more. There were fewer prayers and songs, less preaching, more oblations and sacrifices; they uttered their feelings by more emphatic language. Civilization has affected the speech of man chiefly, loosened the play of his tongue. The ancient notion was that deeds speak louder than words, and that it was a truer way of praising the Lord to bring a costly treasure which could be used in the service and lay it on the altar. They thought this was truer homage and heartier gratitude than simply lifting up the voice and pouring out volumes of sound.

The first worship of which we have an account was not by prayer nor by singing nor by sermon, and no sacraments were administered. "Abel brought of the firstlings of his flock; and the Lord had respect unto Abel and to his offering." And when, under divine guidance, the ritual of the ancient church was established, when inspired prophets preached and Aaronitic priests approached the throne of grace, while the smoke of sacrifices and odor of

incense ascended, and when King David wrote the hymns and arranged the music for the choir, worship was not complete unless precious gifts were laid as offerings on the altar.

Is there anything in Christianity that changes this? The sacrifice is abolished; the priesthood has given way. Prayer and praise are as needful as ever. Are offerings no part of Christian worship?

Then what a mistake those wise men made who came from the East when they heard Christ was born, and brought gifts – gold, frankincense, and myrrh! Christian worship was inaugurated with thank offerings, and it is to be perpetuated with thank offerings.

Our Savior made almsgiving the very essence of the gospel. He received the most costly gifts presented in homage to himself. He commended the woman who broke the alabaster box of ointment, a gift that seemed needless and wasteful; he approved of the waste and absolved her sins therefore. And when he went to the temple to observe the sincerity of the worshipers, what position did he choose? He did not sit on the pulpit stairs and observe who was most melted by the preaching. He did not listen to hear who prayed loudest or who sang most divinely. He sat over against the treasury to see how they paid their devotions.

The act of the widow so commended was an act of simple worship. The treasury was a common collection for general purposes for the support of the temple and the like. She did not give because a moving appeal had been made for starving people in some distant frontier. Her two mites hardly swelled the stream that flowed into the treasury already rich. Doubtless the widow needed the money more than the treasury; and the mites may have lain there till some Roman soldier, in the sack of the temple, got them, and spent them for drink. It was not for charity's sake that the widow gave all her living; it was in worship of God, as an act of homage, of love, and thankfulness. Suppose the money did go into the pocket of a drunken soldier; she offered it to the Lord, and the Lord had regard to her and her offering.

An offering expresses feelings with an emphasis no other mode of worship does. It is a symbolical act of acknowledging that God is entitled to all our possessions. It is a token of homage, a tribute of sovereignty. It is the most marked proof of love. In the gospel, church offerings are more appropriate and are more needed than of old. God is now more glorified by gifts than ever. To overlay the temple with gold leaf, to prepare rich vessels and vestments were no such honor to God as to erect Christian churches, clothe the naked, feed the hungry, build hospitals, send Bibles and missionaries through the world.

The gospel has developed a spirit of benevolence which makes charitable institutions the characteristic of Christian civilization. Large sums are devoted to religious purposes. But there is a fault in the secular character which our charities have assumed. They are given more for the sake of relieving men than of honoring God. They are monuments of pity rather than of piety. They are not enough regarded as religious offices.

It is well to give a cup of cold water to the thirsty; but it is a better act when the feeling that prompts is love to the Savior, recognizing the needy as his representative and doing it as unto the Lord. It is this reference to the Lord Jesus, making our charities tributary of worship to him, that needs to be emphasized. A one-sided notion of the truth that good works do not avail for salvation, a fear lest they might come to be regarded as propitiating God, has made many suspicious of looking upon offerings in the light in which the Old Testament, our Savior and his apostles, speak of them.

Reprinted from THE GOSPEL VISITOR of November 1867

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BEAUTY OF CREATION

RUFUS M. REED

When our Maker planned the birth
Of all the creatures of the earth,
He gave sweet melodies to the birds
No human tongue can put in words,
And beauty to flower, forest and fen
No artist can match with brush or pen:
He made the grass that earth might wear
A cloak of green like emerald hair:
He made the tiny brook that sings,
And the wind that whispers hidden things:
As a symbol of His majesty,
He made the tall and stately tree:
For an emblem of his peace and love,
He made the meek and harmless dove.
Through all creation his lifeblood flows,
And stands revealed in a red, red rose.

The spiritual purposes sought by the Pietists were the purposes which initiated the Brethren movement

PIETISM and the BRETHREN

Vernon F. Schwalm

BOTH the Anabaptist and the Pietist movements were protests against the dogmatism, the ritualism and the general worldliness of the state churches in Central Europe. The Anabaptist movement was at its height in the sixteenth century and Pietism in the seventeenth, after the Thirty Years War. It may be that the physical devastation, the cultural collapse, and the extreme spiritual poverty following this worst of wars resulted in the rise of Pietism.

In each case, it was the failure of the established churches to meet the spiritual needs of deeply religious and highly sensitive souls which called them forth. The two groups were striving for certain identical goals but used different methods of achieving them. An examination of the source material in Donald Durnbaugh's new book, European Origins of the Brethren, shows that the two were confused in the popular mind of that day. Sometimes Pietists were called Anabaptists and vice versa.

The Anabaptists were usually quite aggressive and left their former churches, Lutheran or Reformed, and established their own new sect. The Pietists, on the other hand, either remained in their respective churches and attempted to quicken the personal spiritual life of those within the church, or else they withdrew from the church altogether and attempted to cultivate the spiritual life outside a formal church organization. Troeltsch says that the Anabaptists had a social witness, while the Pietists had a personal witness.

The Lutheran Reformation had stressed the doctrine of "justification by faith alone" as a means of salvation. Many, trusting in an acceptance of this doctrine as a means of salvation, made little effort at sanctification of life. Luther himself recognized this tendency. The Pietists insisted that justification should result in an effort on man's part to attain sanctification, that is to holiness of life.

The forerunner of Pietism was Johann Arndt (1555-1621), a Lutheran whose monumental work, The True Christianity *(Wahres Christentum),* was the best loved inspirational book of Germany for many decades. "True Christianity," said he, "does not consist in words or outward appearance, but rather in living faith, from which righteous fruits and all seeds of Christian virtue spring as from Christ himself."

But the man who is credited with the forming of the Pietist movement was Philip Jacob Spener (1635-1705), Lutheran. As pastor of a large church in Frankfurt, he found so much worldliness around him that he took steps to improve conditions. He began to meet some of his sympathetic members in

his home for Bible study and prayer. He urged more active lay activity in the church; he insisted that there should be no coercion in religion. He called for reform in the training of ministers and insisted preaching should be edifying rather than oratorial and dogmatic.

Spener's star student and most effective promoter of Pietism was August Herman Francke, (1663-1727). He founded a whole cluster of institutions at Halle: orphans' homes, hospitals, schools, and a Bible institute. Through these, Pietistic ideas were spread world wide. Thousands of children were trained here; missionaries were sent to the far places of Germany. A number of the leaders of mid-European church life had experienced their conversion at Halle.

Another of the Pietist leaders who influenced the Brethren was Gottfried Arnold (1666-1714), theologian and church historian to whom Mack wrote about infant baptism and the mode of baptism in the early church.

"Pietism put no trust in the external forms of religion that did not bear fruit in a good life. They emphasized the importance of conversion and believed that the all-important thing was the transformation of character through vital union with Christ. Only where the life is actually changed and the spirit and motive of Christ control one's conduct has a person a right to think he has been born again," says the church historian, A. C. McGiffert.

The Pietists studied the word of God and took it for their rule of faith and conduct and led exemplary lives. Pietism meant making religion individual and internal, a religion which seeks to build within the significant religious fellowship. It meant the personal appropriation of religious truth, subjective religious experiences, personal devotion, and ascetic discipline.

With their faith in and emphasis on making religion personal and the importance of experimental religion, many people in Europe became dissatisfied with the polemical argumentation about dogma, and the general coldness and worldliness in the Reformed and Lutheran churches and ceased to attend them. Afterwards they met those with similar inclinations in homes or in so-called "conventicles" and sang hymns, studied the Scripture, admonished each other, and prayed together.

These irregular meetings, however, were forbidden by law. Worship within the Empire was to be in the Lutheran, Reformed, or Catholic churches. Those who dared to meet irregularly were subject to fine, imprisonment, being sent to the galleys, or exile. Baptism in the open fields or streams especially angered the authorities because it was open and aroused the public. By the latter part of the seventeenth century and the early eighteenth the death penalty was no longer inflicted, though it was sometimes threatened.

The extent of the influence of the Pietists is difficult to estimate. McGiffert says, "Pietism was one of the forces which brought the modern age in the religious life of Germany," while McNeil says that Pietism was a reforming reaction to complacent Lutheranism. It "wrought a revival, giving to German Protestantism new devotional reality and social power, and sending forth its leaven into all the West and ultimately to all the world. Few people today have any realization of the historic importance of Pietism, or of its contribution to the religious life of later times."

Of the Pietists mentioned above, Spener, Francke, and Arndt remained in the church and worked from within, while some like Ernest Christopher Hochmann and Arnold withdrew from the church and worked outside as separatists.

In a letter concerning the "ban" (which meant excommunication), Hochmann wrote, "I maintain that no person can place me in the ban except myself. It is hardly possible of my Jesus, that he would wish to place me in the ban. Rather, he assures me that he will love me to the end. I can place myself in the ban if I separate

WINTER COLOR

JEAN HOGAN DUDLEY

Even the winter, God has set aglow,
Although the grass has vanished and the rose,
For look how trees in ice-pastels bend low
Above their purple shadows on the snows!

A pale blue vapor clouds the ice-still stream,
Where red-stemmed willows stiffly stand with frost,
Splendid the rooftops glitter, snowbanks gleam!
Summer may go, but beauty is not lost.

God could not make a season that would be
Less than magnificent for us to see!

myself from my Jesus through willful, knowing, premeditated, stubborn sin, and like Demas, again learn to love the world. . . . I do not have the slightest reason to do this, because I am assured that I would not be better off under any lord in heaven or on earth than under Jesus. He has written down my name in his hand, according to his prophecy, as he says, 'Fear not, little flock, it is your father's good pleasure to give you the kingdom.'" It is fair to say that many of the Pietists were less mystical than Hochmann.

Hochmann and Alexander Mack traveled together and lived as neighbors. They had much in common. In his closing appeal to his son, Alexander Mack says, "Let this be your earnest concern that all of your sighs and desires be directed toward loving God (who has created you) and toward loving Jesus Christ (who has redeemed you with his precious blood) with all your heart, all your soul, and all your mind above all things of the world, be it beauty or wealth, yea, whatever may come within your sight or your hearing."

It seems clear to me that the impulse which initiated the Brethren movement was Pietistic in spirit. The same spiritual purposes sought by the Pietists were the purposes of the Brethren. But many of the Pietists including Hochmann and Arnold, who greatly influenced the Brethren were opposed to establishing additional "sects" or church organizations. They apparently feared it would result in another church like the ones already existing. What they sought was inner fire, warmth of spirit, sincere internal religion, not another formal organization that would



Harry Durkee

A painting of the baptism at the River Eder that marked the beginning of the Church of the Brethren

set up external standards and judge man by these standards, excommunicating those who refused to conform.

When Mack and his associates were baptized and formed a new church organization, practiced feet washing, and the Agape and the communion, Hochmann scarcely knew how to react. He could scarcely oppose baptism and the communion because of the clear teaching of Scripture. But he expressed the fear that in their insistence on trine immersion, they would become intolerant of those who were baptized according to other forms, and he did not like their exclusiveness in their love feast occasions. Nor did he approve of their putting people in "the ban." In short, Hochmann became unhappy with the Brethren. He remained a Pietist and a mystic while the Brethren became Anabaptist. That is, they set up a regular church organization and became a sect.

That the early Brethren had assimilated many of the fine inner qualities of Pietism at its best seems certain. It creeps out in the writings of Alexander Mack, Sr., and Alexander Mack, Jr. It appears in the correspondence of a member of the European Brethren as shown in Donald Durnbaugh's book. It seems to me unfortunate that it seemed necessary for them to spend so much time defending their distinctive rites and ordinances that we lost sight of the emphasis on the inner aspects of spiritual religion. They really had many of the fine qualities of Pietists.

But Hochmann chose not to set up a church. No organization perpetuated his teaching. Only the influence of his life and writings remain. Alexander Mack chose to found a church which has lived for 250 years and has brought life and blessings to many.

• • •

Three Protestant clergymen were among fourteen Negroes convicted in Birmingham, Ala., for violating Birmingham's new ordinance authorizing drivers to control seating on city buses. The new ordinance giving each driver authority to control seating replaces Birmingham's old bus segregation law, which required Negroes to seat from the rear.

Lowly Service

Emma K. Ziegler

WE APPROACHED a village of the Santal tribe which is a large group in Bihar in Northeast India. No one was to be seen as we approached. The open space in the village was absolutely deserted and one wondered where all the people were. Surely many eyes were peeping to see who the visitors to their village might be.

Several beds were in evidence, brought out from a hut and set up against the wall during the day. The evangelist arranged these and the visitors sat down. Still no one was visible. Finally from one of the huts emerged a woman, carrying a small brass *lota* which was used for carrying water. She proceeded toward the evangelist bearing her *lota* of water, and set it down by his side, and then went from one to the other giving the Santal greeting by kneeling down before each one. After another period of time, another woman emerged from her hut, carrying a pail of water and a dipper. She came toward the visitors, stopping by the missionary. She said nothing, but the missionary who was acquainted with their customs, took off his shoes and socks and she washed his feet.

When she had washed his feet she proceeded to the next person and repeated her act, and thus she passed from person to person until she had stopped and washed the feet of all twenty visitors present. All of this was done silently. When she had finished her lowly task, she began to talk, and then only did the visitors engage in conversation with the villagers, knowing that they were really welcome.

This custom of washing feet as an act of welcome is one that is generally practiced among the Santals. It is not something that has developed among the Christian group or since Christianity has come to them. In some cases the feet of the older ones only are washed and sometimes those of the Indian visitors only. It is practiced among themselves when one village wishes to welcome visitors from another village. Jesus said to Peter, "If I wash thee not, thou hast no part with me."

Jesus gave an example of humble service when he stooped and washed the feet of his followers. These Santal people have by this ritual incorporated into their primitive way of life the essence of service to one another. It is a spontaneous act among them. Can we show any similar act in our lives that epitomizes similar humility and service?

Reading the Bible Aloud

Continued from page 4

of great price." After experiencing "the Presence" himself, who cares for anything else?

If reading all of those terrible episodes of the Old Testament, along with its inspiring stories and gems of truth, was our necessary preparation to appreciate truly the gospel found in the New Testament, then our nine months of effort has been eternally rewarded. So we take the whole Bible as a marvelous instrument to lead us to Christ — and through Christ to bring us into an absorbing fellowship with our great God!

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Rubber Band Trick

SELECT someone you think will not become flustered when laughed at. Place a rubber band around his neck, making sure that the rubber band is rather low on neck in the back and placing the band in front on the tip of the nose so that the band will easily work off the nose when the jaw moves.

The object of the stunt is to work the rubber band down around the neck without using the hands or any method other than moving the jaw and the neck. This stunt is always good for a lot of laughs from the observers. — *Submitted by S. M. Dell.*

Vocabulary Game

LET EACH person in turn use one word, beginning with the first letter of the alphabet to describe something (weather, current event, meal, pet, toy, automobile, etc.). Then take the next letter of the alphabet and let each use a word to describe the same thing.

An example: Our cat is an anxious cat (agile, alert, appropriate, alive, average, avaricious). —*Submitted by Dorothy Emerson and also by Jackie Graber.*

Discovery

MILDRED ALLEN JEFFERY

A Christian declared his prayers weren't answered,
Complained that affairs grew steadily worse —
Until he discovered that God in his wisdom
Had sent all the answers to him in reverse
To teach that conversion included his purse.

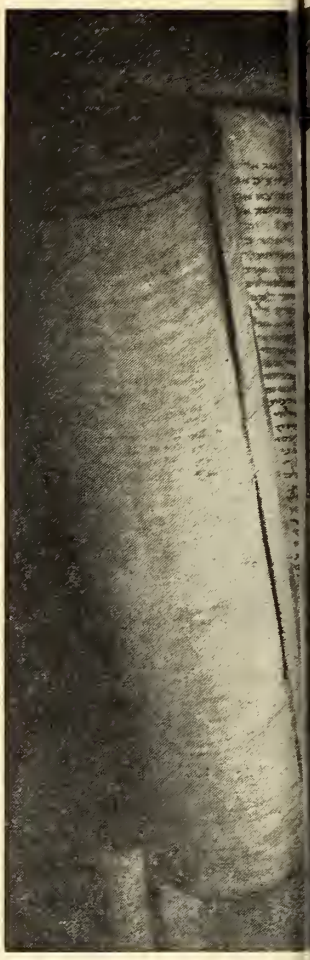
Moody Monthly, January 1957

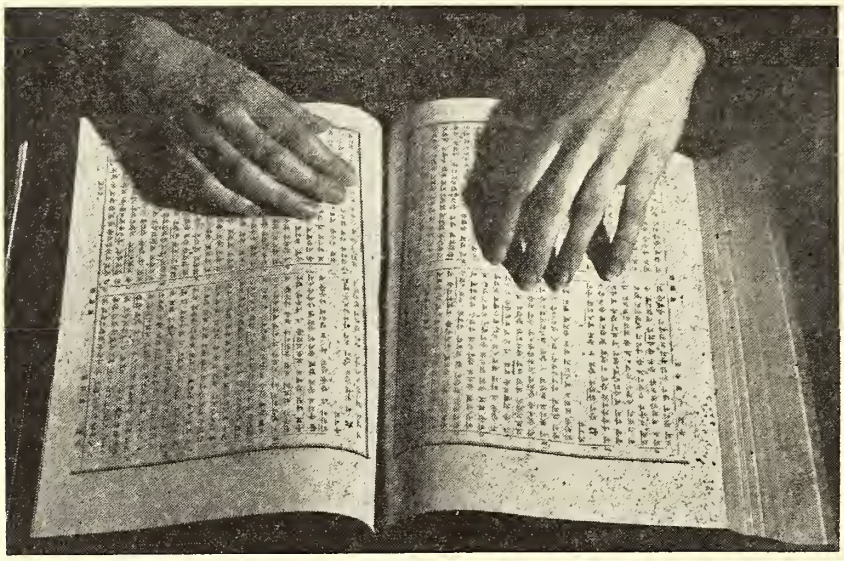
Tongues and Forms of the Bible

UNIVERSAL best seller that it is, the Bible has also been more variously published in shape, face and form than any other book. From the original scroll of the Old Testament to the paper-backed Gospels of today, the Bible's physical history is as diverse as the tongues in which it is read. Of the latter there are more than 1,000; of the former there are multitudes of forms in which the Bible has been published.

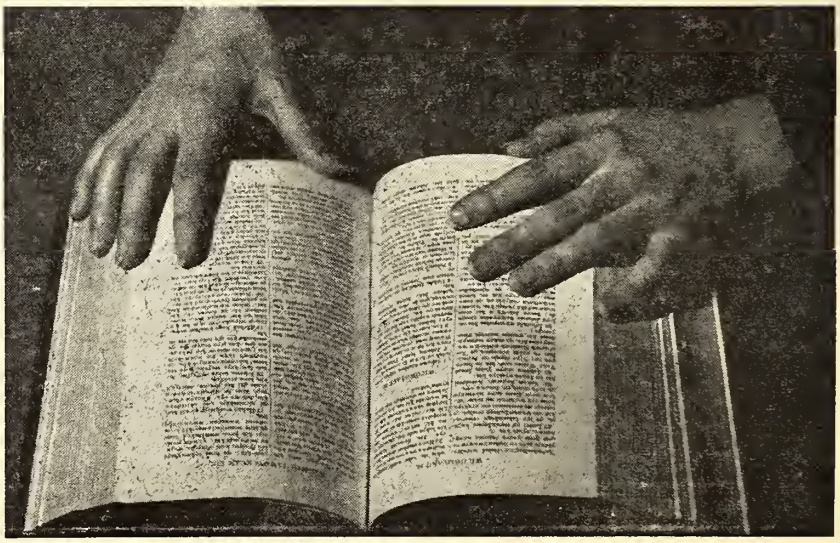
Bibliophiles have published the Bible in miniature books that cannot be read without the aid of a magnifying glass. On the opposite end of the scale is the Line-Letter Bible published for the use of the blind, prior to the universalizing of Braille, in which the entire text is printed in raised letters twice the size of average type.

The volumes contained in this picture story are from the collection of the American Bible Society, New York City, where Bible scholarship and dissemination of Bible information is carried on at a high level.

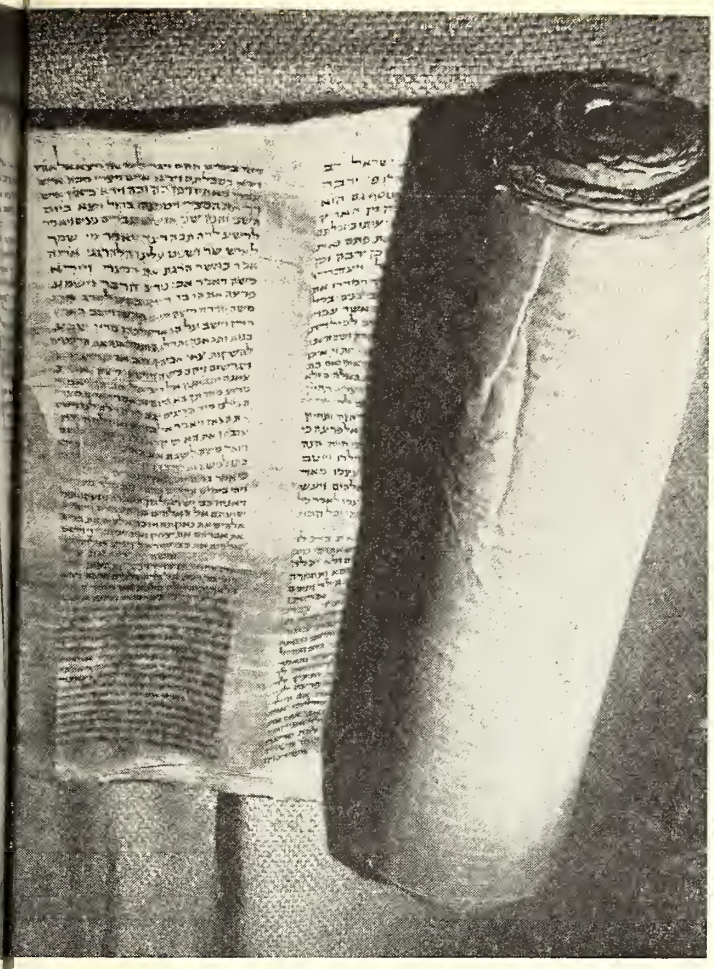




With the adoption of the new Hankul simplified type in Korea, the Bible was one of the first books to be transcribed from the old ornate type to the new simpler calligraphy. This is a volume of the New Testament which was translated in secret during the Communist occupation of Seoul

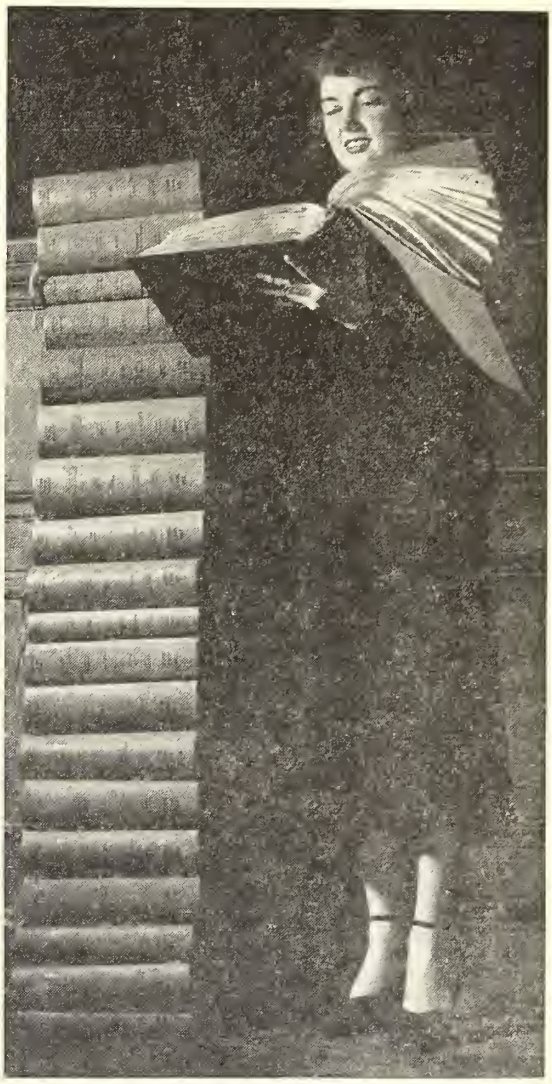


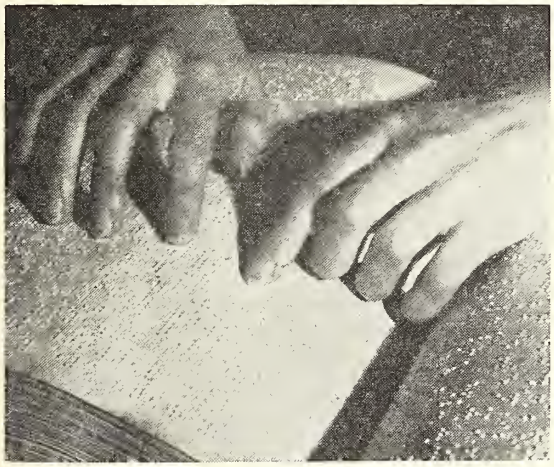
There is only one complete Bible for the American Indian. This is the Dakota Bible, first published in 1879 by the American Bible Society. The volume is open to the Book of Jeremiah



The original form of the Bible was the scroll in parchment. This is an original scroll in Hebrew containing the first five books of the Old Testament

A complete Bible in Braille for the blind occupies about five feet of shelf space and costs about $60





A page of the Bible in Braille. The American Bible Society provides Braille Bibles at nominal cost to the blind

The miniature Bible printed in Scotland in 1911 contains all sixty-six books and 1,189 chapters of the Bible in the King James Version. It can be read only with a magnifying glass



Photos by Three Lions

Is Disarmament Possible?

MUSTN'T the United States catch up in the missiles race before trying any further negotiating on disarmament?

If so, this means indefinite prolongation of the present fantastically dangerous situation, for the Soviet Union is not going to stand still while we catch up. Moreover, the assurance of exact military equality at any time is a mirage. Exact military equality can be achieved for only a fleeting moment and no one can know when that moment has arrived. If we get clearly ahead, the Soviet Union will have the same doubts that we have now about negotiating. Meanwhile, explosive tensions mount. Therefore, delaying disarmament negotiations is futile and may be fatal.

But can we expect the Soviet Union, from its present position of strength, to negotiate any agreement that would be fair to us?

It is certainly hard for any nation to forego taking advantage of its relative strength — witness eleven years of Soviet Union attempts to gain military and propaganda advantages in the UN disarmament negotiations.

However, there are now enormous pressures for prompt agreement and action.

- Vast neutral areas of the world demand some assurance of peace.
- Even our allies are questioning whether mutual defense pacts may not be suicide pacts.
- Each of the great power blocs knows that the other already has the wherewithal to annihilate it. We are like two men each looking down the barrel of the other's loaded gun and each believing that the other is unreliable even in this mutually suicidal situation.
- Both sides see unpredictable dangers in the imminent development of H-bombs by a number of other nations.
- Both sides say that they realize the utter impracticability of war with present weapons and the utter folly of impoverishing themselves for more and more weapons which have no sane use.

If both are really ready to reject an endless future of mutual terror, both may be ready, for the first time, to negotiate for disarmament seriously. Then surely the ingenious human mind that split the atom and conquered outer space can devise a fair and reasonable procedure for disarmament.

How could world disarmament begin?

There are three subjects on which negotiations could be begun either separately or simultaneously:

A. Suspension of Nuclear Weapons Tests. Adequate inspection is relatively easy. Large nuclear explosions anywhere in the world can be detected outside the borders of the testing country. Small, scientifically equipped inspection posts dotted at specified intervals inside the testing countries could detect even small test explosions. The Soviet Union has now agreed in principle to this type of inspection within its borders.

A test ban would halt clear and present dangers to human health and heredity.

Cessation of tests would not do away with nuclear weapons now in being, but it would prevent the testing of still more destructive weapons. It would also delay the development of the so-called "clean" bomb which can be just as destructive as a "dirty" bomb in terms of blast and heat but which might lull us into a false sense of security.

A test ban would prevent the many countries now on the eve of producing nuclear weapons from polluting the air by testing them and from complicating international tensions by then manufacturing them.

Giving the UN this vital job to do and the machinery for doing it would build UN prestige and pave the way for negotiations on genuine disarmament.

B. UN Control of Outer Space. Only this can prevent national experiments in rocketry leading to the perfection of ICBM's whose concealed installations will be practically undetectable. So prompt agreement for UN control and inspection is imperative.

This would also prevent any nation from setting up menacing space platforms for launching attacks and from laying claim to the moon or anything else in outer space.

Inspection for violations of an agreement on UN control of experiments involving outer space is scientifically possible.

And both sides have expressed the desire that the use of outer space be limited to peaceful projects.

C. Disengagement of East and West in Central Europe and the Middle East. Withdrawal of both Soviet Union and United States military forces and military aid from these areas would reduce explosive tensions which may start World War III. The Soviet Union has offered to negotiate for an agreement of this sort.

A pilot project of demilitarization in these areas, with the necessary inspection, would give the UN experience in genuine police action and show possible procedures for inspecting and enforcing eventual world disarmament.

But aren't there insurmountable obstacles to each of these beginnings?

A. Won't nations, like France, which want to begin testing nuclear weapons, oppose suspension of nuclear weapons tests? Perhaps, as long as they fear that the rattling of H-bombs will continue to be a clinching argument in diplomatic negotiations. If they have reasonable assurance that cessation of tests will be followed by abolition of nuclear weapons and real disarmament, they will have no reason for wanting H-bombs of their own. Cessation of tests will benefit their security and health as much as anybody's.

B. Wouldn't putting rocket development under UN control interfere with scientific advance? Interference with the discovery of any kind of truth is intolerable. But putting outer space under UN control need not hamper science. United States and Soviet Union cooperation in the International Geophysical Year could set a pattern for scientific co-operation which would greatly hasten scientific advance. UN control would simply prevent the politician and military man from prostituting the scientist's discoveries for the destruction of man rather than dedicating them to the enrichment of his life.

C. Would Germany and the countries of the Middle East dare permit themselves to be left defenseless? They would undoubtedly demand security guarantees from both East and West through the UN. Additional persuasion could be the

promise of German reunification and the promise of an adequately financed Middle East Economic Development program administered by the UN on the basis of need rather than on the basis of ideological and military considerations as at present.

If the Soviet Union is ready to be reasonable, why did she reject the West's package of proposals which included cessation of nuclear weapons tests, cessation of nuclear weapon production, transfer of nuclear fuels to peacetime uses, and mutual inspection to prevent surprise attacks?

In principle, these were good proposals and, taken one by one, they might still all be acceptable. But the package seems to ask too much as a first step. It involves elaborate inspection for cessation of H-bomb production and transfer of fuels as well as aerial inspection, and the Soviet Union apparently fears these as a form of espionage. Putting these into an all-or-none package guaranteed Soviet Union rejection of the ban on nuclear tests, even though the ban would seem mutually advantageous. Experience shows that only mutually advantageous international agreements are either acceptable or enforceable.

So the basic problem seems to be getting agreement on a first step which all parties recognize as urgently necessary, desirable and inspectable and, at the same time, promising subsequent steps leading toward the eventual abolition of war.

Although the great powers have admitted the necessity of trying to prevent nuclear attack on each other, they have not yet faced the fact that every small war runs the risk of becoming an all-out nuclear war and that there is no way to avoid this danger except to give up the power to wage even small wars. Therefore, genuine world disarmament must be the goal.

But is any plan for disarmament really safe?

Not absolutely safe — we must make a choice between a calculated and an incalculable risk.

All current disarmament proposals are based, not on mutual trust, but on as adequate inspection as man can devise. This seems infinitely safer than man's present reliance on nothing but the good judgment and good faith of the leaders both of his own country and of his potential enemies to preserve him through each night.

Consider how every small war tempts the interested big powers to forestall each other by administering the knockout blow. Consider that a shower of meteorites might force a split second decision as to whether an attack had started that required retaliatory measures. Consider that civilization's survival will soon depend on the perfect judgment of one little man at a push button! And consider that more and more persons at lower and lower echelons of command are being given this terrible authority.

Faced with this extreme peril, and the unlikely possibility that a disarmament agreement might be violated, shouldn't we explore all alternatives to nuclear war, including nonviolent resistance? Even nonpacifists are commencing to say that nonco-operation and nonviolent resistance have become the only practical recourse against aggression, since modern war means mutual annihilation no matter who is the aggressor or who is the victim or who "wins."

How could we deal with international disputes in a disarmed world?

The pattern for dealing with disputes among human beings was fairly satisfactorily worked out long ago. Law, with police and courts for its enforcement, is the most practicable pattern yet devised. At the international level, as at every other level, the development of UN lawmaking and law-enforcing machinery will have to accompany the abolition of violence as the accepted method of settling disputes.

Think for a moment how a world of law and order would increase our security, what it would mean for peoples now dominated by colonial masters, for small nations now being manipulated by the big powers. No longer an iron hand within the velvet glove of diplomacy.

But how, if we don't have armaments, can we thwart the Communists' declared intention to control the whole world?

Remember that world disarmament would deprive the Soviet Union of means for military aggression in the same proportion as it would deprive the United States of military means for resistance.

As a matter of fact, we haven't been very successful in thwarting the spread of communism during the years of United States military superiority since World War II. During that period communism has spread to over a quarter of the world's population primarily by political and economic means rather than by military invasion by the Soviet Union.

This is likely to be the way it will continue to spread and this can't be combatted with armaments. In fact, the more our money and attention are concentrated on arms, the less likely we are to stop the spread of totalitarianism in the only way it can be stopped—namely, by helping the world's people to raise their living standards and by letting democracy sell itself to them on its merits.

The merits of democracy are apparent in a peaceful and prospering world. In a fearful and hungry world, totalitarianism flourishes and makes converts.

How about my chances of making a living, if disarmament starts?

We have a right to ask whether disarmament will cause a business depression that will rob millions of us of our livelihood.

There is no sensible reason why it should. We now entrust to our government more than $40 billion a year to spend for arms. This money could surely be more constructively used. Large public expenditures are needed for more schools, roads, hospitals, etc., and production for foreign aid to raise world living standards; they could help prevent unemployment. Gradual disarmament would permit some tax reductions which would put more money into consumers' pockets. Government assistance to industries, workers, and communities hard hit by the loss of defense contracts could prevent undue hardship. If we demand of our government as careful and imaginative planning for peace as for war, these problems can be solved.

We must stop juggling words. We must face our common danger and put our best mental and spiritual insights to work on our best hope for survival—disarmament, the creation of world law and the abolition of war.

International amorality has brought us to a desperate plight. In a world where we have all be-

Continued on page 21

KINGDOM GLEANINGS

An Inglenook Cook Book, edition 1922, is being sought by Mrs. Owen Shankster, 108 E. Orchard Beach Lane, Rice Lake, Wis. Anyone having one she is willing to dispose of should contact Mrs. Shankster at the address given.

More than 10,000 children under fourteen years of age are living with their parents in the cramped and unhealthy quarters of Europe's refugee camps, according to statistics from the Office of the United Nations High Commissioner for Refugees.

Three hundred Japanese Christian leaders met recently to honor Toyohiko Kagawa on his seventieth birthday. The celebration coincided with the publication of his new book on The Purpose of the Universe, a result of his reflections over the last seventeen years.

The Board of Trustees of the Brethren Home of Northern Illinois and Wisconsin has reorganized, electing the following officers for the coming year: president, Perry Keltner of Lena; vice-president, Carl Myers of Mt. Morris; secretary, James Renz of Elgin; treasurer, Melvin Holt of Naperville. Included in plans for the future is a major expansion program and review of the services and type of home to be conducted.

An average of 13,493,000 Scriptures in more than 270 languages were distributed annually during the last five years in this country and overseas by the American Bible Society. This was disclosed in a report presented at the fortieth annual meeting of the society's Advisory Council. It also declared that to meet the growing demand for Bibles the society keeps in stock about 10,000,000 volumes of 1,453 different Scripture portions in 210 languages.

A number of persons attending the Des Moines Conference expressed interest in obtaining a gavel similar to the one used by the moderator and made from wood from Schwarzenau, Germany. Harry M. Fields, who designed and made the gavels at Conference, has obtained another shipment of wood from Germany and will be happy to make additional gavels as symbols of the anniversary. A charge of $2.00 for each gavel will take care of transportation charges in securing the wood. Write directly to Harry M. Fields, 1709 Miller Ave., Winter Park, Fla.

Ora Huston, director of the social action department, Brethren Service Commission, and his wife left on Nov. 28 for a tour around the world. Brother Huston is making a study of slum improvement, social work, and co-operative labor relations in Japan, village life and rural rehabilitation in India, village life and land development in Iraq and Jordan, communal farm life in Israel, mission work and village life in Nigeria, work camps and community service in Italy, France, Scotland, and England, people's colleges, new life centers, and the co-operative movement in the Scandinavian countries, and conscription and alternative service programs in England. The Hustons will be returning to Elgin early in the fall of 1959.

Benjamin F. Waltz, pastor of the Germantown church, Pa., died Nov. 20, after a brief illness, according to word received in our office. Brother Waltz was a member of the Historical Committee. An account of his life will appear in a later issue of the Gospel Messenger.

From the estate of Elma Anstead Haynes of the Roxbury congregation in Johnstown, the General Brotherhood Board has received a total of $2,562.29. Juniata College was also remembered in the will of Sister Haynes. Such bequests make possible the expansion of the work beyond what can be done by gifts from living donor gifts.

Thirteen Negro colleges related to the Methodist Church in the United States need at least $6,000,000 for buildings and equipment in addition to other funds. Information concerning Methodist Negro colleges is being sent to all Methodist ministers and other leaders in the hope that churches will contribute to the needed fund.

The abolition of capital punishment in Canada was urged by a joint meeting of the Executive Council and the Council for Social Service of the Anglican Church of Canada. A similar stand taken by the United Church of Canada's General Council two years ago "recognized the difficulties" facing the government in abolishing the death penalty.

Manchester College has received a grant of $30,000 from Lilly Endowment, Inc., of Indianapolis. This grant is to be applied to the current operations of the college for the present school year. In addition to this annual support, the college has received during the past several years grants for the science hall, a curricular study and improvement of teaching project, and graduate study for faculty members.

The Bridgewater, Va., kindergarten has been named the "Ruth Stinebaugh Kindergarten" in memory of Mrs. Galen Stinebaugh who with her husband met death in the KLM airliner in August while returning from the 250th anniversary tour to Europe. Mrs. Stinebaugh was the first teacher when the kindergarten started. At the time of their deaths the Stinebaughs were on the music staff of Bridgewater College.

Voters in this country received high praise for the absence of bigotry in the recent national elections. The commendation came from the Union of Orthodox Jewish Congregations of America at its sixtieth biennial convention in Atlantic City. A resolution cited those who went to the polls for voting "on the basis of the candidates' qualifications as individuals and not in terms of membership in religious minority groups."

The sum of $5,000 from the estate of Jacob H. Hollinger, who was elder of the congregation for many years, has been turned over to the Washington City church and will be used for the new educational building. This building will provide for a Hollinger Memorial chapel. Anyone desiring to share in this memorial should contact the treasurer of the church, Alfred P. Smith, 337 North Carolina Ave., S. E., Washington, D.C.

Brotherhood Theme: Brethren Under the Lordship of Christ

In the next twenty years the Chicago metropolitan area will require 900 new Protestant churches at the cost of $600,000,000, according to an estimate of the Church Federation of Greater Chicago. The federation is projecting a campaign to win a million new members for the area's Protestant churches by 1975. The campaign will begin with a city-wide visitation evangelism program next spring with some 7,000 lay men and women calling on 100,000 unchurched people. The federation comprises twenty-seven Protestant and Eastern Orthodox member denominations.

Daily Bible Readings

Dec. 15 ..... John 3:22-36
16 ..... John 14:1-14
17 ..... Rom. 8:1-39
18 ..... Rom. 12:1-21
19 ..... 1 Cor. 13:1-13
20 ..... Eph. 6:1-24
21 ..... Phil. 4:1-23

Elizabethtown College

Dr. Ralph W. Sockman, nationally known theologian, delivered the feature address during Founders' Day exercises on Nov. 13 in the Elizabethtown Church of the Brethren. Dr. Sockman, speaking on Church and Campus, stressed the importance of Christian higher education in developing the physical, mental, and moral powers of the individual. Also taking part in the services were Joseph W. Kettering, chairman of the board of trustees; Warren S. Kissinger of Carlisle; F. S. Carper of Palmyra, and Roy McAuley, dean of the college. The Founders' Day program was part of the college's sixtieth anniversary celebration, which is being marked during the current college year.

Religious Emphasis Week was observed on the Elizabethtown College campus, Nov. 17-22, with T. Wayne Rieman, head of the religion department at Manchester College, Ind., as featured speaker. The week's program, arranged by Robert Byerly, head of the college Bible department, included a chapel appearance by Brother Rieman, informal discussions for students and faculty, a tea, and a dramatic production of the allegory, Everyman, directed by Mrs. C. G. Enterline.

The Elizabethtown College chorus joined with the chorus of Eastern Pennsylvania for a concert of sacred music in the Elizabethtown high school on Nov. 9. Rehearsals were conducted by Prof. Nevin Fisher. The performance by the 250-voice chorus was directed by Dr. Clyde Holsinger, head of the Music Department at Manchester College, Indiana. Included in the program were selections from "The Messiah," "The Holy City," "Elijah," "St. Paul," "The Creation," and "The Redemption."

Education students at Elizabethtown College will be practice teaching in area elementary and secondary schools through Jan. 28, according to Prof. Elmer Hoover, head of the education department.

In all, thirty-eight students are practice teaching in eleven area schools under the supervision of Professor Hoover and Mrs. Austin Fellenbaum, of the education department. The practice teaching program is designed to give future teachers practical classroom experience.

Elizabethtown College, in co-operation with the American Chemical Society, has launched a new series of weekly radio programs on WEZN, Elizabethtown. Entitled Headlines in Chemistry, the programs are broadcast each Friday afternoon with news of general interest from the world of science. Dr. O. F. Stambaugh, head of the college chemistry department, is co-ordinating the programs.

The Sock and Buskin dramatic club presented its first major production of the year, Nov. 7-8, with the staging of The Potting Shed, a psychological suspense drama. The play, a three-act work, deals with the struggle between religious and rationalistic beliefs within a man.

Three pin oak trees were added to the Elizabethtown College campus recently through the courtesy of Ammon L. Merkey of Bethel, Pa., and his son, A. Lester Merkey, a freshman at the college. The trees, each about ten feet tall, were grown from acorns by Brother Merkey, who gathered them from trees in the cemetery of the Klein meetinghouse, near Harleysville, Pa. The cemetery belongs to one of the oldest meeting places of the Church of the Brethren in Eastern Pennsylvania. Several outstanding church leaders, including Peter Becker, Rudolph Harley, and Abram H. Cassel, are buried there.

The Church Calendar

December 14

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday-school Lesson: Jesus Shares His Ministry. Mark 6:6b-13, 30-44. Memory Selection: He had compassion on them, because they were like sheep without a shepherd. Mark 6:34 (R.S.V.)

Universal Bible Sunday

Dec. 26-31 Southeastern Region recreation laboratory, Brethren Service Center, New Windsor, Md.
Dec. 26-31 Eastern Region recreation laboratory, Elizabethtown College, Elizabethtown, Pa.
Dec. 29-31 Brethren Student Christian Movement conference, La Verne College, La Verne, Calif.
Jan. 2-4 Southern Ohio youth winter conference, Salem
Jan. 2-4 Virginia interdenominational youth convention, Richmond, Va.
Jan. 4-11 Week of Prayer
Jan. 18-24 Church and Economic Life Week

Gains for the Kingdom

Fifty-three baptized in the Marama church, Nigeria, West Africa. **Fifty-nine** baptized at Wamdeo, **eight** at Jalings, and **fourteen** at Kubursosho, all in the Lassa congregation, Nigeria, West Africa.

Six baptized and five received by letter in the Upper Fall Creek church, Ind. **Two** baptized in the White Branch church, Ind.

Thirty-two baptized, two received on former baptism and two by letter, and three reconsecrated in the Ridge church, Pa.

Eight baptized and four received by letter in the Bethany church, Del. **Five** baptized in the Beaver Creek church, Md.

News and Comment From Around the World

World Refugee Year Proposed by UN Committee

Proposals that the United Nations declare a World Refugee Year are being brought to the attention of the General Assembly by organizations associated with the United Nations and by agencies interested in helping refugees.

The United Nations Refugee Fund executive committee observed that the proposal had two aims, to focus interest in the world refugee problem and to encourage additional financial contributions from governments, voluntary agencies, and the general public, and, secondly, to encourage additional opportunities for permanent solutions.

UNKRA Lauds Protestant Agencies

Protestant organizations have been outstanding among the voluntary agencies which have helped and are still helping to put Korea back on its feet — socially, economically, educationally, and healthwise. Their work was given high praise by the United Nations Korean Reconstruction Agency in a final report marking the successful windup of its operations in Korea.

Among the voluntary agencies which have assisted UNKRA are Church World Service, relief agency of the National Council of Churches in the United States; Lutheran World Relief; and the missionary bodies related to many Protestant denominations.

Laws Called Inadequate to Curb Hate Mail

Justice and Post Office Department officials in Washington are discussing legal means of combating the flow of "hate sheets" in the mails, but they indicated that Constitutional restrictions make this action most difficult. In a joint statement, the general counsel to the Post Office Department and Assistant Attorney General Malcolm Anderson stressed that "the problem now is to seek a solution within the framework of constitutional guaranties of freedom of speech." Their meeting was occasioned by "a substantial increase in the mailings of hate literature."



October 13, 1957, March 16, 1958, and August 31, 1958, marked three important stages in providing increased facilities for worship and Christian education at the La Place church in Southern Illinois. The first was the time of the ground-breaking for the new sanctuary, which has been built at right angles to the frame structure then used. On the second date the cornerstone was laid at the conclusion of a morning worship service. The last date marked the dedication of the new sanctuary and the remodeled church, which now serves as an educational building. There are thirteen classrooms, a chapel and an assembly room for the children in this part of the present "L" shaped building. The other arm of the L has a sanctuary seating two hundred persons, a pastor's study, and a nursery, and a fellowship hall and kitchen in the basement. With expanded facilities the congregation is looking forward to serving the community

Controversy Over Man's Origin Spreads in Germany

A controversy among East German pastors and laymen over Biblical and scientific explanations of man's origin has spread also to several West German churches. The management of the Evangelical Church of Berlin and Brandenburg issued a statement saying that no "certain standpoint" on the issue was binding. It added, however, that "all scientifically established facts do not endanger the truth of the Word of God and, therefore, must not be feared."

First College Bible Classes on TV Popular

Sponsors of the first college course in Bible study to be offered over television said they were astounded by the tremendous public response it received. More than 1,000 persons sent in registration fees of $2 to the department of religion of American University for study guides and other supplemental material with which to follow the hour-long Saturday morning telecasts.

Over 100 others expect to receive two hours of college credit for taking the course. They will come to the campus for final examinations and will write term papers. The American University, a Methodist institution, had to discontinue taking registrations for college credit when the number passed 100 because facilities were inadequate to handle more.

German Refugees Aid Arabs in Same Plight

Refugees from the Soviet Zone of Germany living in West Berlin camps recently donated $560 for aid to Arab refugees in the Middle East. The money was collected at Evangelical church services held in the camps and has been transmitted to the World Council of Churches. Last year East German refugees gave a similar sum to relieve distress among Chinese refugees in Hong King.

Methodists Urged to Provide Professional Marital Counseling

Delegates attending the third national Methodist Conference on Family Life urged the denomination to provide professional counseling programs on marital problems for church members. They recommended the organization of family life committees in every Methodist

annual conference and in each local congregation.

Bishop Hazen G. Werner of Columbus, Ohio, told the conference that the future world peace depends on today's children growing "emotionally mature" and becoming "conscious and accountable" individuals in an international brotherhood.

Pennsylvania Bible Society Marks 150th Anniversary

Church and civic leaders attended a public meeting in Philadelphia, marking the 150th anniversary of the Pennsylvania Bible Society. It was the first Bible society in the United States. It became the pattern for the American Bible Society, founded in 1816.

Besides being the home of the first Bible society, Philadelphia claims several other Bible "firsts." These include the first printing of a European language Bible in German, by Christopher Sower; the first printing of the Bible in English; the first printing in America of the Catholic Douay Version; and the first printing in this country of the Hebrew Pentateuch.

FCC Asked to Act Against Hard Liquor Advertising

The National Association of Evangelicals has asked the Federal Communications Commission to subject to "special scrutiny" all applications for renewal of licenses from radio and television stations which adopt a policy of accepting hard liquor advertising.

The Association took the action after radio station WOMT in Wisconsin announced that it will start broadcasting spot commercials advertising whiskey, gin, rum, and other liquors. The Wisconsin station is believed to be the first to break with the voluntary radio industry code against advertising hard liquor.

Pilot Evangelism Project Uses Newspaper Ads

A pilot evangelism project using newspaper advertising to reach the unchurched was launched recently by Presbyterians in Rochester, N. Y. If the project is successful, such advertising may be used by other presbyteries of the United Presbyterian Church.



Religious News Service

Thirty-five of the world's foremost church women joined some 2,500 American delegates at the eighth National Assembly of United Church Women in Denver, Colo. The foreign women included leaders from Burma, Ghana, Ceylon, the Sudan, India, Colombia, Jamaica, Western Samoa, Indonesia, Nigeria, Argentina, Korea, and Brazil. Three of the special guests are shown above. They are left to right: Daw K. Khin Khin, principal of St. Mary's Diocesan Girls' High School, Rangoon, Burma; Princess Rajkumari Amrit Kaur, a member of the Indian parliament and former minister of health; and Mrs. Iris W. King, mayor of Kingston, Jamaica

Averaging two columns in width and eight inches in depth, the ads run regularly in city newspapers on Sunday and Wednesday mornings and on Tuesday evenings. Each has a coupon by which interested persons can request an interview. A booklet entitled The Christian Answer also is offered in the ads.

Church World Service Sets Sights on 1959

The largest budget ever adopted by Church World Service was voted to meet the agency's expanding program of aiding the world's hungry, cold, and homeless. At its semi-annual meeting in New York, the board of managers voted a total of $3,925,720 for 1959, an increase of more than $500,000 over 1958.

World emergencies of drought, flood, famine, and civil strife have brought prompt response from CWS during the year, most recently in Brazil, Taiwan, Japan and Pakistan, which together have received cash grants totaling $75,000.

The record also shows that millions of people in 25 countries have received 233,000,000 pounds of clothing, shoes, bedding, vitamins, and food supplies since January. Included are shipments made under the Share Our Surplus and the Christian Rural Overseas Programs.

Worship Attendance Drive Launched

The tenth annual Religion in American Life campaign to increase regular attendance and support for all churches and synagogues was launched Nov. 1, backed by nationwide advertising valued at some $8,000,000. Participating in community programs this year will be thousands of churches and synagogues, several hundred chapters of the U. S. Jaycees, and numerous religious, civic and fraternal groups.

Free Methodists, Holiness Church Merge

Merger of the Free Methodist Church of North America with the Holiness Movement Church in Canada was unanimously approved by the American group's administration board at a meeting in Winona Lake, Ind. The union had been endorsed earlier by the Holiness Church.

With a membership of about 1,000 in Canada, the Holiness group

conducts work in Hong Kong, Brazil, Ireland, and Egypt. Organized in 1860, the Free Methodist Church was an outgrowth of the Methodist Episcopal Church. It has about 55,000 members in more than 1,200 churches.

Presbyterians Set Up Emergency Church Building Loan

Negotiations for a $5,000,000 emergency church building loan have been completed by the Board of National Missions of the United Presbyterian Church in the U.S.A. and the New York Life Insurance Company. The board will make the money available to synods, presbyteries and local congregations through loans to establish or extend the church in new or rapidly growing communities where physical facilities are absent or inadequate.

The fifteen-year loan is the third emergency step the Presbyterians have taken in the past seven years to keep up with the nation's demand for religious building construction. Home mission units of the church have helped start 654 new sanctuaries in the past ten years.

Westphalia Church Urges Increased Efforts for Refugees

An appeal to West German Christians to increase their efforts toward mitigating the distress among refugees from the Soviet Zone was issued by the Synod of the Evangelical Church of Westphalia.

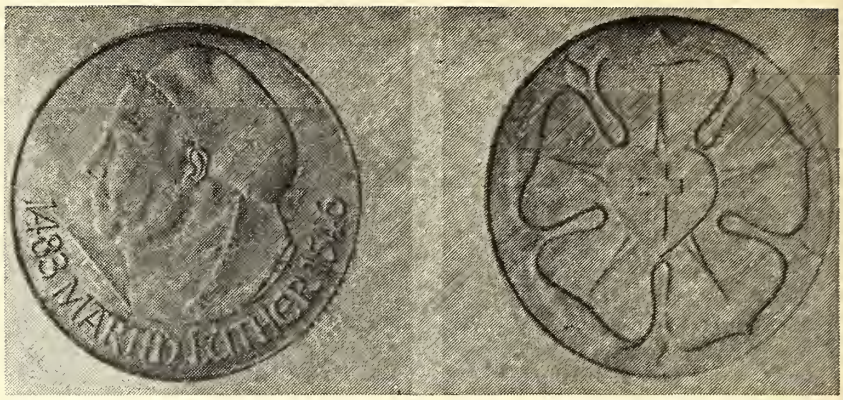
Pointing out that many displaced persons are still forced to live in camps throughout West Germany after fleeing from communism, the synod said it was high time to recognize that every refugee and expellee was a challenge to pastoral care, not only for the pastor but for every individual member of the parish.

Methodists Hold National Industrial Relations Conference

The Church in a Working World was the theme of the first National Methodist Conference on Industrial Relations held recently in Cincinnati, Ohio. Attending the conference sponsored by seven Methodist agencies were some 400 leading churchmen, educators, and labor and management representatives.

A large part of the conference was devoted to group discussions of four principle topics following major addresses on each. The topics were Christian Faith in the Industrial Age, The World in Which We Work, The Church and the Changing Industrial Order, and The Christian in the Working World.

Dr. Claude H. Thompson of the Candler School of Theology in Atlanta, Ga., told the conference that Christianity is always concerned first with people and only secondarily with institutions. He said, "An industry whose operation or product injures personality is out of bounds. High on the list would be the production and distribution of beverage alcohol. In this same category must be placed gambling in all forms, also dishonest advertising and the tobacco industry."



Religious News Service

In observance of the 441st anniversary of the Protestant Reformation the principal mint of Bavaria coined a gold Martin Luther medal. On its face is the profile of the reformer, while on the reverse is symbolized a cross surmounting a heart. The Reformation festival medal was made available to interested purchasers through banks and coin dealers at prices ranging from ten to three hundred dollars

Survey Shows Most Southern Ministers Favor School Integration

A survey conducted by Pulpit Digest indicates that a majority of Protestant ministers in the seventeen Southern states favor compliance with the Supreme Court's order for racial integration in public schools. Of the 765 ministers who answered the Digest's questionnaire, four out of five expressed sentiment for integration.

On the theological aspects of the problem seventy-four per cent said they believed integration to be "in accordance with Christian principles," although only sixty-seven per cent said they considered it to be a cause which Christian ministers should support.

Students at Baptist College Ask Racial Integration

The student magazine at Wake Forest College, a Southern Baptist institution in Winston-Salem, N. C., has called for racial integration in the school's student body "if it is to call itself an intellectual and Christian center for education." The magazine said it cannot understand how people "who claim to be Christians" can deny the necessity of integration.

Protestant Pavilion at Brussels Closes With Communion Service

On the last day of the Brussels International Exhibition on Oct. 19, about 150 worshipers gathered at the Protestant Pavilion for a final communion service. By the end of the fair it was estimated that about a half million persons had visited the pavilion, either to look at the photo exhibition or to attend daily services in the chapel. There were daily noon, and afternoon fifteen-minute services, organ recitals, special speakers on Friday evenings, and worship services on Sundays.

EUB to Explore Merger With Methodist Church

Some 450 delegates at the 39th quadrennial General Conference of the Evangelical United Brethren Church gave their denomination the go-ahead signal to explore the possibility of a merger with the Methodist Church. At the same conference spokesmen for the Church of the Brethren and the Churches of

God in North America suggested that the three groups should get to know each other better and discuss co-operative Christianity.

Speaking for the Church of the Brethren was Norman Baugher, secretary of the General Brotherhood Board.

News Briefs

Gross sales of $24,400,000 during the past fiscal year were reported by the Board of Publications of the Methodist Church. The figure is a record and an increase of $1,600,000 over the preceding year. More than 4,700,000 books were produced by the board.

Forty-seven new churches were received last year into fellowship with the General Association of Regular Baptist Churches, bringing the total number to 843. The Association was formed in 1932 by a group of churches which withdrew from the Northern (now American) Baptist Convention because of doctrinal differences.

A "Church-of-the-Month" club has been started by the home missions department of the Evangelical Lutheran Church. It will seek contributions of a dollar or more a month from members to be used to start at least six home mission churches each year.

A total of 393 full-time Church of the Nazarene foreign missionaries plus 1,490 native workers are currently serving in 40 world areas. The church has some 350,000 members in about 5,000 congregations. It was founded in 1908.

More than 60,000,000 pounds of food, clothing and medicines, valued at $4,500,000, were distributed this year to the needy in Formosa by Catholic welfare agencies.

Overseas Report ...

from West Africa

by H. Stover Kulp

■ The news from West Africa is still largely colored by political activity. The whole vast area extending from Dakar to Lake Chad and from Lake Chad to the Congo River is rapidly changing from a colonial status to one of independence. Some fifteen or more territories are involved which make up what had formerly been known as French West Africa, French Equatorial Africa, and British West Africa. These territories will, within a very short time, have an independent status. Choices are now being made as to whether they will be members of an Afro-French Community or the British Commonwealth, as the case may be, or whether they will sever completely all political ties with their former rulers.

French Africa's referendum was held on Sept. 28, 1958. All the French territories, excepting Guinea, voted to choose their status within the French-Afro community. French Guinea voted "no" to the proposed new French Constitution and immediately all further aid from France was cut off and the country has assumed a completely independent status. The United States has been among the nations that have already recognized the independence of Guinea.

■ The Nigerian constitutional conference resumed its discussions in London on Sept. 29. The meetings lasted more than three weeks. Agreements on provisions to be in the constitution included the inclusion of a section guaranteeing fundamental human rights. It was agreed that Oct. 1, 1960, should be the day for the granting of complete independence.

■ A United Nations visiting mission of four members is now touring the Camerouns, a part of which is held by Britain by trusteeship arrangement under the United Nations and is governed as a part of Nigeria; the remainder is held by France. France has already offered the part she holds independence as of Jan. 1, 1960, and has asked the United Nations to terminate the trusteeship arrangement. The peoples of this Trust territory are to choose their future political status.

■ The Lambeth Conference of the Anglican Church held in July was attended by fourteen bishops from West Africa. The Anglican Church in West Africa now forms an independent province of that church with its own archbishop.

■ The World Health Organization as a result of a recent survey reports the number of cases of leprosy in Nigeria as 700,000. Of this number 550,000 cases are in Northern Nigeria.

■ Doctors who qualified in U.S.A., by a recent act of the Federal Legislature of Nigeria are now on equal footing with doctors qualified in British Commonwealth countries to practice medicine in Nigeria.

■ Dr. Nkrumah, the first prime minister of independent Ghana (formerly Gold Coast), visited Canada, the United States, and the United Kingdom in July and August. Among other things, he was interested in securing aid for the Volta River project. This is a vast project for the production of hydroelectric power and for the manufacture of aluminum. Ghana has large deposits of bauxite ore. A joint communique issued in Washington after Dr. Nkrumah's talks with the President emphasized that the U. S. government would explore the aluminum manufacturing phases of the project with private American interests.

■ On Aug. 27 the prime minister of the Federation of Nigeria in an impressive ceremony attended by over 10,000 people cut the first sod for the work on the new railway extension into northeastern Nigeria.

■ The Bata Shoe Company, perhaps the largest shoe manufacturers in the world, have enlarged and modernized their shoe factory near Dakar. This year the output is estimated to be 2,000,000 pairs; by 1962 it should be 3,000,000 pairs a year.

Is Disarmament Possible?

Continued from page 15

come the closest of neighbors, we have failed to apply to international relations the principles of law and order and the basic decencies which we know are essential at all other levels of society.

There is no easy, safe path to sanity and security. We can be saved only by faith that men are brothers of the same spiritual essence, intended by God to live together without violence—and capable of doing so by the exercise of their God-given wills, reason, and imagination. In this faith, we can begin to see, accept, and take first steps out of the bottomless pit into which we are now sliding.



"Behold, you will . . . bear a son"

INDIA

Christmas in Bombay

Florence M. Bollinger

LITTLE artificial trees with tinsel and trimming glittered in shops both large and small. Christmas cards were on sale everywhere — cards depicting landscape setting and floral design. Only in Catholic shops were to be found cards with the Virgin or nativity pictures. One might guess from the vast number of cards that all Bombay was buying them, and indeed one did see that people of all religious faiths, in the matter of Christmas cards at least, had "caught the Christmas spirit." Within sight of our home, BOAC air offices drew crowds of spectators day and night, especially by night when a glorious tree brilliant with lights and glittering ornaments, tinsel and snow, held the center of a full-length show window in dazzling Christmas display. For two weeks people cued up to press near for a sight of this unusual attraction.

Our own little tree, a trimmed potted plant, was only a reflection of remembered larger and grander trees, but this little tree piled around with gifts and surrounded by friends seemed the real thing — a friendship-centered Christmas treasure.

One evening quite late when street lights had been dimmed, strains of beautiful carol singing caught my ear. I could scarcely believe it until from the balcony I saw a band of Salvation Army singers with flute and violin, carolling in front of the Ambassador Hotel, two doors from where I live. Another night a group of Christian girls from the Y. W. C. A. sang carols up the street at Marine Drive on the sea. Once awakening from sleep I caught the last strains of a song and looked out to see the singers drive off in a bus. They were likely the Indian choir of the Basle (Swiss) mission church. Doubtless these bands of singers had gone to various parts of the city and I hope the loveliness of the music touched with blessing the many who heard them. For me it was a Christmas joy revived, a treasure I think I had never before fully valued.



"And she wrapped him in swaddling clothes and laid him in a manger"

"Have you seen Sankli Street?" our friends inquired when they dropped in with greetings on Christmas night.

Sankli Street? We knew it as a poor area a few miles distant from the heart of greater Bombay. It was a narrow, drab street crowded almost to tenement density, with many families huddled under one roof. The following night we ourselves saw the glory of Christmas shine through that narrow, drab street where live many Christians both Protestant and Catholic. In tiny nooks of a shop or a receding wall many a lighted nativity creche told the Christmas story. Overhead from roof to roof they had spanned the street with many big ornamental paper stars, through which a light



"There were shepherds out in the field . . . And an angel of the Lord appeared to them, and the glory of the Lord shone around them and they were filled with fear"



"Going into the house [the wise men] saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts"

bulb could shine. Many of these stars were six feet across, some even ten feet. They were beautiful in construction and in meaning, transforming the darkness into light. Would that Christmas with its treasure of goodwill, beauty and glory might light up Sankli street, your street, and my street not only at Christmas time but often throughout the year.

I quote from the inspiring greeting of a friend: "Christmas will be observed by millions, but only a handful will accept its consequence. The world again pauses before the entrancing story of the nativity, but the real Christmas is observed not in the pausing, but whenever a man kneels before the Christ and rises with a new consecration."

CONTACTS

Marianne Michael

EVEN here in central Africa we have many contacts with the world around us. There are paths. There is a motor road. There is mail service once a week. There are lanterns, bicycles, and shoes. The market is a chattering, informal vital mixture of East and West. We are not completely behind the times.

But then one day a jet plane went over! Pandemonium in the original! Women ran to cover with their water pots lest an evil spirit enter. Families began to kill their chickens lest they leave this world with their delicacy untasted. Children fled to the shelter of familiar places in fear of that serpent writhing across the sky in pursuit of a bird. In the words of one of our villagers, "there was no person old or young who could say that within his inner heart, there was no fear."

Weeks passed and another plane came, and now for the third time our isolation has been pierced by the thin line of a vapor trail so high and so far away that even God himself must wonder from whence this intrusion.

But as for ourselves, is it not familiar now? Have we not seen the ship of the sky and heard its voice? We are no longer initiates. What is there to fear?

Are there not Christians in many lands whose spasmodic following of the cross may be something akin to this? A great deal of sound and fury may mark an initial encounter with the greatest thing in the world. But somewhere in the return to the familiar — "Remember the Sabbath day to keep it holy"; "Let each man on the first day of the week put by as God has prospered him"; "Love thy neighbor as thyself" — he becomes bogged down in spiritual ennui.

Would that each Christian could hold something of that original flame which drew him out, could feel his spirit merge with the Infinite so that no task is dull and heavy-footed, but that even to pick up a straw for the Lord could be counted glory.

Would that each day we might, each one, begin again to be Christian.



This Is the Migrant

EARNING a livelihood traveling from "crop to crop," irregular jobs, a one-room home for the family, children "educated" on a catch-as-catch-can process, insecurity the only certainty — this is the life of the American migrant.

The booklet, *This Is the Migrant*, by Louisa Rossiter Shotwell, tells the story of this "tremendous area of human life caught in the backwash of progress." It discusses the origins of migrancy in the United States, the people who migrate, and the work which the churches are doing to help the migrant. Order this booklet from the Church of the Brethren General Offices, Elgin, Ill., at 60c each.

Church of the Brethren Publishes Club Manual

✚ The Church of the Brethren has published a manual, Club Work Within the Church, to give guidance to their churches in the development of activities programs for children and youth. Agencies included in the thirty-two-page booklet are Boy Scouts, Girl Scouts, Campfire Girls, YMCA, and YWCA.

In the manual the Christian Education Commission of the General Brotherhood Board commends the agency programs and states that the church has a unique responsibility, through the co-operative program of church and agency, to reach children and youth of every community.

One chapter deals with the Christian values to be considered in club work and stresses the integration of club activities with the church's program.

The booklet contains an evaluation of the recommended club programs, describing their purpose, program, membership, religious policy, and sponsorship. This is a frank analysis of the advantages and disadvantages, from the church's point of view, of each of the agency programs. General treatment of the whole subject is positive and constructive.

Copies may be secured from Church of the Brethren General Offices, Elgin, Ill. Price is 35 cents each, $3.50 a dozen. — *From the Crusader, published by Protestant Committee on Scouting.*



From the filmstrip, The Biggest Thing in Middleville

Workers should attend the meetings of their union or association to take part responsibly in electing their leaders and in determining policies

Reconciliation
Between Labor and Management

W. Dean Crouse

JOHN SMITH, machinist, looks up from his work and observes Tom Jones, his supervisor, passing by. "Huh!" thinks John Smith, machinist, "There is management for you. Interested only in profits. Robber barons without souls. Tyrants exacting a maximum of labor for a minimum of money."

Tom Jones, a member of a management team, looks at John Smith, machinist, and thinks, "All Jones is interested in is constantly higher pay and nothing else. And," thinks Jones, "shorter work hours."

The feelings evidenced by these two men all too often represent what labor and management think of each other. An attempt at reconciliation must examine the clichés with which these two groups are so fond of brickbatting each other. Is it true that management thinks only of profits and labor thinks only of higher pay?

You, the reader, may well interrupt at this point to say, "How important is it for labor and management to learn to live together? Labor and management have always had their differences, and our economy has survived." The eyes of the world are now focused on the United States. In this nuclear age, fresh with Soviet success in technology, many people are questioning whether the United States will have to become like Russia in order to meet economic problems and Soviet advances.

America must prove to the world that our free society is the best and, therefore, superior to any totalitarian system. In this present practical and philosophical battle to maintain a free society, labor and management must come to an understanding, look to the future, and plan ahead as far as ten to twenty years.

Real Objectives — Labor

Let us look briefly at both labor and management in terms of what appear to be their real objectives. Is John Smith, machinist, interested only in higher wages?

The John Smiths I know are interested in good pay, good conditions, and other benefits. But they are also interested in other things. They want to be a part of a team, to know what is going on, and to be treated with dignity. They want appropriate recognition and desire to feel that they, too, are making a significant contribution.

Real sore spots in any shop or plant develop when the men are not given the opportunity to advance with ability. I have personally seen men who were well qualified to move up into positions within their own department cast aside for an outsider with a college degree. This hurts — and hurts deeply. John Smith, all too often, feels that labor is the "poor relation" of management.

During my seminary days I worked for the Sears and Roebuck Company. At Sears each employee may participate in a profit sharing and pension plan. I had the feeling that I, in a small way, was part of a team. I was doing something significant and the company recognized this. Sears recognized human values in work situations. Management must take a good look at the John Smiths and recognize that they are interested in more than higher wages and shorters hours.

Real Objectives — Management

What about management? Is Tom Jones a robber baron without a soul? Is he interested only in profits? This picture is also distorted. Today most businessmen are members of a management team. We just simply do not have many one-man ownerships of businesses. Increasingly, management is beginning to feel its social responsibility. Tom Jones is being trained to recognize the human values involved in work situations. More and more, management is becoming deeply concerned about its workers — in areas of welfare, satisfactions, and growth of workers.

It is essential to our free society for labor and management to join hands and to co-operate creatively to meet the demands of our day. Co-operation, not toleration, must be the keynote.

John Smith, you are a member of the team of labor. As a worker you ought to give a day's honest work for a day's pay. There are numerous ways in which you could

Pastor of the First Church of the Brethren, Philadelphia, Pa.

cheat — stealing and concealing stolen goods in a lunch basket, turning in false accounts of piece work rating, goofing off. All of these slow down production and decrease plant efficiency. I know you would want to remember the investment the company has had to make in order to make your job available.

Attend your union meetings or other workers' meetings and speak your convictions. Support your company and buy its products. Recognize the part you play in the total picture. Don't fail to recognize that any hope of reconciliation between you and management will take into account your honesty, your work record, your ability.

Tom Jones, you are a member of a management team. Perhaps you have a tendency to feel above labor because you live in a higher economic housing development. You need to recognize that labor, that John Smith, is an individual of great worth and dignity who is making a significant contribution. When he comes to you, or you go to him, let your conversation be man to man. Find out what he thinks. Be honest with him, for there are varied ways to cheat him.

Remember that your main function is to get work done through people. And, Tom, have the courage to speak your convictions at your management planning sessions or board meetings.

Reconciliation between management and labor is more a matter of attitude than technique. Attitude towards people is the real key. To you, Tom, and to you, John, Jesus taught the uniqueness and divineness of each personality.

The time for reconciliation is not only when industrial strife occurs. Then tempers are short and people are emotionally disturbed. A continuous reconciliation process which avoids open strife is even more significant. Today is the day to do your part. Labor and management must join hands in a creative way if our free society is to continue. — *Reprinted from Spring 1958 Nonresident Bulletin*

Keep Christmas for Christ

Seals bearing the inscription, Christmas for Christ, with bottles of alcoholic beverages crossed out have been prepared by the Methodist Board of Temperance. These seals may be used as an aid in meeting the unprecedented advertising campaign by liquor interests to "take advantage" of Christmas season to make more sales. These seals may be obtained from the Service Department, 100 Maryland Ave., N. E., Washington 2, D.C., at the following prices: 4 sheets, $1.00; 12 sheets, $2.00; 100 sheets $6.00; prices for larger quantities submitted upon request. Car cards, bulletin covers, and window posters with the same design are also available.



CHRISTMAS OFFERING

I wish to share in the world-wide mission of our church through my gift of $..... to the Brotherhood Fund.

Name .....

St.-RFD .....

City ..... State .....

Church ..... District .....

Give to the Brotherhood Fund through your home church or mail your gift to the General Brotherhood Board, 22 S. State St., Elgin, Ill.

Obituaries

Berryman, John A., son of William A. and Mary Berryman, was born Nov. 28, 1872, and died Aug. 28, 1958. On Nov. 24, 1896, he was married to Pearl Britton. Surviving are six sons, three daughters, sixteen grandchildren, and four great-grandchildren. Funeral services were held at the Mexico church by Brethren T. G. Weaver and E. Paul Weaver. Interment was in the Greenlawn cemetery. — Mrs. Verlon Sites, Mexico, Ind.

Danzeisen, Timothy, son of Lloyd and Mary Danzeisen, was born Nov. 16, 1955, and died Oct. 5, 1958. Surviving are the parents, one sister, paternal grandfather, and maternal grandparents. Funeral services were conducted at the Hay and Powell funeral home by Bro. Fred Hollingshead. — Mrs. W. Russell Miller, Brookville, Ohio.

Doyle, Perry C., son of William and Katie Kelsey Doyle, was born Sept. 19, 1888, and died Sept. 17, 1958, at Topeka, Kansas. He was united in marriage to Laura Quiett, Dec. 22, 1906. He served as deacon in the Brethren church at Topeka for forty-five years. He is survived by his wife, one daughter, one son, and five grandchildren. Funeral services were conducted by Bro. Ira Brammell, assisted by Bro. Richard Bollinger. Interment was in the Prairie home cemetery. — Mrs. Lucy Black, Topeka, Kansas.

Eckerle, William M., son of Leopold and Nancy Jane Eckerle, was born in Union County, Ind., March 29, 1874, and died at Flora, Ind., Aug. 15, 1958. On Oct. 23, 1898, he was united in marriage to Elizabeth Witter, who preceded him in death. He is survived by one son. Funeral services were conducted in the Flora church. — Mrs. Kenneth Spurgeon, Spineer, Wis.

Fitz, David W., son of David R. and Harriet Reed Fitz, died at Shady Grove, Pa., Oct. 23, 1958, at the age of eighty-two years. He was a member of the Greencastle church, Pa. Surviving are his wife, five daughters, two sons, ten grandchildren, and three great-grandchildren. Funeral services were held from the Minnich funeral home by Bro. Wayne A. Nicarry and the writer. Interment was in the Brown's Mill cemetery. — Samuel D. Lindsay, Greencastle, Pa.

Flora, Emma May, daughter of Dan-

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

I Believe in the Holy Spirit. Ernest F. Scott. Abingdon, 1958. 92 pages. $1.25.

Brethren, like many other Christians of our day, have a very hazy understanding of the meaning and work of the Holy Spirit. This little book, another in the valuable Know Your Faith series, will help bring a new and vital experience of the Spirit in the life of the reader. It is written by one of America's foremost New Testament scholars, yet on a level that people of all ages and degrees of education can grasp. By taking this pocket-sized book seriously, the Brethren youth, young adult, middle-aged and elderly person can find his way to a Spirit-filled life unashamed and unafraid in a day of religious confusion. — *Chalmer E. Faw, Chicago, Ill.*

***I Believe in the Bible.** Joseph R. Sizoo. Abingdon, 1958. 80 pages. $1.25.

This is a book no Brethren person should have to have. He should know and love and appreciate his Bible without it. But unfortunately, that is not generally true. We, as a people, do need such a book as this one. We need to read it and as it refers us to the Book of books, we should turn again to that charter of our faith and live deeply with it. Dr. Sizoo writes simply, convincingly, and persuasively, showing the significance of the Book in history and in individual life with some helpful guidance as to its understanding and use. — *Chalmer E. Faw, Chicago, Ill.*

***I Believe in God.** Costen J. Harrell. Abingdon, 1958. 64 pages. $1.25.

To serve the present age and to keep ourselves strong, intelligent, and spiritually well equipped, we need books like those in this Know Your Faith series. This little volume, slim enough to slip in the coat pocket, is a powerful, straightforward and very readable statement of the doctrine of God designed to strengthen the conviction of every reader whether young or old, unschooled or highly educated, a beginner in the faith or a Christian of many years. This series of books should be in every church library and in the possession of every wide-awake Brethren home, especially where there are youth seeking to find the way of life in a difficult and complex world. — *Chalmer E. Faw, Chicago, Ill.*

He Is Lord of All. Eugene Carson Blake. Westminster, 1958. 61 pages. $1.00.

This is a small book containing five doctrinal sermons on Christ. The sermons are: He Is Lord of the Church; He Is My Lord and Yours; He Is the Lord of History; King of Kings and Lord of Lords; Who Art Thou, Lord?

It is a deeply challenging treatment, appealing for a deeper loyalty to Christ and his church. The addresses were first prepared for a national convention of women. Women's groups and others would find this appropriate for study. — *Stewart B. Kauffman.*

Let's Play. La Donna Bogardus. National Council of Churches, 1958. 70c.

Aimed at leaders and parents of six-to-twelve-year-olds, this book was produced because of the conviction that more than the traditional one hour a week is needed for achieving the goals of Christian education. It points out that the outdoor setting is a natural for children, encouraging relaxed, enjoyable living and certain kinds of growth and learning.

Let's Play delineates the fact that for children play is a necessity, not a luxury. There are four chapters on various types of play, chuck-full of bright new ideas. There are information and practical suggestions on providing play equipment. An excellent chapter suggests ways in which a year-round outdoor play program can be worked into the over-all program of the Sunday school and church. An excellent bibliography provides many helps. — *Mary E. Spessard.*

Many Windows: Seasons of the Heart. Faith Baldwin. Rinehart, 1958. $3.50.

The symbolic title of this book gives the opportunity for every subject under the sun to be touched. I do not believe that I ever read a book before which dealt with every conceivable theme: from faith and prayer to eating rattlesnake meat and making pumpkin faces. Many of these ideas are treated in a philosophical manner and others are recounted as memories. Faith Baldwin has done much thinking on paper. The book could be used as a guide for deeper thinking and as a devotional study. — *Anetta C. Mow, Elgin, Ill.*

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iel and Hannah Metzger Skiles, was born near Rossville, Ind., Oct. 3, 1882, and died at Flora, Ind., July 27, 1958. She was united in marriage to Noah E. Flora on Sept. 19, 1906. They served for many years in the office of deacon. Surviving are her husband, three daughters, and two sons. Funeral services were conducted in the Flora church by Bro. Charles Dumond, Sr. — Mrs. Kenneth Spurgeon, Spineer, Wis.

Gable, Christopher C., was born in Lebanon County, Pa., 1871, and died in Lancaster County, Pa., Sept. 14, 1958. Funeral services were conducted at the Nissley funeral home by Bro. Abram Eshelman. — Mrs. Paris P. Ober, Elizabethtown, Pa.

Graft, Myrtle L., daughter of William and Rosanna English, was born Dec. 11, 1877, and died at Rochester, Ind., Oct. 20, 1958. She was married to Roy Graft, who preceded her in death. She was a member of the Mexico church. Surviving are a foster son, four grandchildren, four great-grandchildren, three sisters, and a brother. Funeral services were held from the Mexico church by Brethren Charles Oberlin and E. Paul Weaver. Interment was in the Greenlawn cemetery. — Mrs. Verlon Sites, Mexico, Ind.

Hall, William Irvin, son of Emanuel and Mary Ellen Hall, was born at Bremen, Ind., May 20, 1887, and died at Nappanee, Ind., Oct. 7, 1958. He was a member of the Turkey Creek church, where he had served as a deacon since 1912. He was married to Susan Miller in 1907. She survives along with one son, fifteen grandchildren, and nine great-grandchildren. Funeral services were held at the Turkey Creek church by Bro. Orvin Kilmer, assisted by Leroy Fisher. Interment was in the Union Center cemetery. — Mrs. Alice Atkinson, Nappanee, Ind.

Hirsch, Charles F., Sr., son of Frank and Katherine Hirsch, was born Nov. 2, 1897, and died Oct. 10, 1958. He was married to Viola Roberts on May 14, 1923. He united with the church in 1946. Surviving are his wife, son, daughter, mother, stepfather, one brother, four sisters, and six grandchildren. Funeral services were conducted at the Brookville E.U.B. church by Bro. Fred Hollingshead. — Mrs. W. Russell Miller, Brookville, Ohio.

Holland, Shirl S., son of James Albert and Emma Wood Holland, was born in Oxford, Kansas, Feb. 13, 1892,

and died in Clark County, Ohio, Oct. 22, 1958. He is survived by his wife, Alice, three sons, two daughters, three brothers, two sisters, and six grandchildren. Funeral services were held by Bro. Robert Hoover at the Donnels Creek church, of which he was a member. Interment was in the Donnelsville cemetery. — Mrs. Lawrence Toedte, Springfield, Ohio.

Huff, Anna, daughter of George and Albinia Layman, was born at Daleville, Va., Dec. 2, 1872, and died Aug. 9, 1958. She was united in marriage to Charlie N. Huff, who preceded her in death. She was a member of the Daleville church. She is survived by a daughter, a son, two granddaughters, and five great-grandchildren. Funeral services were held in the Daleville church by Bro. D. P. Hylton. Interment was in the Daleville cemetery. — Mrs. J. P. Bowman, Daleville, Va.

Kane, Helen Roberson, was born in Roanoke, Va., Jan. 21, 1906, and died Oct. 23, 1958. Surviving are her husband, Kenneth Kane, two sons, and two daughters. She was an active member of First church, Roanoke, Va. Funeral services were conducted in the church by Bro. S. Earl Mitchell, assisted by Russell G. West. Interment was in Blue Ridge Memorial Gardens. — Mrs. E. E. Wilson, Roanoke, Va.

Keyes, John T., son of Thaddeus and Pertina Keyes, was born June 12, 1877, and died at Peru, Ind., Oct. 17, 1958. He was married to Effie Bond on Sept. 12, 1900. Surviving are his wife, sister, brother, two grandchildren, and six great-grandchildren. Funeral services were held from the Mexico church by Bro. E. Paul Weaver. Interment was in the Greenlawn cemetery. — Mrs. Verlon Sites, Mexico, Ind.

Koontz, Hiram J., son of Jacob and Mary Susan Forney Koontz, was born near Hooversville, Pa., March 11, 1870, and died Oct. 14, 1958. His wife preceded him in death. He was a long-time member of the Hooversville church. He is survived by four sons, one daughter, twenty-one grandchildren, twenty-three great-grandchildren, and two great-great-grandchildren. Funeral services were conducted in the Hooversville church by Bro. John Hopkins. Interment was in the Maple Spring church cemetery.— Blanche M. Hershberger, Hooversville, Pa.

Medley, J. L. C., son of Harvey and Rosa Medley, was born Aug. 1, 1914, and died May 26, 1958. He joined the church when he was twelve years of age. He is survived by his wife, Louise Hogan Medley, and one daughter. Funeral services were held in the First church, Roanoke, Va., by Bro. S. Earl Mitchell, assisted by Bro. Edward K. Ziegler. Interment was in the Daleville cemetery. — Mrs. E. E. Wilson, Roanoke, Va.

Murphy, Miles, was born at Rummel, Pa., in 1901, and died at Philadelphia, Pa., Oct. 3, 1958. A graduate of Juniata College, he received his doctor's degree from the University of Pennsylvania, where he taught until his death. He was an ordained minister in the Church of the Brethren until ill-health limited his activities. For more than twenty years he taught the men's Bible class at First church, Philadelphia. He is survived by his wife, Genevieve, and one son. — Mrs. Ross Murphy, Shippensburg, Pa.

Partch, Kate B., was born May 30, 1883, at Leavenworth, Kansas, and died at St. Joseph, Mo., Aug. 18, 1958. She was united in marriage to Frank N. Partch on July 25, 1904. She was baptized into the Church of the Brethren in September 1923. She is survived by her husband, one son, two daughters, one sister, one brother, nine grandchildren, fourteen great-grandchildren, and three great-great-grandchildren. Funeral services were held at the Clark mortuary by Rev. W. J. Deckinger. Interment was in the Mt. Auburn cemetery. — Mrs. Edna Amos, St. Joseph, Mo.

Rhoads, Minnie M., was born in Lagrange County, Ind., Aug. 1, 1875, and died at Mexico, Ind., Oct. 9, 1958. Her first husband, Daniel Hostetler, died in 1912. She was married to William H. Rhoads in 1914. He died in 1945. Surviving are four daughters, three sons, four brothers, nineteen grandchildren, and twenty-one great-grandchildren. Funeral services were held in the Elkhart church by Bro. Foster B. Statler. Interment was in the Prairie Street cemetery. — Mrs. Arthur Becker, Elkhart, Ind.

Roeder, Steven Mark, son of Roy and Betty Roeder, was born in Peoria, Ill., April 13, 1956, and died Oct. 30, 1958. He is survived by his parents, one sister, and two brothers. Funeral services were conducted by the undersigned in the Culkins Memorial home, Forrest, Ill. Interment was in the Forrest cemetery. — J. F. Baldwin, Peoria, Ill.

Shelly, Joseph S., husband of Edith J. Shelly, was born Dec. 4, 1912, and died Oct. 4, 1958. At the time of his death he was executive secretary of the Vegetable Growers' Association of America. From 1947 to 1949 he served as president of the National Council of Men's Work in the Church of the Brethren. He was also district Anniversary Call chairman prior to his recent illness. Surviving are his wife, one daughter, his father, and one sister. Funeral services were held at Brown's funeral home, Huntingdon, Pa., by Brethren Duane H. Ramsey and John C. Middlekauff; a memorial service was held at the Washington City church, of which he had been a member. Burial was in the Riverview cemetery, Huntingdon. — Ruth M. Hiser, Washington, D. C.

Shickel, Daniel P., was born Nov. 26, 1879, and died at Roanoke, Va., April 4, 1958. He was a long-time member of the First church, Roanoke. He is survived by his wife, Agnes Stinson Shickel, two sons, and one daughter. Funeral services were conducted in the First church by Bro. S. Earl Mitchell, assisted by Bro. O. S. Carber. Interment was in the Fairview cemetery. — Mrs. E. E. Wilson, Roanoke, Va.

Smeltzer, Olive M., daughter of David Lewis and Mary Brubaker Heckman, was born near Girard, Ill., June 16, 1886, and died Oct. 17, 1958, at Monrovia, Calif. She united with the church when she was eleven years of age. She was married to Jesse A. Smeltzer on Aug. 18, 1910. She served with her husband in the pastoral ministry. Surviving are her husband, three sons, and ten grandchildren. Funeral services were conducted at the La Verne church, Calif., by the undersigned. Interment was at the Evergreen cemetery. — Galen B. Ogden, La Verne, Calif.

Smith, Jacob J., son of Benjamin and Margaret Smith, was born Feb. 8, 1878, and died Aug. 15, 1958. Surviving are two brothers and two sisters. Funeral services were conducted at the Marker funeral home, Dayton, Ohio, by Bro. Raymond R. Peters. Interment was in the Greencastle cemetery. — John A. Layman, Dayton, Ohio.

Stremmel, Delores Irene, daughter of Gerald and Viola Stremmel, died at the age of two months and fourteen days. Surviving are the parents, grandparents, and great-grandparents. Funeral services were conducted by Bro. N. S. Sellers at the Frederick Bucher funeral home. Interment was in the Black Rock cemetery. — Lydia M. Resser, Manchester, Md.

Weitzel, Ida E., was born May 14, 1876, and died Sept. 2, 1958. She was a member of the Spring Grove church, Pa., where she had served in the office of deacon with her husband, Bro. Frank Weitzel, who died in April 1931. She is survived by one daughter, two sons, eleven grandchildren, twenty-six great-grandchildren nine great-great-grandchildren, and one sister. Funeral services were conducted by Bro. Clarence Horst and the writer at the Blue Ball church. Interment was in the Bergstrass cemetery. — Noah W. Martin, Ephrata, Pa.

Wisman, Minnie Anne, daughter of Samuel and Elizabeth Wisman Hollar, was born Dec. 19, 1870, near Woodstock, Va., and died Oct. 3, 1958, at Harrisonburg, Va. In 1890 she was married to Samuel E. Wisman, who preceded her in death. She is survived by three daughters, one son, fifteen grandchildren, and thirty-one great-grandchildren. Funeral services were held at the Mt. Pleasant church by Bro. Wilbur Carber, assisted by Brethren J. Rogers Fike, Frank B. Layman, and William Rodeffer. Interment was in the Mt. Pleasant church cemetery. — Linda Boyers, Harrisonburg, Va.

Church News

Southern Iowa

Libertyville — Bro. Robert Roller and his family were with us this summer. Brother Roller is a senior at Bethany. They conducted our vacation Bible school, which was held in July. Brother Roller also conducted a week of meetings the first of August .— Mrs. Martha Morgan, Batavia, Iowa.

Northeastern Kansas

Topeka, Rochester Community — At our council meeting on July 28, it was decided to call Bro. Richard Bollinger.

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General Offices
Elgin, Illinois

On June 29 we had a basket dinner followed by a dedication service for our new church pews. Brother Bollinger, his wife, and small daughter arrived the first week of July. A dedication service for babies was held during the worship service on July 13. We held our vacation Bible school the first two weeks of June. On Aug. 24, Bro. Gorman Zook conducted the installation service for Brother Bollinger. On Aug. 31, Bro. Irven Stern, missionary to Africa, was our speaker. Several from our church attended the district conference held at the Washington Creek church. We enjoyed a covered dish fellowship meal in preparation for the visitation in keeping with the 250th Anniversary Call program. We celebrated achievement night with a fellowship meal and program, hearing the report of the every-member canvass group. We have installed a well-lighted bulletin board in front of our new church. Our pastor and his wife attended regional conference in McPherson Oct. 27-29. — Mrs. Lucy Black, Topeka, Kansas.

Northern Illinois and Wisconsin

Naperville — Twelve members of our CBYF attended camp this summer. The women's group sent one scholarship girl to Lake Geneva school of missions. Our fall love feast was on Oct. 5. Our pastor, James Lee Houff, and the choir, accompanied by Harold Noffsinger, appeared on WGN-TV Nov. 23. The theme of the program was Thanksgiving. — Hazel Wine, Naperville, Ill.

Northern Indiana

Turkey Creek — The Turkey Creek church has completed the visitation for the Call program, and is now using the envelope system for contributions. The men's work rented a farm and had fifty-five acres under cultivation this year. The women's work sewed for relief and canned food for the Mexico Brethren Home. — Mrs. Alice Atkinson, Nappanee, Ind.

Michigan

Woodland — Three babies have been dedicated. Just prior to our communion service, six of our young people were baptized. Michigan district conference was held Aug. 22-24 at Carson City. Evangelistic services were held by Bro. William Longenecker, Aug. 31 — Sept. 14. Bro. Russell Bollinger of Manchester College brought the morning message on Sept. 28, and in the afternoon the dedicatory sermon for our remodeled edifice. — Mrs. Arlie Spindler, Woodland, Mich.

Northeastern Ohio

East Chippewa — Guest speakers have been Gene Caskey, Virgil Gerig, Bill Detweiler, and Gerald Studer. We participated with the Smithville area churches in a week of services. We had a mother-daughter banquet and a vacation Bible school. One Sunday Brother Buch exchanged pulpits with Bro. Waldo Kinsel. Brother Buch served on the Standing Committee and Brother and Sister Allen Coffman served as delegates to Annual Conference. The ladies' chorus from the Second Baptist church of Wooster presented a musical program on June 8. Bro. Thomas Shoemaker officiated at our fall communion service on Oct. 5. Promotion day and installation services for the Sunday school and church officers were held on Sept. 28. — Miss Sarah Blough, Wooster, Ohio.

Eastern Pennsylvania

Elizabethtown — During the past year fifty have been received by letter and baptism. This number includes those added at Stevens Hill and Swatara Hill. Bro. James Berkebile is now serving as pastor of the Stevens Hill church in addition to his teaching program at the college. Wednesday night classes have been conducted by Bro. C. Wayne Glick on The Christian's Use of the Bible. Our women's work sponsored a one-day trip to the United Nations. Every fifth Sunday our morning worship services are broadcast over local radio station WEZN, Elizabethtown, and for one month over WLAN, Lancaster. Our women continue to make comforters and do a large volume of relief packing regularly. The vacation Bible school project was ten sheep for Ecuador. The children also sent clothing and shoes to the Flat Creek mission in Kentucky. Fifteen of our youth attended the National Youth Conference. Four of our young men are studying for the ministry. Brethren Harold Martin and Ralph Musser were elected deacons for a period of three years. In observance of the Anniversary Call, two training sessions for missioners were held, a congregational loyalty dinner was served, loyalty Sunday was observed, and calls were made into the homes of our members. — Mrs. Elmer S. Eshelman, Elizabethtown, Pa.

West Green Tree — Nine babies with their parents were consecrated to the Lord. Bro. Becker Ginder from the Chiques congregation, brought us the message at our harvest service. Our fall council was held the first of August and vacation Bible school the last two weeks in August. Our project was clothing for Flat Creek, Ky. Five of our young people attended the youth conference at Lake Junaluska. Our love feast was held on Nov. 2. — Mrs. Paris P. Ober, Elizabethtown, Pa.

Southern Pennsylvania

Greencastle — The church had a program of appreciation for Brother and Sister William Kinsey before their leaving for the Fahrney-Keedy Memorial Home near Boonsboro, Md. Brother Kinsey had served the Christian ministry for fifty years. During the vacation the pulpit was filled by Brethren John L. Fisher and Wayne A. Nicarry. Our pastor, Bro. S. D. Lindsay, and his wife, and Bro. Wayne A. Nicarry and his wife represented our congregation at the Annual Conference. The church has approved plans for the erection of the educational building. Five from our church attended the National Youth Conference at Lake Junaluska. Rally day was observed on Sept. 29. The men of the church assisted in the morning worship on Layman's Day, Oct. 19. Our fall communion was held on World Communion day. Mrs. Paul R. Foust, Miss Margaret Oellig, and Mrs. Wayne A. Nicarry represented our church at the district conference in October. The church has approved the Anniversary Call. Since our last report, one has been received by letter and two have been baptized. — Grace K. Winger, Greencastle, Pa.

York, Madison Avenue — Our vacation Bible school was directed by Ethel Altland. The offering received at the school was given to the children's home at Carlisle. Our delegates to Annual Conference were Brother and Sister Jesse O. Jenkins. Two new deacons were recently elected. Donald and Ronald Mummert were licensed to the ministry in August. Donald is now attending McPherson College, Kansas. Eight of our youth and our pastor

attended the National Youth Conference at Lake Junaluska. The men's work sponsored the Jeweltones, a group of Negro singers, one Sunday evening. The film, The Beginning, was shown on Sept. 14. Prayer meeting and Bible study is being held again on Wednesday nights. All foods brought to the harvest home service were given to the Old Folks' Home at Cross Keys. Delegates to district meeting were Mrs. Henry Kohr and Mrs. Sterling Miller. Guest speakers have included Bro. Ollie C. Hevener, Bro. Chester Royer, and Bro. Joseph Baugher. Two new members were recently received by baptism. — Paul D. Wertz, York, Pa.

Western Pennsylvania

Brothersvalley — We had precommunion services Oct. 6-12. Twelve have been baptized and six have been received by letter. Our pastor, Bro. Herald Seese, and his wife were our delegates to Annual Conference. Four youth and three adults attended the youth conference at Lake Junaluska. At our home-coming services on Oct. 5, the young people of the church conducted the worship service. Dean Forney, youth leader from Somerset, and Bro. A. J. Replogle, were our guest speakers. — Mrs. John L. Knepper, Berlin, Pa.

Pittsburgh — The church, under the direction of the Wells Organizations, has recently completed a financial campaign in the interest of better developing and modernizing our facilities. In connection with the program, a brochure on church life and activities was prepared. The campaign culminated with a loyalty dinner for all friends and members held at the Beulah Presbyterian church. Bro. William D. Rummel, moderator of the church, and Mrs. Rummel represented the congregation as delegates to the Annual Conference this year. On July 28 some members of the congregation played host to a group of thirty French agricultural students who were traveling through Pittsburgh on a study tour of the United States. On Aug. 10 the congregation held a fellowship dinner in honor of Brother and Sister Glenn Bowlby and their family, expressing thanks and gratitude to them for their many years of devoted service to the congregation. Brother Bowlby has resigned the pastorate to become the district executive secretary for Western Pennsylvania. — Mrs. Jack Walter, Pittsburgh, Pa.

Plum Creek — The young folks of our church conducted services one Sunday. On Juniata College day Dr. Kenneth Crosby was the speaker. Ten of our members, including our pastor and wife, attended Annual Conference. Prior to our church council, at which Bro. John Ellis presided, we had a fellowship supper. Nine young folks, including our pastor and wife, attended the youth conference at Lake Junaluska. Bro. Carmon Sollenberger, our pastor, spoke at the Windber Brethren Home on Sept. 21. Our church observed the Anniversary Call with an every-member canvass. Our communion was held on Oct. 5. Following we observed spiritual emphasis week, with Bro. Glenn Bowlby as our speaker. Our delegates to district meeting at the Roxbury church, Oct. 22 and 23, were Mrs. Delone Wood and Mrs. Willard Kimmel. — Mrs. Howard M. Kimmel, Shelocta, Pa.

Rockwood — We had a consecration service for babies on Mother's Day. At the family night banquet, our pastor, Bro. Walter F. Berkebile, and his wife were honored with a program, This Is Your Life, for their thirty years of pastoral service in the Rockwood church. Our Bible school was directed by Emily Knepper. The church recently installed a new electric organ, which was sponsored by the women's work. Hymnals were purchased by the young adults. On June 15 a white ribbon tying service was held for nine children. A bulletin board was erected on the church lawn by the CBYF. Our new CBYF president is Donna Fetters. Our pastor has presented a series of sermons on Church of the Brethren history for our 250th anniversary. We have baptized three and received one by letter. — Mrs. Walter F. Berkebile, Rockwood, Pa.

Florida, Georgia, and Puerto Rico

District Meeting — Thirty delegates represented the fourteen churches of

The *rich lore* of the Brethren has again been tapped by Brethren writers

VENTURING SOUTH by Roy White



Brethren youth will be fascinated by this new book recounting the experiences of the Knagey family as they leave Indiana and start life anew in southern Alabama. So too will the younger and also the older readers in the family be.

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Published in October 1958. Price, $3.00

JACKKNIFE SUMMER by Ota Lee Russell



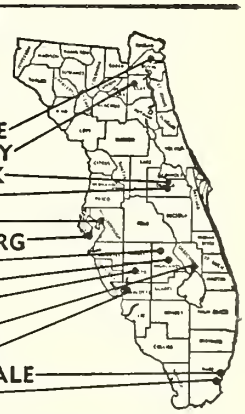
In this her second book the author of *Wilderness Boy* has upheld and advanced the high standard of storytelling which characterized her first book. Again the westward migrations of the Brethren form the background and the immediate setting of her story. Again the times, the place, and the living conditions are carefully and accurately reflected.

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CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

DISTRICT OF FLORIDA



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the district. The youth group also had a delegate. The total registration for the conference was one hundred fifty; about one hundred others attended who did not register. Our churches with a total membership of approximately 1,311 are widely separated, but are carrying on their work in a fine way. Myrl E. Weyant of Sebring, Fla., was elected moderator and J. M. Blough, alternate. — Helen A. Matthews, clerk.

Winter Park — Our pastor, Russell K. Showalter, and his wife, attended the regional conference. Our two-way Christian student exchange with Germany was completed satisfactorily. Twenty-three members have been received since our June report, sixteen by baptism. Our church furnished six district missioners. We had our Call program in September. Thirteen young people were at the National Youth Conference. Twenty-six of our church group went to Daytona Beach on Aug. 17 to join the Brethren fellowship there in a service. The laymen of the church had charge of the service on Oct. 19. John Eller of Bethany Hospital was a guest speaker in our pulpit. Bro. John Grimley gave us a fine missionary message. We co-operated in a community-wide Lord's Day observance campaign. On Thanksgiving we will have a dinner for all families. — Mrs. Olive Brallier, Orlando, Fla.

Mardela

Immanuel — We met in 1956 to discuss plans for the future establishment of a Church of the Brethren in Elkton, Md. Weekly fellowship meetings continued in various homes. The first church service was conducted in a chapel by Bro. Everett G. Beckman, who served as our summer pastor during 1956. Bro. Merle Crouse served as summer pastor in 1957, and on Sept. 1, 1957, Bro. Galen B. Crist became the first full-time pastor. On Dec. 15, 1957, twenty-nine Christians became charter members of the Immanuel Church of the Brethren. Eight members have been added by letter since January 1958. At the Mardela district meeting held at the Bethany church, Farmington, Del., Aug. 20, 1958, the Immanuel church was officially recognized as the seventh congregation in the Mardela district. — Wanda J. Blaxsten, Elkton, Md.

Eastern Maryland

Pipe Creek — Bro. Samuel A. Harley was the speaker for home-coming and our 200th anniversary. At the afternoon service, the following churches were recognized as being organized from the Pipe Creek church: Union Bridge, Edgewood, Meadow Branch, Sams Creek, Piney Creek, Beaver Dam, and Westminster. Speakers from each church gave a brief report on their progress. In the evening the CBYF presented a hymn sing consisting of talent from other churches. Six of our young people went to the conference at Lake Junaluska. Bro. Gerald Boone, our district missioner, and Bro. John Eberly presented a program promoting our anniversary call. Bro. H. Austin Cooper and his family have moved into the parsonage. The children provided the morning worship on Aug. 31. Loyalty Sunday was observed in the Pipe Creek church on Sept. 14. The film, The Unfinished Task, was shown during worship services. In the morning Brother Cooper commissioned sixteen men who visited the homes as missioners. The following Sunday Brother Cooper was installed by Bro. David Hanawalt, Eastern Maryland executive secretary, and Moderator Berkley O. Bowman. The anniversary district conference was held at Pipe Creek on Sept. 26-28. Brethren Paul M. Robinson and DeWitt Miller were the speakers. — Fannie G. Myers, Taneytown, Md.

Middle Maryland

Mountain View — Bro. Dean Kagerise, student minister at Leetown, held a vesper service and showed slides of Brethren Service work in Puerto Rico. A group attended the peace celebration at the Antietam battlefield, Sharpsburg, Md. Our pastor, youth counselors, and three CBYF members, attended the National Youth Conference at Lake Junaluska. At our council meeting we voted to have a combined pastoral program with Leetown. Some of our teachers attended the children's laboratory school in Hagerstown on Oct. 11. Love feast was observed on Oct. 5. During our Anniversary Call program an every-member canvass was held. Our CBYF cabinet had an overnight retreat to plan its program for the coming year. — Mrs. Charles Walker, Inwood, W. Va.

Western Maryland

Cherry Grove — Our pastor, W. J. Hamilton, suffered a stroke on Feb. 1, 1958, but has recovered. Effective May 1, we elected him for another year. We had vacation Bible school in July and a preaching mission the last week of July. Six have been baptized and six received by letter this year. Installation services for church and Sunday school workers were held on Oct. 5. — Mrs. Rose Wilhelm, Lonaconing, Md.

First Virginia

Blue Ridge — Nine have been received by baptism and three by letter. Brother and Sister Ray M. Foster were delegates to Annual Conference. Vacation Bible school was held in June. Bro. Kenneth E. McDowell, a former pastor, brought the morning message on July 20. Several attended the district conference which was held at the Peters Creek church. Revival services were held by Bro. Ray Showalter. Officers and teachers were consecrated on Oct. 5. Our women's work group is making quilts and sending used clothing to New Windsor for relief. — Hollie M. Foster, Blue Ridge, Va.

Copper Hill — Our pastor, Mark W. Wolf, held revival services at the Mount Union church. We participated in the district revival; Bro. Buren Elgin, of Southern Virginia, was the evangelist. Bro. Donald Clay of Willis, Va., conducted a series of services on Aug. 3-17. Twenty have been received into the church by baptism. The pastor had installation services on Oct. 12 for the church and Sunday school officers. Bro. Buren Elgin officiated at our love feast. On July 20 a group of singers from various churches participated in a program of music at Copper Hill. A CBYF has been organized in each of the churches. Each group gives two programs a month. — Mrs. Irvin B. Shaver, Copper Hill, Va.

Trinity — Several from our church attended the district conference which was held at the Peters Creek church. On Sept. 21 our pastor had a golden age service. Sixteen were present for this service, the oldest being ninety years of age. All new church and Sunday school officers were installed on Oct. 5. This was followed by a consecration and communion service. The laymen were in charge of the services on Oct. 12. We have accepted the Anniversary Call in the every-member canvass. Our church will have a week's preaching mission in November with a different guest speaker each evening. The women's group has given sheets, pillowcases, and clothing for relief. — Mrs. H. B. Layman, Troutville, Va.

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This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Miscellaneous

No. 374. Wanted: A housekeeper for mother and employed son, full-time, sleep in. Brethren home in pleasant surroundings. No laundry. References required. Contact: Mrs. C. M. Rosenberger, 4908 N. Camac St., Philadelphia 41, Pa.

No. 375. Wanted: Ready-mix concrete firm needs a competent welder. Also should have experience as a mechanic. Good community with an active Church of the Brethren. Contact Earl J. Brubaker; Leonard Van Dyk, Box 550; or Rev. Wilbur Hoover, Rocky Ford, Colo.

No. 376. An administrator (superintendent) and wife are needed for a Brethren Home in a thriving community with a strong Church of the Brethren. Contact: Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

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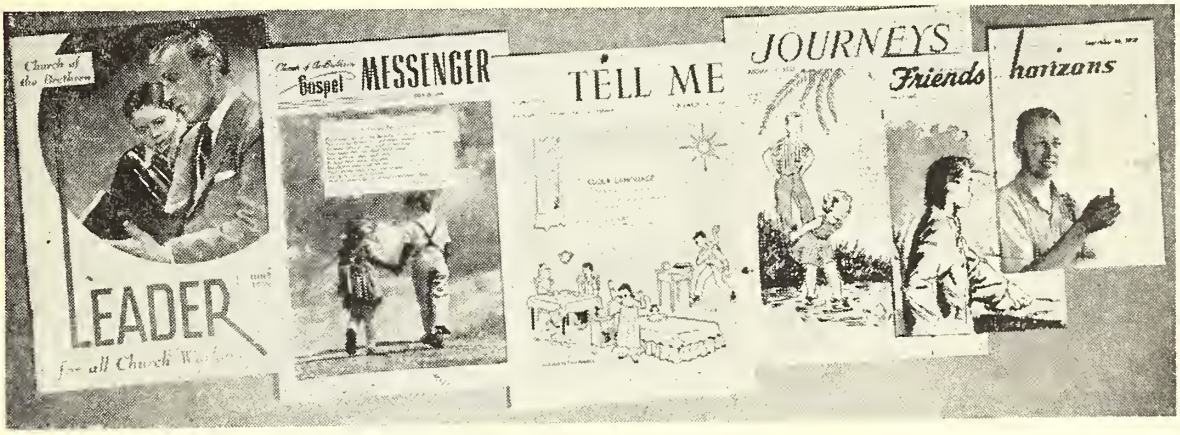
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CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Illinois



Second Virginia

Beaver Creek — Our vacation Bible school, under the direction of Mrs. Clara Bishop, was held the first week of July. On July 26, Brethren L. D. Bowman and Everette Reed installed three new deacons, Charlie Spangler, Howard Griffith, and Ellis Thomas, and their wives. Four more were elected at this time and a consecration service has been held for them. Delegates to district meeting at Boones Mill were Ellis and Effie Thomas. Our revival was held Aug. 13-24 by Bro. Everette Reed. — Mrs. Ellis Thomas, Floyd, Va.

Southern Virginia

Brick — Our congregation was host to the district call training sessions. Bro. Herschel Fike is district Call chairman and Bro. Joseph Ferguson is our congregational Call chairman. Mrs. Parker Leffue, Marshall Flora, and Herschel Fike, served as delegates to district conference at the Boones Mill church. Brother Fike was elected to serve on the Standing Committee at Ocean Grove next year. Different groups attended Camp Bethel and two of our youth went to Lake Junaluska for the National Youth Conference. On Sept. 28 we honored our retiring pastor, Bro. Frank B. Layman, with

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a covered dish dinner. On Sept. 7 a reception was given at the church for our new pastor, Bro. Eugene Lenker, and his family. The following Sunday was membership day with a fellowship meal at noon. In the afternoon we had dedication services for the new parsonage; Bro. Carson M. Key was speaker. Our pastor and his wife were installed at this time. Bro. Kermit Flora officiated at our love feast on Oct. 11 and brought the message on Sunday. — Mrs. Levi Angle, Wirtz, Va.

Fairview-Goodwill — Bible school was held at Goodwill during the month of June. Grace Herbet, a missionary from Jamaica, was at Fairview and showed slides on the work in Jamaica. Claude Pendleton and Clyde Hylton attended a meeting at the Antioch church concerning the Anniversary Call. Two juniors and one youth attended Camp Bethel this summer. Two junior highs attended the overnight meeting at the Fraternity church. A revival was held at Goodwill by Bro. G. L. Baker from the Freemont and Couslon churches. On Sept. 7 our new pastor, Bro. Galen Wine, held his first service at our churches. Our pastor and his wife, Mrs. Charlie Cannady, and Mrs. Odell Cannady, attended the children's workshop at Antioch. Our love feast was held at the Fairview church on Oct. 11; Bro. G. L. Baker officiated, assisted by P. L. Nolen, Henry Eller, Buren Elgin, and Galen Wine. Council was held at Goodwill on Oct. 3 with Brother Eller taking charge of the business. — Mrs. Claude Pendleton, Stuart, Va.

Front Royal — We have received thirty-one by baptism and letter. We had a successful vacation Bible school this summer. Bro. Fenton Platter was guest speaker at our home-coming on Aug. 24. A new organ was presented to the church by the men; carpet for the church by the women. Our every-member canvass was held on Sept. 14 and our love feast on Oct. 5. Evangelistic services were conducted by the pastor, Bro. Harry Lau. — Mrs. Catherine Thomas, Front Royal, Va.



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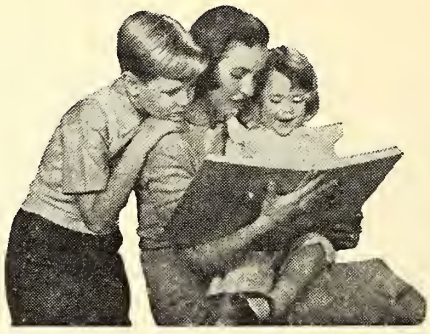
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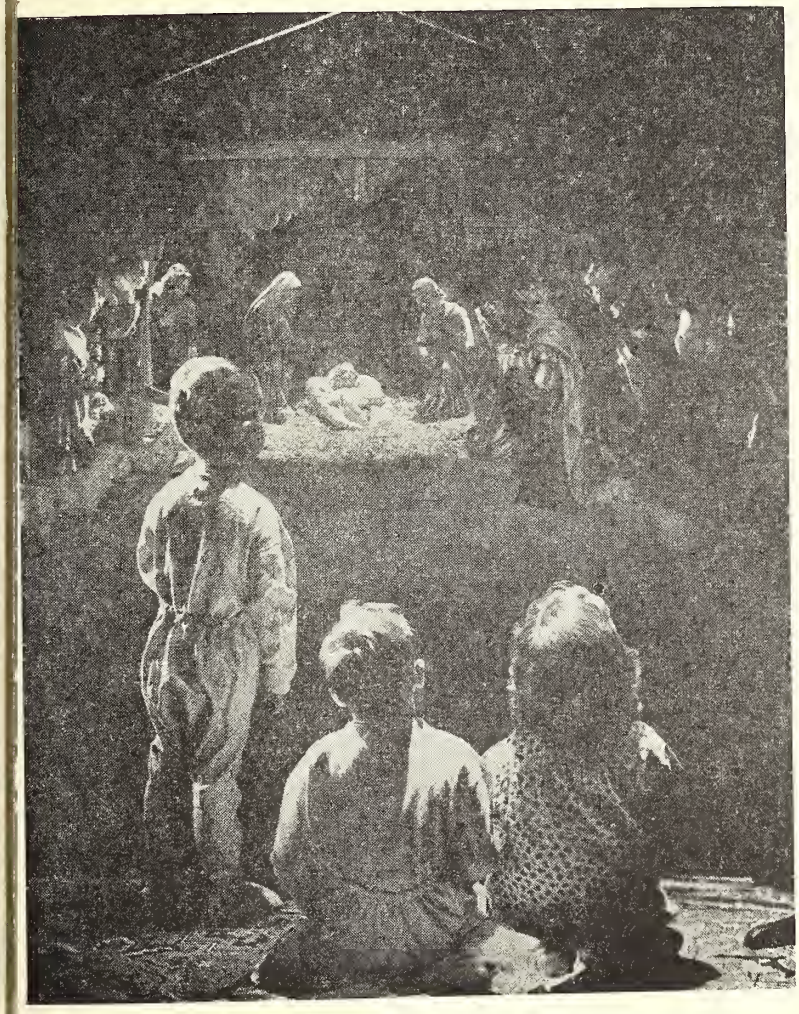
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CHURCH OF THE BRETHREN GENERAL OFFICES, Elgin, Ill.

Church of the Brethren
Gospel MESSENGER
DECEMBER 20, 1958

Actors in the Pageant

ON MANY a family worship center, come Christmas, you can find a nativity scene complete with the holy family, shepherds and sheep, an occasional angel, and wise men bearing their gifts. In the happiest homes the center reaches out and brings in those viewers who pause to marvel at the baby whose coming brought light to the world. At first glance you think of them as spectators beholding in awe a stirring pageant. Some distance seems to separate them from the event they observe with such absorbed attention. Yet on further thought you know that the photographer was exactly right in placing them in the picture. The significant thing about Christmas is that it is never remote either in time or space. The birth of Jesus is contemporary—for adults as well as children. And Bethlehem is where we live so long as we come with the faithful to adore him. At Christmas we are all participants; let no one draw back as if he were to view objectively, from afar. We are all actors in the pageant; the light from the face of the Christ child falls as steadfastly on our paths as it once did for wise men and shepherds.



H. Armstrong Roberts

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

More Effective Social Action

A letter by J. D. Cosner in this column of the Dec. 6, 1958 issue urges the Brotherhood office "to recognize current problems, collect brief factual information, recommend specific action, and disburse it as rapidly as possible to a selected person (preferably not a pastor or superintendent of the Sunday school) in every congregation, who would be responsible to inform the membership and promote the suggested action."

We very much appreciate Brother Cosner's concern and suggestions, and we wish that many more of our members felt these same concerns as strongly.

Brethren Service tries to do what Brother Cosner has suggested. During the church year of 1957-58 we prepared six action sheets on disarmament, two on foreign aid and trade, and one on the Middle East crisis. These action sheets were sent to all pastors in the weekly pastor's packet, to all local and district Brethren Service representatives in the monthly mailing to them, and to all district and regional executives. Action sheets on other issues would have been prepared if time had permitted.

Also during the year we received requests from local churches for special material on the so-called "right-to-work" laws, racial integration in schools and housing, the Formosan Straits conflict, banning nuclear bomb tests, nonviolent resistance against tests and missile bases, corruption in labor and management, and fair campaign practices. We have endeavored to do as much research on these problems as possible and to provide whatever guidance and materials we could.

If there is a growing interest across the Brotherhood that we do more of the kind of thing Brother Cosner suggests, we would welcome such interest and would endeavor to enlarge this service.

At present the weekly pastors' packet and the monthly mailing to Brethren Service representatives provide the best and fastest channels to the membership of congregations on current issues. We ask pastors to transmit the information and action suggestions immediately to the members of their congregation or to appropriate leaders. We expect pastors to serve as our primary channels of communication to local congregations, and it is a disappointment to hear, as Brother Cosner implies, that instead they may become bottlenecks to such communication. However, if and when this is the case, we count upon our communication to Brethren Service representatives to supplement the channel through the pastor.

In order to receive these supplementary communications every congregation needs to appoint a Brethren Service chairman or representative and to send us his name and address on the Annual Report form or in a letter. — Ralph E. Smeltzer, director of social education, Brethren Service Commission.

Giving Sacrificially

Last Sunday my Sunday school teacher said something that made me think, which is the mark of a good teacher, isn't it? She said that if her family stopped drinking coffee they would have $75 more each year to give to the Brotherhood Fund.

How much more would our local church have if every family made a similar sacrifice? Could we support another missionary family? How many heifers would it buy? Would I be willing to do regularly without my cup of coffee in order that some half-starved child might have a glass of milk? Would you? — Mrs. Emerson Fike, Claypool, Ind.

Quotes in the News

Mary Venable, director of Children's Work, National Council of Churches: "I have been asked whether refugee life in Hong Kong is worse than the plight of many people in India; I don't know, I have not seen India. I have seen Hong Kong and what I saw will forever haunt me unless I help to do something about the incredible, shocking conditions, the worst I ever saw, under which human beings, refugees from the mainland of China, try to survive and many times do not succeed."

Douglas Horton, dean of the Harvard Divinity School: "We cling to the thought that God is on the side of the American way of life. God is just as interested in Russia as he is in us."

G. Lawrence Bulleid
Three Lions



Keeping Christmas

When we emphasize the spiritual aspects of Christmas then we are truly

John C. Middlekauff

OUR world is in grave danger of losing the real significance of Christmas. The business world sees in Christmas its most profitable season; it has so commercialized the period from November 1 to December 24 that Christ gets lost in the crowded stores, and the angels' song is drowned out by sounds of overworked cash registers. For many boys and girls Santa Claus is the central personality at Christmas. And White Christmas and Jingle Bells will be heard more frequently than Silent Night and Away in a Manger.

All of us are in danger of thinking more about the gifts we must buy and wrap for relatives and friends than in thinking about God's gift of the Christ Child. The danger we face is vividly illustrated by this incident which took place several years ago. A woman was riding on a city bus when she noticed this slogan: Put Christ back into Christmas now! Her contemptuous reaction was prompt: "My, even the churches are sticking their noses into Christmas!"

As we approach another Christmas and plan on ways of keeping it, all of us need to go to some quiet spot and, forgetting about the packages which must be gift wrapped, the cakes and cookies which must be baked, the Christmas cards which must be addressed and the tree which must be secured and decorated, there think about the real meaning of Christmas.

Christmas celebrates the birth of the Christ Child. His parents named him Jesus. We are reminded of this fact in so many of the pictures, the cards,

Pastor of the Stone church, Huntingdon, Pennsylvania

the displays which depict the nativity. We see the Child with his mother, the Child with the awe-stricken shepherds, the child and the wise men presenting their rich gifts to the newborn king, the angels singing above the star-illumined manger in Bethlehem.

The pictures and displays are true. But to worship a little baby is to miss the point. The baby grew to be a man, and many people who adore the Christ Child shrink back from obeying the man Christ Jesus. Thus they miss the whole point of the story, which is that the baby grew up into manhood, the Son of Man and the Son of God, who confronts each one of us with the unyielding demands of God, demands which stand in judgment upon our greed, our cruelty, our hatred, and our impure living.

This baby grew up and became the Teacher. God sent his Son into the world to teach men the way that leads to life, to teach men to live the life that God approves, to teach men how to live together in peace and goodwill. We ought to ask ourselves: Is Christ my Teacher? Am I walking in the light he sheds on the way to life? Am I obedient to His truth?

This baby grew up and became the Prophet. God sent him into the world to denounce man's wickedness and rebellion, to reveal God's displeasure with man's sinful ways, to challenge the forces of unrighteousness and the powers of darkness. Even at Christmas, do we hear him denounce our selfishness, our greed, our love of this world, our preoccupation with things?

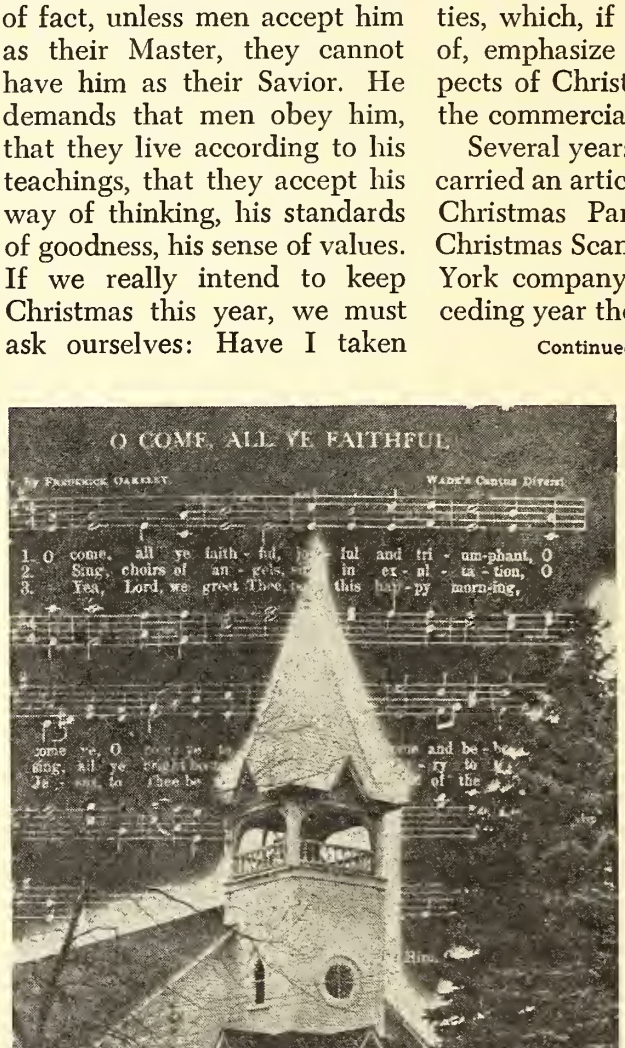
This baby grew up and became the Savior. God sent him into the world to save the human family from sin, and through his cross, he lifts all men who accept him into the presence of God, forgiven, redeemed, set free from the bondage of sin and renewed in their powers. Do we accept him as our redeemer? We ought to ask ourselves this question as we think about keeping Christmas.

This baby grew up and became the Master of men. He not only offered himself to men as Teacher and Redeemer but also as their Lord. As a matter of fact, unless men accept him as their Master, they cannot have him as their Savior. He demands that men obey him, that they live according to his teachings, that they accept his way of thinking, his standards of goodness, his sense of values. If we really intend to keep Christmas this year, we must ask ourselves: Have I taken Jesus as the Lord of my life? In reality, is he the Master of my life or do I still seek to run my own life on my own terms?

A second suggestion for keeping Christmas is that we celebrate it in accordance with the spirit of Christ. This means that our observance will be upon Christ rather than Santa Claus, that we will be more interested in giving than in getting, that we will make it a religious service instead of a secular holiday. Each year, there are so many opportunities, which, if taken advantage of, emphasize the spiritual aspects of Christmas rather than the commercial and secular.

Several years ago, This Week carried an article: The Drunken Christmas Party — a Growing Christmas Scandal. In one New York company where the preceding year the "party" became

Continued on page 9



When we keep Christmas in the spirit of Christ we will make it a religious service, not a secular holiday

Religious News Service

EDITORIAL

Christ Among the Refugees

WHEN Jesus was born in Bethlehem his parents had already traveled far from home. Before they could return they were forced to flee from the oppression of Herod. Like thousands of families today in which there are newborn children, they were refugees.

If Jesus were born in many parts of the world today, his first experiences would again be those of a refugee child. The homeless are marking time in Syria and Jordan and Gaza, places that he knew so well. They can be found in dozens of refugee camps in Germany and Austria. One of the largest and most desperately needy congregations of the homeless is in Hong Kong. East and West, wherever there is the dislocation caused by war, wherever disaster takes its hasty toll, wherever political conditions make living intolerable, there are the homeless and the needy.

Suppose, for example, that Mary and Joseph joined the hundreds who cross each day from East to West Berlin. They come to the city to visit friends and then quietly take the subway from one sector of the city to another. Illegal though their crossing may be, they can still go to a reception center and seek to be recognized as refugees. They are assigned first to one of the fifty camps in the city. Here they can expect to stay from three to four weeks, perhaps longer.

Entering one such camp each refugee receives a blanket, bed linens, soap, a pan, a cup, a spoon, a fork, and a towel. His food allotment, provided by the city and supplemented by the Red Cross, assures him of 2,800 calories a day. Since the camps are crowded, living space is restricted. In some of the largest camps the Marys and Josephs of today must be separated, since one room may need to serve for twenty mothers and small children, another for a similar number of men and older boys. The families can be together during the day and there is a central distributing center for food. Morning and evening the menu includes bread, cheese, and cold meat. There is one hot meal a day and children get their needed milk.

As a carpenter Joseph might have excellent prospects for a job in the building trades, thus assuring that his stay in camps would be short. But always there is the problem of finding a place to live, especially in a country where so many homes were destroyed by war. The baby Jesus, as the child of refugees today, might need to make himself at home in two or three barracks camps, almost always crowded, none of them providing the security and comfort of a permanent home.

About the most that governments can do for the refugees they welcome is to provide the basic necessities to maintain life. Even this minimum is a remarkable service when carried by countries still recovering from war. But governments can do little to minister to the psychological and spiritual needs of people who have been uprooted and often literally forced to leave their homes. There is still an important role for voluntary agencies, particularly for the church. Local pastors conduct worship services and instructional classes in many camps. Volunteer workers help in caring for small children, in directing youth activities, and in giving attention to personal needs. But adequate counseling is lacking and the crowded situation in most camps results in low moral standards.

Of greatest concern to social workers and government officials are the "hard-core" cases, the individuals and families that because of old age or illness, because of technicalities in their status, or because they cannot readily take jobs and become productive, have remained indefinitely in camps — some for as long as fourteen years. Many should be permitted to emigrate, and a few European countries will accept them even though they are not productive. But other nations, like our own, have strict immigration laws that automatically deny consideration to persons with TB, to those who are past the productive age.

If Jesus were living among refugees today — but wait a minute. In a real sense he does live among them. Not only among the relatively well-cared for refugees in central Europe, but also among the homeless in Italy that Don Murray is seeking to help and among the waves of refugees in the Far East. He is there as one who was also homeless, forsaken, and hungry.

But he is also present in many places through the good offices of the Christian church. His influence could be strengthened if we would help to build homes and furnish them for families, if we would send more volunteers and workers to help "in the name of Christ." — K.M.

The Love of God

Because of God's Christmas gift to us, let our thanks well up, our lives pour out in service to others, our hearts be opened widely to him, and our wonder turn to worship

Samuel M. Shoemaker

IT WAS inevitable, when men began to set down in words what Jesus did, and what they thought about Him, that someone should say one word which, perhaps more than any other, should compress the whole gospel into one complete statement. We are so familiar with these words from John that we tend to say them almost unthinkingly and even hurridly. There is no better day to consider them than Christmas Day, and no better words to consider on Christmas Day. They contain three clear statements which concern the background of the incarnation, the fact of the Incarnation, and the purpose of the incarnation.

"God so loved the world . . ." is plainly an assumption. Nobody knows what goes on in the heart of God, except as we judge by his works in the world. Why do we believe in the love of God? Other things must attest it besides the coming of Christ into the world. This may be the supreme, interpretative act of God which makes us conclude that His heart is a heart of love. But there must be others.

Creation itself is the first of them. A God great enough to bring about creation is greater than his creation and independent of it. He did not need to make it. He made it because he chose to do so. And why? We must let our imaginations run out into the infinite spaces of the universe. These stars and planets, whirling forever in immeasurable space, seen by us mostly when our own little planet is darkened from the sun, and the stars "come out" as we say, at night, do "utter forth a glorious voice; forever singing as they shine, 'The hand that made us is divine.' "

Men will divide on this. The sheer materialist will say that there is no God, that these things need no creation, for they always were and always will be. There is nothing behind them but the material energies of a material universe. This is part of the Communist creed — as fixed and dogmatic a creed as ever authoritarian religion laid down.

So you must take your choice. Go out on any clear, crisp winter's night, and look up into the midnight skies, and watch the stars. You can draw back in skeptical refusal to accredit them to God, or you can move forward till wonder becomes worship. Nothing can force you to believe, unless it be the very wonder of it all, unless the imaginative poet that lies slumbering in the souls of the least imaginative of us, unless the desperate hunger of the human heart for meaning and message overcomes the skepticism born so often of personal despair and frustration, unless some feeling comes overwhelmingly upon you that behind the stars Someone is seeking to commune with you, unless these things are true, you may feel you have to join the company of the skeptics.

Rector of Calvary Episcopal church, Pittsburgh, Pennsylvania



Fra Angelico

Three Lions

But there are many people, and among them the best scientists, who simply cannot go along with you. They feel that instead of its being too good to be true that there is a God, it is too good not to be true! Creation is quite unexplainable without God.

Consider also the very uniformity in creation which makes science possible. Have you ever thought of the amazing connotation of the word *universe*, clearly implying oneness throughout, even in the words used by the most materialistic of scientists? The fact of truth in human life and experience seems to me another attestation of God. The deep-hidden desire for purpose and meaning in life – where did these come from if they were not divinely implanted in us?

Turn now to the fact of the incarnation: "He gave his only begotten Son. . . ." Here is an event with an interpretation. The event, the birth of Jesus of Nazareth, no man disputes. No man with any inkling of history disputes his existence or his profound effect upon the world. He lived in a human body. He suffered as we do. He died upon a cross. These things are simple facts.

But this verse calls him God's only begotten Son. This involves interpretation. This puts Jesus in a different category from other good men, and from other men altogether. His humanity is not disputed, but this surely implies a unique relation to God. It is the assumption of the creeds, of the historic church, of Christian believers from the beginning till now, that he is God's Son in an unique sense – not just "God's Son, not just his 'begotten' Son (which means a Son whose generation is a continuous emanation from the Father, rather than a creation by the Father), but his 'only begotten Son.'"

There has never been, will never be, another like Christ. You sometimes hear a foolish discussion whether any man might ever become Christ. Whatever his moral greatness or goodness, no man – good or otherwise – will ever attain the uniqueness of Christ.

But the verse was never intended to stir up hair-splitting theology. It simply tells us that in Christ God came into the world. He came himself. He gave in Christ no evidence of his being one with him save the evidence of sheer quality and worth. We know various degrees of goodness in other men – sometimes very high degrees of it. We see the quality of godliness in men and women. But always along with it we see something that negates and degrades it. And not so with

him. With Sidney Lanier we say,

> What least defect or shadow of defect,
> What rumor, tattled by any enemy
> Of inference loose, what lack of grace
> Even in torture's grasp, or sleep's, or death's —
> Oh, what amiss may I forgive in thee,
> Jesus, good Paragon, thou Crystal Christ?

This is not sentiment nor imagination run wild. It becomes increasingly true that the interpretation is inseparable from the fact. We must say just what the verse says, "He gave his only begotten Son. . . ."

This is not a truth that can never find verification. It finds support in our own increasing experience of him. The more we accept these great truths concerning him, the more we find ourselves facing life's realities with a fresh view and interpretation, with a courage and a realism and a faith that take the chaos and the bitterness from life and put purpose and confidence in their place.

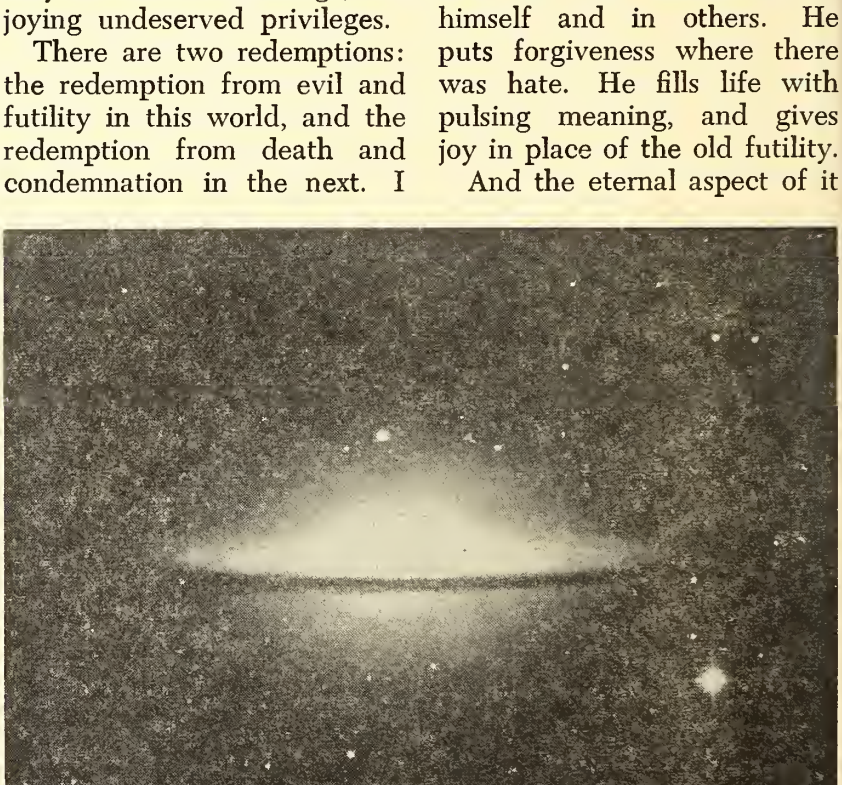
There remains the question of how we can reconcile the ever present problem of evil with the love of God. No man has ever yet wholly removed the mystery of this. But the more one thinks about it, the more does one see that our wish that God might have made all evil and suffering impossible forever is itself a literal impossibility. It negates human freedom. It would make life meaningless because static. There could be no growth, and so no character. God chose to make people and this meant freedom, to do evil as well as good. There can be a will to holy love behind all this. And part of God's purpose is to inspire people everywhere to banish as much evil and suffering as they can.

The purpose of the incarnation appears in the final phrase, "that whosoever believeth in him should not perish, but have everlasting life." God did not manifest his divine love towards man, nor merely reveal himself in Christ that we might know his nature. He wanted something to happen as a result of these things. He wanted us not to be lost — not to "perish" — perish as a child can perish when lost in the mountains on a cold winter's night, for want of someone's coming to the rescue. In Christ, God came to the rescue. Without him we are lost, all of us. Many people live very blessed and happy lives in his world, without acknowledging him; they are lost as the rest of us, even as they live upon blessings they do not acknowledge, enjoying undeserved privileges.

There are two redemptions: the redemption from evil and futility in this world, and the redemption from death and condemnation in the next. I have seen as much hell in some lives here on earth as I ever could expect to see in a hell established by Satan. Extreme self-centeredness is one such hell, where life grows smaller and smaller minute by minute, like the whirlpool of water gradually circling round and round, getting narrower and narrower as it comes to the mouth of the drain and then disappears altogether.

Bitter and relentless hate is another, feeding upon its own harshness till it wears away the very soul in which it dwells, and so often reflecting itself in bodily aches and ailments of a hundred kinds. Futility is perhaps the greatest hell of all — meaninglessness, loss of the sense of personal significance and of being of use to anyone. From this kind of "perishing" Christ comes to save us. He centers us in himself and in others. He puts forgiveness where there was hate. He fills life with pulsing meaning, and gives joy in place of the old futility.

And the eternal aspect of it



A. Devaney

The stars and planets, whirling forever in immeasurable space sing as they shine, "The hand that made us is divine"

begins here and now, for the Christian faith and life are a kind of eternity in the midst of time. This goes on, unhindered, unrestricted, unbound by the old ties and tensions of the body, in a condition where the body has become a "spiritual body" and the life and personality are free forever more. This is the real and great gift of Christ to us. All that he does for us here and now is of great moment to us in the present, but his gift of eternal life will still be with us even when time no longer exists.

It is the will of the God of love that we should be created, that we should be free, that we should be redeemed from our false use of our freedom, and that we come back to "glorify him and enjoy him forever." To make this known, our Lord Jesus Christ was born of a human mother, lived a human life, died a human death, and rose victorious over death as all along he had been victorious over sin. Amid all the joy of Christmas Day, let our thanks well up towards him, let our lives pour out in service to others, let our hearts be opened more widely to him, let our wonder turn to worship. Christ was God's Christmas Gift to us. This is our Christmas gift to him – the only one that he really wants from us.

Keeping Christmas

Continued from page 4

a brawl which had to be broken up by a crew of janitors, the president was asked if another such event was planned. He replied, "Not on your life. The office Christmas party has become something that everyone anticipates with dread, suffers through, and remembers with horror. This is one office that has had its last party."

All of us who have any responsibility whatsoever in determining how Christmas will be celebrated must take it on ourselves to see that it is observed in keeping with the spirit of Christ.

A final suggestion for keeping Christmas is to give Jesus a birthday present. Suppose that the members of your family and some of your friends planned a birthday party for you. Suppose that at this birthday party in your honor the guests gave gifts to each other but not to you, as a matter of fact, they paid no attention to you. Suppose that the guests never bothered to ask what would make you happy. My guess is that you would say that that was a queer birthday party.

But is that not the way most people treat Christ on his birthday! We have a good time, we enjoy ourselves, and the chief guest stands to one side – neglected. But, you ask, what can we do about it? How can we give Christ a gift?

The answer is simple. Jesus said, "As you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40). If you buy a shirt, wrap it and address it to Jesus Christ, the post office will not be able to deliver it. But you can give that shirt to the church of Christ, and in his name the church can give it to some poor man who needs a shirt. And you have given Jesus a gift.

This Christmas make a gift in the true spirit of Christ. There are needy folk in our own communities, there are sick, starving, homeless and cold people by the millions all around the earth. There are people who have never heard the Christmas story; there are people who have never owned a copy of the Book that tells the good news. By caring for these needs, we can give to Jesus on his birthday.

A long time ago, Henry Van Dyke wrote: "It is a good thing to observe Christmas Day. The mere marking of times and seasons, when men agree to stop work and make merry together, is a wise and wholesome custom. It helps one to feel the supremacy of the common life over the individual life.

"Are you willing to believe that love is the strongest thing in the world – stronger than hate, stronger than evil, stronger than death – and that the blessed life which began in Bethlehem some 1900 years ago is the image and brightness of the Eternal Love? Then you can keep Christmas. And if you keep it for a day, why not always?"

When I read this thoughtful article, the last sentence lingered in my mind: "And if you keep it for a day, why not always?" Then I remembered a little incident in S. Donald Miller's Song After Sorrow. In this book he tells of a visit to a plain, little chapel in Poladpur, India. The chapel was nothing more than a roof held up by poles. Over the entrance was a wooden cross on which were the words: "A Happy Christmas."

"Perhaps the people were busy, or careless about such details as removing outdated signs, for Christmas had been months ago." He said that often he came close to mentioning the matter but did not.

Before Mr. Miller left Poladpur, he heard a group of Christians sing the answer to his question, for, translated, the words of the lovely hymn were: "Celebrate Christmas every day of the year, because every day of the year Christ needs to be born in your heart."



Shiavax Chalda Three Lions

In those days
a decree went out from Caesar Augustus
that all the world should be enrolled.
This was the first enrollment,
when Quirinius was governor of Syria.
And all went to be enrolled,
each to his own city.
And Joseph also went up from Galilee,
from the city of Nazareth
to Judea,
to the city of David
which is called Bethlehem,
because he was of the house and lineage of David;
to be enrolled with Mary, his betrothed,
who was with child.
And while they were there,
the time came for her to be delivered
and she gave birth to her first-born son
and wrapped him in swaddling clothes
and laid him in a manger
because there was no place
for them in the inn.

There Was No Room

ROBERT L. BYRD

Across the centuries there rings
As from the vale of Doom
The voice of God Himself
"There was no room"
No room within the busy inn
For her who was to be and is
The mother of my Lord.

And even today we glibly speak
Repeating over and over
"There was no room"
And think within ourselves
"Had I been keeper of the inn
I would have turned away
The dealer in rich tapestry
And even lords who chanced to pass that way
At eventide
And would have given the richest room I had
To that fair lady
Whose very countenance must have shone
With the glory of heaven itself
For in her heart she knew —
Yet humbly made her way
Out to the lowly stable, and there
Upon that first and long remembered Christmas night
Became the mother of earth's greatest king
And heaven's richest prize.

Today within the inns of mortal hearts
There's still no room,
No room for peace.
In parliaments and congresses men sit in argument,
Vainly seeking the peace
Of which Christ is the author, yet will not give him room,
No room for that goodwill among men
So joyously heralded by angels on that lovely night.

There is no room for love, that all embracing love
That would enfold even its enemies to its heart
And heal the deepest wounds of earth
And bring about the kingdom of God on earth.
O may the world, the great new world of our fondest dreams,
Open wide its arms and welcome him, and say,
"O Prince of Peace, we give thee room;
O Christ, our only hope, we give thee room."



H. Armstrong Roberts

All People

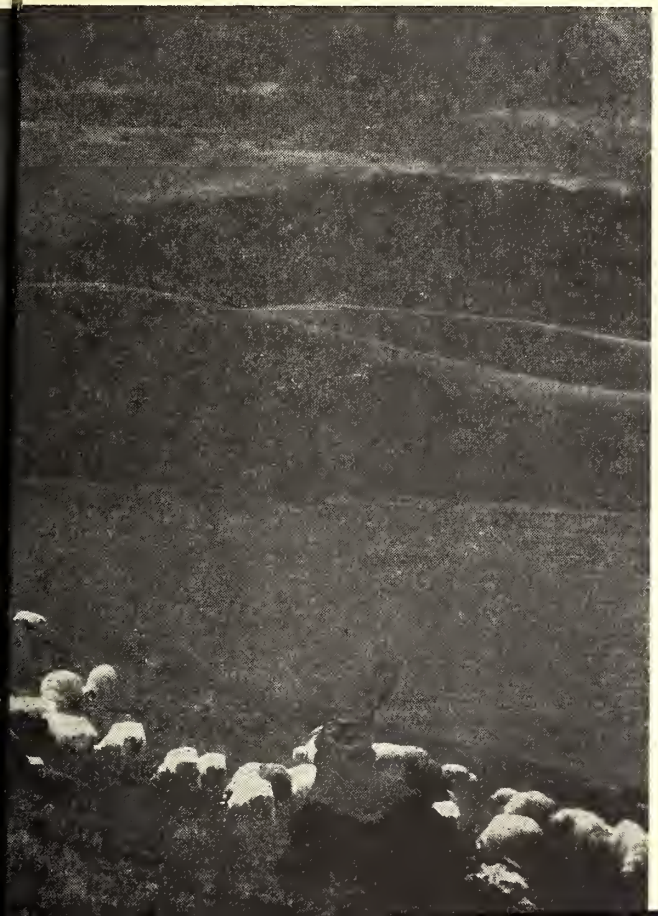
MARY STONER WINE

The angel of Jehovah came one night
To tell all men that Jesus Christ, the Lord,
Had come. So few saw him, so few adored
The Babe or felt the white celestial light.
So few saw hosts of angels come to bring
The love of God to all men everywhere.
So few, but they who saw were sent to share
The great glad news of Jesus, Savior, King.
O heralds of the Prince of peace, rejoice,
Go tell the greatest story ever told.
O Christly men, you messengers who hold
The news, go bring to men the Savior's voice.
You men who know join heaven's throng and bear
God's saving love to all men everywhere.



Anna Munch — Camera Clix

And in that region there were shepherds
out in the field
keeping watch over their flocks by night.
And an angel of the Lord appeared to them
and the glory of the Lord
shone around them
and they were filled with fear.
And the angel said to them,
"Be not afraid;
for behold,
I bring you good news of a great joy
which will come to all the people;



for to you is born
this day in the city of David
a Savior, who is Christ the Lord.

And this will be a sign for you:
you will find a babe
wrapped in swaddling cloths
and lying in a manger."
And suddenly there was with the angel
a multitude of the heavenly host
praising God and saying,
"Glory to God in the highest
and on earth peace among men with whom he is pleased."

Holy Night

Across the silent fields where sheep have grazed
The guardians of the flocks glance near and far;
During their faithful vigil, eyes upraised,
They see the black night brightened by a star.

Then light explodes — as if a million spheres
Should burst in galaxies from east to west
And unexpected brilliance summons fears
Enough to fill an awe-struck shepherd's breast.

So on this night above the Bethlehem plain
The glory of the Lord shines all around
And echoes of angelic song remain
Long after Judah's hills give up their sound.

O watchers of the heavens filled with light
Remember long the splendor of this night. — K.M.



H. Armstrong Roberts

When the angels went away from them into heaven,
the shepherds said to one another,
"Let us go over to Bethlehem
and see this thing that has happened,
which the Lord has made known to us."

And they went with haste
and found Mary and Joseph,
and the babe lying in a manger.

And when they saw it
they made known the saying
which had been told them concerning the child;
and all who heard it wondered
at what the shepherds told them.

A Visit to Bethlehem

JEAN HOGAN DUDLEY

Now when the world is torn by wars and fears,
And stinging doubts assail the minds of men,
Let us go back, this season, through the years,
And visit lowly Bethlehem again.

There with the shepherds on a song-filled night,
Let us walk gently to a manger stall,
And kneel, adoring, in a star's soft light,
Where sleeps the Child who is the King of all.

And as we kneel, may our awareness grow
How this small stranger, with his humble birth,
Was sent into our human ways to show
That love alone can heal the troubled earth.



Now when Jesus was born
in Bethlehem of Judea
in the days of Herod the king,
behold, wise men from the East
came to Jerusalem, saying,
"Where is he
who has been born king of the Jews?
For we have seen his star in the East,
and have come to worship him."

Sassetta
Religious News Service



H. Armstrong Roberts

When they had heard the king
they went their way;
and lo,
the star which they had seen in the East
went before them,
till it came to rest over the place
where the child was.

If the Star Should Shine Again

JEAN HOGAN DUDLEY

We, too, would have a shock of awed surprise,
These years of sputniks and of rocket flight,
If suddenly there glowed within the skies
A strange, new star that moved across the night.

Astronomers through telescopes would stare,
Headlines would break, and people, minds perplexed
By radio and television's blare,
Would wonder what catastrophe were next.

But would we, like the wise men, be content,
If all the scientific lore of earth
Found only that the great star slowly went
Above a stable where a child had birth?

When they saw the star,
they rejoiced exceedingly with great joy:
and going into the house
they saw the child with Mary his mother
and they fell down
and worshiped him.
Then, opening their treasures,
they offered him gifts,
gold and frankincense and myrrh.

The Starlit Trail

MARY STONER WINE

The Magi read the scrolls and watched the skies
To see the "Star of Jacob's scepter rise
From Israel." And over Judah's land
The shining symbol came. Through desert sand
And mountain majesties they did not fail
To watch and follow on the starlit trail.

How could they know? How could they understand?
How could they leave their homes and native land
In pursuit of a star? Were visions keen
Enough to give to him they had not seen?

The prophet spoke, their faith was sight. What need
Had they for more? Could they not trust and heed?
Had not God promised? Would he ever fail?
What need for more than heaven's starlit trail!

Not Truly Mine

ORA W. GARBER

Not truly mine, these gifts I hold;
I have them but by God's design —
My time, my talent, and my gold,
Not truly mine.

Back to their Giver I assign
These treasures prized since days of old.
Accept them, Lord, and own them thine.

These precious gifts, of worth untold,
I must not to my use confine.
They are, though by my choice controlled,
Not truly mine.

Regarding Foreign Aid



A Christmas party in a European refugee camp brings joy to a little girl. Many of the presents given to the children came from churches in the United States

Religious News Service

Thurl Metzger

AS EXECUTIVE secretary of the Heifer Project I have made six trips to Europe, three to Latin America, and one to the Far East in the past decade. I have talked with many individuals involved in technical assistance work, some under government auspices, others under voluntary agencies. In these observations on foreign aid I have made an especially careful attempt to be politically impartial. If my views are slanted it is natural that they should bend toward the Republican administration —I am a registered Republican.

Point Four, when announced by President Truman, caught the imagination of people around the world. It seemed that at last we had realized that the world is in a condition of revolution and that we had responded with the right combination of idealism and practicality. Modern means of communication brought the horror of World War II home to almost every family. Nearly every human spirit and conscience was affected by the overwhelming tragedy of war, and millions wondered if there were not a better way to live. Point Four offered the hope of a better way, and even before there was a program the phrase became an international byword.

The U. S. faced many problems in putting such a grand ideal into practice. We lacked experience. We had never been a colonial power and we had few administrators who were practiced in foreign service or facile in another language. Some tendencies toward extravagance appeared and some desire to make a big show. Critics seized on every blunder or excess as grist for derogatory articles and editorials. Manufacturers pressed the government to buy their products whether or not they could be used successfully abroad.

I am convinced, however, that from the beginning there was considerable progress, along with the failures. Men with high motivation sought employment in this field of government service. Many of those who were most adequately equipped had been associated with Christian missions or were the sons of missionaries. Point Four technicians became acquainted with private agencies working abroad, learning from them, and gave support to them. A friendly relationship developed between private agencies and government which set an example for people of other countries and cultures.

As an ideal and as a program, Point Four suffered a serious setback with the change of administration. Politics demanded changes of personnel and many men with valuable experience and high motives were dismissed. More serious

was the effect of the McCarthy hysteria, which in one aspect was the desperate last-ditch stand of isolationism. Qualified men lost interest in government service because it involved the ordeal of character assassination, and too often jobs were filled by men who had little understanding of the need and less comprehension of technical assistance as a way to meet the need.

Gradually the program lost its idealism and deteriorated. In spite of the President's frequent call to lofty aims and high purposes, our approach now seems negative and our motives often appear selfish. Foreign aid has become a tool in the fight against communism. Political groups abroad quickly learn that if there is no real Communist threat in their countries they had better create one in order to qualify for American aid. Opposition groups in those same countries charge subservience to American desires and say that we are buying friendship. This seems to be the case especially in Latin America.

We also show a tendency to assist the countries that will align themselves with us militarily, thus giving our foreign critics an opportunity to say that we are primarily interested in recruiting front-line soldiers to defend American shores. Even the surplus commodity program appears to many people to be an attempt at answering an aggravating problem of American overproduction rather than a religious concern for the welfare of people abroad.

It will be difficult to recapture the spirit of Point Four but I do not believe it is impossible. That the idea is still appealing is evidenced by the recent growth of Soviet interest in this field. I have also observed that though there seems to have been retardation in Washington there are still dedicated people in I.C.A. missions abroad. Such Americans are held in high esteem by the people of those countries. American voluntary agencies continue to administer effective programs and public support has been encouraging. The recent change in the administration of I.C.A. offers hope that our whole program of foreign aid may yet realize our best intentions for it.

I believe that Americans would support an expanded program of foreign aid, especially if they were convinced that it was honestly administered and geared to the needs of people abroad. This belief is bolstered by the fact that there has been a steady increase of interest in and support of the Heifer Project, which the churches have carried on for so long. If channels in Washington are cleared and obstructions removed, much more can be done.

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Harmonious Living

S. G. Fahnestock

WHY should the idea of greatness through service, taught by the church for many centuries, have so largely failed to produce happy, harmonious living? Perhaps we have failed to appreciate, accept, and demonstrate its value to the individual and to society. Perhaps we were ready to acknowledge faith in Christ and to approve his teachings, but were unwilling to accept and to share his spirit.

Perhaps like the lawyer referred to in Scripture we wanted to limit the definition of the term *neighbor*. Perhaps we preferred to live among a select circle of friends, with little or no regard for those outside our circle. We were willing to apply divine truth, but only in the setting of our own choosing, the inner circle of special friends and associates.

A young man was told that among his ancestors was a member of a royal family. He was happy to know that he was sharing with royalty. But as he grew older that limited circle became too small. He was missing so much of value that lay beyond the limits of his ancestral heritage.

Some years later he was permitted to attend college and to share the richness of a larger fellowship, the quality and scope of which far surpassed his previous experiences. This larger world provided a greater breadth and depth of understanding. It greatly enriched his personality.

But still there was something missing from his life. Gradually he began to associate with those whose motives for living included the sharing of self for the betterment of others. Soon Christian ideals, Christian fellowship, and Christian service brought a new significance to life.

Increasing contacts brought ever-expanding horizons until a genuine concern for people of all nations and races strengthened his convictions. He could no longer be satisfied with a limited circle of loyalties, for he shared a royalty of spirit with Christ, which includes the hopes and aspirations of people in all walks and circumstances of life. The spirit of him who came to serve all mankind had transformed his life.

The history of the truly great reveals that when a person determines to accept the Biblical teachings without reservations or restrictions, when they share Christ's spirit, life takes on new meaning, and destructive fears and tensions disappear. Such was the experience of the apostolic church until the combined impact of devoted living caused the mighty Roman Empire to acknowledge the supremacy of the Christian way of life. Devotion and dedication such as they manifested in their day can be just as dynamic in dealing with the problems of our day.

KINGDOM GLEANINGS

Word has just been received that the districts of Southern Virginia and Eastern Virginia are looking at possible new campsites.

M. R. Zigler sailed from Bremerhaven, Germany, on Dec. 8, and arrived in New York on Dec. 16. He is presently at the home of his daughter, Mrs. John T. Glick, Jr., at Broadway, Va.

Vernon and Jacquelin Stern began work on the first of December as directors of the Brethren Volunteer Service project at the Pilot House in Baltimore, Md. Both had just completed a year of service at this same project.

Don and Arwilda Ballinger of Marion, Ohio, have accepted the directorship of the Brethren Volunteer Service project at the North Avenue Community Center, Fresno, Calif. They will begin their work on the first of January. Both are former BVS'ers.

Nevin Zuck, pastor of the Elizabethtown church, Pa., has been named chairman of the next Pennsylvania State Pastors' Convention, to be held Nov. 10-12, 1959, in Harrisburg. Serving as assistant chairman of the conference will be Paul A. Remick, pastor of the Christian church of Lemoyne, Pa., who has contributed several articles to this paper.

Nearly all of the 30,000 Indians and 16,000 Eskimos in Alaska have been converted to Christianity, a Roman Catholic missionary who has served in the 49th state for two years reported. Father Pasquale Spoletini, S.J., said that about one third of the converts are Catholics. He said that the missionaries' main task in Alaska now is to consolidate gains already made, adding that "our biggest job" is to build new schools for the converts.

Congregations and individuals sent $130,169 to the Brotherhood Fund treasurer during the first two months (October and November) of this fiscal year. This is a gain of 57% over the same period one year ago. Although this is a significant increase, it is $63,765 short of the new level set by the 1955 Annual Conference when it urged that we double our 1954-55 giving in the year beginning Oct. 1, 1958. It is important for each treasurer to remit his congregation's Brotherhood Fund giving each month.

The Rev. Jameson Jones, nationally known leader in youth affairs of the Methodist Church, visited the campus of Manchester College on Dec. 3. He addressed the student body during the regular morning chapel hour and was the speaker at the evening meeting of the Manchester Christian Association. He also met informally with various student groups and classes, particularly the classes in creative writing and speech. Mr. Jones is editor of Motive, magazine of the Methodist Student Movement, and is a member of the staff of the division of educational institutions of the denomination's General Board of Education.

The Veterans Administration reports that 255 disabled veterans of the Korean War have become clergymen. An occupational survey of 51,639 veterans who were discharged with permanent disability resulting from wounds, illness, or injury during the 1950-53 conflict discloses that twice as many have prepared themselves for professional or skilled managerial positions as do men in the U.S. population at large.

The crews of the Golden Rule and Phoenix, the two ketches which sailed to protest the Eniwetok nuclear tests last summer, left New York by plane for Geneva where they plan to urge United States, British, and Soviet delegates attending the disarmament conference to end nuclear weapons testing. Albert Bigelow of Cos Cobb, Conn., skipper of the Golden Rule, said: "The hopes of mankind are centered in Geneva. . . . We sailed into the Pacific to speak to the conscience of men. We go to Geneva to say now is the time to encourage and support the men at Geneva."

A new thirteen-week series of television dramas, under the theme, This Is the Answer, will be launched on key stations across the country on Jan. 4 in connection with the Baptist Jubilee Advance. Called Televangelism 1959, the weekly programs will show dramatically how the Christian message can help people meet the problems of everyday living. They will seek to introduce Christianity in the homes of "unchurched" viewers without any "preaching." The half-hour films were produced under the auspices of the Southern Baptist Convention's Radio and Television Commission and photographed in Hollywood by Family Films, Inc.

Many people send Christmas cards to conscientious objectors in prison. Cards should list the sender's name and address, but no personal message can be included. The names and addresses of the six men in U.S. prisons are: Johnny Freedom, Federal Correctional Institute, Englewood, Colo.; Nick A. Klubnikin, Federal Correctional Institute, Terminal Island, Calif.; Jonas W. Holt, Federal Correctional Institute, Allenwood, Pa.; Robert Smith, Federal Correctional Institute, Petersburg, Va.; Daniel Stauffer, Federal Correctional Institute, Danbury, Conn.; Mose L. Swartzentruber, Federal Correctional Institute, Mill Point, W. Va. In addition to these Americans, the War Resisters International list shows men in prison in a number of other countries: in Belgium, sixteen; in France, forty; in Great Britain, seven; in Italy, twenty. There are also Jehovah's Witnesses in prison in both Denmark and Holland, but the exact number is not known.

Daily Bible Readings

Dec. 22	James 1:1-27
23	1 John 3:1-24
24	John 1:1-18
25	Luke 2:1-52
26	John 1:19-34
27	John 1:35-51
28	John 4:1-26
29	John 4:27-42
30	Heb. 11:1-16
31	Heb. 11:17-40

Brotherhood Theme: Brethren Under the Lordship of Christ

Radio and TV Programs

National Radio Pulpit, NBC, Sundays, 10:05 to 10:30 a.m. (EST). Dr. Ralph W. Sockman will speak on God's Gift to You on Dec. 21 and When We Work Together With God, on Dec. 28.

Art of Living, NBC, Sundays, 9:15 to 9:30 a.m. (EST). Dr. Norman Vincent Peale has chosen for his topics on Dec. 21 and 28 What Makes Christians Merry? and Get Ready for Wonderful Tomorrows.

Pilgrimage, ABN, Sundays, 1:30 to 1:55 p.m. (EST). Dr. John Sutherland Bonnell and Dr. Alcwyn Roberts will continue to carry on their conversations about the application of Christian principles to family life. On Dec. 21 they will discuss Christmas in the Home and on Dec. 28 Handling Money.

Africa Today, NBC, Wednesdays, 10:05 to 10:30 p.m. (EST). On-the-spot recordings in mission stations, hospitals, schools, radio stations and government posts in more than a dozen areas across Africa form the base of a vivid new series of six or more documentary radio programs. The series begins Jan. 7.

Look Up and Live, a CBS television program each Sunday, 10:30 to 11:00 a.m. (EST). The Protestant segment of this series returns to the air on Jan. 4 for eight weeks. As presently planned the January programs are: 4th, a drama, The Delinquent, the Hipster, and the Square; 11th, a depth study of The Delinquent; 18th, a depth study of The Hipster; 25th, a depth study of The Square.

Ruth Hersch reports on

The Eighth National Assembly of United Church Women

It was with real anticipation and delight that I boarded the Continental airship with Mrs. Harold Fasnacht on the morning of Oct. 27, to head toward Denver to attend the eighth National Assembly of United Church Women. Actually this adventure was a series of "firsts" for me. It was the first time I had ever flown. It was the first time I had ever been to Denver. It was the first time I had ever been to an Assembly of United Church Women. It was the first time I had met with our National Council of Women's Work. It was exciting and challenging.

There were 1,575 women present from the United States and Hawaii, 500 men, and 800 single admissions reaching a total of 2,875. Except for our own denominational conferences, I have never felt more a part of such a large group. Each person seemed to feel an urgency and dedication to the task that was set before us — to deal with the broad Christianity and Freedom program of study and action.

Naturally Christianity and Freedom embraced many areas of our lives. Our work and study needed to be defined and was found within this framework: Christian Citizenship, Ecumenical Outreach, United States Policy Based on Partnership, The Power and Pressure of Advertising, Integration, Minority Groups in the United States of America, Steps to Build Security, Responsibility to Mass Media. Our morning work groups focused our thinking, exploring, and sharing together on concerns in these areas. The culmination of our ideas, in collaboration with the recommended action of the official body, were embodied in the resolutions which were adopted by vote of all delegates.

The opportunity to come into contact with the delightful and interesting Christian women from Colombia, Ghana, Ceylon, Sudan, Burma, India, Western Samoa, Indonesia, Nigeria, and Jamaica — thirty-five overseas guests in all — was an experience to be treasured always. In direct proportion was the joy of making new friends of many church women, not only next-door neighbors but women all across the United States.

The thought-provoking messages of the main speakers gave us over-all objectives by which we could stretch and grow, not only individually but denominationally and ecumenically as well. I think often of these words spoken by Rajkumari Amrit Kaur, one-time secretary to Ghandi, "I pray that we may be given the strength, the grace, and the wisdom to undertake the responsibilities of the freedom Christ has given us and help usher in a new era for mankind."

The eighth National Assembly of United Church Women made studied progress toward Christianity and freedom.

The Church Calendar

December 21

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Joy at the Savior's Birth. Luke 1:26-56; 2:1-20. Memory Selection: My soul magnifies the Lord, and my spirit rejoices in God my Savior. Luke 1:46-47 (R.S.V.)

Dec. 26-31 Southeastern Region recreation laboratory, Brethren Service Center, New Windsor, Md.
Dec. 26-31 Eastern Region recreation laboratory, Elizabethtown College, Elizabethtown, Pa.
Dec. 29-31 Brethren Student Christian Movement conference, La Verne College, La Verne, Calif.
Jan. 2-4 Southern Ohio youth winter conference, Salem
Jan. 2-4 Virginia interdenominational youth convention, Richmond, Va.
Jan. 4-11 Week of Prayer
Jan. 18-24 Church and Economic Life Week
Jan. 19 Southern Ohio commission on ministry sectional meeting, East Dayton
Jan. 20 Southern Ohio commission on ministry sectional meeting, Piqua
Jan. 21 Southern Ohio commission on ministry sectional meeting, West Alexandria
Jan. 22 Southern Ohio commission on ministry sectional meeting, Greenville
Jan. 25 — Feb. 1 Youth Week
Jan. 26-29 Ohio state pastors conference

With Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Wilmer R. Petry of Akron, Ohio, in the Prices church, Antietam congregation, Pa.

Gains for the Kingdom

Three baptized in the Albright church, Pa.
Twenty-one baptized in the Henry Fork church, Va.

News and Comment From Around the World



Religious News Service

Don Murray received individual honorable mention in the 1957 Lane Bryant Awards for his work with the Homeless European Land Program (HELP). Because he could not be present to receive the plaque, Kenneth Kreider (left), one of the first volunteers in the program, received it for him. Speaking for Don Murray, Brother Kreider said, "HELP will be only a substitute for the true solution to the refugee's plight. . . . When we pursue a humanitarian refugee immigration program that will take into our communities these people for whom life in their own land had become spiritually repugnant and mortally dangerous, then will a true and final solution to the refugee dilemma be found." Shown also are Raphael Malsin, president of Lane Bryant, who presented the awards, and Mrs. Katie Louchlein, vice-chairman of the Democratic National Committee, who spoke. Lane Bryant Awards are made each year to an individual and to a group for exceptional voluntary efforts in behalf of the community

Religious Leaders Again Urge Halting Nuclear Testing

Halting of nuclear weapons testing by the U. S., the Soviet Union and Great Britain, and the establishment of a permanent international inspection system to maintain the moratorium was urged in a petition signed by a number of world-famed religious leaders.

Originated by the National Committee for a Sane Nuclear Policy, the petition was directed to representatives of the three nuclear powers now holding a conference on nuclear weapons in Geneva, Switzerland. Among the religious leaders signing the petition were Albert Schweitzer, Martin Niemoeller, Martin Luther King, and Toyohiko Kagawa. At least 100,000 signatures were sought for the petition during one week before it was flown to Geneva.

Antimerger Congregationalist Group Hits "Centralized Authority"

A resolution deploring "centralized authority and the depersonalizing of the individual" was adopted by the National Association of Congregational Christian Churches at its fourth annual meeting in Detroit, Mich.

The resolution reaffirmed the association's "religious independence and freedom of conscience to the end that Protestant Christianity may continue to be profoundly enriched by Congregational Christian ideas."

Formed in 1955, the Association comprises churches which plan to remain outside the union of the Congregational Christian General Council with the Evangelical and Reformed Church. The Association claims a membership of 171 churches with a constituency of about 70,000.

Korean Presbyterians Urge Speedy Reunification of Nation

Speedy reunification of North and South Korea was urged in a resolution adopted by the forty-third annual General Assembly of the Presbyterian Church in Korea.

The resolution stressed that the division of the country in 1945 has resulted not only in disappointment but in daily tragedy. It said that whereas South Korean churches have grown in strength by more than eighty per cent, more than half of the congregations located in the northern part of Korea are denied freedom of faith. The resolution said, "We make our appeal with hope that the United Nations will enable us to accomplish the unification of the Republic of Korea at the earliest possible time.

Americans Smoked 425 Billion Cigarets in 1958

The U. S. Department of Agriculture has reported that Americans will smoke a record number of cigarets this year. The Agriculture Department estimated that consumption will reach 425 billion cigarets, or more than 21 billion packs, compared with 409 billion cigarets last year. This is a rate of 3,523 cigarets per capita for the U. S. population 15 years of age or over.

At the present rate cigaret consumption will reach 550 billion a year by 1975. A cigaret manufacturers' group, the Tobacco Institute, has complained that "tobacco has always been a target of extraordinary economic discrimination," and indicated that the industry will seek tax relief from Congress, contending that nearly two billion dollars a year in taxes are collected off cigarets.

EKD Urges Employment of African, Asiatic Pastors

The employment of African and Asiatic pastors to improve the spiritual care of their compatriots studying at West German universities has been urged by the Standing Committee for the Care of Foreign Students of the Evangelical Church in Germany.

The committee said the measure was necessary to overcome difficulties encountered in the church's foreign student care program. The difficulties come not only from the frequent failures of Germans to realize the inner tensions which the young Africans and Asians experience, but equally from strong racial prejudices among the colored groups themselves.

The Protestant and Roman Catholic churches in Germany have developed special programs to aid foreign students in the country, who number over 20,000 at pres-

ent. They have assigned chaplains to the foreign students and also have urged parishes and individual members to meet the youth and help them overcome their sense of isolation.

New Society to Disseminate Knowledge About the Bible

A society for the dissemination of Biblical knowledge among Jews throughout the world has been founded by the Israel Society for Biblical Research with the support of scholars and leading figures in all spheres of spiritual and cultural life in Israel.

The founders have set themselves the aim of organizing regular study groups for young people and adults in Jewish communities. The society will endeavor to raise the standards of Bible teaching among Jewish communities throughout the world, grant scholarships to students and research workers, and assist in the publication of their works.

1959 DEKT Rally to Stress Unity

The unity of believers in a divided country will be stressed at the German Evangelical Church Day rally to be held in Munich next Aug. 12-16. The theme of the rally, "Ye Shall Be My People," holds special importance for German Christians at a time when "the separation line which divides the nation in two is continuously deepening and even the terminology in the two parts is no longer identical."

More than 500,000 German Protestants and delegations from Protestant churches throughout the world are expected to attend the giant rally. Church officials voiced the hope that 30,000 Evangelical Christians from the Soviet Zone of Germany will be permitted to travel to Munich for the occasion.

Bingo Wins in New York by a Two to One Margin

By a margin of two to one, voters in New York approved a city law permitting bingo games operated by religious, charitable, fraternal, and similar nonprofit organizations.

In 1957 voters in the state approved a constitutional amendment which legalized bingo in communities approving the game in local referenda. Since then more than 500 cities, villages and towns have voted for bingo. The amendment was opposed by Protestant groups led by the New York State Council of Churches and the Protestant Council of the City of New York. Some Jewish religious groups also opposed it.

Nebraska voters approved a constitutional amendment to legalize bingo games operated by nonprofit groups. The amendment was opposed by the Nebraska Council of Churches and by Protestant ministers who campaigned against it from their pulpits. It permits the playing of bingo games conducted by nonprofit groups, many of which are religious, in existence for more than five years.

Free Methodists Plan World Church Organization

The creation of a world-wide Free Methodist Church body by bringing into full fellowship with the parent organization its present mission conferences was voted by the church's board of administration recently.

The board took the first step toward the new type of structure by approving a World Planning Council and electing a North American Panel. Other national panels are expected to be named to plan the reorganizations.

The early organization of largely autonomous national churches is contemplated. These churches are now under the direction of the denomination's missionary department. The world membership of the church exceeds 90,000, more than one third of which is in mission areas.

Protestants, Catholics Mark Date of Anti-Jewish Riots

Dr. Ernst Wilm, president of the Evangelical Church of Westphalia, in Germany, and one of the speakers at the Church of the Brethren anniversary convocation in Schwarzenau, recently accused many Germans of closing their eyes to the past. He spoke during ceremonies at a Jewish cemetery to mark the twentieth anniversary of Adolf Hitler's anti-Semitic program known as Crystal Night.

Dr. Wilm said that it is necessary to state with pain, grief, and anger "that there are still many people in Germany who in self-righteousness and arrogance, do not want to hear anything about the violence and injustice of Nov. 9, 1938." On that day, German streets were carpeted with crystals of broken glass after Nazi fanatics burned or wrecked about 200 synagogues, smashed and looted thousands of Jewish places of business, murdered many Jews, and arrested 20,000 others. The event ushered in Hitler's all-out era of persecution of the Jews.

Memorial services were held at synagogues in German cities and sermons on anti-Semitism were preached in hundreds of Roman Catholic and Evangelical churches during the recent anniversary. In a message of sympathy, West German President Theodor Heuss stressed that observance of the anniversary was important "because the number is increasing of those who would like to forget about it or who have already forgotten."

Taxes Paid by Nonprofit Groups Decline

Collection of the unrelated business income tax from otherwise tax-exempt organizations, many of which are church affiliated, declined in the fiscal year that ended June 30, according to the U.S. Internal Revenue Service. The tax on unrelated profit-making businesses conducted by nonprofit organizations accounted for only one dollar out of $10,000 of the more than 20 billion dollars collected in corporation income taxes.

Ancient Caesarea to Be Reconstructed

Ancient Caesarea on the Palestine coast, built by Herod the Great and named after Roman Emperor Caesar Augustus, is slated for reconstruction. Plans for a new modern city on the site of the historic port have been announced. The medieval ruins dating from the Crusades will be restored as a tourist attraction.

It was in Caesarea that Peter baptized the centurion, Cornelius, Philip the evangelist resided, and the Apostle Paul often sojourned and was imprisoned two years before being taken to Rome.

Presbyterians Begin Study of Theme for World Meeting

Twenty-five theological seminaries as well as local church groups are taking part in a long-term study of the theme of the next meeting of the General Council of the World Presbyterian Alliance. The meeting

will be held next summer in Brazil.

The theme of the meeting is "The Servant Lord and His Servant People." Study materials for Presbyterian seminaries and churches have been prepared by the Alliance's theological secretary, Lewis S. Mudge.

Lutheran Doctrine Depicted in Ads

Doctrines of the Lutheran Church are depicted in a series of fourteen advertisements made available to Lutheran churches for placement in newspapers. Produced by the United Lutheran Church in America for its 4,500 congregations, the advertisements will be offered to the seven other Lutheran denominations affiliated with the National Lutheran Council. The advertisements attempt to state positively the Lutheran faith.

See U.S. Racial Problems Hindering Mission Programs

Three Methodist bishops from abroad recently pointed out that racial problems in the United States are hindering the work of the church's mission program in foreign countries.

Bishop Ferdinand Siggs of Geneva, Switzerland, said that integration problems in the U.S. are carefully noted abroad and are interpreted as a normal weakness. He said that in Warsaw on the day the Little Rock integration issue exploded Secretary of State Dulles was caricatured as pushing the problem aside in his attempt to sell "freedom" to the world.

Bishop Sante U. Barbieri of Buenos Aires, Argentina, reported that in South America there is a variety of opinion on the matter and that two of the largest newspapers in Argentina have noted discrepancy between the specific incidents of violence reported and the general attitude of the American people.

Bishop Gabriel Sundaram of Lucknow, India, observed that the United States integration evils are pictured in detail in his country and have confused the people. He said that missionaries have worked to break down India's caste system and to raise the standards of the untouchables and yet have the race question in their own country.

Experiments in Student Evangelism Launched

Experiments in student evangelism will be carried out on ten college and university campuses during 1958-59 by the Mission to the Academic Community of the American Baptist Convention. Mission efforts will work with the community in which a school is centered, and with students, faculty, and administrators. New techniques in campus evangelism will be tried out, and a continuing program established.

Hays Offers Formula for Handling Racial Problems

Representative Brooks Hays of Arkansas, president of the Southern Baptist Convention, who was defeated for re-election by a segregationist write-in campaign, offered a three-point formula for handling the South's racial problems upon which he said he hopes all churchmen can agree.

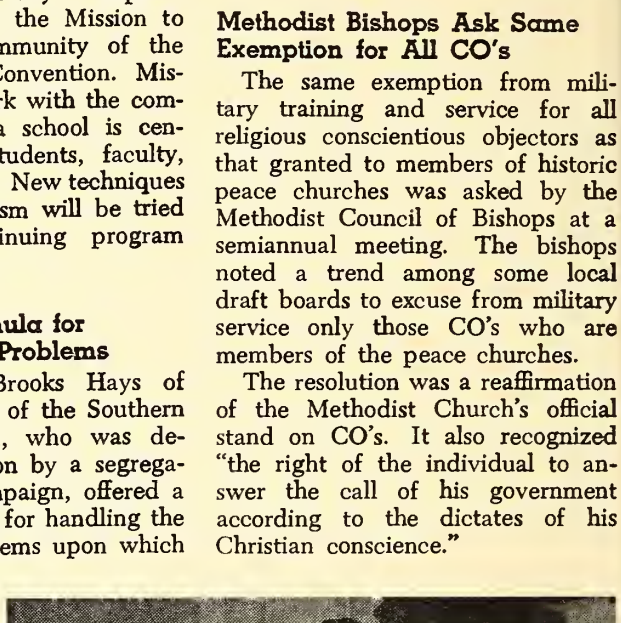
Mr. Hays said, "First, we should seek nonviolent solutions to all problems. Second, we should not seal the lips of our ministers, and third, we should seek to do justice in individual situations." Speaking of the freedom of the pulpit, he said that the right of ministers to free expression should be defended on both sides of the segregation issue.

The congressman lost his seat when Governor Orval Faubus and his supporters sprang a well-planned and heavily-financed campaign against him in the last week before the Nov. 4 general election.

Methodist Bishops Ask Same Exemption for All CO's

The same exemption from military training and service for all religious conscientious objectors as that granted to members of historic peace churches was asked by the Methodist Council of Bishops at a semiannual meeting. The bishops noted a trend among some local draft boards to excuse from military service only those CO's who are members of the peace churches.

The resolution was a reaffirmation of the Methodist Church's official stand on CO's. It also recognized "the right of the individual to answer the call of his government according to the dictates of his Christian conscience."



Floyd E. Bantz (kneeling) was installed as executive secretary of the Western Region at a special service held during the recent conference. Norman Baugher, general secretary of the General Brotherhood Board, outlined the church organizational structure and the importance of the region in that structure and the qualifications needed for an executive secretary of a region. James Beahm, chairman of the Regional Board, gave the charge to Brother Bantz and the conference group made up of representatives from all the districts. The climax of the service was the laying on of hands by Leland Wilson (left, standing), chairman of the executive committee of the region, and James Beahm

News Briefs

Possible equipment of the Swiss army with nuclear defensive weapons was opposed in a resolution endorsed by 300 members of the Swiss Reformed Church Pastors Association. The resolution said, "Our obedience to Holy Scripture forbids us to take up weapons which irreparably damage God's creation in a hitherto unknown way."

Increasing pressure to sever connections with religion is being exerted upon students at teachers' training centers in East Germany. Not only are religion and the church derided and atheism promoted, but the discontinuation of church membership is being made a prerequisite for getting teaching jobs.

Some 1,000 church and lay workers celebrated the fiftieth anniversary of the Country Life Movement by considering the problems facing both the rural and the new ex-urban churches. The annual Convocation on the Church in Town and Country sponsored by the National Council of Churches was held late in October in York, Pa.

A Japan Church World Service rescue team composed of sixty-two persons helped to clear debris and rebuild damaged homes following two disastrous typhoons near Tokyo. The workers are mostly Christian students. They volunteered and went to work immediately to dig out the inundated Shizuoka Prefecture, where more than 1,000 people lost their lives.

President Theodor Heuss of West Germany recently presented $14,000 on behalf of his government to help rebuild Coventry Cathedral, which was destroyed by Nazi bombers during World War II. The seventy-four-year-old President was the first German head of state to visit England since 1907.

The Conservative Baptist Association of America claims that it is starting new churches on the average of one every two days. The Association expects to reach its goal of 408 in 1958. This is an effort to start 408 new churches from July 1957 to Dec. 31, 1958. Some 200 churches have been started thus far in the period.

Protestants, Catholics Hasten to Denounce Anti-Semitic Demonstrations

PROTESTANT AND ROMAN CATHOLIC authorities around the country have joined Jewish leaders in denouncing what appears to be a growing wave of anti-Semitic demonstrations in the South and other sections of the country.

At the same time, legislators and law enforcement bodies have stepped into the picture to crack down on those responsible, and to protect clergymen whose lives may be threatened by the activities of hate-mongers.

Religious spokesmen promptly endorsed the sentiments of President Eisenhower, who said that "freedom of worship is inherent in human liberty" and "we will not countenance the desecration of any edifice that symbolizes one of the great faiths."

The President was referring to the bombing of the Temple of the Reform Jewish congregation in Atlanta, Ga., the fourth of such incidents in the South in little more than a year. At the President's request, the FBI joined in investigating the outrage, and indictments were quickly brought against five suspects under a Georgia law which permits the death penalty.

Many incidents of relatively minor attacks on synagogues have been reported in various parts of the country in the past several months. A homemade bomb shattered windows and scarred the interior of the Anshai Emeth temple in Peoria, Ill. Threats have been made meanwhile to bomb a Jewish center in Morristown, N. J., and a Unitarian church in Arlington, Vt., where a rabbi was scheduled to speak.

However, it was mainly the bombing of the Atlanta synagogue, causing damage estimated at $200,000, that precipitated the present nationwide wave of indignation.

Civic authorities also have raised their voices condemning the anti-Semitic outrages and demanding that those responsible be tracked down. At the same time, they called attention to a new flurry of "hate sheets" seeking to stir up racial and religious hatreds in every section of the country.

In Washington, D.C., Rep. Victor L. Anfuso (D.-N.Y.) announced that he will introduce legislation in the next session of Congress to provide the death penalty for anyone placing a bomb in a house of worship, a public school or other public buildings.

Mr. Anfuso, a prominent Catholic layman, said he would sponsor legislation to ban distribution of hate literature from U.S. mails, particularly publications which tend to incite religious or racial animosity.

Atlanta's Protestant and Catholic leaders lost no time in condemning the bombing of the synagogue. One Presbyterian minister described it as "an abominable act that reflects the end results of rabble-rousing and the irresponsible shouting on the part of many people."

At the same time, the Georgia Council of Churches called upon the "constituted civil authorities of Atlanta and the State of Georgia to use every agency at their command in an effort to bring the individual or individuals responsible for this crime to speedy justice."

Other groups which condemned the Atlanta outrage included the executive committee of the Christian Life Commission of the Southern Baptist Convention, the Great Worcester Area Council of Churches in Massachusetts, and the Catholic Interracial Council of New York.

The Baptist group blamed the acts of violence against minority groups on "inflammatory statements and defiant acts of certain elected public officials" which had "encouraged disrespect for constitutional government and law, and fostered a spirit of rebellion and lawlessness."

The same apparent tie between anti-Negro sentiment in the South and the attacks on the Jewish temples was noted also by the Catholic organization. It said that individuals and groups who openly defy the law over segregation were "accessories before the fact" in the bombing of the Atlanta synagogue.

Dr. Paul J. Tillich, professor of theology at Harvard University, warned that the bombing of the synagogues during the current unrest in the South "follows very much the pattern experienced in Germany during Hitler's rise to power."

In Charlotte, N. C., Evangelist Billy Graham told an audience of 12,500 persons that Christians should use their influence to stop the bombing of schools, churches, and synagogues by "hate groups who are taking advantage of present racial tensions." — *Religious News Service.*



Luoma

A scientific study of the facts about alcohol will convince a group of young people without the antagonism of "thou shalt not"

SOCIAL WELFARE

Parents and Alcohol

Shirley Pollock

FOUR out of every five college men and two thirds of the college women who drink had their first taste before they entered college. This precollege influence is revealed by Robert Straus and Selden D. Bacon in a study of the drinking habits and attitudes of college and university students, made as a part of the larger study by the Center of Alcohol Studies of Yale University during the past twenty years.

Nine out of ten of the men students who drink reported that both of their parents drink. While among the men who said that both parents abstain, only fifty per cent use alcoholic beverages.

These figures definitely show that parental example is a major factor in drinking by young people. Especially among the women students is the relationship noteworthy.

When both parents drink, eighty-three per cent of the female students drink. When both parents abstain, only twenty-three per cent of the girls drink.

Another indication of the influence of parents concerns the advice offered youth on whether to drink or not to drink. These same students were asked if they had ever received "specific advice concerning the use of alcoholic beverages." More than ninety per cent reported "Yes." And nearly half said that this advice was for total abstinence.

However, the effectiveness of this advice varied drastically, according to the source. When advice to abstain came from the family, only sixty per cent of the men drank, as compared with eighty-two per cent who reported that they had received no advice to abstain — from any source. But when advice had come from the church (and not from parents) eighty-four per cent of the men drank. And ninety per cent drank in spite of advice for abstinence from schoolteachers (but not from the home or church).

In other words, only the advice from parents had any positive effect on the abstinence of these men students. Advice from church or school, and not from the family, appears to have been less effective than no advice.

Parental advice, however, creates even more abstainers among women students. Only a third of those advised against drinking by their families were drinkers, as compared with sixty-five per cent of those women who received no advice. Fifty per cent of these students drank even though the church (but not their parents) had advised abstention. Seventy-seven per cent of those advised by school authorities (but not by parents or church) paid no heed. Again, as with the men students, advice coming from the schools is less effective than no advice. However, church sanction is associated with more abstinence among the women than among the men students.

It all adds up to the importance of parental influence — over and beyond the church and the school.

It is certainly not surprising that young people should follow the example of their parents in deciding whether to drink or not to drink. In many instances it is not even a decision. Dad and mother may have always had alcoholic beverages on hand.

On the other hand, it may not be an issue because neither family nor friends drink. As long as these young people stay within their own social group, they pattern after the familiar.

But life is not that simple. TV has brought the alcoholic commercials into every home. Youth is faced with conflicting pressures and motivations in regard to drinking. Our young people live in a nomad society where 500,000 families moved from one state to another this past year. Teen-agers join the armed forces. Colleges are overflowing. The family circle is widened into a universal circle where customs are foreign. Sanctions are conflicting.

Yet, in spite of the change of pace and social patterns which each new environment brings, parents have set the example in the beginning. Statistically we can see how much it counts — at least in student decisions — in whether to drink or not to drink.

But why the high incidence of drinking among college men whose parents abstain (fifty-eight per cent)? And why the negative reaction to the advice for abstinence from the church and school?

Of course, the latter can be explained by pointing out that the sanctions of these organizations were not backed by the parents. When a child sees his family drink, the church or school advice to abstain opposes his natural home loyalties.

Only a Moral Issue

However, there is a question that may account for the half successes of advice for abstinence even from parents. Have we made drinking a moral issue only?

Think back to your own teens. Did you want to be a goody-goody just for the sake of being good? Maybe in your own experience drinking was not the issue — but something was. If your folks took a dictatorial attitude — *thou shalt not* — that was exactly what you wanted to do most.

The point is, when drinking is presented as a moral issue only, it creates an antagonistic response from certain teen-agers today, just as it did a generation ago. They drink to be smart or simply because they know they should not.

However, the scientific facts about drinking interest these same youth who react antagonistically to the moral approach.

Telling a young man that he will "go to hell" if he drinks won't stop him from drinking. Showing him what a "hell on earth" his drinking can cause his family and friends will convince him if anything will.

Abstinence Made Attractive

Advice for abstinence must be forthright and attractive to counteract the skillful brainwashing of today's beverage alcohol industry advertising.

A three-column, fourteen-inch ad entitled The Other Side of the Alcohol Ads ran in the Daily Mining Gazette in Houghton, Mich. It was paid for by the ministers of the Portage Lake area. Short paragraphs and dramatic statistics challenged the usual "claims" of the liquor concerns. How many young people read this picture story, we do not know. But we commend the vision of the men who were willing to use modern, scientific advertising to make their appeal for total abstinence.

One paragraph read, "The National Safety Council predicts that approximately 10,900 Americans will lose their lives in 1956 in traffic accidents caused by liquor."

The manager of station WMRP at Flint, Mich., says that he has continually asked temperence groups for radio programs, but that they are not available because the organizations do not have the money and the personnel to produce even the simplest program for radio or TV.

The very mediums which would reach our youth most effectively are thus ignored because too many of us parents and church members, in spite of our own abstinence, have not had enough courage and social conscience to speak out with conviction. We have kept the issue on a personal moral basis, becoming complacent when we have settled the alcohol question for ourselves and refusing to open our eyes to its various facets.

Even though no TV or radio advertisements or shows for abstinence announce their presence in our homes, magazine articles revealing the case against the beverage alcohol industry give us some good ammunition. For instance, the U.S. News and World Report, Aug. 26, 1955, produced a convincing, graph-illustrated account of What You Should Know About Drinking, by Ralph A. Habas. The information is from his book, How to Live Without Liquor.

If as families we could hand material like that to our teen-agers and discuss it at the dinner table, our advice for abstinence would be scientifically loaded.

A Scientific Study by Youth

With proper motivation by parents, a group of young people can conduct a scientific study of these facts about alcohol that will convince them without the antagonism of "thou shalt not."

An example of such a study stems from the concern of a coach whose basketball players were injured when a truck plowed into the school bus which was transporting the team to a game. The driver of the truck confessed that he had stopped for a few beers shortly before the accident.

Stirred by this unnecessary tragedy, the coach stimulated a group of students and teachers to find out all they could about the alcohol problem. From a great mass of information, they collected reliable, accurate material that com-

The World Day of Prayer materials for Feb. 13, 1959, are available at the Church of the Brethren General Offices, Elgin, Ill. The deadline for orders is Jan. 15. Order promptly.

Worship Service for Adults and Young People, 5c

Call to Prayer and Project Folder, 4 pages, 100 for 50c

Guide for Leaders with speakers information, 15c

Poster, two colors, 11 x 17 inches (horizontal), 10c

Dramatic Presentation (This Noble Permanence), 5 copies recommended, 15c

The Gift of Prayer, 48 pages, 40c

The Day Thou Gavest — the story of World Day of Prayer, 80 pages, 85c

World Day of Prayer Map, five color, 25c

Suggested Newspaper Story, 15c

Radio and TV Spots, 4 pages, 20c

Emblem Seal, sheet of thirty (sold only in sheets), 15c

manded the respect of students and parents alike.

Among other things, they discovered that the chances of occasional drinkers becoming addictive drinkers is one in seventy, and that their chances of becoming problem drinkers is much more serious – about one in fifteen.

The conclusion of the group's findings regarding becoming an addictive drinker boils the question down to this: "The person who joins the fifty million adults who are total abstainers runs no risk from liquor, while the person who joins the sixty-four million who drink is taking a risk."

When young people are motivated to gather facts like these about alcohol, they take their findings seriously.

Yes, we do influence our youth by our social patterns and by the advice on abstinence we give them at home. But the correlation is not 100 per cent. When our children do drink in spite of our abstinence, we might ask ourselves, "Have we given our teen-agers the chance to discover the scientific facts about drinking? Have we offered them books and magazines with up-to-tomorrow data? Have we encouraged discussion at home and in outside groups?"

If we put off our good intentions, it may be too late, since total abstinence is the only guarantee against alcoholism.

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"Come to Bethlehem and see Him whose birth the angels sing;
Come, adore on bended knee Christ, the Lord, the new born King"

INDIA

Christmas at Vyara

Mrs. Harlan J. Brooks

CHRISTMAS anywhere means pageants and plays of the Christ child, of angels and shepherds, of wise men and a star. In the days when Christmas vacation was two weeks long, there were all of these at both the boys' and girls' hostels, and later at the church, with Christmas dinner for hostel children and family dinners for the church folk. The hostel boys and girls helped in the programs of their respective villages on their vacation.

Now that Christmas vacation is officially only one day in the new government, it takes much planning to get the celebrations achieved. But by now active churches have grown up in the district so the young people with their pastors or evangelists as leaders get real joy in planning, practicing, and costuming the Christmas plays.

In India, the costume for shepherds is the head wrapped up jauntily in several yards of white cloth and a blanket looped over a bamboo pole, borne on the shoulder after the fashion of the local shepherds. The angels have a draped white six-yard sari with folds over the arms extended at the sides. The wise men rate silken robes or some colorful cotton, belted in place, and with oriental headgear.

Each church, evangelistic center, and Christian community tries to make the Christmas festival a time of joy and happiness. There is much singing of Christmas hymns several weeks before Christmas. *Garbas* – rhythmic clapping, bending, circling with singing – tell the story, sometimes with a lighted candle in each girl's hand, sometimes flowers.

For these festivals, the youth of local families take special leave from college and teaching to return home. The program may be elaborate and run past midnight, when after a few hours sleep, the young men go the rounds of the village homes, singing carols to drums and cymbals, often ending with drinking hot tea together in the chilly dawn.

The custom of offering special gifts, as for the birth of a baby or recovery from sickness along with the white gift offering is common.

Short or lengthy, wherever these programs are held there is a feeling of deep joy and Christmas goodwill in line with a favorite verse on Indian Christians' greeting cards: "Behold, I bring you tidings of great joy, For unto you is born this day a Savior who is Christ the Lord."

A More Acceptable Way

Marianne Michael

THE frankincense tree which stoops to share our yard has by season its graceful lily-of-the-valley blossoms and by season its fernlike fragrant leaves. By moonlight its shaggy grey bark catches and holds the whiteness until it seems like tropical snow drifted and piled in its twisted arms.

Long a friend of its seasons, I found myself a stranger to its virtues when a boy came one day with his simple hoe to hack at its burly trunk. "My mother needs medicine from this bark," he said, "in the direction from which the sun rises and from which the sun sets." "So be it as you say," and I left him at his work.

What healing properties it had I do not know. The ragged scar remains a mute testimony to the effort made. I trust the patient herself still looks out into this world on which the sun rises and the sun sets.

But there are many others to whom the advantages of modern medical research are available because they have chosen the newer, more effective medicine of the mission hospital. Diseases, formerly incurable with local medicines, have bowed to science. In the physical realm one might say that it is a more acceptable way.

In a wider area, Jesus himself came to show us a more acceptable way. There are many for whom the old gods are no longer effective. People find themselves unable by their own efforts or those of their intermediaries to reach God. Jesus became the bridge between our world and his, and many trying it found it *the* way.

But as there are some whose physical ills are still cured by bark and leaves, so there are those who in their spiritual ills turn to a religion generations old, whose forbidding, punitive God rules the world like a despot. For those the love of a God whose Son became flesh and lived among us has not shone through.

Pray that men of every culture may grow in spirit as they grow toward him.

MISSION-GRAMS

- Regular church and church school programs were begun by the Collinsville fellowship, Virginia, in October, with an average attendance of sixty for the four Sundays. The twenty families now making up the fellowship have adopted a budget of $5,200 for the current year. Ground for a church and parsonage has been purchased in Collinsville by the District of Southern Virginia. Giving leadership to the group are W. C. Sweitzer and Rufus B. McDannel.

- In the 262 outvillage mission points and the sixteen local churches in Nigeria an average of more than 17,000 people are hearing the gospel each week. Visitation programs carried on by the outvillage evangelists and by semiorganized groups in some of the local churches are reaching thousands of homes.

- Two new fellowship groups in the Florida District are the Lakeland fellowship and the Miami fellowship. The community club hall is the meeting place of the Lakeland fellowship, whose leaders are Walter G. Fisher and E. C. Swihart. Ralph Longanecker is pastor of the Miami fellowship; meetings are held at 676 East 35th Street. Both groups have been meeting since October of this year.

- The total giving of the church in Nigeria for the past year was $7,929, which represented a substantial increase of 42% over the preceding year. In addition to local and outvillage work the churches gave to the Brotherhood Fund, to Waka chapel, to Darfur mission (a joint project of the Protestant churches in Northern Nigeria), and to several smaller projects.

- Cajon Valley in El Cajon was recognized as a new congregation by the District of Southern California and Arizona at its district meeting on Oct. 25. The church, whose first services were held in June of this year, has a membership of forty-one. Charles Rose has been serving as full-time pastor of the church since September. Building plans are being developed.

- The opening of a second elementary school in Ecuador was authorized by the Foreign Mission Commission in its November meeting. It is anticipated that the school will open in October 1959.

- Four new missionaries were approved by the General Brotherhood Board at its November meeting. George and Wilma Kreps will serve in Ecuador, and Joel and Phyllis Thompson will be assigned to Indonesia to assist in the training of church leaders there. Fred, M.D., and Josephine Wampler, who were earlier approved for service in Indonesia, will be assigned to India. The transfer is being made in view of the need at one of our hospitals in India and of the fact that it is impossible at this time for missionaries to go to the hospital in Indonesia where the Wamplers had anticipated service.

- The two districts in India now have complete responsibility for planning and administering all the pastoral and evangelistic work of the church. The committees responsible for this work have seriously undertaken their tasks. A special study of evangelistic centers is being undertaken with the purpose of evaluating the program of evangelism.

Family Fun Fare

Readers of the Gospel Messenger are invited to share their experiences in wholesome family fun; why not send information about your best family games, songs, contests, and informal worship ideas to the Recreation Department, General Brotherhood Board, 22 S. State Street, Elgin, Illinois?

Homemade Instruments

SINGING together is always good family fun and when it is combined with musical instruments made out of simple utensils found around the house, it can be doubly enjoyable.

Some examples of these instruments follow: Tiny bells attached to tea strainers make bell shakers. Chair rounds or small hardwood sticks struck together make good "rhythm sticks." Heavy nails strung by wire along a metal pipe make quite effective "triangle" effects — the nails are then struck by a metal beater or hammer. Children love to tune up glasses or bottles of different sizes to produce a variety of tones. Drums can be made out of nail kegs and unbleached muslin, properly treated, or tightly stretched pieces of hide or rubber. The old-fashioned washboard has a wonderful rattley sound. Cocoanut shells clapped together make perfect galloping sounds for the cowboy songs and folk songs of the ranges. Gourds may be made into beautiful rhythm instruments — maracas are made by sawing the dried gourds in half, shellacking the inside to make the surface hard, inserting rice or pebbles, and then gluing together again.

Rhythm instruments are used somewhat as in elementary school music. Children can therefore teach the family what they have learned at school in playing the instruments, and thus supplement the family singing. If children do not have experiences with rhythm instruments in school, these activities with the family are an extremely valuable facet of their experience with music.

In addition to being a great deal of fun, creating rhythms is a wholesome way to express various emotions and tensions. — *submitted by Carol Shoemaker.*

Reviews of Recent Books

Books are reviewed here as a service to the church. A review does not necessarily constitute an unqualified recommendation. Purchase can be made through the Church of the Brethren General Offices, Elgin, Illinois. Titles recommended for church libraries are marked with an asterisk (*). — Editor.

The Dead Sea Scrolls and the Living Church. Carl G. Howie. John Knox Press, 1958. 128 pages. $2.50.

Of the making of books on the Dead Sea Scrolls, there is no end. The *raison d'etre* for writing The Dead Sea Scrolls and the Living Church is to answer the question, "Does this discovery mean that Christians now must give up their faith?"

As a pastor of a Washington City congregation, Dr. Howie found the newspaper reports "very disturbing and misleading to the majority of church people." To get to the bottom of the matter, he journeyed to Palestine and herewith presents the results of his study.

To the basic question stated above Dr. Howie gives a resounding "No!" He finds some contact and some dependence in matters of form of Christianity on the Qumran Essenes but marked and conclusive differences that uphold the uniqueness of the Christian faith.

While not the best book on the Dead Sea Scrolls the author convincingly demonstrates his thesis. Those who are disturbed about the Scrolls will find real help here. — *David Wieand, Lombard, Ill.*

***God's World in Motion.** Marie Rose Remmel. Pilgrim Press, 1958. 96 pages. 75c.

This is a resource book for families to use for worship. It seeks to help families explore one aspect of God's world in such a way that the wonder and awe that is aroused may lead to worship of the Creator of these marvels.

It also focuses upon God's revelation in nature. The writer hopes that it will open the eyes of many to the marvels of God's world in motion.

This scientific information, poetry, songs, and scripture related to the movement of the air, land, and water will provide an excellent resource for creative family worship. — *Mary E. Spessard.*

The Book of God. Baruch Spinoza. Philosophical Library, 1958. 121 pages. $3.00.

Some background of philosophical study should be brought to a reading of this early work of the noted German philosopher. Within its relatively small size Spinoza has raised most of the basic questions which are asked in some form or other by every thoughtful person — God, creation, evil, freedom. He proceeds by distinguishing carefully various states of mind, thereby suggesting a moral course without preaching.

His writing, often abstract, at times moves into a style which can only be called devotional.

As is so often the case with philosophical works, the reader must be very careful in understanding the exact way in which the author defines his terms. The reader must here remember that the attributes Spinoza discusses in the central portion of the book are "passions," based on "opinion and transient objects." It is such an attitude that is bad, not necessarily the situation of evil, adversity, or temptation out of which it arises. These need not produce a "passion" if they are endured with understanding, "clear and distinct conception."

Not an easy book, it can be for the reader who is willing to give it thorough study a worthwhile stimulus to a new dimension of faith — *Richard Livingston, Baltimore, Md.*

Rabbinic Stories for Christian Ministers and Teachers. William B. Silverman. Abingdon, 1958. 221 pages. $3.50.

For those who have not had the opportunity or fortitude to wade through the tremendous mass of material in rabbinical tradition, Rabbi Silverman has selected a goodly number of anecdotal stories, bits of wisdom, and short comments on scripture.

As committee member of the National Conference of Christians and Jews, the author is particularly interested in demonstrating the common ground morally and ethically between Christianity and Judaism, in order to promote understanding and brotherhood.

The organization into nine chapters, beginning with In the Begin-

ning God and ending with Hope for Man, together with the index increases measurably the usableness of this volume.

Here you will find much of the wheat in the Talmud and but little of the chaff. To the discerning the difference between Christianity and Judaism as well as the common ground will be apparent. — *David J. Wieand, Lombard, Ill.*

Anniversaries

Brother and Sister R. F. Brothers, of Grand Junction, Colo., celebrated their golden wedding anniversary on Nov. 9, 1958. They are the parents of three sons, eight grandchildren, and one great-grandchild. — Berna Norton Kelley, Grand Junction, Colo.

Mr. and Mrs. Judson C. Herring, the oldest couple in the Nokesville congregation, celebrated their seventieth wedding anniversary on Aug. 17, 1958, at a reception in the Nokesville church. Mrs. Herring, the former Annie Blough, is ninety years old, and Mr. Herring is ninety-three. They have four children, eleven grandchildren, and seven great-grandchildren. — Mrs. Geo. H. Sonafrank, Nokesville, Va.

Mr. and Mrs. Henry Jasper of Elkhart, Iowa, celebrated their golden anniversary on Oct. 29, 1958. Both are members of the Des Moines Valley church at Elkhart. — Madonna Reynolds, Des Moines, Iowa.

Mr. and Mrs. J. S. Messick celebrated their fifty-fifth wedding anniversary on Oct. 18, 1958. They have thirteen children, twenty-eight grandchildren, and six great-grandchildren. — Mrs. George Hershberger, Middletown, Pa.

Obituaries

Bass, Callie, daughter of William and Sarah Harn, was born in DeSoto County, Fla., July 18, 1878, and died Oct. 24, 1958. In 1895 she was united in marriage to Quinn J. Bass, who preceded her in death. She was a pioneer of the church in Florida. She is survived by five sons, ten grandchildren, ten great-grandchildren, one brother, and four sisters. Funeral services were held in the Kenansville church with Bro. Russell Snyder officiating. Interment was in the Kenansville cemetery. — Cassie Arnold, Okeechobee, Fla.

Bowser, Anna Lavene, daughter of Jacob and Blanch Hull Ham, was born at Hopewell, Pa., Jan. 30, 1921, and died Oct. 25, 1958. She was married to Kenneth H. Bowser on Oct. 21, 1939. Surviving are her husband, one daughter, three sons, her parents, three brothers, and five sisters. Funeral services were held at the Diehls Cross Road church by Bro. Elmer Ebersole. Interment was in the Bedford Memorial cemetery. — Elizabeth Frederick, Martinsburg, Pa.

Conner, Frank H., was born Nov. 27, 1881, and died Sept. 25, 1958. He was married to Edith Mae Sollenberger on Oct. 17, 1906. He was a member of the Bethel church, Naperville, Ill. He is survived by his wife, one son, two grandchildren, and one sister. Funeral services were conducted by Bro. James Houff at the Naperville church. Interment was in the Naperville cemetery. — Hazel Wine, Naperville, Ill.

Cripe, Bert B., son of Jonathan and Permilla Younce Cripe, was born near Syracuse, Ind., April 19, 1886, and died at Milford, Ind., Nov. 1, 1958. He was married to Hattie Ranstead on Oct. 2, 1909. He was a member of the Syracuse church for over fifty years. He is survived by his wife, two sons, three brothers, one sister, and eight grandchildren. Funeral services were conducted at the Syracuse church by the undersigned. Interment was in the Syracuse cemetery. — W. Harlan Smith, Milford, Ind.

Eby, Enoch H., son of John G. and Anna Price Eby, was born Jan. 15, 1877, at Nora Springs, Iowa, and died Sept. 9, 1958, in La Verne, Calif. On April 12, 1903, he was married to Emma Horner. At the age of twenty he was ordained to the ministry, and he served the church as minister and elder for more than sixty years. From 1904 to 1925 Brother and Sister Eby served on the India mission field. Brother Eby is survived by his wife, three sons, seven grandchildren, and two great-grandchildren. Memorial services were held at Carleton, Nebr. Interment was made in the Bethel church cemetery near Carleton. A memorial service was also held in the La Verne church by the undersigned. — Galen B. Ogden, La Verne, Calif.

Fissgus, Charles Irvin, son of Mr. and Mrs. George Fissgus, was born in La Porte County, Ind., Dec. 12, 1889, and died at Goshen, Ind., Oct. 29, 1958. He is survived by his wife, Susie Plank Fissgus, three children, ten grandchildren, and six great-grandchildren. Funeral services were held at the Yoder-Culp funeral home by Bro. C. B. Fike. Interment was in the Olive cemetery. — Mrs. Lewis Dixon, Goshen, Ind.

Herr, Florence K., daughter of Henry M. and Elizabeth Herr, was born in Lancaster County, Pa., Oct. 16, 1886, and died in the KLM plane crash on Aug. 14, 1958. She is survived by one sister. She was a member of the Mountville church, Pa., where she taught Sunday school for a number of years. The memorial service was held in the Manor church on Aug. 24 by Bro. Norman K. Musser and the undersigned. — J. Harry Enders, Lancaster, Pa.



CHRISTMAS OFFERING

I wish to share in the world-wide mission of our church through my gift of $..... to the Brotherhood Fund.

Name .....

St.-RFD .....

City ..... State .....

Church ..... District .....

Give to the Brotherhood Fund through your home church or mail your gift to the General Brotherhood Board, 22 S. State St., Elgin, Ill.

Church News

Idaho and Western Montana

Boise Valley — We welcomed our new pastor, Bro. Edwin J. Glover, Sept. 1. Brother Glover is taking an active interest in both local and district work. We are happy that he is able to direct the district youth work this year. The men's work group of the church is building a worship center in the front of the church building. This will enable us to place a choir better. — Mrs. Warren Kessler, Meridian, Idaho.

Middle Missouri

Kansas City — Our men and boys went to see a baseball game instead of having a father-son banquet. There have been chimes added to our organ as a memorial to Mrs. Hettie Thompson. Bro. Don Speaker gave us a message on Aug. 3. We had special councils to consider the pastoral program and housing situation. We voted to have Bro. Oliver Dilley as our interim pastor for nine months or one year. Fifteen of our members went to the youth conference at Lake Junaluska. Bro. Glen Hodgden is our Call program

God's WORLD in Motion

Marie Rose Remmel

A resource for families to use for worship, this book focuses upon God's revelation in nature. It seeks to help families explore one aspect of God's world in such a way that the wonder and awe that is aroused may lead to worship of the Creator of these marvels. The scientific information, poetry, songs and scripture related to movement of the air, land and water provide an excellent resource for creative family worship. **75c**

Church of the Brethren
General Offices
Elgin, Illinois

chairman. We had a loyalty and fellowship evening preceding the visits by the missioners. Our love feast was held on Oct. 5. We had a week's preaching mission by Kent Naylor of Warrensburg, Mo. — Mrs. Gertrude Gaba, Kansas City, Mo.

North Dakota and Eastern Montana

Cando — On July 20 Bro. Ralph Smeltzer of Elgin, Ill., brought the evening message. Youth and junior high camp convened from July 21-27. One Sunday all churches of the district met at Camp Mon-Dak for a district camp day. On Aug. 10 Bro. Leland Wilson, pastor of the Cherokee Hills church in Kansas City, gave the morning message. On Aug. 17 our Call program began with Mrs. Owen Stong as Call director. At our fall council meeting Bro. Byard Snyder was continued as elder. We enjoyed the film, All That I Have. Promotion for Sunday school was Sept. 28. Anna Warstler of Elgin, Ill., was the guest speaker for the afternoon program of our harvest meeting. Sister Warstler showed slides and told of her trip to Europe. Twelve women attended the women's work rally held at Minot. Brethren Ora Burkhart and Forrest Smeltzer occupied the pulpit while our pastor, Brother Flora, was at regional conference. Bro. Archie Patrick, district fieldman for Oklahoma, Texas, and Louisiana, was in charge of our evangelistic meetings. — Mrs. L. R. Maust, Cando, North Dakota.

Middle Indiana

Logansport — Our revival meetings were held the second week of October by David Earl Ockerman. They ended with the love feast on Oct. 19. Beth Neher was our representative at the National Youth Conference at Lake Junaluska. We studied the history of our church during July, August, and September. The Call program was started on Nov. 1; Keith Ross is our chairman. Bro. Grant Weaver is our elder for another year. Our women are busy making quilts, hoods, and collecting clothing for relief. — Mrs. Florence Stineman, Logansport, Ind.

Northern Indiana

Goshen City — Our old church has been torn down disclosing the new sanctuary and educational unit. We are presently meeting in the basement while the upper floor is being finished. Dedication is being planned for January. The women have been busy this summer in the canning of fruits and vegetables for the Mexico Home for the aged. Many are taking an active part in the circle groups for the women. The unified giving plan was approved by the church council. Each member will be given an opportunity to pledge to help promote this plan. The Call program will be presented to all members and visits will be made in each home. — Mrs. Lewis Dixon, Goshen, Ind.

Michigan

Grand Rapids — We have begun a new church year under the full-time ministry of Brother and Sister Samuel Keller, formerly of Piqua, Ohio. A building and site committee has been elected to locate and purchase a site for a new church building. Our Sunday school now has classes for every age. Our circle of church women bought a gas conversion burner for the church. The junior high Sunday school class will present the Christmas program. — Floyd Hilliker, Grand Rapids, Mich.

Pontiac — At the council meeting on Sept. 13, new officers were elected for the coming year. We had Bro. Paul Hurst, of Pleasantville, Ohio, for our fall revival meetings, Sept. 14-28. Our fall communion was on Oct. 5. We are still working on the new addition to our church and hope to have the new furnace in soon. One of our young people, Pete Cox, has gone into BVS at New Windsor. Pat Shafer and Ellen Frazier were elected to the youth cabinet. — Pat Shafer, Bancroft, Mich.

Northeastern Ohio

Eden — Our vacation Bible school, under the supervision of Mrs. Dorothy Kroll, closed June 20. Bro. W. A. P - ry, pastor of the Eastwood church, preached for one week in September. Thirteen were received into the church by baptism and letter. A communion service was held on Oct. 5. On layman's Sunday Ben Brumbaugh was guest speaker. Brother and Sister Louder attended regional conference in North Manchester, Ind. — Mrs. Maud Dayton, Canton, Ohio.

Reading — Our August council elected officers. We were represented at the district meeting by Rosemary Braid and Quay Kimes. We participated in the Brotherhood Call training program in August. Our every-member canvass was held the latter part of September. Mrs. Dorothy Sharp of Venezuela showed pictures of that country at a church fellowship evening. The afternoon speaker for our home-coming was Bro. Gordon Bucher, executive secretary for Northeastern Ohio. We had our love feast on Oct. 5. Women's work sponsored the annual evening Thanksgiving service on Nov. 23; the speaker was Mrs. O. D. Lovell, of Louisville, Ohio. Our pastor and wife attended regional conference at North Manchester. — Mrs. Vesta Braid, Homeworth, Ohio.

Eastern Pennsylvania

Big Swatara — Bro. Ivan Walker, pastor of the Jennersville church, was with us for our rally day. Men's work had charge of our morning service on Oct. 5. Our women have made bandages and twenty-seven quilts for relief. At our mother-daughter tea we surprised Sister Clara Frysinger with a This Is Your Life program. Since our last report eighteen have been received by baptism. At the father-son banquet Bro. Nevin Zuck was the speaker. Visiting ministers present at our love feast were Brethren Howard Whitacre, Enos Heisey and Elwood Shelly. Eight babies were dedicated at the morning service on Nov. 2. — Mrs. John Swope, Union Deposit, Pa.

East Fairview — Many families are participating in the undershepherd plan. Brother and Sister Woodrow Sites represented our church at the Christian Education conference at Ephrata, Pa. The women have been busy sewing at a Lancaster hospital, canning peaches for the Neffsville home, supplying articles for the mission in Flat Creek, Ky., and filling Christmas stockings for the Elizabethtown crippled children's hospital. Elder Howard Merkey showed slides of his summer's European tour. Installation services were held for all church and Sunday school officers at a morning service. A program was given by the male quartet from Eastern Mennonite College. Brethren James Ober and Ezra Bucher were guest ministers recently. Bro. Paul Wenger officiated at our love feast on Oct. 12. Our evangelistic services were held Oct. 20 — Nov. 2 by Bro. Berkey Knavel of Roaring Spring, Pa. One was baptized and two were received by letter. — Mrs. Anna Graybill, Manheim, Pa.

Ephrata — The district educational meeting was held in our church on Labor Day. Our organist, Mrs. Guy Zell, is heard at the console of our

organ each Sunday at noon over our local radio station. A broadcast is also made of music furnished by our chancel male quartet. For the Anniversary Call a house-to-house visitation was made. At a public meeting sponsored by the women Mrs. Chester Buzzard spoke. During our pastor's absence while on a preaching mission at Roanoke, Va., Brethren V. L. Schreiber and A. W. Zuck occupied the pulpit. Brother Schreiber held the installation service for all workers and teachers. Our love feast was held on World-wide Communion Sunday. Bro. R. W. Schlosser of Elizabethtown College was with us in a preaching mission. Since our last report, eighteen have been received by baptism and one has been received by letter. Our men's work had a meeting at which Robert Wenger showed pictures taken on a recent tour of Europe and Russia. — Mabel M. Myer, Ephrata, Pa.

Skippack — A BVS group from New Windsor was with us one week end. Albert and Donna Mae Hoffman, members of our church and members of this unit, are now working in Baltimore, Md., for two years. The Indian Creek quartet, Bro. Ralph Jones of Hatfield, Omer Patterson of Iowa, Alexander Haines of Bombay, India, and Kenneth Hershey of Long Run, have had a part at different services. Our women have been rolling bandages, sewing for relief, making medical kits, and sewing kits. Richard Hackman of Bareville was our evangelist. Harry and Margaret Hartley were our delegates to district meeting. — Mrs. Ebner Haldeman, Eagleville, Pa.

Middle Pennsylvania

Carson Valley — Our CBYF sent fourteen youth to the Lake Junaluska National Youth Conference. Bro. Ordo Pletcher conducted a two-week revival this fall. Seven new members were added to the church by baptism, which was held at Memorial church at Martinsburg. Our new church is nearing completion. Yvonne Hoover volunteered one year of service in BVS. Brethren David C. Clapper and Dean E. Walters represented our church at Annual Conference. — Mrs. Gladys Halbritter, Altoona, Pa.

Koontz — Bro. Robert Detwiler has returned home after spending the past two years in alternative service, working in Bethany Hospital in Chicago, Ill. Our pastor and his wife, Brother and Sister Merle Detwiler, were our delegates at Annual Conference. Jean Scritchfield and Mary Ann Clapper represented our youth at the youth conference at Lake Junaluska. Bro. Emmert Frederick of the Smithfield church was guest speaker in our church on Rally Day. Perry Liskey of Clearville held meetings in our church for three evenings prior to our love feast on Oct. 19 and officiated at our love feast. Bro. Merle Detwiler and Sister Iva Ritchey were our delegates to district meeting in October. On Oct. 26 Bro. Roland Cagle of the Far East Broadcasting Company showed colored slides and brought a message in connection with the prophecy which is being fulfilled in the Holy Land. — Mrs. John C. Scritchfield, New Enterprise, Pa.

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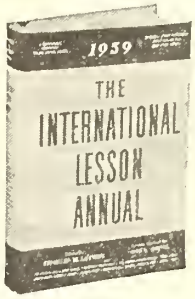
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Southern Pennsylvania

Ridge — Ridge church had dedication services for the new church on Nov. 30. Bro. M. B. Mentzer of Chambersburg taught the Sabbath school lesson to the adult group. Bro. Harold Bomberger of Harrisburg, Pa., regional secretary, spoke at the morning worship services. Bro. M. Guy West of York, Pa., spoke at the afternoon service and Bro. Howard Whitacre of Mechanicsburg, Pa., at the evening service. During the preceding week, services were held each evening. Brethren Elmer Hall and James Heckman, pastors of the Ridge church, were the guest speakers. — Mrs. John Booz, Shippensburg, Pa.

Western Pennsylvania

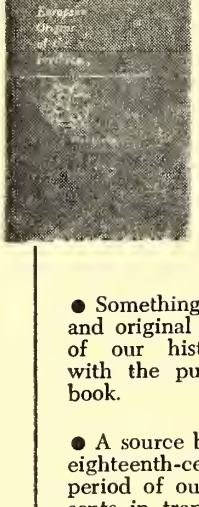
Indiana — Six from our church attended Annual Conference and one the National Youth Conference at Lake Junaluska. Our program progressed during the summer under Anthonie Van den Doel, a Bethany Seminary student. A survey was conducted of the Indiana City area under the auspices of the Pennsylvania Council of Churches and the Commission on Church Extension. As a result of the summer program, Bro. Raymond Boose accepted the call to become the first full-time pastor. We have followed the 250th Anniversary Call program. Our fall love feast and communion was observed on Oct. 5. — Mrs. Robert Strong, Indiana, Pa.

Locust Grove — In July Bro. E. Myrl Weyant of Sebring, Fla., held one week of evangelistic meetings. Five persons were baptized. This was the first time we used our baptistry, which was included in the new part that was added to our church. The speaker for our evening service on mission Sunday was Mrs. Clyde Carter of the Walnut Grove church. She told of the work that she and her husband had done in the mission field. We have combined prayer meeting and Bible study every Wednesday evening. The women's work during the past year have quilted eighteen quilts. They visited the Church of the Brethren home at Scalp Level. Bro. John Brumbaugh officiated at our love feast in October. Our quarterly council meeting was held Oct. 21, with Bro. Chalmer Dilling presiding. — Mrs. Jean Thomas, Johnstown, Pa.

Maple Grove — Bro. M. J. Weaver brought the morning message at the home-coming on Oct. 12. A retired pastor, Brother Weaver has a record of fifty-nine years of service in churches of Pennsylvania, Northern Indiana, and Northern Illinois and Wisconsin. In the afternoon five new Sunday school rooms were dedicated; Bro. Earl K. Ziegler, pastor of the Woodbury church, Pa., preached the dedicatory sermon. Speaking also at the afternoon service was Bro. James Murphy of the Rummel and Ogletown churches. A Look at the Future was the subject of Bro. Ernest Walker's sermon at the evening service. A former pastor of the church, now retired, P. C. Strayer, also spoke briefly. The Maple Grove church was organized in 1892 with a membership of thirty; at present there are one hundred twenty-one members. — Florence Kelley, Elton, Pa.

Rockton, Greenville — The annual Labor Day home-coming was held on Aug. 31. We had dinner in the church basement and several came from the

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Church of the Brethren
General Offices
Elgin, Illinois

surrounding states. We regret to report that our former minister, Bro. George E. Dilling, has retired. Bro. Lewis Knepper is now preaching part-time. We gained two new church members this fall. — Shirley Mahlon, Grampian, Pa.

Rummel — Our pastor, Bro. A. Jay Replogle, and nine of our young people, attended the National Youth Conference at Lake Junaluska. Our pastor also held a week of evangelistic meetings in the Ogletown church. Bro. Blair Helman, president of Manchester College, was our guest speaker in August. Millard Weaver of Berkey, and Dorsey Seese of Johnstown preached for us while our pastor was on vacation. We held our harvest and homecoming service on Sept. 14; Bro. Robert Mock, of New Windsor, Md., was the guest speaker. Our church conducted an every-member canvass in connection with the Call program. Bro. L. Ernest Ott was our Call chairman. Bro. Dean Crouse held our precommunion services, Sept. 28 to Oct. 5, closing with the love feast. Eight persons were baptized. Twenty of our young people attended the district CBYF banquet in the Roxbury church. — Mrs. L. Ernest Ott, Windber, Pa.

Florida, Georgia, and Puerto Rico

Tampa — The women of the church sponsored a combined family night and birthday supper. Bro. Bob Brown of Tampa conducted a youth revival which was closed with a communion. Our vacation Bible school was held at night. Bro. Raymer Cox, a graduate from Toccoa Bible Institute of Toccoa Falls, Ga., conducted the worship services in the absence of our pastor, Bro. J. W. Meyers. In our midweek prayer service and Bible study, we are studying the history of our church. The CBYF sponsored UNICEF this Halloween. — Mrs. Hazel Cox, Tampa, Fla.

Tennessee

Beaver Creek — Our new building consists of six classrooms, a fellowship hall, a kitchen, the sanctuary, and two rest rooms. Bro. Ova Edwards was elected pastor this fall. He will soon be moving into our community as a full-time pastor. Since his election we have also elected new church officers for the coming year and our fall love feast has been held. We have a fellowship supper each fourth Sunday night for the entire church. The Anniversary lessons were enjoyed by all the Sunday school. — Mrs. Henry Peterson, Knoxville, Tenn.

First Virginia

Roanoke, Central — Delegates from our church to Annual Conference were our pastor and his wife, Brother and Sister Merlin Garber, and Mr. and Mrs. DeWitt Miller. Elaine Garber and Tommy Miller attended as youth delegates. Bro. Robert Sherfy conducted our anniversary and homecoming service which was followed by a luncheon. Our youth organization is under the leadership of Mr. and Mrs. H. B. Regnier. Nine of our young people attended the National Youth Conference at Lake Junaluska. Delegates to regional conference at Bridgewater were Brother Garber, Mrs. Everett Shober and Mrs. Richard Ferris; and we were represented at district conference by Mr. and Mrs. W. M. Bryant and Mr. and Mrs. Wiley Garst. Mr. and Mrs. A. D. Miller and Mr. and Mrs. Douglas Nininger, members of our congregation, attended the 250th convocation in Germany. We have entered into the Anniversary Call program with Eugene Meador as congregational chairman; our every-member canvass has been completed. We held a training school in September and October which included the courses, How to Read and Study the Bible, Introduction to Teaching, The Child's approach to Religion, My Basic Beliefs, and Understanding Ourselves. Prayer meetings are being held at the church one night each week, and the weekly anointing service continues to be offered by the pastor. — Mrs. Lester Dinner, Roanoke, Va.

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This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Medical

No. 377. Wanted: Position in hospital as interne in X-ray and medical laboratory technology. Contact: Miss Frances Mikesell, R. T., R. 1, Box 248, Rochester, Ind.

No. 378. Wanted: Medical doctor to establish practice in a rural community. Office, examining rooms, X-ray room, etc., in a clinic are under construction. Brethren church about six miles away. Contact: Arthur G. Heisler, Urbana, Ind.

Miscellaneous

No. 379. Bethany Hospital is in need of a capable woman as p.m. supervisor in the dietary department. This requires a general knowledge of cooking and the ability to direct the activities of other workers. Please contact: Miss Olga Bendsen, Personnel, Bethany Hospital, 3420 W. Van Buren St., Chicago, Ill.

No. 380. Companion for semiactive lady. Pleasant home, no smoking, limited cooking, sleep in. Convenient transportation. Suburban Philadelphia, Pa. Contact: Mrs. W. W. Levering, 228 Mather Road, Jenkintown, Pa. Phone: TUrner 7-1042.

Northern Virginia

Greenmount — Greenmount congregation met Sept. 21 in the Pine Grove church for a consecration service for church school teachers and officers. Bro. Roger Sappington of the Bridgewater College faculty brought the message. The religious education committee sponsored two teacher training conferences. A filmstrip was shown by Mrs. Dessie Myers on family night. Gene Wampler of Bridgewater College showed slides of Brethren Service at the Greenmount and Mt. Zion churches. Communion services were held at Greenmount, Mt. Zion and Bethel. Bethel had a home-coming service in October at which Bro. M. J. Craun was the speaker. Revival services were held at Greenmount by Bro. Ernest Muntsing, at Melrose by Bro. Olin Landis, at Bethany by Bro. David Wampler, and at Bethel by Bro. John T. Glick. Thirty-three were baptized and twelve were received by letter. All churches participated in the Anniversary Call program and visitation. Vacation Bible schools were held at Greenmount, Melrose, Bethel, and Pine Grove. The CBYF conducted a vesper service at Greenmount, Mt. Zion, and Bethel and purchased new hymnals for their churches. Four young people from Bethany attended the regional youth round table at Bridgewater, and one attended Camp Bethel. The fall meeting of the joint women's work group was held at Mt. Zion. Mrs. Wilmer Diehl showed pictures and talked about her trip to Europe. Miss Edna Wampler spoke at the Greenmount and Melrose churches about her tour of Europe. — Mrs. Glenn Armentrout, Linville, Va.

Mill Creek — Bro. Fred W. Swartz served as summer pastor in the absence of Paul H. Bowman, who was in Europe. We had our loyalty dinner on Sept. 6. On Sept. 7 Bro. Charles Zunkel was installed as our new pastor. Mrs. Mitzie Diehl, our representative to the 250th Anniversary celebration in Europe, brought back an interesting report and also a number of slides. At our last council meeting one of our young men, Bro. Carson Good, was licensed to the ministry. During the month of October we had a teacher training class on Sunday nights for all present and prospective teachers. Our revival will be held in November with our pastor, Bro. Charles Zunkel, being the evangelist. — Mrs. J. Harold Wampler, Mt. Crawford, Va.

Southern Virginia

Boones Mill — Women's work meets once a month. We also have several called meetings during the year. The past year we have quilted fourteen quilts for relief. We had potluck dinners, and one public program during the past year. We bought a table and carpet for the church. — Mrs. Owen Ikenberry, Rocky Mount, Va.

Jones Chapel — Our vacation Bible school was held June 30 to July 11. An organ was given to our church by Bro. L. A. Bowman in memory of his wife, Cora Ann Bowman. In preparation for visitation in keeping with the 250th Anniversary Call, we had a covered dish supper on Sept. 24. Jesse Draper served as chairman for the visitation committee. On Oct. 5 a candlelight installation service was held for officers and teachers for the coming year. A court of honor for Boy Scouts was held on Oct. 28. — Lula B. Nolen, Martinsville, Va.

Spray — We are participating in the Call program. Our morning services have been broadcast several times and our choir has had charge of morning worship on the radio on several occasions. Bro. Homer J. Miller held revival services for a week at Broadway, Va. Bro. W. C. Sweitzer and Rev. Gerald Reiff were guest speakers while the Millers were away. Brother and Sister Miller, Bro. W. C. Sweitzer and Bro. H. W. Peters attended Annual Conference. Several of our young people attended the National Youth Conference at Lake Junaluska. The church approved giving year pins for perfect attendance. A new class of young married couples has been formed. — Mrs. Mildred Dodson, Leaksville, N. C.

Topeco — Our pastor, Bro. Maurice Strausbaugh, and his family, have accepted a call to the Red Hill congregation. At the present time, Brethren Frank Layman and Ralph Spradlin will alternate in our worship services. Four junior high girls attended overnight camp at the Fraternity church. Six members represented our church at Camp Bethel this summer. A service of dedication and consecration was held for our new officers and Sunday school workers. The Call program, carried out by the missioners of our congregation, was a successful spiritual endeavor. Our annual love feast and homecoming was held the first Sunday in October with Bro. Frank Layman officiating. — Lillian B. Cockram, Floyd, Va.

First West Virginia

District Meeting — On Oct. 17 and 18 the district meeting was held at the Beaver Run church. Four congregations, formerly in Northern Virginia, were recognized and their delegates seated. They are: Moorefield, Walnut Grove, North Mill Creek, except Sycamore, and South Mill Creek. Twenty-four of the twenty-seven congregations were represented by fifty-six delegates. The guest speaker for the conference was Floyd E. Mallott, professor of Old Testament and church history at Bethany Biblical Seminary. The following were elected to serve for the coming year: Wilmer Hurst, moderator; George Jef-

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frey, assistant moderator; Iris Gipe, reader. Elected to the 1959 Standing Committee were Owen Stultz and Melvin Slaubaugh; alternates are Robert Bane and Mrs. Mildred Lambert. Next year's conference will be at the Morgantown church. — Melvin Slaubaugh, Kingwood, W. Va.

Eglon — Bro. Galen Fike is our Call chairman. Our pastor, Allen D. Pugh, directed a membership training class. Evangelist Ralph Martin of Akron, Ohio, was a guest speaker. We have received twenty-eight by baptism and two by letter. Bro. R. E. Houff was the visiting speaker at the stewardship dinner. J. Rogers Fike, of Bridgewater, Va., and John Weaver, of Potsdam, Ohio, preached for us during their visits with us. For Layman Sunday service, our pastor had laymen fill the congregation pulpits. The Maple Spring fellowship under the sponsorship of men's work painted the exterior and interior of the church. Eleven of the congregation youth, their counselors, Brother and Sister Paul Dixon, and Bro. Galen Fike, attended the youth conference at Lake Junaluska. Several attended our district conference in the Beaver Run congregation. — Charles E. Arnold, Eglon, W. Va.

First West Virginia

Old Furnace — Our former pastor, Bro. H. W. Peters, of Leaksville, N. C., visited us during our revival, Oct. 5-12. Our evangelist was Bro. McKinley Coffman of Middletown, Ohio. The revival opened on World Communion Sunday, with our love feast service conducted by our pastor, Bro. George Jeffrey, and Brother Peters and Brother Coffman. Seven were baptized. Brother and Sister Charles Weaver, and Brother and Sister Wendell Bohrer, were elected as deacons and deaconesses. Four of our young people went to the National Youth Conference in North Carolina. We had our Call program, Oct. 19-26, with Bro. Ray Showalter, of Bridgewater, Va., as our director, and Bro. Clarence Abe as our Call chairman. Three delegates represented our church at the district conference which was held at the Beaver Run church. Bro. Charles Bohrer is the chairman for our evangelism Call program to be held in January. — Mrs. Joan Bohrer, Keiper, W. Va.



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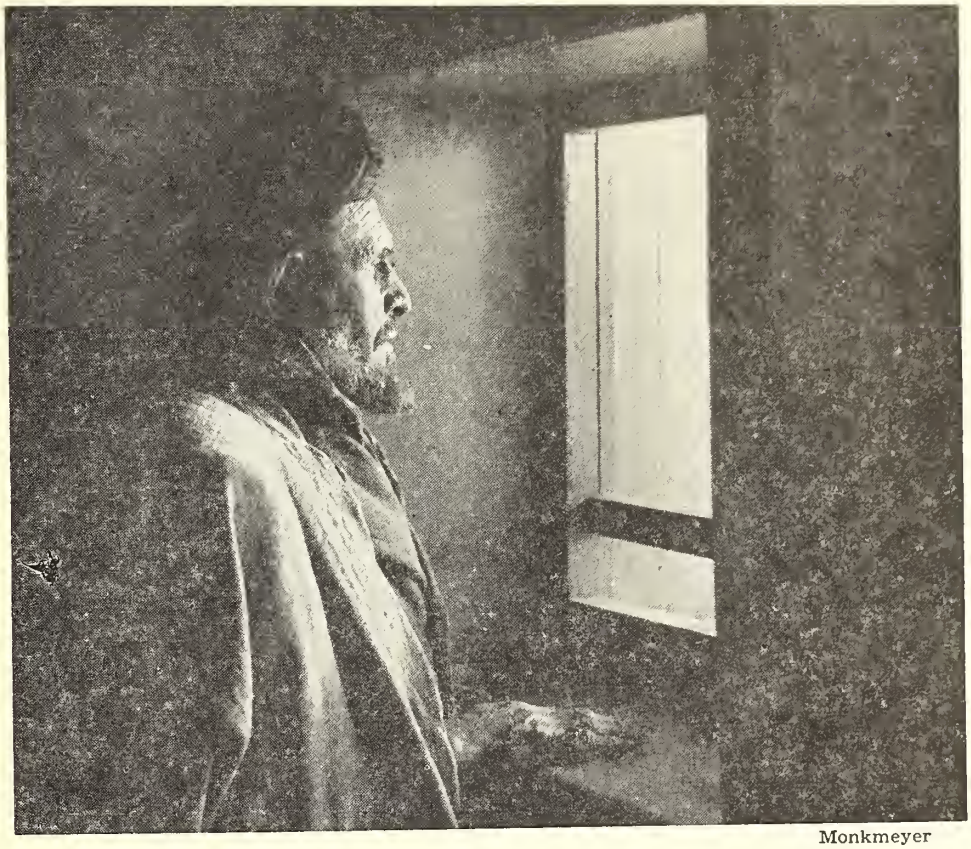
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Church of the Brethren
Gospel MESSENGER
DECEMBER 27, 1958



Monkmeyer

Through the Window

THE MAN who stands at this window traveled 200 miles over high mountains in Afghanistan in order to benefit by his government's health program. He is waiting to learn the results of his first examination in a tuberculosis control center. At the moment his future is uncertain, yet it has far greater promise of good when organizations like the World Health Organization are eager to help him. . . . As a new year awaits within the next few days, many persons will look through its windows toward an uncertain future, sometimes with faces courageously lifted toward the light, sometimes with bewilderment and anxiety disturbing their dreams. . . . Yet no one can be certain about future circumstances; it is rather the essentials of our faith that remain constant and can be depended upon. Among these assurances for the new year are the abiding love of God, the redeeming love of Christ and the sustaining presence of the Spirit.

Gospel Messenger

"Thy Kingdom Come"

KENNETH MORSE - - - - - Editor
ELIZABETH WEIGLE - Editorial Assistant

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A flower unblown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies
In silent shade 'neath silent skies;

. . .

This is the Year that for you waits
Beyond tomorrow's mystic gates.
— Powers.

READERS WRITE . . . to the editor

The Gospel Messenger welcomes letters commenting on editorials, articles and news. Letters should be brief and brotherly.

Prerequisites to Personal Evangelism

Mrs. Studebaker in her letter of Oct. 4 calls attention to the small growth of our church compared to some which came into existence much later than ours. I have heard many reasons given for this. Some I at least partly believe, but none make me happy. One reason given is that we stand for great tenets of faith and such high standards of Christian conduct. But these attracted multitudes to the early church. Will they not do so now?

Striving for numbers, meeting quotas, or even attempting to set examples may sometimes be tinged with pride and selfishness.

My hope is that the following four prerequisites may point to a more excellent way: (1) A realization that the cause is God's and Christ's. It really is not my congregation or church. Jesus said, "I will build my church," and even he said, "I must work the works of him who sent me."

He honors us by bidding us work with and for him. "I send you forth, . . . Go ye." This demands that we be in close contact with him so as to understand his aims and feel his loving concern. The pentecosts of the church have always come out of seasons of devotion, hours of seeking, days of prayer.

(2) A constant conviction that men are lost without Christ. Jesus said, "The Son of man came to seek and to save that which was lost." Sometimes we seem to think our associates are pretty good people and if we can simply get their names on our church rolls all will work out well. Beneath their cloak of modern respectful attitudes toward us, honest people, without Christ, are conscious of a need. We do not gain their respect by telling them they are all right.

Regardless of what may be our theological or practical concept of lost men, the most superficial view of the restless people around us and the world at large, compels us to say, "The world is lost without Christ."

How our hearts join with the compassionate Christ as he sees men as sheep without a shepherd. I hear little from pulpits or press about people being lost. Perhaps it would help if we would realize anew that we too are lost except for the abundant grace of God through Jesus Christ.

(3) A deep belief that only Christ can save all men. "Whosoever believeth in him shall not perish." Psychological and psychiatric as well as pastoral counseling are at their best only when they lead a man to establish a right relation with God. For this is the only lasting foundation on which a man can build a true understanding of himself and a right relation to his fellow men. It is God who heals all our diseases. He is the cure-all for every ill, and he can solve all life's problems. Jesus is the Savior of the world.

(4) A personal, driving urgency. An "I must." "I must work the works of him who sent me." Because of man's lost condition and Christ's love and power to save, I must bring men to him. We must revive our passion for lost souls if we would experience a great revival of evangelism. All our extensively planned programs, our striving for goals, our desires for larger churches will continue to fail until we have this driving urgency. I must work for the night comes, wherein no man can work. — G. O. Stutsman, La Verne, Calif.

Correction

In the article written about our church here at New Paris, in the Sept. 6 issue, "Putting New Paris on the Map" . . . we regret the mistake on page 12 in the second column which says, ". . . The leading citizens of the town are all members. . . ." This seems to me to be unjust to the many citizens of our town who are members of other churches and good members, too. I seriously doubt that there is a community in the world where 1,000 persons reside and all the leading citizens of that community are members of the Church of the Brethren. . . .

It is not fair to our fellow neighbors to say that all are members of our church — Kenneth W. Hollinger, pastor, New Paris, Ind.

• • •

Hurrah for Brother Percy Hope! He hit the nail right on the head. Hope he writes more. — Charles L. Rowland, Shippensburg, Pa.



The primary responsibility of the Christian church is to relate men and women to Jesus Christ



H. Armstrong Roberts

What Are We Trying to Do?

Galen B. Ogden

WHAT are we trying to do and why?" is one of the questions that the Christian church must ask itself again and again. For 250 years the Brethren, along with many other Protestant groups, have believed that the Christian church has a dual responsibility.

First, it has the responsibility of bringing men and women into a living, vital relationship with Jesus Christ. We must present Jesus in such a way that he captures the love, the loyalty and the devotion of men and women everywhere. This is our primary responsibility. Christ must be recognized as Lord and Master of our lives. Unless he is Lord of all, he is not Lord at all.

Did he not say, "If anyone would come after me, let him deny himself and take up his cross daily and follow me," and again, "Whosoever loves father or mother more than me is not worthy to be my disciple"? We must never forget that it is our primary responsibility to relate men and women to Jesus Christ. The Christian religion is a personal religion and Jesus is that person who gives it meaning and vitality.

The second responsibility of the church is closely related and equally important. It is to spell out the implications of our discipleship in terms of daily living. How does Jesus want me to live? What difference does allegiance to him make as far as my conduct on

Pastor, La Verne church, California

Monday and Tuesday are concerned? When and where does the Christian faith confront the great social, economic, and political problems of our time? When and where does our religion come to grips with evil? What are the implications of my faith as far as my own life is concerned?

The importance of this phase of the church's responsibility arises from the fact that our religion involves more than saying "Yes" to a creed or a dogma. It is more than intellectual assent, the recitation of a creed, or the observance of a ritual. The Christian religion is a way of life. It is committing ourselves to the Jesus way of life. Did not he say, "Not everyone that saith unto me, Lord, Lord, but he that doeth the will of my Father, shall enter into the kingdom of heaven"?

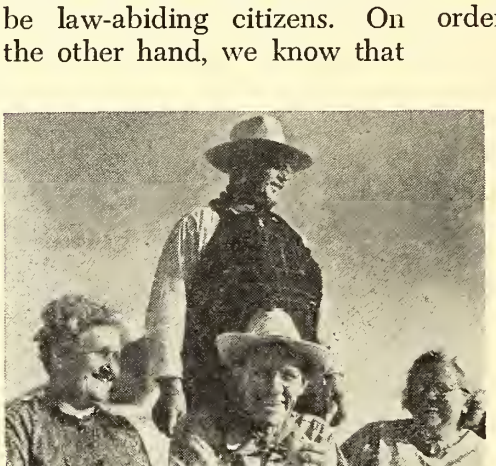
Perhaps this 250th anniversary of our church has served to remind us how easy it is to shirk our responsibilities or drift into ways of carelessness. Almost before we know it, we become careless in our habits, shallow in our convictions, and fuzzy in our thinking. We need to be caught up short. We need to have someone lay hold of us and demand a reason for the faith that is in us. Why does a Christian believe and act the way he does? How does he make up his mind about what is right and wrong? Does he look around and count noses in order to determine what his course of action should be? Does what the majority think become the deciding factor in his life? If so, is this valid?

Did Moses represent a majority when he delivered the Ten Commandments to the children of Israel? Did John the Baptist represent a majority when he stood before King Herod and rebuked him for living in adultery? Did Martin Luther represent a majority when he broke with the Roman Catholic Church? Obviously not. The Christian does not determine his action by making a survey of public opinion, but rather by listening to the still, small voice of God. His first duty is to ascertain whether the thing is right or wrong, and then he must stand for the right, even though he stands alone.

Again, there are those who try to determine their course of action by finding out what the law says. As Brethren we have always had a high respect for the law and we have tried to be law-abiding citizens. On the other hand, we know that the law is often weak and inadequate to protect the moral and spiritual welfare of men and women. There was a time, for example, when there were no laws to prohibit human sacrifice. Think how long it took our own nation to outlaw slavery. Remember that it has been only within the last generation that India has outlawed the caste system.

Generally speaking, the laws of any nation are good. They are to be respected and obeyed, but human laws never rise above the level of the people who make them, and they need to be checked again and again against the sovereign will of God, the source of all law and order.

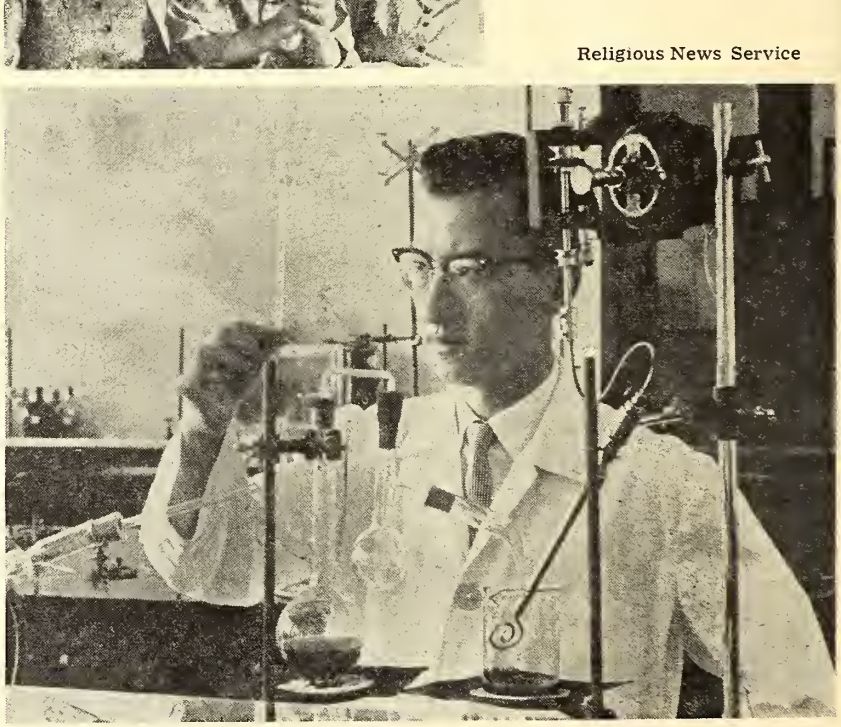
Continued on page 9



Cy LaTour and Son

Because the Christian religion is a way of life, it has implications in terms of our daily lives whether we are farmers, students, or scientists

Religious News Service



EDITORIAL

"With Reference to China"

WHEN a representative group of Christians discuss a controversial issue and come up with a recommendation that challenges present policy, you can expect to hear reverberations. The protests were not long in coming after the Fifth World Order Study Conference, meeting in Cleveland last month, adopted a Message to the Churches including a proposal that the Peoples Republic of China should be recognized by our government and admitted to the United Nations.

The conference had been called by the National Council of Churches and was composed of about 600 delegates from the 33 denominations and related agencies that compose the council. Their recommendation on such a timely current issue, even though it will not win universal support among churchmen, still deserves the most careful and prayerful consideration. Following is the paragraph that has been most widely discussed:

"With reference to China, Christians should urge reconsideration by our government of its policy in regard to the Peoples Republic of China. While the rights of the people of Taiwan and of Korea should be safeguarded, steps should be taken toward the inclusion of the Peoples Republic of China in the United Nations and for its recognition by our government. Such recognition does not imply approval. These diplomatic relations should constitute a part of a much wider relationship between our peoples. The exclusion of the effective government on the mainland of China, currently the Peoples Republic of China, from the international community is in many ways a disadvantage to that community. It helps to preserve a false image of the United States and of other nations in the minds of the Chinese people. It keeps our people in ignorance of what is taking place in China. It hampers negotiations for disarmament. It limits the functioning of international organizations. We have a strong hope that the resumption of relationships between the peoples of China and of the United States may make possible also a restoration of relationships between their churches and ours."

Many Americans have sincerely objected to any recognition of the Communist government of China on the grounds that it took over its ruling power by force and by violence involving bloodshed. They overlook the fact that a great many other governments, now recognized by our own and some of them now highly respected, obtained their ruling power in the same way.

We have objected to the idea of Red China "shooting its way" into the United Nations. We forget that the former Nationalist government of China, now located on Taiwan, "shot its way" into control of that island. By recognizing the government of Spain, we do not thereby approve the conduct of Franco's civil war or endorse a fascist state. Neither do our diplomatic relations with Soviet Russia constitute any approval of Soviet economic philosophy or form of government.

Because of our policy toward the Communist government in China, we have been denied the value of direct news reporting and of other important means of communication with a large portion of the world's population. When difficulties have arisen between our two countries, we have had to resort to indirect negotiations, using the contacts established by other countries that already recognize the Chinese government.

One result of our negative policy has been to cut off the Christian churches in China from any fellowship with our own churches. The Church of the Brethren still has a prayerful concern for many active Chinese Christians who were once identified with the mission churches we helped to establish.

These are some of the reasons why our own Annual Conference in 1957 urged our government to "join with other nations in favoring the admission to the United Nations of any nation that desires membership and is willing to accept the conditions of membership set forth in the UN Charter."

We believe that most of our readers, if they are not swayed unreasonably by fear of communism, will welcome the stand taken by the Cleveland conference and will support any steps our government takes in that direction. At the same time we respect the honest convictions of those who sincerely believe that this is the wrong direction to go. At least, we will profit by discussing the matter openly and in a brotherly fashion, seeking to think with the mind and spirit of Jesus Christ. —K.M.

An OLD FORMULA for a NEW AGE

Faith today is confronted by mountains
of greed and selfishness
of racial discrimination
of the threat of a push button war

John Alvin Blair

JESUS once told his disciples, "If you have faith as a grain of mustard seed, you will say to this mountain, move hence to yonder place and it will move."

We live in a new day. The traffic of the world has been placed on rubber. The oxcart has given place to the buckboard; the buckboard has been supplanted by the limousine; the express train is rapidly losing the race with the airplane and the space ship. We control our activities by switches and buttons. We sleep on air-foam pallets instead of the ground under the stars. We have thousands of gadgets that neutralize the only tonic for flabby muscles; we are in danger of losing the noble art of walking. We have air-conditioned homes and shops, and refrigerated cars. We have opiates to soothe our pains, vitamins to supplement our diets, and antibiotics to resolve congestion, but we have discovered nothing to supplant the efficacy of that five-lettered word *faith.*

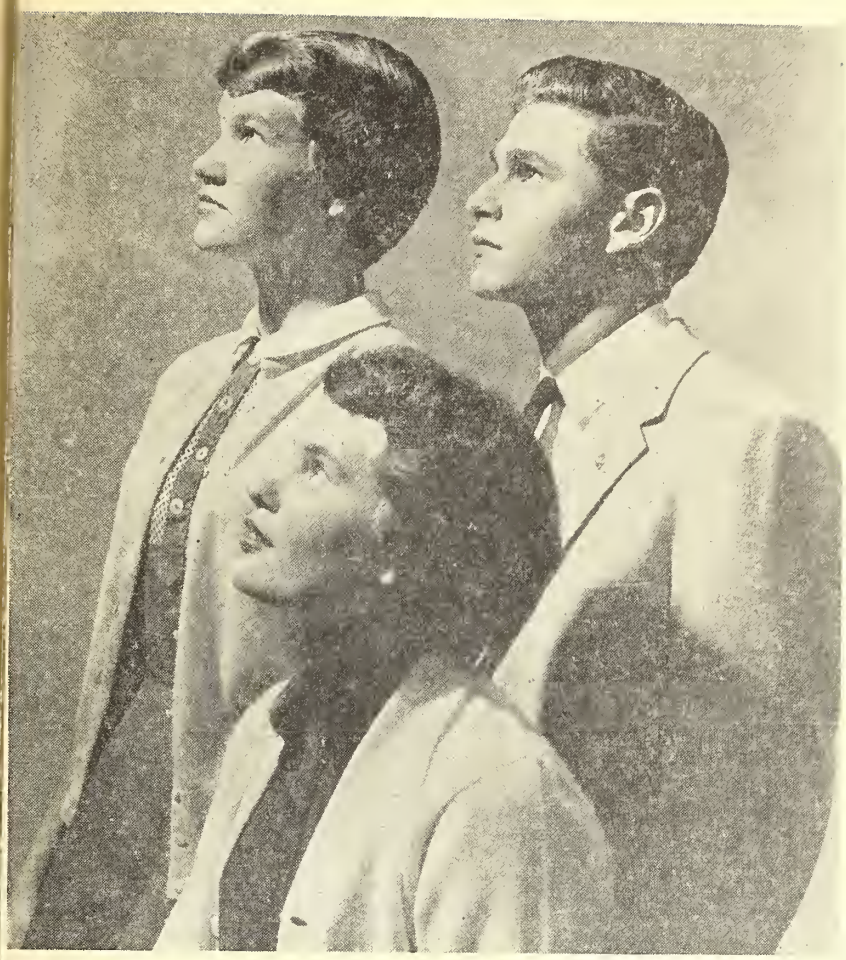
Since we have learned how to fly over them, wiggle through them, or tunnel under them most of us are disposed to leave the mountains of earth and granite, buried forests, and current vegetation where the Creator has fashioned them. However, there are mountains, figurately speaking, about which we cannot be complacent. We are surrounded and confronted by mountains of sin and evil of all sorts — social inequalities, political favoritisms, demoralizing philosophies, racial discriminations, as well as plain greed and plunder. Our faith today is brazenly challenged in many areas.

Yes, faith has removed mountains higher and harder to shift than the Rockies or the Himalayas. Faith has removed mountains: mighty empires, pagan cults, godless philosophies, and entrenched wickedness. Today with disorder lurking on almost every border we need the old-fashioned type of faith to dispel mountains of greed, the grim reality of a push-button war, and the blood-soaked habit of legalized murder.

Faith is admittedly the cornerstone of religious experience but it is equally imperative for the practical affairs of everyday living. However, it has its limitations. Blind faith can be dangerous. If what we believe is a lie, faith can ruin as well as serve.

This age demands that we have faith in ourselves. One day a young Jew arose to speak in the British parliament. The time was inopportune since antipathy against the Jews was bitter and the audience intolerant. He was jeered and hooted and made to sit down. Before he took his seat he turned to his tormentors and said; "Gentlemen, I take my seat now but the time will come when you will hear me gladly." That day did come for Benjamin Disraeli, and with greater authority even than the beloved queen with whom he became a great favorite he ruled the destiny of the great empire for almost a quarter of a century.

We must have faith in ourselves but we must never quit criticizing ourselves. There is a certain self-love that is commendable and necessary for proper mental anad physical health and reasonable preservation of our God-given faculties,



Religious News Service

Rapid social, industrial, and economic changes have brought to youth problems of adjustment their parents never knew

but we must behave toward ourselves like women behave toward the men they love. A loving wife will do anything for her husband except stop criticising him and trying to improve him.

In the second place, we need faith in our young people. They are the hope of the world. Social, industrial, and economic changes have come so rapidly in these days that terrific adjustment problems confront our boys and girls. When I was a teen-ager I could not get far from home in a hurry. I had my two feet and if I worked hard and was lucky I sometimes got old Dolly and the buckboard, but there was no danger that my parents would be advised in the middle of the night that I was in jail in some remote county seat.

But since our travel has been put on rubber, and our routine governed by switches and push buttons, changes in thinking and moral behavior have come so fast that parents are bewildered, teachers frightened, police helpless, and the youths themselves frustrated. The new age is here. The automobile has to be accepted as a necessity, working hours are getting shorter, leisure is being multiplied, music is becoming more prolific (perhaps, more primitive), advertising more seductive, and the sordid happenings of the large city are flashed hourly before the eyes of youth around every fireside. To love our children and not quarrel with the pernicious suggestions which crowd upon them is unthinkable. Vigilance is the price of our stake in the future.

In the third place, this age demands faith in our country. There are two groups of citizens in our land by whom I am equally distressed. One group says, "My country right or wrong." These persons bother me because they are too sentimental to be safe. It sounds like saying, "My mother, drunk or sober." No one can look at our land without admitting that it is wrong at certain fundamental points and needs vigorously to be set straight.

We dare not be blinded by our love of nation and flag that we fail to see prejudices of all sorts — creedal, color, economic, class, the perverted state of morals and pagan system of values suggested by the fact in a recent year the gambling operators of Nevada boasted net profits in excess of the total contributions of the twenty-one national Protestant denominations of the United States for their total program of world missions, relief, and rehabilitation.

We need to quarrel with selfish lobbying, purchase of influence, and favoritism in high places. Vicuña and mink coats, free lodging in plush hotels, and expensive carpets have no place in a nation operating on a creditable level of excellence.

But on the other hand, I am equally distressed by the cry of "my country always wrong and never never right" boys. They are too cynical to be safe. To hear them talk you would be led to believe that there is no longer freedom of speech in the United States. We are amazed at the spectacle of folks who are all eyes, all ears, and all mouth when it comes to griping about the conduct of the business of democracy but when confronted with the record of progress in areas of race

relations, labor-management situations, upgrading of the average income, new appreciation of the role of the family, provisions for care of children and the aged, they suddenly become cynics who can neither see, hear, nor speak.

The fact is, of course, that neither of these groups represent the Christian's attitude toward citizenship. There is abundant evidence to indicate that Jesus felt an ardent affection for that limited area which he called his homeland. One of the most poignant scenes in the New Testament, in fact, and at the same time one of the most dramatic portrayals of a quarrel with the land he loved is the scene where Jesus sits on a hillside overlooking Jerusalem and sobs out his lament of love, "O Jerusalem, how oft would I have gathered your children together as a hen gathers her chicks but ye would not."

In the fourth place, a Christian must have faith in the church. I believe it was Coleridge who wrote, "Too many people want better bread than can be made out of wheat." How amazingly true that is of the Christian church. Too many people want a better church than can be made out of the ingredients at hand. They clamor for a perfect institution, but how can we have a perfect institution with imperfect individuals?

We have too many church adherents who feel that they have arrived — they have everything settled and woe be it to the preacher who inadvertently says anything to unsettle them. There was a lay member in one church who felt divinely appointed to keep the preacher on the straight and narrow. It was her habit to contact the speaker of the day and inform him in a rather rude manner wherein he had failed to proclaim the faith of the fathers. She had everything settled and felt she was the anointed one to see that there be no change.

An old deacon in the same church invariably closed his testimony at prayer meeting with the words, "I may not be making much progress, but, thank the Lord, I'm established." But one day this pillar of the church was found in his carriage with the wheels up to the hubs in mud. A fellow churchman who had often listened to his testimony with well-founded misgivings could not resist saying with a smile, "Well, Deacon, you are not making much progress but you are established." He had everything settled. He was opposed to any change. The most disconcerting sermon ever preached was the Sermon on the Mount. Imagine that religious upstart fresh from a carpenter shop hid somewhere among the lowly Lebanon hills saying to the religious leaders of his day — folks who had arrived and had all religious considerations settled: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

How easy it is to get so busy doing the things that keep the church running that we forget what the church is about. We become so obsessed doing things for God that we never give God any chance to do anything in us or through us. We get about as much religion out of it as the fellow who said, "I've just enough religion to make me uncomfortable in a crap game but not enough to make me feel comfortable on the front seat of the sanctuary."



The citizen who has lost all faith in his country can find nothing right about it; his attitude is wholly negative

Monkmeyer

". . . and Follow Me"

ORA W. GARBER

"The outworn ways of life you must forsake.
If my disciple you desire to be
You must take up your cross and follow me."
Thus spoke the Master by Gennesaret Lake.

"You must take up your cross and follow me."
With richer meaning than at first appears,
That call comes ringing clearly through the years:
To mankind's fullest life it is the key.

That call comes ringing clearly through the years.
To it the trusting soul can but be true;
No other course will Christ's redeemed pursue
When this appeal to fellowship he hears.

No other course will Christ's redeemed pursue.
Away from lesser values you must break;
The outworn ways of life you must forsake
When this most holy summons comes to you.

There are a lot of church members who have just enough religion to make them blush when they do wrong but not enough to make them sparkle when they do right. They are neither good enough to be alluring nor bad enough to be exciting.

I despair of the church that has everything established — creed, rituals, formulas, doctrines, and dogmas. I despair of the church that is afraid of change. Without change there can be no progress and with the traffic what it is today any church that is not making progress but is merely established in some narrow creedal or some traditional routine program handed down from the fathers is sure to be run over. The Eternal has put us in a world where stagnation is a deadly sin. We must keep adding to the established church pillars (of whom most churches have a plenty) a new quota of progressive pioneers.

This new day demands a double portion of old-fashioned faith in God. It is refreshing to contemplate such characters as Amos, Hosea, Isaiah, and Micah. The thing that distinguished these religious thinkers is their constant insistence that mercy and justice are the very nature of God. "What does the Lord require of thee," sings the prophet Micah, "but to do justly, and love kindness, and walk humbly with thy God?"

Over and over the Old Testament prophets make it plain and Jesus insists by text and parable that man more surely pleases God by dealing justly with his fellows than by performing religious rituals correctly. Rites and ceremonies may have spiritual virtue but I am sure the chief concern of God is in justice and mercy.

I think it was faith in that sort of a God that enabled Moses to throw away the diadem of Egypt and embrace the lot of a despised slave. It was that type of faith that girded Daniel with courage to kneel three times a day with his face toward Jerusalem though watched by the keen-eyed courtiers who plotted for his life.

It was faith in that kind of a God that enabled Martin Luther to post his theses on the chapel door when sickened by the prevalent and corrupt practice of ignorant and misguided souls buying exemption from an ecclesiastical law under threat of eternal damnation. It was faith in that kind of a God that has given the world characters like Savonarola, Livingstone, Mack, Knox, the Wesleys, and a host of other noble characters who have made our civilization their eternal debtor.

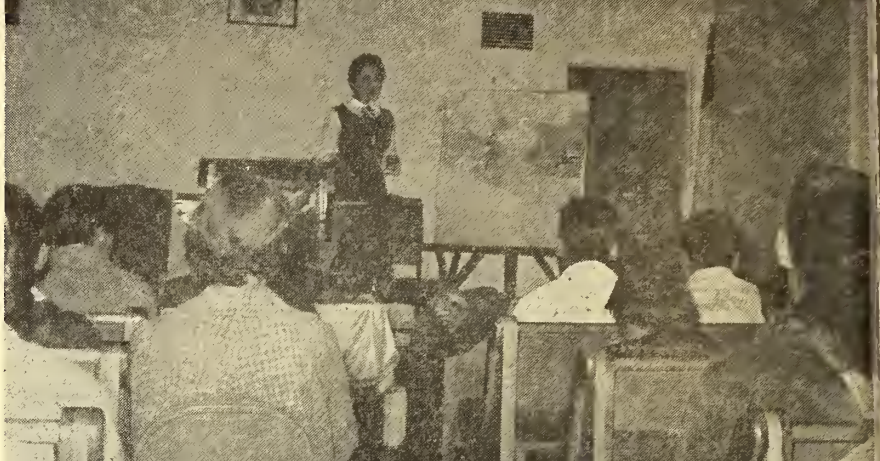
It is faith in that sort of a God which has enabled legions of plain unknown and unsung folks to walk through the fires of the fiercest moral conflicts unhurt by the flames. It is faith in a merciful God which gives each soul courage by which to live triumphantly and grace by which to die victoriously.

What Are We Trying to Do?

Continued from page 4

These observations lead me to conclude that the Christian does not determine his course of action by what the majority thinks, or even by the laws of the land, as good as these tests may be, but always and first of all, he needs to ascertain the mind and will of God. He needs to listen to the still small voice within him. He needs through prayer and meditation and the careful reading of God's word to discover the basic principles on which life must be built and having discovered these, he must stand on them even though he stands alone, and even though the laws of the land would not support him in his stand.

In the words of Paul, "We must obey God, rather than men."



A Brethren volunteer tells the story of the Prodigal Son to Indian and white children in a community church

They Live in Two Worlds

Religion helps prepare Indians for Adult Life

E. Russell Carter and Louisa R. Shotwell

IT WAS the hat of no ordinary grandfather. Square on his head it sat, high-crowned, broad-brimmed, and black. He was an elder statesman of the Kiowa Indian Tribe of Oklahoma, and down the front of his shoulders hung his two long, dark braids. Erect and dignified in the commencement heat, he stood in the doorway of the school auditorium watching the departing throng. Beside him the orator of the day mopped his forehead. It was the Indian who spoke.

"I stopped school at the fourth grade," he said. "Yonder goes my son, there, with his wife and their two little boys. My son, he finished high school. I want my grandchildren to go to college."

Gone are the days when the Indian fathers hid their children under blankets when the school inspector came around. Like the Kiowa grandfather, most Indian people today want schooling for their children.

"We have enough sheep. What our children need today are sheepskins!" The legend that attributes this remark to a Navaho tribal leader may be apocryphal, but it is no myth that in 1957 the Navaho Tribal Council voted $100,000 from its tribal funds for scholarships for its young people.

The past ten years have seen heroic government efforts to find a desk somewhere for every reservation Indian child of school age. Wherever possible, these are desks in public schools in communities near reservations, often with dormitories housing the Indian boys and girls. On isolated reservations, the desks may be in federal day schools or trailer schools. Some attend mission schools like Farmington (Methodist) or Ganado (Presbyterian USA) or Lybrook (Church of the Brethren).

E. Russell Carter, field representative for Indian work, Division of Home Missions, is the author of The Gift Is Rich. Louisa R. Shotwell, associate secretary, Division of Home Missions, wrote This Is the Indian American.

But there still remain on reservations some 10,000 Indian children of school age for whom attendance at any of these schools is not practical or even possible. Sometimes their homes are too remote; sometimes their homes are broken; or, in the case of the Navaho, they may be children who speak no English and need a special curriculum.

It is boys and girls such as these for whom the government maintains a series of off-reservation boarding schools, and here it is that the National Council of Churches has a special relationship. In a chain of such schools from Alaska to New Mexico, the National Council at the request of the Bureau of Indian Affairs provides full-time directors of religious activities.

Few parish ministers have more complex relationships to maintain than do these directors. The student bodies range in number from 700 to 2,400. About half of the students indicate "Protestant preference"; most of the others are Roman Catholic; a few are Mormon. The director must understand not only the different tribal cultures from which his students come but also their varying denominational backgrounds. Often their families are members of denominational mission churches back on the reservation, and he must build on their early training, strengthen denominational ties, explain and reconcile denominational differences at the same time that he builds a unified religious fellowship on the campus. The school administration looks to him to sustain good working relationships with the Roman Catholic and Mormon leadership and to co-ordinate their campus programs with his own. The director encourages contacts for his students with denominational groups in the nearest community, and he must therefore himself develop a wide acquaintance with ministers and lay leaders. The superintendent of the school regards him as a member of his staff, invites him to attend weekly department head meetings, and calls on him informally for occasional extracurricular assignments.

One director reports being summoned by the school administration to conduct a European V.I.P. on a tour of a nearby reservation. The guest turned out to be an anthropologist from a German university, specializing in ancient Mesopotamia, and he went wild with delight when he beheld an Indian village of adobe houses, a television aerial on each flat roof, and in each backyard a Mesopotamian-style outdoor bake oven.

"The trip was not a wasted afternoon from the point of view of my job," the report goes on apologetically. "I have found the bake-oven-television symbol a vivid way of showing church audiences the contrast between the two worlds in which our students live, giving them a sense of the cultural pressures with which these boys and girls must come to terms."

The usual weekly routine includes Sunday morning services and church school classes; informal student recreational programs on Sunday afternoon; song services, discussion groups, denominational youth fellowships on Sunday evenings. Weekdays are busy with age-group clubs, choirs, religious education classes, community contacts, correspondence with parents and reservation missionaries, and continual recruitment and regular training of a corps of volunteer teachers from churches in neighboring communities.

Relationships plus routine make up only the bare bones of the director's job description. It is the Indian boys and girls who bring it to life, real youngsters with real problems intensified by poverty and by isolation from the larger community.

Take a Friday morning for instance, when the boys' adviser drops in at the office and finds Bill, the director, poking away with two fingers at the typewriter cutting a stencil for next Sunday's worship service.



Indian people today want their children to have schooling



The Navahos arrive for church service at Lybrook

"That boy John Yellowhorse; you know him, Bill, that lame Apache? He's a good kid, has a good mind; and he's got grit, dragging that crippled leg after him over this campus. That's what I don't understand. His grades are slipping way down, and the boys tell me he's thinking about running away. He won't talk to me. Have a shot at him, will you, Bill?"

Bill agrees. He looks up John Yellowhorse's schedule, waylays him after class, and gets permission at the principal's office to take him home for lunch. It takes a couple of hours to get at the root of the trouble, but finally it comes out. John Yellowhorse is in love, and he's broke. He can't earn spending money at the odd jobs the other boys do because his lame leg won't let him. He's ashamed of his ragged sweater and his worn-out shoes, and he wants to buy a valentine for his girl; he's seen the one he wants in a store window downtown, and it costs 25 cents.

Bill's hand goes deep into his pocket and fingers a quarter, but he doesn't bring it out. Nor does he call his wife and ask about that sweater their burly sixteen-year-old has outgrown. No, there must be another way out of this one.

"I tell you what, John. I need a good reliable boy to help me with attendance records. I just don't have time to do them myself. It's a real chore, and it takes somebody dependable, somebody the other students like and respect. I wonder, would you want to tackle it? It's worth a dollar and a half a week to me if you'll do it."

They shake hands on the bargain, and then Bill begins to wonder where he'll get the dollar and a half a week to pay John. His slender budget won't cover it, that's for sure.

That night he has a date to speak to the Congregational youth group in town, and he puts the problem up to them. They talk it over, and agree to earn money themselves to pay John's wages, with the understanding that this is a strictly anonymous deal; John is not to know, and neither is anybody else.

The students all know that Bill's office is one sure place to find a listening ear — too sure by far, Bill's wife thinks.

"It's absurd, Bill," she declares. "Those youngsters just take advantage of you. You ought to shut that office door and come home and get some rest."

"How can I shut the door, Mary, when there are kids waiting to see me? Oh, sometimes I know they're lonesome and just want to talk, of course; but every now and then one of them is in real trouble, and how do I know when that one's going to show up? Like Billy Red Cloud last week. He came in with his suitcase all packed and said he saw my light and just thought he'd say good-by before he ran away! Just because I happened to be in, he's still in school and things are working out for him.

"This morning it was Mollie Begay. Her parents have separated and each of them wants Mollie. The child had no inkling this was going to happen, and she's very fond of them both. She kept saying, 'How can I go home when I don't know what's home?' I promised to write them both and figure out a compromise arrangement."

And, as always when this issue comes up, Bill's wife decides he is right. He really can't lock the office and go home.

The idea of an interdenominational program in government Indian boarding schools antedates the National Council of Churches itself by some thirty years. It was in 1919 that the Joint Indian Committee of the old Home Missions Council and the Council of Women for Home Missions appointed the first full-time religious work director to an Indian campus, and that was at Haskell Institute in Lawrence, Kansas. Today, in addition to Haskell, the schools served include Albuquerque and Phoenix; Sher-

man Institute in Riverside, Calif.; Chemawa in Oregon and Flandreau in North Dakota; Intermountain School in Brigham City, Utah; and Mount Edgcumb in Sitka, Alaska. Part-time service is provided at Chilocco in Oklahoma and Wahpeton, N. D., the latter on a volunteer basis. On two campuses the National Council staff is supplemented by volunteer service units from the Church of the Brethren.

Financial support for the program comes from home mission boards of fifteen denominations plus a share in the offerings on the World Day of Prayer, the first Friday in Lent, which is sponsored by the United Church Women. In Riverside, Calif., the church federation contributes toward salaries.

What does the future hold for Bill's boys and girls, his Mollie Begay with her broken home, his mixed-up Billy Red Cloud, his John Yellowhorse with his lame leg and his plucky spirit, and all the rest? Wherever they go, back home to the reservation or out into the non-Indian world, their religious training in school will make it easy and natural for them to look to the church. They are ready for the church. If the church is ready for them, it can be an effective influence toward happy adjustment to adult life in either setting.

From the National Council Outlook

The Bible — Two Thousand Years Later

SIRENS wail . . . wave after wave of bombers come . . . to hurl down their destruction. The time is early World War II. The blitz is on. London shudders under the impact. Everywhere, people draw on reserves of courage and religious inspiration to carry on.

In a corrugated iron shelter, replacement for a bombed out church, an Anglican vicar makes a disheartening discovery. The younger members of his congregation, many for the first time, turn to the Bible for strength and courage. But many have trouble understanding it. The world's greatest source of inspiration — at a critical time — is denied them.

Air-raids or no, Vicar J. B. Phillips began working on a solution. Every few days he took the original Greek text of some New Testament passage, translated it into modern words at special meetings.

There was not any doubt — the Bible was reaching his hearers as never before. They understood. They warmed to it. They were comforted.

Actually Phillips was answering a need that has cropped up many times in the long history of the Bible.

The Old Testament began as a book of the people written in the people's language — Hebrew. When Hebrew declined as an everyday language, Aramaic and Greek versions were introduced, insuring a universal understanding.

Originally written in Greek, early versions of the New Testament were transcribed in Syriac, Gothic, Ethiopic, Armenian and Slavic.

By the end of the second century Latin had become the official church language. Henceforth the ancient Latin version of the Bible became standard, then the Vulgate version.

Because few people could read Latin, aside from priests and scholars, the text became known only through retelling. The common folk were compelled to go to the clergy to learn its content, to experience its inspiration.

The situation did not last. Especially in England, improvised, folksong translations sung by pious minstrels found their way into the common language and into wider understanding.



Courtesy of the Macmillan Company

J. B. Phillips

By 1408, a complete Bible appeared in English, but its circulation was still limited. In those days, each book was a manuscript — painfully copied by hand. Printing performed a revolution. When another major English-language Bible

appeared in 1525, thousands of copies became available.

But the greatest achievement in English-language Bibles came with the King James version in 1611. To settle differences in meanings of previous translations, James had commissioned fifty-four scholars from Cambridge, Westminster, and Oxford to unravel the text.

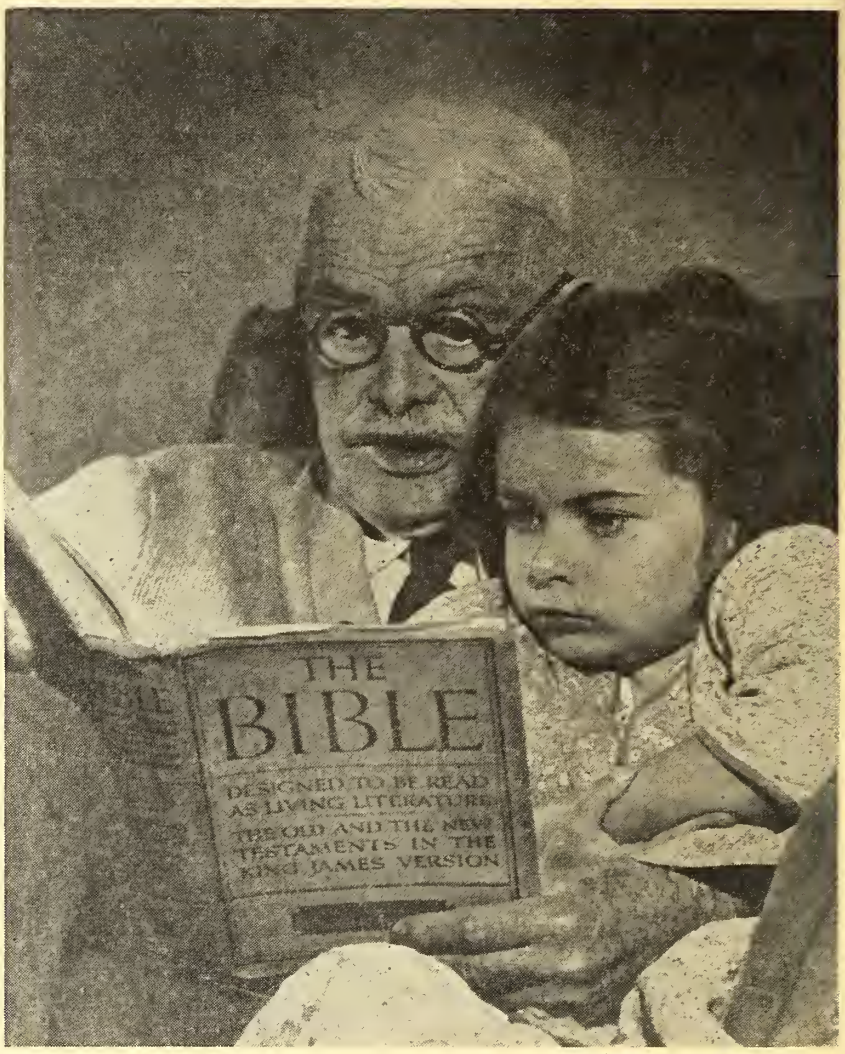
Going over previous translations in many languages, collating, verifying, teams of scholars turned section after section into the common tongue. In the process, they also managed to give the Bible a poetic beauty it had seldom known in any version. The English Bible took its place among the world's greatest literary achievements.

In the words of Macaulay, it was "a book which, if everything else in our language should perish, would alone suffice to show the extent of its beauty and power."

But beauty alone was not enough. Ordinary language kept changing for one thing. Understanding still lagged. The improvements that came did not completely solve the problems of ancient, obscure phrases that still clung to the texts. The solution to that problem was left for J. B. Phillips.

Phillips kept on with his translation of New Testament passages through the war, and after. After a while, many prominent scholars and churchmen encouraged him to go ahead with the entire New Testament.

Phillips did. By 1947, he had translated all the Epistles. These were published and offered in parts. As each was published enthusiasm for his work rose. Not only young people, but adults, were aided to a better understanding of this noble book. Over 800,000 copies of these early works were sold!



Religious News Service

Old phrases and obsolete words in the King James Version obscure understanding, though it has a poetic beauty seldom achieved

To meet the demand, Phillips decided to have all the works published in one cover. Called The New Testament in Modern English, it was recently published by the Macmillan Company.

What makes the Phillips work so appealing? One critic puts it this way: "Rather than a translation, it is a paraphrase . . . There is great value in such a paraphrase. Familiar renderings may lull the mind; a fresh reading may startle it."

From Phillips' viewpoint, the problem is simpler: "A book of the New Testament will never live, unless the style and form of the language is appreciated by the reader of the day."

Whatever the case, Phillips managed to find the key to universal appreciation. His publisher reports that never have they received so many requests to quote a single book. And they are still mounting.

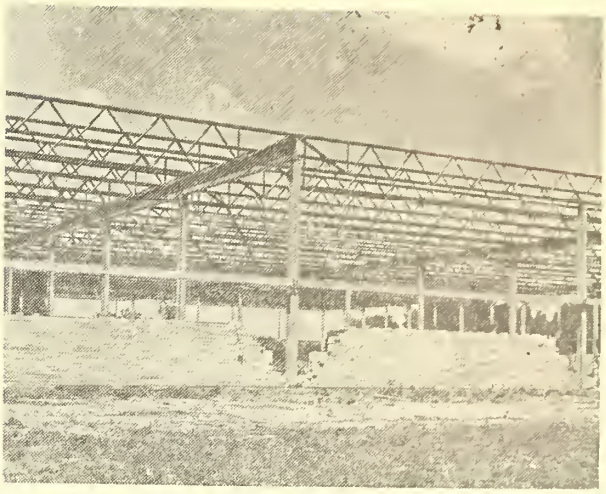
According to Phillips, "Most people are not so sinful as bewildered. They need to be shown Christ as he really is . . ."

• • •

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New. . . . Prosperity is not without many fears and distastes; and adversity is not without comfort and hope. — Bacon



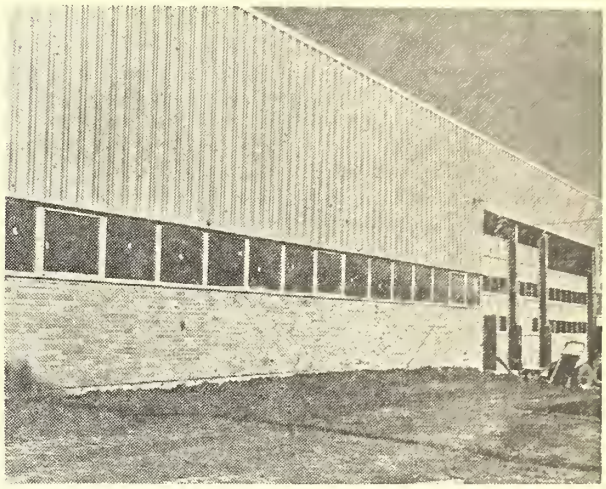
Workmen begin laying stonework of the chapel



Steel work in the plant section of the building

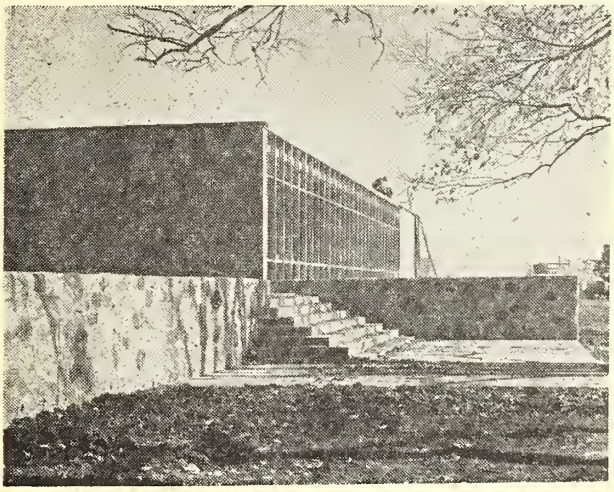
New General Offices Building Takes Shape

Step by step, brick by brick, stone by stone, the new general offices building for the Brotherhood is taking shape. During the winter months workmen will be putting the finishing touches on chapel and courtyard, business offices and printing plant, looking toward a time of dedication in April when the General Brotherhood Board meets again. Pictures here illustrate early and late developments in the raising of a new Brethren building at the edge of the city of Elgin and adjoining the recently completed Northern Illinois Tollway.



A side of the plant section showing the doors to the loading dock. The walls are brick and aluminum, with the windows between

This is the side containing the cafeteria, lounge and board room. The steps lead to office entrance



The entrance in the link between office section and plant is at the parking space



KINGDOM GLEANINGS

Every local church will be receiving a mailing on the vacation church school materials as early in January as they are available in the Church of the Brethren General Offices, Elgin, Ill.

The National Council of Women's Work meets in Elgin Jan. 14-18, 1959. The National Council of Men's Work meets Jan. 16-18, also in Elgin. There will be one day of joint sessions.

The Brethren Youth Seminar at Washington, D. C., and the United Nations will be held Feb. 1-6. Promotional information has been sent to CBYF cabinets and youth counselors. An item concerning this seminar appears in the Dec. 21 Horizons.

Seven Brethren attended the meetings of the Division of Foreign Missions of the National Council of Churches on Dec. 7-10 in Pittsburgh, Pa. They were: Norman Baugher, William M. Beahm, Juan and Matilde Benalcazar, Ivan Eikenberry, Lillian Grisso, and J. Henry Long.

The Call by Mrs. Herbert Ruthrauff is a simple but challenging devotional play arranged for district women's work rallies. Seven copies are needed for all participants in it. The price is seven copies for $1.00, or 15c per copy. Order from the Church of the Brethren General Offices, Elgin, Ill.

End Peacetime Conscription in 1959 is the theme of the December issue of the Friends Washington Newsletter. It is being sent to pastors and Brethren Service representatives as usual. Additional single copies may be obtained from the Brethren Service Commission, General Brotherhood Board, 22 S. State St., Elgin, Ill., at 15c each.

New Dimensions is the title of the new Brethren filmstrip of the year. This visual aid will be of tremendous help in bringing motivation for your local church Call to Witness program. The film is in color and the pictures and sound are both very well done. A descriptive folder giving details will be sent to the churches.

The Association of American Colleges meets in Kansas City, Kansas, Jan. 6-8. Various denominational higher education committees meet on Jan. 5. The Church of the Brethren college presidents, the Bethany Seminary president, and the executive secretary of the Christian Education Commission will meet that day. On the evening of Jan. 5, there will be an inaugural dinner meeting of the Council of Protestant Colleges and Universities. Dr. Albert Outler of the Perkins School of Theology, Dallas, Texas, will be the speaker. The college presidents of several denominations — Evangelical United Brethren, Mennonite, Brethren in Christ, Brethren, Church of the Brethren, and Moravian — will have a dinner meeting on Jan. 7.

Camp Harmony directors and commission members are having training sessions Jan. 30 and 31, with Paul Weaver as resource leader.

Kathryn Kiracofe arrived in the States on Nov. 11. While on furlough from her work in India she will be living at 1204 N. Barron St., Eaton, Ohio.

Reports from Rumania say that 235 priests and monks of the Rumanian Orthodox Church have been arrested during the past few months. In addition, many Jews have lost their jobs or been imprisoned.

Reprints of the article, Brotherhood Can Be Genuine, by Moyne Landis, which appeared in the Nov. 22 Gospel Messenger, are available from the Church of the Brethren General Offices, Elgin, Ill. Single copies are free; quantity rates are available upon request.

Marian Anderson, world renowned singer and a U.S. delegate to the United Nations, received the New York Bible Society's 1958 Bible Award recently in Broklyn, N. Y. Presentation was jointly sponsored by the Bible Society and the Brooklyn Division of the Protestant Council of the City of New York.

The Baptist Town and Country Ministers' School on the subject of the Church in the Rural Urban Fringe will be held at Green Lake, Wis., Jan. 6 to 23, 1959. Students from other denominations are invited to attend. For complete information write to Robert F. Frerichs, Dean, Rural Church Center, Green Lake, Wis.

A special conference for personnel associated with Brethren homes for the aged and children's homes will convene in St. Louis, Jan. 30 to Feb. 1. At least fourteen homes for the aged and one of the children's homes will be represented. Administrators and their boards of trustees have been urged to attend or to send representatives. There will be discussions relating to the special problems faced by districts and regions in ministering to the welfare of persons accepted as guests in church homes. Prior to the Brethren conference representatives may attend meetings of other denominational homes and of the American Protestant Hospital Association.

A large mass meeting at the Pitsburg Church of the Brethren, Ohio, on Sunday afternoon, Dec. 7, concluded the Southern Ohio district sectional conferences on Brethren Service. Speaker at the mass meeting was D. W. Bittinger, chairman of the Brethren Service Commission and the delegate of the Church of the Brethren to the 250th anniversary celebration in Europe. His subject was Brethren Service as I Saw It in Europe. "This was one of the most moving experiences our district has had in many a day," said Moyne Landis, district executive secretary. Subsectional conferences on Dec. 3, 4, and 5 at the Troy, Bear Creek, and Oakland churches preceded the mass meeting. Leaders were Ralph E. Smeltzer, speaking on The Church and the Community, Ed Crill, on the Future Role of the BVS'er, and Thurl Metzger on Material Aid and World Peace.

Brotherhood Theme: Brethren Under the Lordship of Christ

The new camp of the North Dakota and Eastern Montana District has been named Mon-Dak. It is located at Dunseith, N. Dak.

Mrs. Roy Kistner of Sabetha, Kansas, wishes to thank all who sent cards and letters at the time of the death of her husband. She is unable personally to acknowledge them.

More than $25,000 was raised through the Federation of French Protestant Churches for relief to the flood-damaged areas of southern France. A two-week work camp sponsored by CIMADE, Protestant relief organization in France, has just ended. A twelve-member team cleaned apartments, made emergency deliveries of clothing and furniture, and cleaned silt from farm homes and buildings.

Protestant congregations in Formosa have raised $2,300 for relief work in Communist-bombarded Quemoy Island. Part of the money will be used to repair the Protestant church on the island, and the rest has been earmarked mainly for direct relief for those in distress as a result of the Communist shelling. A portion of the money will be used to print gospel tracts for evangelistic work among the troops on the island.

Two years after the Yugoslav Communist government banned the regular importation and distribution of large quantities of Bibles, the British and Foreign Bible Society is still not able to normalize its work in Yugoslavia, according to informed sources there. No Bibles have been printed in Yugoslavia since the Communists took over following World War II. Church sources there have pointed out consistently that the supply of Bibles was far too insufficient to meet the demands of churches, congregations, and individuals.

More than 3,500 Arab Christians in Israel were expected to cross into Jordan this year for the Christmas pilgrimage to Bethlehem. An Israeli official pointed out that pilgrims were getting a stricter screening this year because certain Galilean Arabs in the past made the pilgrimage in order to contact intelligence agents of the United Arab Republic. However, the number of permits granted was probably higher this year than before. Pilgrims to Bethlehem were permitted to remain in Jordan territory for forty-eight hours.

Throughout the months in 1958, the refugee stream coming into West Berlin has slowly increased until, in September, a daily average of 521 persons came in comparison with the 254 daily average chalked up for January. The total number of refugees arriving this past September was 15,633 compared to 14,521 in September of 1957. However, during the first 9 months in 1957, 94,306 persons entered Berlin and only 93,000 have entered during the same 9 months' period in 1958. Figures for the third quarter of 1958 point toward a strong "flight of the intellectual"; 359 doctors came through during the third quarter of 1958 in comparison with 209 in the second quarter. More university and high school teachers, as well as engineers, technicians, and ministers, are fleeing westward.

In its November meeting the Ministry and Home Mission Commission of the General Brotherhood Board approved changing the name of Lybrook Indian mission to Lybrook Navaho mission.

Standing Committee Delegates

Middle Pennsylvania: Earl K. Ziegler, Morley J. Mays, Dale Detwiler.

Licensed and Ordained

Harry B. Nell, licensed in the Upper Conewago congregation, Southern Pennsylvania.

Edwin A. Garrett, ordained to the ministry in the Sabetha church, Northeastern Kansas.

Joseph E. Fretz, licensed in the Hatfield church, Eastern Pennsylvania.

Dedications

Palmyra church, Eastern Pennsylvania, dedication of remodeled church and new educational unit, Sunday, Jan. 11. Norman J. Baugher, general secretary of the General Brotherhood Board, will speak.

Pulaski church, Southern Virginia, dedication of new house of worship, Sunday, Jan. 18.

The Church Calendar

December 28

Lesson outline based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted 1951 by the Division of Christian Education, National Council of Churches of Christ in the U.S.A.

Sunday School Lesson: Jesus Acknowledged as the Christ. Mark 8:27 — 9:1. Memory Selection: You are the Christ, the Son of the Living God. Matt. 16:16 (R.S.V.)

Dec. 29-31 Brethren Student Christian Movement conference, La Verne College, La Verne, Calif.

Jan. 2-4 Southern Ohio youth winter conference, Salem

Jan. 2-4 Virginia interdenominational youth convention, Richmond, Va.

Jan. 4-11 Week of Prayer

Jan. 18-24 Church and Economic Life Week

Jan. 19 Southern Ohio commission on ministry sectional meeting, East Dayton

Jan. 20 Southern Ohio commission on ministry sectional meeting, Piqua

Jan. 21 Southern Ohio commission on ministry sectional meeting, West Alexandria

Jan. 22 Southern Ohio commission on ministry sectional meeting, Greenville

Jan. 25 — Feb. 1 Youth Week

Jan. 26-29 Ohio state pastors conference

Gains for the Kingdom

Two received by letter in the Imperial Heights Community church, Los Angeles, Calif.

Two received by letter in the Roanoke church, La.

Three received by letter in the Sabetha church, Northeastern Kansas.

Four baptized in the Fairview church, Ohio.

Five baptized in the Upper Conewago congregation, Pa.

Three baptized and one received by letter in the Pulaski church, Va.

News and Comment From Around the World

Nashville Clergy Asked to Sign Conscience Declaration

Some 645 local ministers in Nashville, Tenn., have been asked to sign A Declaration of Conscience stating that bombs or threats "will not stifle the spirit of free men." Church councils and ministerial groups in about forty northern and southern cities also were considering signing similar declarations of conscience.

The Nashville statement declared: "We are Christians and Jews. We are laymen and clergymen of many denominations. We live in the South and in the North. We join in a sense of outrage at the recent dynamitings of houses of God. But we join to express something more than a sense of shock, more than a sadness that these things have happened in our land. We join to give our voice to our religious conscience. We wish to declare: These bombs are aimed at all of us. They are aimed at the heart of our democracy. They are aimed at all of our churches and temples. They are aimed at the principles for which religion stands. They seek to blot out the teachings of Moses, Isaiah, and Jesus. The bombs are intended to silence our religious conscience."

Since the U.S. Supreme Court ordered integration in the public schools, two buildings have been dynamited in Nashville. They were an elementary school and the Nashville Jewish Community Center.

Asian Christian Colleges Seen Aiding Freedom

Christian higher education is helping to defend and extend freedom in Asia outside the bamboo curtain, according to the annual report of the United Board for Christian Higher Education in Asia.

In the report, Dr. Eric M. North, chairman of the board's trustees said, the colleges sponsored by the board "are making important contributions to the strength and ministry of the Christian church in Asia." He said in areas where there are conflicting ideas about freedom, Christian higher education emphasizes the value of the individual and the basis of morality in law and government.



Religious News Service

This group of youngsters is one of the numerous released-time religious education classes being held in five mobile chapels which operate outside thirty-four Indianapolis and Marion County schools. Leading the class in Bible study is Mrs. Richard Orton, a teacher of the Board of Weekday Religious Education, a Protestant organization which provides training for more than 20,000 fourth and fifth graders in city and county schools. Each of the trailers seats forty children and has adequate facilities

The board serves six institutions in the Philippines, Formosa, Hong Kong, Korea, and Indonesia. Scholarships also are provided at Japan International Christian University in Tokyo.

Program Mapped to Strengthen Reform Judaism

Trustees of the Union of American Hebrew Congregations have announced a comprehensive program to strengthen Reform Judaism, the goals of which include the winning of 500,000 new adherents among the two and one-half million unaffiliated Jews in this country.

The Union is the co-ordinating body of 560 Reform congregations in the United States and Canada with a membership of more than a million. The program also will seek to establish new houses of worship in housing developments and other low income areas.

Religious Representatives Named to White House Conference

President Eisenhower recognized the role of church-related schools and colleges in the American educational system by naming representatives of the three major faiths as vice-chairmen of the 1960 White House Conference on Children and Youth. They are among twelve outstanding citizens active in the field of planning for children and youth. The conference will bring an estimated 3,000 leaders of civic, educational, professional, and religious organizations to Washington.

A number of spokesmen for America's church-related schools and religious groups have been appointed by the governors of the forty-eight states to the planning committee, which will meet in Washington in December to arrange the program of the 1960 conference.

Fund Drive Launched for Africa Radio Station

The Lutheran World Federation has started a drive to obtain pledges of financial support from Lutheran churches, mission boards and societies in different countries for the erection of a short-wave radio station in Africa for the spreading of the gospel. Lutheran mission societies in six countries have already announced that they will contribute to the cost of building and operating the radio station.

Liquor Stores Exceed Churches in Number

The number of establishments in the United States licensed to sell beer, wine, or liquor exceed by more than 131,000 the total of all churches, synagogues, and other places of religious worship. Although beverage dispensaries still exceed the places of religious worship there was a decrease in the number of beverage licenses of 3,800 during the year ending June 30.

Work Begun on Four-Way Lutheran Merger Constitution

A six-man special committee has begun drafting a constitution and bylaws for the new 3,000,000 member denomination to be formed by a merger of four Lutheran bodies. First drafts of the constitution and bylaws are expected to be presented to the joint commission at its meeting at Chicago in March.

The constitution will define the doctrinal basis of the new church, its structure and character, its basic powers and polity. More detailed provisions, rules, and procedures will be included in the bylaws.

Pacifist Clergyman Indicted

A Presbyterian pacifist minister who has refused for ten years to pay part of his federal income tax he felt was for war purposes, was indicted by a grand jury in Cincinnati, Ohio, for failing to answer a summons from the Internal Revenue Service. He is the Rev. Maurice McCrackin of West Cincinnati-St. Barnabas church, a racially integrated mission congregation jointly supported by the Episcopal Diocese of Southern Ohio and the Cincinnati Presbytery. Recently twenty-eight ministers requested the two groups not to yield to pressure for the minister's removal from his church.

Funds Sought in America to Relocate Protestant Pavilion

An appeal for $90,000 from American Protestant churches has been urged in order to assure a relocation of the Protestant Pavilion at the Brussels World's Fair. It is hoped that the pavilion may develop into a permanent religious center in the city of Brussels.

A total of $260,000 is needed to move the building, add permanent foundations and plumbing, and convert it into an enduring center for the small Belgian Protestant community. A little less than 30,000 in number, the Belgian Protestant community has raised $20,000 and substantial pledges have been received from Protestant churches in Germany, Switzerland, Australia, and New Zealand.

Canadian Churches Ask International Nuclear Weapons Control

International control and inspection of nuclear weapons was urged by the Canadian Council of Churches at its twelfth biennial meeting held in Winnipeg in Manitoba. A report of the council's Committee on International Affairs adopted by the delegates urged the Canadian government to press for the development of nuclear power for peaceful purposes only.

Dr. Emlyn Davies, president of the council, told the meeting that strikes are outmoded as a means of settling industrial disputes. He defined a strike as an antisocial weapon since it involves the whole community. He added that "compulsory arbitration should be attempted instead of the strike weapon."

Church of England Tightens Electoral Roll Requirements

The National Assembly of the Church of England agreed to make it necessary for the resident of a parish to attend church at least once every six months in order to retain his name on the church's electoral roll. In the past it was only nonresidents of the parish who qualified for the electoral roll by attendance at church once in six months. Parishioners could retain all rights and privileges without ever attending the parish church.

Belgian Priest Wins Nobel Peace Prize

Father Dominique Georges Pire, forty-eight-year-old Belgian-born Dominican priest who has devoted years to helping refugees from Eastern countries, was awarded the 1958 Nobel Peace Prize.

The first Roman Catholic priest to win the prize since it was established, Father Pire has long been a hero to the Belgian people because of his work for the anti-Nazi resistance movement during the last war. The other religious recipients of the peace prize have been the late John R. Mott, American missionary leader; Dr. Albert Schweitzer; and two Quaker organizations, the American Friends Service Committee and the Friends Service Council of London, the joint winners in 1947.

Father Pire has specialized in helping displaced persons and political refugees who cannot be resettled outside Europe. Many of them are too old to emigrate, or are barred by poor health from receiving immigration visas.

Moscow Radio Denies Jews Suffer Persecution

The Moscow Radio, in a special broadcast, denied reports that Jewish groups suffer persecution in the USSR. The station announced that "in Moscow alone, 4,000 Jewish prayer books have been published recently with state assistance and a second edition is coming out soon."

It claimed that the central synagogue in Moscow can accommodate 2,500 people and in addition there are 100 Jewish prayer houses in the capital, as well as a Jewish theological college "which in the last two years graduated 80 rabbis."

Anglican Clergymen to Get Training on TV

Dr. Geoffrey Francis Fisher, the Archbishop of Canterbury, has approved plans for training Anglican clergymen to make more effective use of television in religious programs. Any clergyman who thinks he is fitted to become a "television padre" will be able to take advantage of the training course.

It is expected that once the program is under way, increasing numbers of clergymen will be available to make regular TV appearances and more new faces will be introduced to television viewers.

News Brief

A proposal to legalize horse race betting in Utah was defeated at the polls after a strenuous campaign by church leaders against it. Previously defeated several times in the state legislature, the proposal was finally put on the ballot after statewide petitioning. A committee of religious leaders vigorously fought the measure.

TOWARD HIS KINGDOM

OUR CHURCH AT WORK IN THE WORLD TODAY



Deal Petersime Biller Y. Hoover Light



Roub Bowers Niessner Becker Buffenmyer



Canfield Dickey Durnbaugh D. Hoover Maust



Mohler Yoder Clem Leckrone Johnson



Kinsinger Zeigler Smith V. Miller Crain



Heidorn Keller P. Miller Petry Dunham



Driver Faucett Mountain Olt Rupe

September BVS Unit

ONCE again a group of young people, eager to serve where they are needed over the world, have completed their Brethren Volunteer Service training at the Brethren Service center in New Windsor, Md. These sixty volunteers – thirty-two girls and twenty-eight fellows – formed the largest group which has completed the training at New Windsor. Many different interests, experiences, and educational backgrounds were represented in the group; however, they were all woven together into a closely knit unit, in which there was a strong feeling of oneness.

The group grew in fellowship the first week in a BVS laboratory which was lead by Dan West, Fran Clemens, Dick and Wanda Canton, Pat Huber, Alice Parks, Dale Ulrich, Don Miller, Dave Wieand, and Jim Renz. In the weeks to follow they experienced many other enriching sessions with the following leaders: Harold Miller, Bible; Mary Spessard, children's work; Reuel Pritchett, church history; Wayne Zunkel, personal devotions; Oscar Lee, social issues; W. Harold Row, Brethren Service philosophy; Ed Crill, boy-girl relations; and Julian Griggs, pacifism.

The members of the September unit were assigned to the following projects where their services will be used:

Africa

Lawrence Deal, Wenatchee, Wash., and Mary Anna Petersime, Gettysburg, Ohio, were assigned to Nigeria, where they will be teaching school and doing mission work.

Fresno, California

Evelyn Biller, Timberville, Va., and Yvonne Hoover, Duncansville, Pa., are working in the community center at Fresno, Calif.

Los Angeles, California

Kenneth Light, Annville, Pa., and Glenn Roub, Martinsburg, Pa., will be working with migrant ministry in Los Angeles.

Modesto, California

Carolyn Bowers, Welsh, La., and LaVerne Niessner, Johnstown, Pa., have been assigned to help with the work at the South Modesto church.

Europe

Myrtis Becker, Elkhart, Ind., Ralph Buffenmyer, Florin, Pa., Raymond Canfield, Encinitas, Calif., Bruce Dickey, Monroeville, Pa., Robert Durnbaugh, Pontiac, Mich., Doris Hoover, Altadena, Calif., Dale Maust, Garrett, Pa., Vera Mohler, McCune, Kansas, and Michael Yoder, Elkhart, Ind., will serve in various aspects of the Brethren Service program in Europe.

Chicago, Illinois

Madeline Clem, Middletown, Md., and Ernest Leckrone, Copemish, Mich., are working in the West Side Christian Parish. Loreen Johnson, Scherr, W. Va., and Carol Kinsinger, Grantsville, Md., are working with the Chinese program in Chicago.

Elgin, Illinois

Ruth Zeigler, Rehrersburg, Pa., is assisting in the work at the Brethren Fellowship House in Elgin.

Jennings, Louisiana

Paula Smith, Falls Church, Va., has been assigned to help with the work at the Rosepine church in Jennings, La.

Baltimore, Maryland

Valerie Miller, Kent, Ohio, is doing rehabilitation and slum clearance work at the Baltimore project.

Bethesda, Maryland

Bettie Crain, Waterloo, Iowa, Natalie Heidorn, Johnstown, Pa., Charles Keller, Warnersville, Pa., Patricia Miller, Goshen, Ind., and Lynne Petry, Anderson, Ind., are serving as normal control patients at the National Institutes of Health at Bethesda.

Elkton, Maryland

Richard Dunham, Lombard, Ill., has been assigned to assist in the program at the YMCA in Elkton.

New Windsor, Maryland

Kenneth Driver, Lima, Ohio, Dwain Faucett, Richmond, Ind., Julia Mountain, Conemaugh, Pa., Kenneth Olt, Richmond, Ind., Carol Rupe, Nanty-Glo, Pa., Miriam Snyder, North Canton, Ohio, Shurlo Tooker, Modesto, Calif., Glenda Warstler, Durand, Mich., and Ross Lawson, Peru, Ind., have been assigned to New Windsor, where they are assisting in the total program of the Brethren Service Center.

Ann Arbor, Michigan

John Buehrer, Bryan, Ohio, and Wayne Snapp, Bulls Gap, Tenn., will be doing medical research work at the University of Michigan hospital in Ann Arbor.

Hastings, Minnesota

John Hall, Fostoria, Ohio, is helping with medical research in Hastings.

Cuba, New Mexico

F. Donald Dibert, Everett, Pa., is serving at the Lybrook Indian mission in Cuba, N. Mex.

Cleveland, Ohio

Sonja Berger, Hagerstown, Md., and Larry Thompson, Elkhart, Ind., were assigned to the Inter-City Protestant Parish in Cleveland.

Neffsville, Pennsylvania

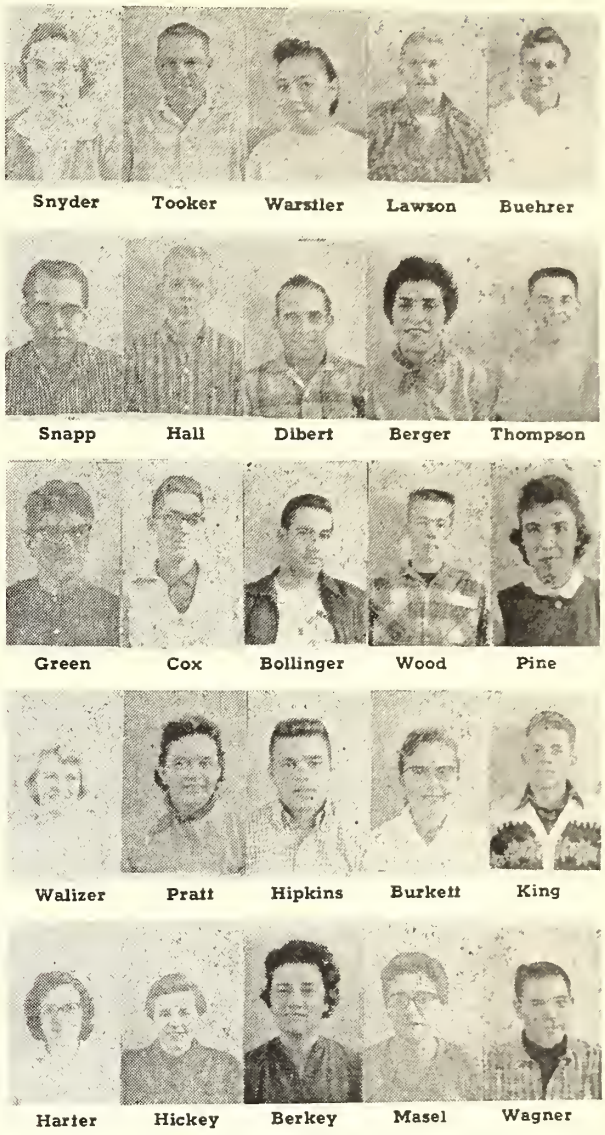
Louise Green, Grantsville, Md., and Pete Cox, Pontiac, Mich., are working in the children's home and the home for the aging, respectively, in Neffsville.

Puerto Rico

David Bollinger, Sebring, Fla., is working at the Brethren Service project in Castañer, and Olonzo Wood, Nokesville, Va., is serving as a mechanic at the El Guacio project.

Kingsport, Tennessee

Linda Pine, Columbus, Ohio, and Linda Walizer, Loganton, Pa., will be assisting in the home mission work in Kingsport.



Falfurrias, Texas

Martha Pratt, Fresno, Calif., Elwood Hipkins, Adamstown, Md., Judy Burkett, Mishawaka, Ind., and Larry King, Mt. Airy, Md., have been assigned to the Brethren Service farm at Falfurrias, where they will work with the Latin-American people of that area.

Richfield, Utah

Sandra Harter, Hollansburg, Ohio, and Carol Hickey, Adel, Iowa, will be working with the Indians in Richfield.

Washington, D. C.

Sharon Berkey, Osceola, Ind., Karen Masel, Fostoria, Ohio, and William Wagner, Fostoria, Ohio, will be part of the first unit to be assigned to the Hollyday House in Washington. This will be rehabilitation and slum clearance work.



A Nigerian mother watches by the bed of her son in the Lassa hospital, West Africa. No longer does a compound fracture of the leg mean death to the African

NIGERIA, WEST AFRICA

Emergencies!

Paul W. Petcher, M.D.

THIS has been an unusual week. We thought that we had things under control with the usual number of new patients. So on Thursday we decided to try and catch up with the surgery which had been piling up. After doing four major operations and some minor ones, we had to stop because of the lack of sterile supplies.

At 5:00 p.m., we admitted a man who had been hunting, using a native gun which had only a piece of pipe for a barrel. The barrel had blown up and he had some hand and arm injuries. At 11:30 the same night a man was brought in who had been stabbed in the abdomen. Most of his stomach was protruding from the stab wound. A careful exploration revealed that this part of his stomach was gangrenous and had to be removed. He is still alive three days after surgery.

Friday was spent getting equipment sterilized and directing a well-baby clinic attended by twenty mothers and babies in which I am trying to teach them such health lessons as the causes of diarrhea, etc. The women seem interested. Friday night a patient arrived that had been in labor for three days at home; even so, we still delivered a weak but live baby.

Friday afternoon I went to Dille, where I had promised to help start a boys' and girls' club. We had about seventy-five present for our first meeting. After a worship service there were games. On the way home a flock of wild guinea fowl gave me a good run chasing them. I shot only one for the effort.

Saturday evening we had another emergency. Just as we were beginning our weekly missionary prayer meeting, a small boy was brought in from Chibuk. He had a compound fracture of his leg. I worked with him several hours. Now, it is hoped that our run of such emergencies is about over. There are three children in the hospital with compound fractures. These are the patients that would surely die without some medical care. As it is, all four of these boys will likely be jumping around again after several months of care here.

ADULT WORK

Magazines for Older Adults

Rufus B. King

RECENT years have brought about significant developments by way of programming and attention to the older adults in our population. This age group has been gaining in number of total population until almost fifteen million now comprise this population segment in the United States and Canada. The church is interested in the activities and welfare of these persons.

Associated with this development has been the appearance of books, magazines, and periodicals devoted to the interests and problems of these senior citizens.

Recognizing the interest of many older Brethren readers in publications of this nature, brief description and subscription information has been compiled on three of the magazines that are in circulation.

In listing these publications, there is an endorsement of each with consideration for the purpose that the magazine is designed to serve. All of these publications merit library availability in Brethren homes for the aged. One or more may be subscribed to in many church libraries where older members are in the church membership.

Senior Citizen is a pocket-size monthly of sixty-four pages that is beginning its fifth year of publication. The editor and founder, Dr. Joy Elmer Morgan, has a sizable and distinguished list of prominent associate, contributing, and consulting editors across the country. Dr. Morgan was formerly executive secretary of the National Education Association. The publication goes to all members of Senior Citizens of America, a nonprofit organization "serving citizens of mature interests."

Senior Citizen has established itself as a very excellent publication that covers a range of interests for mature and older people. One of the features of this periodical is the monthly listing of daily Bible readings as provided by the American Bible Society. *Senior Citizen* is distinguished for its wholesome, enlightened philosophy. It is quite readable and contains a wide range of data related to its area of service. The subscription price is $5.00 per year. Offices are at 1129 Vermont Ave., Washington 5, D.C.

Mature Years is a quarterly magazine published by the Methodist Church. It is slanted to a much larger audience than the Methodist Church, however. This publication contains the International Lesson Series for the mature age group. In fact, almost half of its sixty-four pages is devoted to these church

school lessons, referred to as The Living Word. Other sections of the publication are in order: My Life, Wonderful World, Adult Adventure, The Chapel, and The Pastor Calls.

As one would conclude *Mature Years* is primarily a religious magazine. The format and make-up are first-class. The quality of paper is very good. Articles support the objectives of Christian education in the finest sort of way without a narrow denominational confinement. The total life of a mature person, and not his church experience exclusively, comes in for consideration. This publication has had a splendid reception and distribution. Partially subsidized under the publications program of the Methodists, the cost is $1.50 per year. It is published by The Graded Press, 201 Eighth Avenue South, Nashville 2, Tenn.

Modern Maturity is a new magazine that made its first appearance in the fall of 1958. It is published every second month by the Association of Retired Persons. The avowed purpose as stated on the inside cover is: (1) To create a showcase for the achievements of our people; (2) to build many bridges between the worlds of our needs and the powers that can answer those needs; and (3) to serve as a forum for the discussion of subjects of interest to retired persons.

Modern Maturity is included with the membership fee of $2.00 per year in the American Association of Retired Persons. A.A.R.P. states that it is a nonprofit organization that also promotes an insurance plan and a group-priced travel service. The writer was favorably impressed with the first issue of *Modern Maturity* consisting of fifty-two pages of informative items of interest to the retired. It carries no commercial advertising. The format is attractive. It is printed on a slick paper and the style is readable. Address the American Association of Retired Persons, 310 E. Grand Ave., Ojai, Calif.

Subscriptions to these magazines may be directed to the Church of the Brethren General Offices, Elgin, Ill.

Division of Christian Education to Meet in February

The effect of world affairs on Christian education, closer working relationships with missionary education, and increased attention to both public and higher education will be highlighted at the 1959 annual meeting of the National Council of Churches' Division of Christian Education, Feb. 9-12, in Omaha, Neb.

This thirty-second meeting will bring to Omaha fifty or more who attended the World Christian Education gathering in Tokyo last August.

Twenty-five years of the United Christian Youth Movement, which reaches 10,000,000 young people in every state, will also be observed at Omaha.

One entire evening will be given to an exploration of the tensions the Christian educator faces as he tries to communicate effectively Christian beliefs. These will include use of ecclesiastical terminology versus expression of doctrine in secular language; conflicting doctrines which direct Christians both to keep apart from, and to involve themselves with, men's affairs; and local church "clubism" versus Koinonia.

Luncheon and dinner meetings are scheduled on trends in church and public school relationships, missionary education, summertime activities, local church agencies, and audio-visuals.

Some of the headline speakers or programs in sections include Randolph Crump Miller and Campbell Wyckoff, *Administration and Leadership;* Jesse Ziegler and Wilson Cheek, *Adult Education;* new frontiers, TV, and Tokyo reports, *Children's Work;* R. H. Edwin Espy, *City and State Executives;* psychological, sociological, theological, and ethical analyzing, *Director's Section;* creative use of the arts in Christian education, *Editors;* Emory Ross and Rockwell C. Smith, *Missionary Education;* community resources, *Pastors;* research and current developments, *Professors and Research;* new leadership and community goodwill, *Weekday Section;* role and attitudes of youth, *Youth Work.*

Obituaries

Adams, Bonnie Ann, infant daughter of Chester and Ethel Nair Adams, died at York, Pa., Oct. 13, 1958. She is survived by her parents, paternal grandparents, and maternal grandfather. Graveside services were conducted by Bro. Martin M. Hartman. Interment was in Bowsers cemetery. — Ruth B. Hartman, York, Pa.

Arnold, Frank W., was born July 3, 1876, and died Oct. 29, 1958, at Somerset, Ohio. He was an active member of the Olivet church, Ohio. He is survived by his wife, one daughter, three grandchildren, and one great-grandchild. Funeral services were conducted by the undersigned at the Thomas funeral home. Interment was in the Somerset cemetery. — Guy S. Fern, Thornville, Ohio.

Bicknell, Alda, daughter of John P. and Mary Ann Spitler Cline, was born on Aug. 8, 1884, at Stuarts Draft, Va., and died on Oct. 31, 1958. She had been a member of the Church of the Brethren from her girlhood. On May 30, 1927, she was married to Allan B. Bicknell, who preceded her in death. She is survived by two sisters. The funeral was conducted by Bro. Bernard N. King in the College Street church. Interment was in Oak Lawn cemetery. — Mattie V. Glick, Bridgewater, Va.

Bixler, Edward C., son of Uriah and Sarah Myers Bixler, died in November 1958 at New Windsor, Md., at the age of eighty-one years. He was an elder in the Church of the Brethren for fifty years. He had been president of Manchester College at one time, teacher at Bridgewater College, and teacher, dean, and president of Blue Ridge College. Surviving are his wife, Margaret Englar Bixler, a daughter, a grandson, and a sister. Funeral services were held at the D. D. Hartzler and Sons funeral home by Bro. Austin Cooper. Interment was in the Pipe Creek cemetery. — Mrs. Edward C. Bixler, New Windsor, Md.

Brubaker, Ida, daughter of Samuel O. and Magdaline Frantz, was born Oct. 24, 1874, near Girard, Ill., and died Sept. 9, 1958, at McPherson, Kansas. She was married to Amos O. Brubaker on Feb. 25, 1925, at La Verne, Calif. She was a member of the church at Conway Springs, Kansas. She is survived by her husband, two stepchildren, and one brother. Funeral services were conducted at the Conway Springs church by Bro. Wayne L. Parris. Interment was in the Conway Springs cemetery. — Mrs. Walter D. Miller, Nappance, Ind.

Dillman, Amsey Laura, son of Henry and Mary Ellen Ankerman Dillman, was born Feb. 14, 1881, and died at Indianapolis, Ind., Nov. 5, 1958. He was a member of the Roann church, Ind. He is survived by his wife, Rosetta Morphew Dillman, three children, four grandchildren, and four great-grandchildren. Funeral services were held at the Grandstaff funeral home by

Bro. Howard D. Breneman and the undersigned. Interment was in the I.O. O.F. cemetery. — Joel West, Roann, Ind.

Fisher, Nancy Mary, daughter of Joseph and Magdalene Eller Barnhart, was born Nov. 18, 1868, and died Feb. 6, 1958. Her husband, John A. Fisher, preceded her in death. She is survived by two stepchildren and three sisters. Funeral service was held at the Daleville church, Va., by Bro. Roy Boaz and Rev. W. H. Hubbard. Interment was in the Cedar Lawn cemetery, Roanoke, Va. — Mrs. Una Dooley, Daleville, Va.

Funderburg, Daniel H., son of Anthony and Susan Heck Funderburg, was born at New Carlisle, Ohio, Sept. 14, 1874, and died at Greenville, Ohio, on his eighty-fourth birthday. He was a member of the Church of the Brethren. He was married to Sophia Blocher in 1897. Surviving are one son and three daughters. Funeral services were held in the Trostle funeral home by the undersigned, assisted by Bro. H. H. Helman. Interment was in the New Carlisle cemetery. — Chester Harley, New Carlisle, Ohio.

Graybill, Ella M., daughter of Benjamin and Maria Minnich Gibble, was born June 19, 1873, and died at Manheim, Pa., Nov. 5, 1958. She was united in marriage to Nathan Graybill, who preceded her in death. She was a member of the White Oak church, Pa. Survivors are a son, two daughters, thirteen grandchildren, twenty-five great-grandchildren, and a sister. Funeral services were held in the Graybill church. Interment was in the adjoining cemetery. — Mrs. Alvin Diffenderfer, Manheim, Pa.

Huber, Alma, daughter of Mr. and Mrs. Harry O. Freidly, was born Jan. 19, 1906, and died at Longhorne, Pa., Oct. 15, 1958. She was a member of the Ambler church. She is survived by her husband, George Huber, one son, one daughter, her father, two sisters, and one brother. Funeral services were conducted by Bro. Donald L. Kline at Felty's funeral home. Interment was in the Whitemarsh Memorial park. — Mrs. Mary E. Haring, Lansdale, Pa.

Longenecker, Ammon, son of Linneas and Ellen Zellers Longenecker, died at Manheim, Pa., Aug. 19, 1958, at the age of seventy-five years. He was a member of the Church of the Brethren. His wife, Grace Cripe Longenecker, preceded him in death. He is survived by two sons, five grandchildren, three great-grandchildren, five brothers, and two sisters. Funeral services were held in the Longenecker church by Brethren Jere Cassel and Howard Merkey. Interment was in the adjoining cemetery. — Mrs. Alvin Diffenderfer, Manheim, Pa.

Myers, Emma Geib, wife of Reuben Myers, died Oct. 7, 1958, at the age of seventy-eight years. She was a member of the Middle Creek church, Eastern Pennsylvania. She is survived by her husband, three daughters, three sons, eleven stepchildren, one brother and one sister. Funeral services were conducted in the Lititz church by Brethren Bard Kreider and Elmer Brubaker. Interment was in the Millport cemetery. — Emma L. Zook, Lititz, Pa.

Stemen, Fern Elizabeth, daughter of Mr. and Mrs. Elijah Gardner, was born in Goshen, Ind., Oct. 26, 1904, and died Nov. 5, 1958. She was married to Gabe Stemen on June 30, 1932. Surviving are her husband, two daughters, one grandchild, and a brother. Bro. Clarence B. Fike officiated at the funeral services at the Yoder-Culp funeral home. Interment was in the Rock Run cemetery. — Mrs. Lewis Dixon, Goshen, Ind.

Stoner, Clara Ella, was born in Fairfield County, Ohio, Oct. 17, 1882, and died in Columbus, Ohio, Sept. 18, 1958. She was a member of the Olivet church. She is survived by one son and two daughters. Funeral services were conducted in the Snyder funeral home by the undersigned. Burial was in the Grandview mausoleum. — Guy S. Fern, Thornville, Ohio.

Wigfield, Walter Augustus, was born at Flintstone Creek, Pa., Feb. 28, 1879, and died Oct. 31, 1958. He is survived by his wife, Lilly Fisher Wigfield, two sons, a daughter, one sister, one brother, seven grandchildren, and one great-grandchild. Memorial services were held in the Glendale church by the undersigned. Interment was in the Hill Crest burial park. — John H. Buffenmyer, Flintstone, Md.

Church News

Northern California

McFarland — Our pastor and his wife and four others of our congregation who toured Europe and attended the Schwarzenau convocation are giving us many good reports in lectures and slides. During the pastor's absence, Tom Davis was director of our work; Neil Schubert and Harvey Beery, students from La Verne College, gave valuable service during the summer months. Guest pulpit speakers were Forrest Eisenbise, Dayton Root, Ralph Click, and Herbert Ruthrauff. In July, Mr. Ceglowski, Polish agricultural expert, who was sponsored by Brethren Service Commission, spent a few days in our community. Eight of our youth group attended the National Youth Conference at Lake Junaluska. The Fritz Albrecht family recently arrived from Kassel, Germany, sponsored by our local men's work organization. Bro. Lee Nelson, pastor of the Modesto church, spoke to us recently on This Is the Call. The Call program is in progress in our church under the leadership of Jerry Davis. — Mrs. A. R. Grober, McFarland, Calif.

Reedley — Last June we had fourteen graduates from college level down to the eighth grade. Several visiting ministers occupied our pulpit during the pastor's vacation. During the summer our pastor printed a series of messages in our Sunday bulletin in keeping with the Call program. Our church observed World-wide Communion on Oct. 5. Bro. Herbert Ruthrauff was our evening pulpit guest on Oct. 12, showing pictures of activities at La Verne College. Our loyalty dinner used the theme, Split Level Family. Oct. 19 was loyalty Sunday. The pastor used the subject, Go Forth in His Name, for our missioners' training session. Don Miller was our congregational chairman. Mrs. Harvey Hostetler and Mrs. John Robert were our delegates to the district meeting in San Francisco. At the fall mission luncheon district meeting reports were heard and various reports of our missionaries and their work in Nigeria were read and discussed. — Mrs. Carl Rupert, Reedley, Calif.

Southern California

Glendale — Heinz Regenbogen, a German exchange student, was a guest

Brethren Placement Service . . .

This column is conducted as a free service in the interests of assisting individuals or families to relocate or secure employment in Brethren communities. It does not provide for the advertising of goods or property for sale or rent. Information on paid advertising may be obtained from the Church of the Brethren General Offices.

This service is part of the Brotherhood program, assigned for administration to the Social Welfare Department of Brethren Service.

The right to edit and reject notices is reserved. Since no verification of notices is made no responsibility can be assumed.

When writing about a notice, it is necessary that the number be given. Write Brethren Placement Service, Church of the Brethren General Offices, Elgin, Ill.

Medical

No. 377. Wanted: Position in hospital as interne in X-ray and medical laboratory technology. Contact: Miss Frances Mikesell, R. T., R. 1, Box 248, Rochester, Ind.

No. 378. Wanted: Medical doctor to establish practice in a rural community. Office, examining rooms, X-ray room, etc., in a clinic are under construction. Brethren church about six miles away. Contact: Arthur G. Heisler, Urbana, Ind.

Miscellaneous

No. 379. Bethany Hospital is in need of a capable woman as p.m. supervisor in the dietary department. This requires a general knowledge of cooking and the ability to direct the activities of other workers. Please contact: Miss Olga Bendsen, Personnel, Bethany Hospital, 3420 W. Van Buren St., Chicago, Ill.

No. 380. Companion for semiactive lady. Pleasant home, no smoking, limited cooking, sleep in. Convenient transportation. Suburban Philadelphia, Pa. Contact: Mrs. W. W. Levering, 228 Mather Road, Jenkintown, Pa. Phone: TUrner 7-1042.

speaker at one of our morning services. We had an address by Earl Hobart, state vocational rehabilitation department official. Pictures of a trip to Europe were shown by Chester Gillett. On Aug. 10 our pastor, Bro. Walter Coffman marked his fifteenth year with this congregation. Mrs. E. L. Ikenberry of Phoenix, a former missionary, conducted an installation service for the new women's work officers. On Sept. 12 we had our loyalty banquet preceding the every-member visitation. — Mrs. Don Heatwole, Glendale, Ariz.

Canada

First Irricana — Mary Spessard, national director of children's work, was the guest leader for the Christian education conference. During the pastor's absence at Annual Conference, the pulpit was filled by Bro. Andrew Wood, Mrs. Cumming, and J. J. Crawford. District conference was held at the Second Irricana church on June 29 — July 2. Bro. J. H. Mathis of La Verne, Calif., and Mrs. Vernon Kinzie of Tonasket, Wash., provided the leadership. Daily vacation Bible school for both First and Second Irricana and the Kathyrn Community fellowship churches was held at Second Irricana church on July 27 — Aug. 1. A picnic was held to celebrate Pastor and Mrs. Northup's seventh year serving the churches at Irricana. — Mrs. Doris Deeter, Forest Lawn, Alta., Canada.

Idaho and Western Montana

Nampa — One person has been received by baptism and one by letter since our last report. Three of our young people attended the National Youth Conference at Lake Junaluska. The plan we used for the every-member canvass was the dividing the membership into three groups alphabetically with one group each evening to come to the church for a worship service with special emphasis on dedication of all our talents to be used for Christ and his work; each member made his commitment then. Those who were unable to come were visited in their homes. — Ottie DeCoursey, Nampa, Idaho.

Washington

Seattle, Olympic View Community — The peacemakers are very busy with their project of providing clothing for Christmas for the children in Lybrook Indian mission. The choir gave its concert on Nov. 14 with Mrs. Karl Gaylord as director. Bro. H. D. Fasnacht of La Verne, Calif., was our guest speaker on Nov. 2. The women's service guild had a talk and film on the work of the Quakers. — Mrs. Calder Muirhead, Seattle, Wash.

Northern Iowa, Minnesota and South Dakota

Worthington — Sister Ray Schechter was superintendent of our community Bible school. Sister Rolland Strom attended the school of religious education at Fairbault, Minn., in July. More than forty from our church attended the Annual Conference at Des Moines, Iowa. Sister David Rogers was our delegate, and our pastor, Bro. James Slabaugh, served on the Standing Committee. The women's work meets twice a month, one meeting for studying topics and the other for sewing. Twelve of our youth represented our church at Pine Lake Camp. Five young people and Brother and Sister Slabaugh went to the National Youth Conference at Lake Junaluska. On four Sunday evenings we had a fellowship and vesper service at Lake Shcteck. Our church has co-operated in the Anniversary Call. The every-member canvass has been completed. We have adopted the modified unified budget plan. Bro. Ray Schechter served as a district missioner. — Elsie Finckh, Worthington, Minn.

Nebraska

Beatrice — We had Bro. A. Stauffer Curry of Elgin, Ill., as our speaker while our pastor was serving as a leader in the area training camp at Fullerton. Two persons were received into our fellowship by letter. On July 9 our church gave a shower for Pastor Gibbel and his bride. Charles Sutton was our delegate to the Annual Conference. The Nebraska district conference was held in our church on Aug. 22-24. Brother and Sister Gibbel held open house on Aug. 17. On Oct. 5 holy communion was held with Brother Gibbel officiating, assisted by Brother Harris and Brother Sutton. While our pastor was attending regional conference at McPherson College, Boyd Littrell was guest speaker. — Mrs. Albert Kuhn, Beatrice, Nebr.

Southern Ohio

Cincinnati — Brother and Sister Dan Blickenstaff were our delegates to Annual Conference at Des Moines. Several families attended family camp in June. On Sept. 14 we had a loyalty luncheon for the entire congregation to explain the Call program which is now in progress. Our quarterly council meeting was held in September and officers and teachers were elected for the coming year. Our new pastor, Bro. Donald M. Mikula, was ordained to the ministry at the West Charleston church on Oct. 19. On Oct. 26 Bro. Moyne Landis installed our new pastor and his wife, Donald and Carolyn Mikula. There has been one baby dedicated, three persons received by letter, and two baptized. — Mrs. James Replogle, Cincinnati, Ohio.

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Huber, Alma, daughter of Mr. and Mrs. Harry O. Freidly, was born Jan. 19, 1906, and died at Longhorne, Pa., Oct. 15, 1958. She was a member of the Ambler church. She is survived by her husband, George Huber, one son, one daughter, her father, two sisters, and one brother. Funeral services were conducted by Bro. Donald L. Kline at Felty's funeral home. Interment was in the Whitemarsh Memorial park. — Mrs. Mary E. Haring, Lansdale, Pa.

Longenecker, Ammon, son of Linneas and Ellen Zellers Longenecker, died at Manheim, Pa., Aug. 19, 1958, at the age of seventy-five years. He was a member of the Church of the Brethren. His wife, Grace Cripe Longenecker, preceded him in death. He is survived by two sons, five grandchildren, three great-grandchildren, five brothers, and two sisters. Funeral services were held in the Longenecker church by Brethren Jere Cassel and Howard Merkey. Interment was in the adjoining cemetery. — Mrs. Alvin Diffenderfer, Manheim, Pa.

Myers, Emma Geib, wife of Reuben Myers, died Oct. 7, 1958, at the age of seventy-eight years. She was a member of the Middle Creek church, Eastern Pennsylvania. She is survived by her husband, three daughters, three sons, eleven stepchildren, one brother and one sister. Funeral services were conducted in the Lititz church by Brethren Bard Kreider and Elmer Brubaker. Interment was in the Millport cemetery. — Emma L. Zook, Lititz, Pa.

Stemen, Fern Elizabeth, daughter of Mr. and Mrs. Elijah Gardner, was born in Goshen, Ind., Oct. 26, 1904, and died Nov. 5, 1958. She was married to Gabe Stemen on June 30, 1932. Surviving are her husband, two daughters, one grandchild, and a brother. Bro. Clarence B. Fike officiated at the funeral services at the Yoder-Culp funeral home. Interment was in the Rock Run cemetery. — Mrs. Lewis Dixon, Goshen, Ind.

Stoner, Clara Ella, was born in Fairfield County, Ohio, Oct. 17, 1882, and died in Columbus, Ohio, Sept. 18, 1958. She was a member of the Olivet church. She is survived by one son and two daughters. Funeral services were conducted in the Snyder funeral home by the undersigned. Burial was in the Grandview mausoleum. — Guy S. Fern, Thornville, Ohio.

Wigfield, Walter Augustus, was born at Flintstone Creek, Pa., Feb. 28, 1879, and died Oct. 31, 1958. He is survived by his wife, Lilly Fisher Wigfield, two sons, a daughter, one sister, one brother, seven grandchildren, and one great-grandchild. Memorial services were held in the Glendale church by the undersigned. Interment was in the Hill Crest burial park. — John H. Buffenmyer, Flintstone, Md.

Church News

Northern California

McFarland — Our pastor and his wife and four others of our congregation who toured Europe and attended the Schwarzenau convocation are giving us many good reports in lectures and slides. During the pastor's absence, Tom Davis was director of our work; Neil Schubert and Harvey Beery, students from La Verne College, gave valuable service during the summer months. Guest pulpit speakers were Forrest Eisenbise, Dayton Root, Ralph Click, and Herbert Ruthrauff. In July, Mr. Ceglowski, Polish agricultural expert, who was sponsored by Brethren Service Commission, spent a few days in our community. Eight of our youth group attended the National Youth Conference at Lake Junaluska. The Fritz Albrecht family recently arrived from Kassel, Germany, sponsored by our local men's work organization. Bro. Lee Nelson, pastor of the Modesto church, spoke to us recently on This Is the Call. The Call program is in progress in our church under the leadership of Jerry Davis. — Mrs. A. R. Grober, McFarland, Calif.

Reedley — Last June we had fourteen graduates from college level down to the eighth grade. Several visiting ministers occupied our pulpit during the pastor's vacation. During the summer our pastor printed a series of messages in our Sunday bulletin in keeping with the Call program. Our church observed World-wide Communion on Oct. 5. Bro. Herbert Ruthrauff was our evening pulpit guest on Oct. 12, showing pictures of activities at La Verne College. Our loyalty dinner used the theme, Split Level Family. Oct. 19 was loyalty Sunday. The pastor used the subject, Go Forth in His Name, for our missioners' training session. Don Miller was our congregational chairman. Mrs. Harvey Hostetler and Mrs. John Robert were our delegates to the district meeting in San Francisco. At the fall mission luncheon district meeting reports were heard and various reports of our missionaries and their work in Nigeria were read and discussed. — Mrs. Carl Rupert, Reedley, Calif.

Southern California

Glendale — Heinz Regenbogen, a German exchange student, was a guest

Brethren Placement Service . . .

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Medical

No. 377. Wanted: Position in hospital as interne in X-ray and medical laboratory technology. Contact: Miss Frances Mikesell, R. T., R. 1, Box 248, Rochester, Ind.

No. 378. Wanted: Medical doctor to establish practice in a rural community. Office, examining rooms, X-ray room, etc., in a clinic are under construction. Brethren church about six miles away. Contact: Arthur G. Heisler, Urbana, Ind.

Miscellaneous

No. 379. Bethany Hospital is in need of a capable woman as p.m. supervisor in the dietary department. This requires a general knowledge of cooking and the ability to direct the activities of other workers. Please contact: Miss Olga Bendsen, Personnel, Bethany Hospital, 3420 W. Van Buren St., Chicago, Ill.

No. 380. Companion for semiactive lady. Pleasant home, no smoking, limited cooking, sleep in. Convenient transportation. Suburban Philadelphia, Pa. Contact: Mrs. W. W. Levering, 228 Mather Road, Jenkintown, Pa. Phone: TUrner 7-1042.

speaker at one of our morning services. We had an address by Earl Hobart, state vocational rehabilitation department official. Pictures of a trip to Europe were shown by Chester Gillett. On Aug. 10 our pastor, Bro. Walter Coffman marked his fifteenth year with this congregation. Mrs. E. L. Ikenberry of Phoenix, a former missionary, conducted an installation service for the new women's work officers. On Sept. 12 we had our loyalty banquet preceding the every-member visitation. — Mrs. Don Heatwole, Glendale, Ariz.

Canada

First Irricana — Mary Spessard, national director of children's work, was the guest leader for the Christian education conference. During the pastor's absence at Annual Conference, the pulpit was filled by Bro. Andrew Wood, Mrs. Cumming, and J. J. Crawford. District conference was held at the Second Irricana church on June 29 — July 2. Bro. J. H. Mathis of La Verne, Calif., and Mrs. Vernon Kinzie of Tonasket, Wash., provided the leadership. Daily vacation Bible school for both First and Second Irricana and the Kathyrn Community fellowship churches was held at Second Irricana church on July 27 — Aug. 1. A picnic was held to celebrate Pastor and Mrs. Northup's seventh year serving the churches at Irricana. — Mrs. Doris Deeter, Forest Lawn, Alta., Canada.

Idaho and Western Montana

Nampa — One person has been received by baptism and one by letter since our last report. Three of our young people attended the National Youth Conference at Lake Junaluska. The plan we used for the every-member canvass was the dividing the membership into three groups alphabetically with one group each evening to come to the church for a worship service with special emphasis on dedication of all our talents to be used for Christ and his work; each member made his commitment then. Those who were unable to come were visited in their homes. — Ottie DeCoursey, Nampa, Idaho.

Washington

Seattle, Olympic View Community — The peacemakers are very busy with their project of providing clothing for Christmas for the children in Lybrook Indian mission. The choir gave its concert on Nov. 14 with Mrs. Karl Gaylord as director. Bro. H. D. Fasnacht of La Verne, Calif., was our guest speaker on Nov. 2. The women's service guild had a talk and film on the work of the Quakers. — Mrs. Calder Muirhead, Seattle, Wash.

Northern Iowa, Minnesota and South Dakota

Worthington — Sister Ray Schechter was superintendent of our community Bible school. Sister Rolland Strom attended the school of religious education at Fairbault, Minn., in July. More than forty from our church attended the Annual Conference at Des Moines, Iowa. Sister David Rogers was our delegate, and our pastor, Bro. James Slabaugh, served on the Standing Committee. The women's work meets twice a month, one meeting for studying topics and the other for sewing. Twelve of our youth represented our church at Pine Lake Camp. Five young people and Brother and Sister Slabaugh went to the National Youth Conference at Lake Junaluska. On four Sunday evenings we had a fellowship and vesper service at Lake Sheteck. Our church has co-operated in the Anniversary Call. The every-member canvass has been completed. We have adopted the modified unified budget plan. Bro. Ray Schechter served as a district missioner. — Elsie Finckh, Worthington, Minn.

Nebraska

Beatrice — We had Bro. A. Stauffer Curry of Elgin, Ill., as our speaker while our pastor was serving as a leader in the area training camp at Fullerton. Two persons were received into our fellowship by letter. On July 9 our church gave a shower for Pastor Gibbel and his bride. Charles Sutton was our delegate to the Annual Conference. The Nebraska district conference was held in our church on Aug. 22-24. Brother and Sister Gibbel held open house on Aug. 17. On Oct. 5 holy communion was held with Brother Gibbel officiating, assisted by Brother Harris and Brother Sutton. While our pastor was attending regional conference at McPherson College, Boyd Littrell was guest speaker. — Mrs. Albert Kuhn, Beatrice, Nebr.

Southern Ohio

Cincinnati — Brother and Sister Dan Blickenstaff were our delegates to Annual Conference at Des Moines. Several families attended family camp in June. On Sept. 14 we had a loyalty luncheon for the entire congregation to explain the Call program which is now in progress. Our quarterly council meeting was held in September and officers and teachers were elected for the coming year. Our new pastor, Bro. Donald M. Mikula, was ordained to the ministry at the West Charleston church on Oct. 19. On Oct. 26 Bro. Moyne Landis installed our new pastor and his wife, Donald and Carolyn Mikula. There has been one baby dedicated, three persons received by letter, and two baptized. — Mrs. James Replogle, Cincinnati, Ohio.

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